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AND

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FOR

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THE
EARTHEN VESSEL,
AND
Christian Record.

What was in that Cup?

A QUESTION TO BEGIN THE YEAR WITH.

JESUS! what millions of our race,
Have been the triumphs of Thy grace!
Yet millions more to THEE shall fly,
And on Thy sacrifice rely.

"In the hand of the Lord there is a cup, and the wine is red."—Psa. lxxv. 8.

That tree, that curse-empoisoned tree,
Which proved a bloody rack to Thee;
Shall, in the noblest blessings, shoot;
And we must live by its rich fruit.

"I have taken out of thine hand the cup of trembling; even the dregs of the cup of my fury: THOU SHALT NO MORE DRINK IT AGAIN."—Isaiah li. 22.

JESUS! the curse, and death, were Thine,
With all the floods of wrath divine!
To us, come glory, life, and bliss;
What love can be compared to this?

"He said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."—Matt. xiv. 36.

READERS OF "THE EARTHEN VESSEL," in commencing the twenty-fifth volume of this work, we will leave behind, as much as possible, all things merely accidental and temporal; and come, if the Lord will, to some of those things which are essential unto our well-being for eternity.

"The Sufferings of Christ" make up the Great Corner Stone of Safety to the whole election of grace. Let us, prayerfully, contemplate THE COST—THE COMPLETENESS—and the CONSEQUENCES of that salvation which *recovers* man from the fall; *regenerates* the soul; justifies it by the righteousness of the Great Redeemer; gives it a *right* unto the TREE OF LIFE; and a residence in the mansions of the "Father's house" for ever and ever, amen.

In the consideration of the Sufferings of Christ, we find there is a manifold EFFICIENCY on the part of the Lord Himself; while there is a

fearful deficiency on the part of multitudes whose profession of faith is founded alone upon that One Offering. There is an efficiency in those sufferings. What an amazing fulness is in that prophetic exclamation of the Lord in Zechariah, "Behold the stone that I have laid before Joshua · UPON ONE STONE SHALL BE SEVEN EYES."

The stone is the same as Jacob spake of, "from thence is the shepherd, the stone of Israel;" the same revealed to Daniel, "the stone cut out of the mountain without hands;" yea, it has the two extremes attached to it. Referring to the humiliation of Christ, "thus saith the Lord God, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone; a sure foundation, he that believeth shall not make haste;" but, referring to the Saviour's exaltation, it is said, "the stone which the builders refused, is become the HEAD-STONE of the corner; this is the Lord's doing, and it is marvellous in our eyes." Upon this stone seven eyes are fixed; yes, really it is true, toward this one stone all eyes are directed.

1. The eyes of God the Father are on this sacrificial foundation; for from thence comes THE FATHER'S HONOUR. His law by JESUS is honoured. And in saving the church in His Son, every attribute doth harmonise. Honour and Majesty now fill the Eternal New Covenant Throne.

2. The eyes of Jesus are on His suffering, atoning, sacrifice; from thence comes His GLORY. But for that price He paid, He could have no mediatorial glory. But now, He is "Glorious in holiness, fearful in praises, DOING WONDERS."

3. The eyes of the essentially eternal Paraclete, the Holy Ghost, are on this deeply engraven stone; for from thence the SPIRIT of God obtains His authority. Hannah Dutton preached all the Gospel in those two quaint lines—

"The Spirit keeps election in His eye;
And knows exactly for WHOM CHRIST DID die."

In an opposite sense to the action of the destroying angel on the night of Egyptian darkness doth the Holy Ghost work. Where the destroying angel saw the blood, he passed over. In a mystical sense, every ransomed vessel of mercy is sprinkled with the blood of the antitypical Paschal Lamb; and where the Holy Spirit beholdeth the blood-marked lintel of the soul, HE ENTERS IN, takes of the things of CHRIST, and there He revealeth Him, and in that soul Christ, by the Spirit, is formed, "the hope of glory."

4. The eyes of angels are on this sacrificial altar or stone; from thence they derive their joy, "there is joy among the angels in heaven over one sinner that repenteth." Looking to Jesus, by faith in His sufferings, is the source of true repentance; this brings the sinner home to God; and in this, angelic joy is found.

5. The eyes of ministers are on this once crucified, but now ascended Saviour; and well do I know there is no subject so awfully solemn, so deeply heart-rending, so full of power and of life-giving grace, as that Paul describes in Heb. x. 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." It is never ministerially well, only when the anointed ambassador of Christ can, in the continued and aggregate sense of the term, exclaim,

“ We preach Christ crucified, unto the Jews a stumbling-block, unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.”

6. The eyes of all effectually called and saved sinners are on this stone. When, by distressing terror, and soul-affrighted temptations, regenerated spirits are driven in feeling far away from every sacred and saving mercy, there comes a still small voice whispering within, “ Look unto ME, and be ye saved, all ye ends of the earth ; FOR I AM GOD ; and there is none else.” What that first “ Looking unto Jesus” is, I have many times attempted to describe ;

But human tongues can never tell,
That look which saves our souls from hell.

But, by this look, streams of heavenly light are received into the soul ; in His light, we behold light ; the native darkness of the soul is passed away ; and although sin may bring clouds over that soul, and Satan hurl his fiery darts therein, still, “ Looking unto Jesus,” is the Gospel direction ; “ Looking unto Jesus,” is the spiritual effort ; “ Looking unto Jesus,” is the healing and delivering power of every living vessel of mercy intime, and in eternity, we shall adoringly behold, and bless the glorious King of Zion, the Father’s perfect Son, and the church’s Head and Husband, in anthems more sublime, in softly swelling thunders of praise more full of harmony and of heavenly joy, than all the musical science of this world ever can attain unto, though even the melody of the church on earth is now oftentimes more affecting than our natural powers can endure. Once more :—

7. The eyes of Satan himself are on this stone ; from thence arises his torment ; and from thence shall finally come his overthrow. Sinners having faith in the blood of the Lamb ; and saints having fellowship with Christ in His sufferings, Satan never can finally or fatally deceive ; of them all, it is triumphantly said, “ They overcame him by the blood of the Lamb ; and by the word of their testimony, and they loved not their lives unto the death.” “ Upon one stone shall be seven eyes.” There is an efficiency in the sufferings of the Lamb. Thereon to look with a God-given faith, is eternal life indeed.

We are deficient respecting these sufferings in our ministry ; men seldom enter the garden where the agony of the Redeemer’s soul sent a bloody sweat through every pore of His Holy body. A few passing references to His sorrows, is, for the most part, all you hear. Our faith in those sufferings, and our seasons of fellowship with Him therein, alas ! how feeble is the one ; how few and far between the other. All glory to the exalted Redeemer, though we preach Him not as we should do, though we believe not, or love not, as we desire to do, yet He abideth faithful. Hence, ere long, believer,

You shall behold with raptured view,
That glorious Friend that died for you ;
He died to ransom, died to raise,
To realms of joy, and songs of praise.

What, then, was in that Cup ? We may appear too melancholy for the times we live in ; be it so ; let it be ours, diligently to consider :—

From whence came the Sufferings of the ordained Lamb of God ?

Their completeness, and the consequences resulting therefrom.

The sources of the Redeemer’s Sufferings were many. Not without much meaning did the Lord God Almighty, the Eternal Father, call

the God-man, Mediator, A TRIED STONE. How large a discourse might issue out of that one figure of speech which describeth Christ as a tried stone! Herod tried to destroy Him as soon as He came into the world. During the eighteen years which he passed, from twelve to thirty, or near to it, no doubt, he was sorely tried by His low and despised condition. That almost hidden part of His precious life, I think, is hinted at in the three sentences which Isaiah seems to use as an argument why so few "believed the report, and to fewer still was the arguement of the Lord revealed." In Isaiah's triple sentence, is the biography of the Redeemer's life, when, by the sweat of His brow, He did eat His bread. "He shall grow up as a tender plant before Him." Under His Father's loving smile, and ever watchful care, did Jesus grow up into this incarnate life.

Ah! think of one thing here if you can. When the church's sin, and guilt, and death, was actually made to meet upon Him, when the sword did awake, and when it did smite "the man who was God's Fellow," then the Father turned His face from Him, and this the blessed Redeemer realized perhaps with more sorrow than any other part of His sufferings. Do you observe, in the garden of Gethsemane He had some nearness to His Father. Matthew says twice in the garden He cried out of His loving heart, "O, my Father, if it be possible, let this cup pass from me;" again, "O, my Father, if this cup may not pass away from me except I drink it, THY WILL BE DONE." In all His heart-rending supplications in the garden there is the sacred softness of child-like affection cleaving to His Father; and wrestling with Him in "strong crying and tears;" but on the cross, the sense of that holy and eternal relationship sinks almost to the level of a hard despondency, when out of the darkest and most dreadful agonies of His soul, He cried, "My GOD! My GOD! Why hast THOU forsaken me?"

Yes! there is a contrast to be drawn between *His righteous life*, and *His sacrificial death*. As a tender plant, He grew up before Him, and while working out our righteousness, while practically fulfilling and magnifying His Father's holy law, while working, and walking, and growing up in this world, in the highest sense, "holy, harmless, and undefiled." Not one frown from the hidings of His Father's face was ever felt. This is clear from the sweet declarations He subsequently made of the intimate oneness and close affinity between Himself and His Father. Read these words of His:—

"I do nothing of Myself; but as my Father HATH TAUGHT me, I speak these things."

"I speak that which I HAVE SEEN WITH MY FATHER."

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep; therefore doth my Father love Me," &c.

Think, dear reader, of thy Saviour's growth under His Father's tender care; but, what did the people think of this glorious Son of God? To them, He was "as a root out of a dry ground; there was, to them, no beauty in Him that they should desire Him." His Godhead and His glory were hidden. And so it is now with all men; until it pleaseth God to reveal His Son in the heart of the heaven-born, no man will truly love Him. He was a tried stone in the days of His humiliation.

Come one step further. There was a grandeur in the Saviour's inauguration into His public ministry that I have never seen fully

delineated by any expositor yet, although I can believe thousands have beheld his glory therein far beyond all I can comprehend or declare.

Stand, my soul, a moment, and pause here; call home, if you can, my reader, all your powers of thought, and look at the sacred out-coming of the Son of God to His public life. Try and see in it those elements of Divine power whereby every vessel of mercy cometh into the kingdom of Christ in this Gospel dispensation. See in thy Saviour's going forth to His great work, **THE ORDAINED FOOTSTEPS OF ALL THE RANSOMED FLOCK.** Try thyself, by the close examination of those steps in which the Saviour travelled when coming forth to His heaviest trials.

1, John, His forerunner, pointed Him out, and proclaimed Him. The Holy Ghost saith, "John seeth Jesus coming unto him." This is the essential preparative for the Gospel ministry. When my soul seeth Jesus coming unto me in His word and by His Spirit, then, like John, in my measure, I can say, and all men sent of God to bear witness can say, "Behold the Lamb of God, which taketh away the sin of the world." Lest thou shouldest fear, poor trembling soul, thou art not a vessel of mercy, John was led to say, He "taketh away the sin of the world;" and if thou dost hear of Him; and if thy soul hath a window in it, called "the eye of faith;" if thy looking at Him, draweth thee unto Him, then, surely, thou art **IN THE WAY.**

2. Jesus came to be baptized of John in Jordan. Most men make light of this now-a-days; but, if thou hast seen the Lamb of God as thy great Saviour and Leader, then follow **HIM.** Let the open-communicationists say to thee what they may; let the soft and sleek pretending lovers of everybody try to beguile thee, as they will, one thing remember, when Jesus commissioned His apostles, He with authority said, "He that believeth (the Gospel of my salvation) and is baptized, shall be saved." That is an unalterable word to me. Let it be a word of counsel to thee, my reader; for it is impossible to avoid the conclusion which Paul, by inference, arrives at, which is this, that none have rightly "**PUT ON CHRIST,**" but those who "**HAVE BEEN BAPTIZED INTO CHRIST.**" Oh! ye precious souls, in the ferns, in the fens, in the floods, in the fires, and almost overwhelmed in the fears of unbelief, let me lead thee to consider three Scriptures besides the Master's great commission. Hear what Paul and John do say. Open your eyes, unlock the doors of your understandings, if ye can lift your souls to God in prayer; then, open your New Testament on Gal. iii. 27, "As many" (and no more, does he not mean?) "as have been baptized into Christ, have put on Christ." That is, by faith, and by a public profession of Him in the ordinance of baptism. Oh! ye hard-headed, and steel-hearted credsmen, who sneer at this, and despise the baptism into water as an outward and visible sign of an inward and spiritual grace, I demand of you that ye be careful, lest your hearts be found lacking of that love to Jesus which cheerfully obeys Him.

The second Scripture is in Romans vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death," &c., that is, into that ordinance which mystically represents both His death and His resurrection too.

The third Scripture is Rev. iv. 4, "These are they which follow the Lamb whithersoever He goeth." The limits of my periodical prevent

much enlargement. But, in considering the Saviour's way into His Gospel kingdom, and thine own way too, see

3. "The Holy Ghost descended upon Him like a dove." That word *dove* implies a loving, harmless creature to be preyed upon. Jesus was now anointed to a suffering life; so I have found it. Like a dove I would be holy, harmless, pure, and useful; and fly only in the service of God. But oh! I have learned in soul-trouble, and in circumstantial trials awful indeed, that

Our passage lies across the brink
Of many a threatening wave;
Professors say we soon must sink,
But, JESUS LIVES TO SAVE.

If we are real followers, we shall have tribulation. But, "Tribulation," as far as the Lord's people are concerned, is but a transitory and time-thing. To the finally impenitent, it is one of the four elements of their eternally lost condition. Paul, in Romans ii. 9, says, "Unto them who * * do not obey the truth, but obey unrighteousness, indignation and wrath, TRIBULATION and ANGUISH, upon every soul of man that doeth evil." Unto the child of God, the partaker of Divine grace, the honest and earnest believer, tribulation is but for "ten days;" it is only with him while in the world; and even in his lowest state tribulation is but a refining element; it worketh patience; and patience (produceth a genuine and essentially useful) experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us." As the New Covenant Days-Man was led into the wilderness to be tempted of the devil, that He might be "a merciful and a faithful High Priest in things pertaining unto God," so, many of the most devoted ambassadors for Christ have been hurled hither and thither, that they might be qualified to carry out the marvellous injunction of Jude, when he says, "Of some have compassion, making a difference, and others save with fear, pulling them out of the fire," &c. Two things are given unto us here, "Not only to believe on His name, but also to suffer for His sake." This is not all; for—

4. As the Father proclaimed His good pleasure in His Son; so will God acknowledge thee; giving thee the Spirit of adoption, whereby thou shalt cry, "My Lord and my God."

5. "Immediately the Spirit driveth Jesus into the wilderness to be tempted of the devil." And in this wilderness, temptations will assail us.

I must break off here, by asking, have you tried Him? have you gone to Him? have you found Him? have you salvation by Him? Then, God keep thee faithful unto death.

Having thus commenced another volume of this work, I ask of all my friends, and of all my readers, their most earnest prayers for me that my work may still be honoured of God, and as far as my readers can assist me in spreading abroad this work, I beseech them to do so. Suffering in the cause of Christ has been my portion for many years; but to me, His mercy has been great; and in His Gospel kingdom, for the comforting of some of His saints, I would yet urge the question "What was in that Cup?" still desiring to be the church's faithful servant,

CHARLES WATERS BANKS.

3, Victoria Park road, South Hackney, Dec. 15, 1868.

The State of the Gospel Ministry,

“Triumphant Zion, lift thy head,
From dust and darkness, and the dead ;
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.
God from on high thy groans will hear ;
His hand thy ruins shall repair ;
Raised, and adorned by love divine,
Thy towers and battlements shall shine.”

WE have before us *The Baptist Almanack* for 1869 and for 1868. The last year's issue is now publishing by Robert Banks, of 30, Ludgate hill, and is found of constant use as a book of reference to the ministers and members of the different Baptist churches not only in London, but throughout the provinces. We have commenced a comparison between the lists of ministers for the two years ; and we purpose to lay the result of our comparisons before our readers, if spared. Churches and ministers, are rapidly on the increase ; but where these churches are situated ; and what these new ministers are the ministers of, are questions often pressed upon us. We intend, for the convenience of the many thousands who are either daily running into, or flying away from, London, to describe as exactly as possible, the locality of each good man's chapel, and as correctly as we can, the line and the length of each good man's ministry ; so that when our enquiring correspondents, and others come to London ; or, when Londoners go into the provinces, if they previously consult *THE EARTHEN VESSEL*, they may glean therefrom, some particulars of use to them in this respect. We cannot commence that immediately. Appeals to us, touching the ministry of Mr. Spurgeon, Mr. James Wells, Mr. B. B. Wale, Mr. Geo. Cooke, Mr. Lodge, and a host of others, shall be attended to as soon as we have briefly referred to some works now demanding notice.

As requested, we have laid Mr. James Wells's "Places of Honour," and "The Last Vials," side by side. Certainly they are as opposite as expounders of the Holy Word can well be. We are not certain that any good could result from a critical review. The editor of "The Last Vials" throws his sneers at the "spiritualizers" of the word very freely ; while Mr. Wells is as determined as ever to reduce every prophecy in the Old Testament, and every Patmos vision in the New, to a Gospel and experimental meaning and termination. There are, at least, three distinctly different classes of expositors, preachers, or commentators in these times, the legalizers, the spiritualizers, and the literalizers. Beside these, there is an immense body of pulpit-occupiers, who have no Biblical principle, no distinct line of thought, no power of exposition whatever. If they are really sent by the LORD, and we cannot be wicked in using the "if," because we do NOT know who sent them ; but if they are sent of the Lord, we have thought they must either be "fishers" or "hunters," for, some of them fling their ministerial net into such deep, dark, and mysterious waters, that but few can understand them : while others no sooner read what they call a text, than immediately they mount the unreined mule of their untamed minds and without either bit or bridle, off they go, over hills of violent harangues, and down into dens of unmeaning declamation, until tired

out, they give up the chase, leaving many of the people in such confusion that if you ask them what the text was, they cannot tell you ; if you inquire after the subject, it is impossible to describe it ; and this class of preachers to whom David would say, as to his servants he did say, "Tarry at Jericho until your beards be grown," is rapidly increasing. Therefore, to find a writer, like the editor of "The Last Vials," who has a most consecutive and systematic line of truth, or, to listen to a preacher, like Mr. Wells, who turns every part of the word into a PRESENT EXPERIMENTAL FEAST for those who are now living in Jerusalem, is, indeed, a rather rare man to meet with. As regards all that may come after the Gospel dispensation, Mr. James Wells follows the exhortation of the Lord, when speaking upon another subject, the Great Master said, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Mr. James Wells can see there is so much "evil" in the world, so much error in the professing church, so much of hunger and thirst among the people of God in these times, that he seems to say, "I cannot spare any part of the Bible for the morrow of the millennial ages, or after dispensations. I cannot even stop to take thought for them. The Gospel of our Lord and Saviour JESUS CHRIST to me is everything. To feed the flock of slaughter is the great work of my life, and nothing shall ever tempt me to believe that in this world there will ever come any other, or any better dispensation than the Gospel is, therefore, Gideon-like, seeing there are so many Midianites trying to steal away the truth from God's Israel, "I will take my stand by the side of the wine-press; and here I will thrash out all the wheat I can for the election of grace!" Thus, we think, speaketh, and thus worketh, the minister of the New Surrey Tabernacle; and although, when we read in Mr. Wells's sermons that "the thousand years spoken of" in the Revelation, "means the whole of the New Testament dispensation," we do not feel quite happy, still, when immediately after this, we see him like a heavy-laden harvestman, taking the whole load of Scripture down to the "wine-press," and there thrash it ALL out into an experimental meaning, we cannot be angry. How he can possibly say some things he does say respecting the prophetic and the visionary parts of the Word of God, often staggers us; but, then, he would say, that is because we are blind; and therefore cannot see so clearly into things as he does. If that beso, all we can say for ourselves is, "Pity the poor blind!" for, to be blind to the heavenly and spiritual meaning of the Word of God is a most pitiable plight indeed. It is our happiness to know, that as regards all the essential matters of salvation we are not blind. "The Sun of Righteousness" himself did arise, and shine into our heart, near forty years since. We saw "THE KING in His beauty;" we saw the glorious SON OF GOD in all His eternity; in His majesty, and Almighty dignity; we saw HIM as the perfect embodiment, as the really faithful exponent, as the anti-typical fulfiller of Abraham's prophetic declaration, when to his Isaac he said, "My son, GOD will provide HIMSELF a lamb." For very many years, (dark, and full of dreadful disappointments, as our pathway has been, cast upon the shores of desolation, like a ship-wrecked mariner, as oft-times our lot has appeared; still, for years and years,) our faith in Jesus has been firm, our love to His person, work, and kingdom, has been, at times, vehement; and in our earnest contention to extend the knowledge

of His truth, we give place to no man. The day of the Lord alone can unfold the meaning of the mysterious clouds which frequently dash to atoms all the PRESENT comforts, and time-prospects of many who cling to the Saviour with an undying HOPE.

Only as preparatory to a notice of "The State of the Gospel Ministry," we give a few fragments at present.

1. MR. HENRY HANKS'S large quarto photographic-portrait, is all his best friends could wish. He is sitting in his chair, at his study-table; his hand is in his Bible; but, it is partly closed, and his mind is deeply-wrapped in thought. His large head is fully developed; his face is entire, in his countenance is a serious gravity, while all the features of the man of God, the minister of the Gospel, are distinct and unmistakable. The ministerial life has not been quite so unruffled as that, perhaps, of the venerable Geo. Moyle, and others we might name; yet, how tenderly, and carefully, has the Lord dealt with this truthful servant of his! In the royal road of moral and of Gospel uprightness, divine grace has preserved him, and although he has not been without the chastising hand sometimes heavy upon him, it has never failed to render him ten times more useful and successful in his ministry than he was before. He must say, with the first man in the same regiment, "The things which happened unto me have fallen out rather unto THE FURTHERANCE OF THE GOSPEL;" yea, we can never think of him, but the inward feeling will exclaim, "Happy Henry Hanks, how favoured of the Lord, thou hast ever been!" Before us is a note he wrote to a friend. In it he says:—

Plumstead, S.E.

"Come February, I shall have been out of 'Carmel' six years; and they have been the happiest of all my years in Woolwich. While I have lamented the circumstances that necessitated the step, I have never for a single moment regretted the taking it. I am happy to say that during the long interval, my breast has never known a desire to return again to it. Between myself and the men that I have now officially about me, neither word nor look awry has passed. We are well attended, mostly crowded on the Lord's-day evening. With regard to members, and congregation too, we number considerably more than any other of the causes of our own faith and order in the town."

That is a beautiful confirmation of our testimony he is a happy man indeed, and in his ministry, as safe as he is sound.

2. "EVENING BY EVENING," by C. H. Spurgeon, to be had of Passmore and Alabaster. Many of Mr. Spurgeon's works, sermons, &c., are sent to us for notice. A long review of them is begun, when it will appear, we know not; but the following leaf we give as an earnest of the whole, which, some day, will appear.

As we read these pages which make up the evening's meditations, we could not repress the exclamation, "this man writes of CHRIST as though he knew Him, believed in Him, walked with Him, loved Him, and desired to commend Him to the hearts of all poor tempted souls. Not only so, but there is not one doctrine or divine principle which forms the essential basis of salvation, but what is plainly expressed in these contemplations, and expressed, too, with all the zeal and confidence of one well-established in grace. Whatever mistakes any of us may some-

times think he has made, whatever erroneous assertions he may sometimes appear to advance, one thing is surely clear, he "holdeth the head," even CHRIST, and from Him alone doth he draw forth the richness of all spiritual life, and on HIM alone doth he hang all the glory of the church's salvation. This proves him an heir of God, and a joint-heir with Jesus our Lord. Amen.

Not only in London, but in the provinces, we are looking into the real state of our churches, with a view to shew, among other things, the places where a missionary effort might, we think, be put forth. A friend says, in St. John's parish there are 17,000 inhabitants, and not a Baptist chapel among them. It is true, Unicorn yard chapel is not far off from St. John's; but the chapel is nearly empty. Pastor Bewick is a sound preacher; but his ministry does not prosper as regards obtaining a congregation. We should not wish him to resign his pastorate, if he hears his Master's voice saying, "Fear not, little flock, for it is your Father's good pleasure to give you THIS kingdom;" still, if Mr. Bewick is happy, and fully persuaded he is right in holding the pastorate, we wish some friend would ask him to allow special services to be holden there occasionally. "Unicorn yard chapel, Southwark," is a time-honoured, and God-honoured place of worship. It really should be a large central Particular Baptist Tabernacle, from whence, with the Lord's blessing, there might go forth many missionary spirits, many evangelical efforts which to that densely populated neighbourhood might be useful. We mourn over the calamities which caused us to leave a spot so sacred. We had spent nearly twenty years in the ministry in that borough of Southwark; and we should be thankful to see the Gospel of the grace of God flourish there in the conversion of sinners, in the unity of saints, and in the spread of Gospel truth.

Lights and Shadows of a Pastor's Life.

(Continued from page 335.)

I RELATED in my last how the Lord met with me in His grace, and how He brought me back in His providence to London, (a place which I had left but a few weeks before, determined not to return to it, at least for some years), and in what a remarkable way He appeared and provided for me there. As soon as we had settled in London, I went to hear the leading and most popular ministers among the Independents and Open-Communion Baptists, B——, L——, H——, N. H——, &c. I had felt an intellectual pleasure in listening to these men in days gone by, and now that my eyes were spiritually enlightened, I anticipated listening to them with greater pleasure still. Never was disappointment greater, or more perplexing; I could'n't understand it; their sermons were as clever and intellectual as ever; germinant thoughts and principles sparkled in them, like the dewdrops of an autumn morning in the light of the rising sun. But they brought me no light, comfort, or satisfaction; they never seemed to touch my case; I wanted something not to be found in their sermons, but what that something was I knew not; they seemed to me to have been born dead, and brought up in the

valley of dry bones. Now let my reader remember that I am not saying a word against these gentlemen ; but simply describing what their ministry was to me. I was seeking bread, and they gave me a stone ; I was an hungered and they fed me not ; in prison, and they visited me not ; naked, and they clothed me not ; in a word they did not minister unto me. Wearied with my long and unsuccessful search after the bread of life, and for a ministry which could feed my soul, I was brought for a time to a stand still ; but in the month of February, 1856, I bethought me one day, that when a child, I had been taken with my parents to hear a minister named David Denham at a place called Unicorn yard, Tooley street. I determined to find it out, and go on the next Lord's-day. I went. The preacher was C. W. Banks. I took a seat in the gallery, and sat and listened to the sermon with unspeakable delight, weeping, rejoicing, blessing and praising God. I had found that which I had long sought, but sought in vain ; and on leaving the chapel I said to myself :

Here may I find a settled rest,
While others go and come ;
No more a stranger or a guest,
But like a child at home.

Circumstances, however, prevented for a time the realisation of my wish. Living in the neighbourhood of Kennington, I could not always get to the chapel, so that some months elapsed before I joined the church, which I did in January 1857, and my dear wife was baptized and joined the church at the same time. While living in the neighbourhood of Kennington, and some months prior to joining the church at Unicorn yard, I saw an advertisement in *THE EARTHEN VESSEL* to the effect that some few friends were desirous of forming a Strict Communion Baptist church, and fitting up a room for the worship of God in or near Kennington, and soliciting help from any persons who felt kindly disposed towards the work. It being with me then a "time of love," anxious and delighted to do something for the cause of God, I at once responded to the appeal. I received a letter from the advertiser, making an appointment to see him at the house of one of the friends referred to in the advertisement. I went, accompanied with my wife ; the only other persons present were Mr. ———, the advertiser, and the old gentleman and his wife, in whose house we had met. The intended preacher in the room about to be opened was the advertiser, Mr. ———. The old gentlemen himself was so lame that he could only get out occasionally, and when he did, he went to hear Mr. Wells, not being able (in a spiritual sense) to hear Mr. ———, and the old gentleman's wife being exceedingly deaf, could not hear Mr. ——— literally. I offered to contribute £4 per quarter towards the expenses, and Mr. ——— was to be the preacher. The room was found, and Mr. ——— asked me if he might take it in my name? I gave him permission, and I agreed to pay 7s. per week for it ; forms, fittings, and gas, cost me £4 more. The room was kept open for nearly six months, but the same hearers never made their appearance twice. During that time I bore the whole of the expense, besides paying the old couple to whom I have referred 2s. per week to clean out the room. At the expiration of that period, I declined to incur any other further expense, and the room was closed. I should state that once or twice during Mr. ———'s absence, I spoke to the people myself

on the Lord's-day ; it was therefore in that room that I first opened my mouth in the name of the Lord. Not till after the closing of the room did I learn from Mr. Banks that Mr. ——— had succeeded in preaching two other places empty previous to my meeting with him.

It was early in the summer of 1856, that I received a note from Mr. Banks, late on a Friday evening, to ask me to preach for him on the next Lord's-day. This, however, I positively declined to do ; first, because I was not in the habit of preaching, and next, because I felt a diffidence in going to preach to his people when they were expecting him. But on the next day, (Saturday,) he sent me a still more pressing invitation, and refused to take a denial. I went, and preached twice, and my soul was filled with the unction of the Spirit. Then for the first time did I come into contact with dear Elijah Packer ; our souls were knit together from that very day, for we both enjoyed the Lord's presence in the sanctuary, and I have often held sweet communion with him since. The last time I saw him was about seven or eight months since, a very short time before his departure to the Father's house, when I was preaching in Trinity chapel, Borough.

A N E W Y E A R ' S W I S H .

TELL me no more of earthly joys,
Of sinful pleasures, carnal toys ;
The things I loved before.
Let me but see my Saviour's face,
And feel His soul-reviving grace,
And I desire no more.

Tell me no more of ease or health,
Of pomp and pleasure, or of wealth :
For these have all their snares.
Let me but feel my sins forgiven,
And know myself an heir of heaven,
And I'll not envy theirs.

Tell me no more of lofty towers,
Delightful gardens, fragrant bowers,
For these are trifling things.
A little cot, if Christ be there,
A splendid palace will appear,
Graced by the King of kings.

Tell me no more of crowded guests,
Of rich attire, and sumptuous feasts,
Extravagance and waste.
My little table richly spread,
Though but with water, herbs, and bread,
When Jesus is my guest.

Give me the Bible in my hand,
A heart to read and understand,
And faith and peace in God.
I'd sit at home from day to day,
And urge no company to stay,
Nor wish to rove abroad,
But converse with the Lord.

In the Church of England, and Out of It.

[WRITTEN EXPRESSLY FOR "THE EARTHEN VESSEL."]

DEAR MR. BANKS,—In our last we saw our tried friends sitting by the waters of Babylon mourning the loss of their sanctuary privileges, sometimes well nigh overwhelmed with the angry waves of trouble and despair which beat against their breast; then again were they enabled to take comfort in the "exceeding great and precious promises" of a covenant keeping God, and they determined to give Him no rest until He made Jerusalem a praise in the earth. They continued regularly their meetings for prayer, with occasional supplies in the pulpit. I met with them at their week night services, but still continued to attend church on the Sabbath, very undecided as to the path of duty, until one Sabbath evening my minister preached a sermon on "Universal Redemption." This sermon led me to think more seriously upon that subject than I had ever done before. I did not feel quite satisfied upon this point until I repaired again "to the law and the testimony," but I need not tell you, that I found nothing in the Word of God in favour of universal redemption. Perhaps my thanks are due to those friends who have manifested so much pity for me, since I have imbibed these so-called dangerous notions, but it would be well for such to follow the example of the "noble Bereans," and "search the Scriptures daily to see if these things are so." Whenever I come in contact with such persons, I invariably find that they scrupulously avoid those parts of the Word of God which have reference to the subject in hand. They do not understand it, neither do they wish; they will talk freely of the mercy of God, but the sovereignty of God is offensive to their ears. They do not, and will not understand it. They will not allow the Lord of heaven and earth the same privilege which they claim for themselves, namely, to do as He will with his own. If the Saviour by his death redeemed the whole world, then a large number of the redeemed are already suffering the torments of hell; and can we suppose it possible that there are redeemed souls in hell? If so, where is my own security? for even if my soul is redeemed by the precious blood of Christ, I am as liable as others to be eternally lost. If the blood of Christ is insufficient for others, it is insufficient for me. The promises of God and the blood of atonement are either of little value; my hope cannot be the anchor of the soul, for the Saviour's words are not to be relied on; He says, His sheep "shall never perish." These would-be-wise people say, "But they do perish, He died to redeem all, but they are not all saved." How can they indulge the hope of everlasting life for themselves, seeing that so many of Christ's redeemed ones are already lost? What need have we all to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." The Psalmist says, "The redemption of the soul is precious," but it appears to me that the loss of a part of the redeemed world quite does away with the preciousness of redemption.

We read that the Saviour is to "see of the travail of His soul and be satisfied," but can he be satisfied to see a large number of those he

died to save, consigned for ever to the bottomless pit? Dear Sir, I am a weak and erring mortal, pray do not let me send forth to the world anything which is erroneous, but my humble opinion is, that the Father would never lay so much unnecessary suffering upon His well-beloved Son as the iniquities of those whom the Father knew would be finally lost. Was it for these that those great drops of blood burst through the pores of his skin? Was it for these that the dreadful, "Father, if it possible," burst from his sacred lips? Was it for these that he had to bear the loss of His Father's presence which forced from Him that bitter, that heartrending cry, "My God, My God, why hast Thou forsaken me?" Was it for these His tender heart was rent and drained of the last drop of His most precious blood, while the agony He endured caused Him to cry with a loud voice, and give up the ghost? Surely that blood was too precious to be spilt so recklessly for those who would never be benefited by it. If redemption is universal, then a large portion of the Word of God must be worthless. Those promises which have hitherto been the unfailing support of the believer are not to be relied on; I trust I may say that there have been seasons when I have been able to realize a sense of Jesus' love to me; that He died for me, that His blood was shed for the redemption of my soul, and that consequently I shall be saved with an everlasting salvation. But if redemption is universal, where is my hope? Have we not every day proof that a part of the world are lost; and none has so little reason to hope for a share in the benefits of redemption as myself. It is indeed a subject upon which I tremble to write. To say anything upon so grand and so glorious a scheme as the redemption of the soul, is a task to which I am not equal, but there are those who frequently pain and annoy me by their desire to cavil with me on these points, and I wish I could make them understand that I think it more than useless to cavil with any one who does not believe every part of the inspired Word of God, but only believe those parts which favour their own shallow views. They tell me I have nothing to do with the doctrines of the Bible; it is not necessary to trouble myself about them. What, nothing to do with the doctrines, when the Holy Ghost has told me by the mouth of His servants of old, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness?" If it is not necessary to study the doctrines of the Bible, I wonder what makes any part of the Bible necessary! The Arminian will tell us that he rests upon the atonement of Christ for the salvation of his soul; at the same time he will say, "O do not trouble about the doctrines, we have nothing to do with them." How they puzzle me! They are resting their soul upon one of the chief doctrines and yet pretend to cast the doctrines aside altogether. O, this prejudice; I have read somewhere, that "It binds reason in chains, and when prejudice shuts its eyes against the truth, it is in vain that its brightest rays shine upon our mind." But I must go on to say that after being painfully exercised in my mind for several months, the before mentioned sermon on universal redemption quite decided me, because I could not find it proved by Scripture, and with a degree of satisfaction I bid farewell to the church that night.

We continued to have occasional supplies at the chapel, and though our numbers were small, we continued to increase a little, and April

22nd, 1867, the church was formed by our present minister of only three members, myself and two others. Our minister has been settled over us about a year, during that time we have gradually, though slowly, increased, and we see signs of spiritual life amongst us. There seems to be a slight shaking among the dry bones, and although they do not rise up an "exceeding great army," yet one after another comes forward to comfort the heart of our minister, and encourage the prayers of his people. At the last ordinance, the encouraging little number of eleven united together to partake of the memorials of a Saviour's dying love. The largest number of these are from other churches, but we hope soon to be able to say our number is more than doubled. When we look back over the past year, we find our expectations have been more than realized, and we have proved the truth of the promise, "I will never leave thee, I will never forsake thee." We have the satisfaction of seeing that our minister is not only well received, but that his labours are not in vain in the Lord. If we have not great talent, we have the essence of truth, and I hope and believe we shall soon be able to say, "The time of the singing of birds is come, and the voice of the turtle is heard in our land." Under all our discouragements we have tried to realize that the "Lord God Omnipotent reigneth." We have trusted in His promises, and He will not so disgrace the throne of his glory as to suffer His waiting people to be put to confusion.

"Great God, the work is all Thine own,
Thine be the praises too;
Let every heart and every tongue,
Give Thee the glory due."

Billingsboro'.

MARIE.

EARLY CONVICTIONS OF SIN; ESTABLISHMENT IN
GRACE, ENTRANCE INTO THE MINISTRY,
CONFESSION OF FAITH, ETC.,
OF MR. ROBERT YOUNG BANKS.

[There are many things connected with the following article which have caused us to read it with very peculiar interest. The minister whose settlement is here recorded is our own beloved brother. Unto his soul, in our happy days, the Lord did bless our ministry, although circumstances have led him to cover all that over in ambiguous terms. Still, the facts remain the same, and we rejoice to know that one so naturally timid, so honestly modest, so fearful to take one wrong step, has been so carefully and continuously led on into a post of real usefulness in Zion. How our revered mother would joyfully weep over this record, were she on earth to read it. The following testimony of God's grace is simple, savoury, and solemnly sacred in every part.—Ed.]

SERVICES in connexion with the recognition of Mr. R. Y. Banks as pastor of the Particular Baptist Church, meeting for worship at Egerton Fostal, Kent, were holden on Monday, Oct. 5th, 1868. In the afternoon service, Mr. E. Whittaker gave out

O thou the hope of Israel's host,
Their strength, their helper, and their boast,

then read Ephesians iv., and offered prayer.

Mr. Banks gave out 429th hymn :—

Shout, for the blessed Jesus reigns,
Through distant lands His triumphs spread,
And sinners freed from endless pains,
Own Him their Saviour and their head.

Mr. Whittaker stated the nature of a Gospel Church.

1st. That it was not a mere building composed of stone or mortar, or the lofty tower, or the spacious edifice of man's building.

2nd. But it was composed of godly men and women, who have been pricked in the heart, and born again of the Spirit of God.

3rd. The Church of Christ observed two standing ordinances of the New Testament; Believer's Baptism by immersion, and the ordinance of the Lord's Supper.

Mr. Whittaker asked Mr. Banks to give some account of his Call by Divine grace. He stated that his conviction of the nature, practice, and guilt of sin was in the old Wesleyan chapel in his native town of Ashford, Kent; the struggle between the flesh and the spirit, and the many allurements of the world, were ever striving for the mastery over him. That he was aroused from a slumbering state when passing the Marlborough inn on his way to the school conducted by Mr. Tappendon, by the words,

And am I born to die,
To lay this body down?
And must this trembling spirit fly
Unto a world unknown?

This continued for some years. About the year 1834, in the city of Canterbury, after much anxiety of soul, and struggling against the ordinance of baptism, and rebellion against the doctrine of God's electing love in the choice of His people, Mr. Banks was led to write to his own brother Charles, the pastor of the baptized church meeting in Iron Bar lane, Canterbury, and proposed to him the question put by the Eunuch to Philip, "What doth hinder me to be baptized?" Receiving a favourable reply, he gave in his experience before the church and received the ordinance of Believer's Baptism at the hands of Mr. W. G. Lewis, of Chatham, in St. John's chapel, Northgate, Canterbury, Sunday, Nov. 24th, 1839, in company with ten other brethren and sisters in the faith. But for some few years after this, his soul was often tossed to and fro between doubts, fears, and hopes respecting his safety in Christ Jesus, and he earnestly coveted that blessedness spoken of by the apostle when he says, "It is a good thing that the heart be established with grace." About this time the anniversary services of Zion chapel, Brabourn, were to be holden, and he, in company with a dear brother and sister, went, but in much darkness of soul. In the afternoon service there was nothing from which he could gather a gleam of hope that all was right for him, and in this state he entered the chapel for the evening service, but as the pastor of the church was giving out the hymn,

He saw me ruined in the fall,
Yet loved me notwithstanding all,

he tried to sing with others the words, but could not as he feared they did not apply to him. In this state of mind, he sat to hear the minister who was to preach, and no sooner did he give out his text, Psalm xxvii. 8, "When thou said'st, seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek," than he found his heart rivetted, both to the Word of God, and His servant the preacher. And that text, and the discourse itself was for him, establishing his soul in the Word, and making him to dance for very joy of heart.

Being asked to state his call to the ministry, Mr. Banks said that what he has felt to be this call, has arisen from two concurrent circumstances, the first was that of his own mind, or an internal movement of his soul to this work. Although this was of a private nature, his mind being more or less led to meditate much upon the word, he was frequently writing upon many passages, not for the perusal of others, as he believed no one had ever seen them. Two or three of them were the following: the ninety-seventh Psalm, first verse, "The Lord reigneth;" the prophet Malachi, 3rd chapter, "Who shall abide the day of His coming, and who shall stand when He

appeareth, for He is like the refiner's fire, and like fuller's soap;" and the words of Christ, "Those whom Thou hast given Me, shall come unto Me, and him that cometh unto Me, I will in no wise cast out." These and other portions of the word were continually moving him forward to this great work. Then, in connection with this, was that which was moving him of an outward character. Some brethren with whom he stood connected in church fellowship, having been appointed with two others to read sermons before the congregation in the absence of a minister, he was frequently led to leave the sermon and speak from an overflowing of the word in his own soul to the people; this would often bring forth a request from them to speak to them, and abandon the sermon reading, but a felt sense of the magnitude of the work, together with his own inability, kept him from taking so solemn a step.

On May 23rd, 1853, he was appointed by the church meeting at Zoar chapel, Canterbury, first, especially, as a visitor of the sick, with a view to their spiritual and temporal good; second, to officiate at the Lord's table on the first Sabbath in the month, in the absence of a minister; and third, that he should be requested again to take his turn with two other brethren in reading sermons before the congregation. To each of these propositions there was a unanimous wish of the church; and taking this with many other tokens in the same direction, as coming not only from the church, but from the Lord, as indicative of a call to a post of usefulness, in the vineyard of the kingdom of grace; he thought it would be no matter of surprise to any when he told them that these circumstances had created in his mind a deep anxiety concerning the ministry of the word of life. A memorandum written at the time of the above, will shew this:—"O Lord, thou alone knowest thy dust, his unfitness for any office in thy church, or among thy chosen family, but he trusts it is Thou, and Thou alone that has ordered this matter. Oh come, Thou great searcher, and bless me indeed, that my soul may be watered from heaven, and that Thy worm might never be allowed to take a step contrary to Thy will, or be a cause of offence amongst Thy saints."

Mr. Whittaker then asked Mr. Banks to state the circumstances which brought him before the notice of the church at Egerton, to which he replied, that his first visit to Egerton was on Good Friday, April 6th, 1860. Having been invited by Mr. Kingsford to spend the day with him, and his brother, S. J. Banks, who were engaged to preach anniversary sermons for that day, in the evening of that day, Mr. Banks stated he was asked to give a short address at the public meeting held in the evening, and which address was received favourably, and it would appear made a deep impression on the minds of several old standing Christians present. He left that meeting under the impression that in the sermons preached to the people there had been a marked consistency and truth in agreement with the word of God, and that the day had been both pleasant and profitable, but without the least idea of ever occupying the pulpit as a minister of the everlasting Gospel. He heard no more of the people until the beginning of October of the same year, when Mr. Kingsford asked him to take his place at Egerton on Oct. 7th, 1860, but feeling, as I did and ever had, the deep and solemn office, and my own felt unfitness for such a work, that I blushed with shame at my oft-repeated cowardice, and I said I would try. I went down, and for the first time took a text with a view to preach to the people; that word was the fifty-ninth chapter of Isaiah, 16th verse, "And He saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness sustained him." In the afternoon of the same day, he spoke from Luke ix. 56, "For the Son of man is not come to destroy men's lives, but to save them."

A memorandum written at the time will show something of his mind: he writes, "I trust I can say, without presuming, the Lord did greatly help me though in much weakness, and with much imperfection to

speak His word to the people. The Lord was merciful to me, and O may He bless it to some poor worm that it may redound to His glory. The Lord knows I resisted it until I was ashamed of myself; and when pressed again, I felt I dared not say no; I trusted Him, and He helped me, and delivered me from all my fears; bless His name for ever and ever; perfect thy strength, O Lord, in my weakness." On Nov. 18th and 25th of the same year, he was invited to preach again, and in December, and following month of January, February, etc., but on April, 7th, 1861, when supplying them Mr. Jessy Buss, a deacon, informed him that the church had unanimously invited him to supply the pulpit every alternate Sunday until the following October; the door being thus opened for him, he felt he dared not refuse, and from that time till now, he had served the church with but few exceptions, with much weakness and many fears. On May 17th, of the present year, I was asked by my esteemed friend and brother, Moses Cappins, if I should object to take the oversight of the church, who said he believed it was the unanimous wish of each; I said if the church met upon the question, and it was their united desire, I would answer the question. On the 21st of June I was informed that the church had met, and that there was not a dissentient voice; feeling therefore, that, although quite insufficient in my-self for so solemn a post, yet that my hope and helper was the God, the mighty God of Jacob, and knowing that the door then opened, was not opened by myself, but had in the most unexpected way been opened for me; seeing this, who and what am I that I should resist? lest haply I should be found to fight against God.

Mr. Whittaker then asked Mr. Banks what was the nature of the ministry he intended to preach; when he produced some articles of faith which he had compiled in connection with other brethren, and which had been approved and passed by the church meeting for worship at Zoar chapel, Canterbury, in the year 1850. These articles of faith were the same he had preached in the past, and he had no other to preach in the future, believing, as he did, that they were founded on the unerring Word of God.

1. That all the Scriptures of God, both in the Old and New Testaments, are the only rule of faith and practice of the believer. 2 Tim. iii. 15, 16; 2 Peter i. 20, 21; Isa. viii. 20.

2. That there is but one living and true God, eternal, unchangeable, infinitely wise, everywhere present, almighty, self-existent, invisible and incomprehensible; and that there are three distinct, co-equal, undivided persons in the Godhead, the Father, the Son, and the Holy Ghost. Deut. vi. 4; 1 Tim. vi. 16; Mal. iii. 6; Jer. xxiii. 24.

3. That before the world was formed, God did elect a certain number of persons unto everlasting salvation whom He did predestinate to the adoption of children by Jesus Christ, according to the good pleasure of His will. That God did make a covenant of Grace with His Son Jesus Christ on the behalf of His chosen people wherein the Saviour was appointed, and all blessings temporal as well as spiritual, settled upon them, that their persons, grace and glory were put into the hand of Christ, and made His special care and charge.—Eph. i. 3, 4, 5, 6, 7; Rom. viii. 32; Gal. iv. 4, 5.

4. That God created Adam the earthly head, or parent, or representative of the whole human race in His own image and likeness, upright, innocent, and holy, capable of loving and serving Him. But he sinning, all his posterity sinned in him, fell, and came short of the glory of God, the guilt of whose sin is imputed, man's nature became corrupt, and in this state exposed the whole to eternal death, being in one common fall, children of wrath, from which there can be no deliverance but by Jesus Christ, the second Adam, the Lord from heaven.

5. That the Lord Jesus Christ having engaged to become the surety of His people, did in the fulness of time really assume flesh and blood, was born into the world, was made under the law, in all points like unto His

brethren (yet without sin), in which nature He suffered and died as their substitute, and for them made ample satisfaction for their sins (past present and to come) which the law and justice of God could require, as well as to open a way for the communication of all blessings needed by them, both temporal and spiritual. Rom. ix. 5; Prov. viii. 22, 23; 1 Tim. ii. 5, 6; Gal. iv. 4, 5; 1 Cor. xv. 3; Isa. xlii. 21; Matt. vii. 32, 33; Heb. vii. 14—16.

6. That the redemption obtained by Christ is special and particular, designed for His elect people, whom the Father put into His hands, and who alone will share the special and particular blessings of it. Rom. xi. 5, 6, 7; Isa. lxxv. 9.

7. That the justification of God's people is a sovereign act of Jehovah towards those whom He has chosen in Christ Jesus, and that it is only by the righteousness of Christ imputed, they can stand before God faultless through the shedding of His blood, according to the riches of His grace, and not by any works of the creature. Isa. xlv. 24, 25; Rom. iii. 20, to the end.

8. That the work of conversion and Divine faith is not an act of man's free will and power, but of the Almighty and efficacious grace of God. 1 Pet. i. 3—23; Phil. ii. 13.

9. That all who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly persevere so that not one of them shall ever perish, but shall possess everlasting life, teaching them to live soberly in this present evil world. Job xvii. 9; Jer. xxxii. 40; Phil. i. 6.

10. That there will be a resurrection of the just and the unjust, that Christ will come a second time to judge the quick and dead; to receive the former into everlasting life, and banish the latter from his presence. Acts xxiv. 15, and xvii. 31; 1 Thess. iv. 16; John v. 28, 29.

11. That there are two principal ordinances to be observed by the church till Christ's second coming, viz., Baptism by immersion, and the Lord's Supper. And that those only are to be admitted into communion with the church who upon a profession of their faith in Christ have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, Matt. iii. 13, 14, 15, 16, and xxviii. 19, 20; 1 Cor. xi. 23, 24, 25, 26.

12. That the preaching of the Gospel, public prayer of the saints in the name of Jesus, and the public singing of psalms, hymns, and spiritual songs unto the Lord, are ordinances of the Gospel, designed by God for the comfort and edification of his people. 1 Cor. xiv.; Eph. v. 19, 20; Col. iii. 15, 16; Phil. iv. 6.

After this our brother Stephen Weeks read a paper, confirming Mr. Banks's statement of his first connection with the Egerton cause, adding, that the Lord had blessed his labours, since he had been amongst them. For although we cannot boast of a very large outpouring of the Spirit, yet there are some who can bear witness that the Word he has spoken has been brought home with power unto their salvation, and others have been fed under his ministry from Sabbath to Sabbath. Two have been added by baptism, and the church which was before scattered and divided was now assuming a more united spirit. And we believe that no one can say that Mr. Banks has not been a faithful servant to the church in spiritual things, and likewise in our temporal matters; for when he first came, we were £30 in debt, which was paid off in four or five years. Mr. Banks then proposed that if the church would authorize him, he would collect monies, in order to build a vestry to the chapel (the greater part of which he collected, and the vestry was built and paid for, costing about £51,) in about two years. He has now undertaken to raise subscriptions in order to re-floor and new seat the chapel, and for a fence in the front of it. And we believe the union that has been formed between the church and Mr. Banks, and which we meet this day thus publicly to recognize, is not founded upon fancy but upon principle; and our prayer and desire is that the Lord will ever keep him from error in every shape, and that the Lord would long spare him to labour amongst us, and bless the

same for His name and mercy's sake, amen. Signed on behalf of the church, STEPHEN HOOKER, Deacon; STEPHEN WEEKS, Member.

Mr. Whittaker then asked the members of the church publicly to ratify their choice by standing up and holding up the right hand, which being done, another hymn was sung, and this very interesting and solemn service closed by prayer. After which the church and many other friends, together with the children of the Sunday school, sat down to tea, and seemed thoroughly to enjoy the social cup. The service in the evening commenced at six o'clock, and Mr. Whittaker preached to the pastor, church, and congregation, taking for his text Heb. xiii. 22, "And I beseech you, brethren, suffer the word of exhortation," founding his remarks on the first five verses of 2 Timothy, iv. And evidently felt in addressing each, the very solemn work unto which he had put his hand, and enforced the very deep responsibility into which both pastor and church had entered that day, the one especially to preach the word both in season and out of season, and the other to pray for, and watch over, and care for their pastor. The meeting was concluded by singing and prayer; and after this was sung by the congregation standing, that beautiful and appropriate hymn:—

All hail the power of Jesu's name,
Ye angel's prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

We certainly felt it good to be there, and believe many sympathized with us in this feeling.

ONE WHO WAS THERE AND A LOVER OF ZION.

LINES WRITTEN FOR THE NEW YEAR, 1869.

AWAKE, my soul, thy powers employ,
In grateful praise and holy joy,
Before thy Father's throne appear,
And bless Him for the new born year.
This new born year to thee is given,
To show how near thou art to heaven;
Then onward wing thy gladsome way,
To meet that brighter, better day.
The dark and gloomy past has fled,
And numbers now among the dead;
Why, O my soul, its flight deplore?
To thee that past is now no more.
No more its trials, pains, and tears,
No more its dangers, or its fears;
No more that past shall be the foe,
To bind thee down to things below.
From earth break forth, my soul, and rise,
To yonder home above the skies;
Time, rolling time, but brings it near,
With each revolving new born year.
Then forward press, and joyful sing,
Jehovah is my Guide and King;
With Him my friend, what can I fear,
Through all the dangers of the year?
What though the year should prove my last!
What though my skies be overcast!
What though stern death to me be given!
My next new year will be in heaven!

Manchester, December, 1868.

WILLIAM STOKES.

NEW BOOKS.

MR. JAMES GRANT'S NEW WORK.

(Third Notice.)

The Religious Tendencies of the Times; or, How to Deal with the Deadly Errors, and Dangerous Delusions of the Day. By James Grant, Author of "God is Love," "Our Heavenly Home," "Seasons of Solitude," &c. William Macintosh.

Although we devoted two separate reviews in a previous number to this new work of Mr. James Grant's, we were so profoundly impressed with its importance that we promised to recur to it. The work is already creating a great sensation. We understand that several of the most distinguished divines of the day, both in the Church of England and among the Dissenters, have written to the author, stating that they were absolutely appalled at the revelations made in his work respecting the fearful errors which prevail in quarters bearing the evangelical name. Some eminent ministers of the Gospel, both in town and country, have, we are informed, written to Mr. Grant, announcing their intention to bring the work prominently before their congregations in their pulpit ministrations. On the other hand, we are informed, from an equally reliable source, that the book has already produced the greatest consternation among those who most largely hold, and, through pulpit and press, most zealously teach "the deadly errors" which Mr. Grant exposes and denounces. Of this fact we are assured Mr. Grant will, ere long, furnish remarkable proofs. So far the author is only realising what he was fully prepared to expect. Mr. Grant devotes more than a hundred pages of his book, out of, including the preface, the 550 of which it contains, to a variety of topics embraced under the general head of "The Existing Crisis in Religion: Our Dangers and our Duties." It is demonstrated in this part of the volume, by proofs which cannot be controverted, that the pulpits of the land at this moment

swarm with preachers, who preach God-dishonouring and soul-destroying errors to an extent and in a variety of form which are truly appalling.

But we have not space to advert in detail to the soul-saddening aspect of religion at the present day. Neither have we room in our present number to give extracts from the body of Mr. Grant's book. At present we simply content ourselves with the conclusion of Mr. Grant's preface. "I will only add," he says, "that, in writing this volume, I have done so with a full knowledge of the unfavourable reception it is sure to meet with in many quarters. Its publication will be followed by the loss of personal friends, with whom I have been on terms of intimacy for many years. But I have felt that were I to be silent, or to shrink from the explicit and emphatic expression of my convictions in such a crisis as the present in the religion of Christ, I should justly be subject to the same condemnation for unfaithfulness to the cause of my Lord and Master, which the Bible pronounces upon all those who are charged with that great and grievous sin. I have been constrained by the irresistible claims and imperative commands of conscience, to adopt the course I have done. Time with me is fast passing away,—a fact which special circumstances have profoundly impressed on my mind just as I was bringing my work to a close. I feel, therefore, that I should have lamentably failed in my duty to God and to my fellow-men, if I had longer delayed to raise my voice against the 'DEADLY ERRORS AND DANGEROUS DELUSIONS OF THE DAY.' In doing that to the best of my ability, I have calmly and carefully counted the cost, and am fully prepared for the consequences, whatever they may be. My task is done. I leave the work in the hands of God, not for a moment doubting that, if it has been written in accordance with his word, it will be accompanied by manifest tokens of his approval and blessing."

The nature of Mr. Grant's new work will be inferred from the following list of its principal contents:—

1. The Doctrine of Annihilation.
2. The Universalist System of Faith.
3. The Duration of Future Punishments.
4. The Preaching of the Present Day.
5. The Existing Crisis in Religion.
6. Our Dangers and our Duties.

There are, at least, three features of thorough usefulness in this last issue from Mr. James Grant's pen:—

(1.) Its *comprehensiveness*. We have scarcely an author of any note, ancient or modern, who has been instrumental in the introduction of any of the "deadly errors" referred to, that is not brought forward in this book; and those very words are faithfully quoted wherein the teachers of these erroneous sentiments have poured forth their poison. "I should think," said a leading gentleman in the country, who was studying the work now under notice, "that Mr. Grant has swallowed, digested, and become perfectly acquainted with the whole of the controversial library of the last few centuries." This is correct; from the mysterious dens of Biblical perversion Mr. Grant has dragged the deluded writers, and out of their own mouths he has judged them. In the balances of the sanctuary he has weighed them; and, to a scriptural demonstration, proved them false witnesses in those great things which concern the character and the government of the Creator, and the condition and the destiny of the whole race of fallen humanity.

(2.) A second feature of usefulness is found in the *Expositions* of important portions of the word of God, with which this book abounds. And (3.) Mr. Grant's quotations from the Word of God respecting Infant Salvation, Eternal Punishment, and the work of the ministry, with his easy, plain powerful, and intelligent comments thereon, give a value to this book which is beyond all price. Its tendency to solemnize the mind by its proofs and illustrations of the awfulness of that man's condition who lives and dies in his sin, has kindled in us a labouring desire to

read the work, or to have it read in the midst of multitudes of people; and in different parts where opportunity has been given, we have given notices of, and read out extracts from its immense armoury of Scriptural artillery, levelled against the deadly errors of the day. We have long feared that the essays called Gospel sermons in this day are so drugged with carnal opiates, and so fatally glossed over with the smooth and flesh-pleasing philosophies of modern inventions, that the true and the terrible nature and consequences of sin, the inexpressible agonies and pain of the Son of God in redeeming men from sin, and the heavy distress of that man's soul, who, by the Spirit of God, is led into the experience of the publican who stood afar off, through fear, who hung down his head for shame, smote upon his breast, being by sin and self condemned by a just and holy God, and yet withal, having a ray of hope as faith discovered to him the propitiatory sacrifice, he cried, "God be merciful to me a sinner;" we have long feared that the almost general ignoring of these essential branches of the Gospel ministry, have rendered that ministry soul-deceiving instead of it being instrumentally, soul-saving. Mr. James Grant has done all a man could well do to awaken ministers and people to a sense of the perils to which we are all exposed. Let us by prayer to God, and by persevering efforts among men, supplement this much-needed enterprise.

We write, as in the sight of a just and holy God, when we say this testimony by Mr. Grant comes to us, instrumentally, in the same spirit, with the same words, and to the same end as did the epistle to the angel of the Church of Pergamos, "These things saith He which hath the sharp sword with two edges; I know thy works," &c. "But I have a few things against thee, &c.," "Repent, or else I will come unto thee quickly; and will fight against them with the sword of my mouth."

Every faithful Protestant in these days is hereby called upon to use his influence in endeavouring to awaken

the professed heralds of the Gospel to a sense of their danger, and of the delusions wherewith they are deluding the people. All who read this work with the same astonishment and grief it has produced in us, will not fail to help to give it a world-wide circulation. We will simply add, in conclusion, that one of the most excellent clergymen in London, said with great emotion, a few weeks ago to a friend in returning Mr. Grant's book after reading it:—"I thank God from my heart, that there are such men as Mr. Grant, who are equal to the occasion, and who are raised up to write down the God-dishonouring errors of our times."

A Letter to Dr. Manning, by "A Working Man," and published by Messrs. Nichols & Sons, in Long Acre, is a tract which ought to be scattered broadcast; but, the United Kingdom is now in the hands of a party who will sooner hail the Pope than contend earnestly for the faith once delivered to the saints. To write against Rome's persecutions while the tools of the Papacy are being lifted into power by the same hands, is a blind zeal we cannot comprehend.

A splendid volume (beautifully adapted for a New Year's Christian gift book) entitled, *The Christian Leaders of the Last Century; or England a Hundred Years Ago*, by Rev. J. C. Ryle, has just been issued by Messrs. T. Nelson & Sons, of Paternoster row. Every page sparkles with incident, facts, and historic reminiscences, so happily produced by the strong and honest pen of Mr. Ryle, that to all Christian people, it must be a pleasant book indeed. We have it under careful review.

The Road to Rome, via Oxford, or Ritualism Identical with Romanism, by the Rev. J. A. Wylie, LL.D., is a three hundred page book, bound in neat cloth, and printed in good style. Published by S. W. Partridge & Co., at the book saloon, 9, Paternoster row. In twenty-four chapters, Dr. Wylie has discussed many points of

vital importance, exposing errors and expounding truths in such a spirit of Christian zeal, with such clearness, and accompanied by so much of Biblical and collateral illustration and evidence, as to warrant the assertion that it is a text-book for all faithful Protestant witnesses at this crisis of marvellous and dangerous revolutions. Our readers will hear more of this valuable work next month.

The late Mr. Elijah Packer's Memorial. We are thankful this little work is acceptable. One friend says: I have sent stamps for memoirs of the late Elijah Packer, many thanks to you for sending it. In reading it my soul has been much blessed. It brought to my mind many pleasing recollections of the happy seasons I had enjoyed at Crosby row chapel, under your ministry; as well as the fellowship and sweet communion I have often had with the departed. Hoping it will have a large circulation, and be made a blessing to the people of God, with kind love, I am, yours affectionately, T. WALKER.

Surrey Tabernacle Pulpit.

We have a long uncorrected essay on some gangrene who oozed out bitter invectives on THE EARTHEN VESSEL, and of a builder's "silent sermon," which ends with a trite finale that Mr. James Wells is a very "extreme preacher." As regards THE EARTHEN VESSEL it simply stands on its own merits. In these days of high ambition, every pulpit man desires to be an editor, and to have his own paper or periodical. Those who cannot succeed bark at those who do. Thousands upon thousands have read THE EARTHEN VESSEL, and found it useful. They still support it, and, as it will be our aim to fill its pages with truthful, experimental, and denominational matter, we hope to be acceptable to the scattered sheep of the flock of slaughter. The Churches of our faith and order are rising up in all directions. Our ministers are multiplying, and although our divisions are many, our people in the aggregate are growing into a large army. Our one chief aim has been to furnish the people with purely experimental and

essentially truthful expositions. In this enterprise we have not failed. Dry wire-drawn essays shall never have a place in our pages while we hold the editorial helm. Original heaven-born gushings forth of the bruised and broken heart will find their way into other hearts, and oft-times prove a blessing. Our prayer is that the Omnipotent arm of the Almighty may yet lift us up to honour, set our feet in a large place, and make us ten thousand times more useful than we ever yet have been. If every one now living who has received good from our labour would put forth the feeblest effort, the great end we desire might soon be reached. God grant that it may. Amen. As regards Mr. James Wells being an "extreme preacher," when we heard that on Sunday, December 20, 1868, he collected in his New Tabernacle nearly one hundred pounds for the poor of his church; when we recollected his people and himself, with a few country friends, collected in about twelve months nearly fifteen hundred pounds for Mr. John Bunyan McCure; when we looked at the fact that during the last six or seven years his people have contributed to the cause of Christ for building, ministerial, and charitable purposes not less (we think more) than TWENTY THOUSAND POUNDS, we certainly concluded that Mr. Wells's ministry has the "extreme" influence of producing from his people more real, practical, and earnest fruit than can be seen in any other Strict Baptist cause in the whole world. We alone are responsible for this assertion. We believe it cannot be denied. We thank God and take courage; and although hard labours and heavy trials fall to us daily, we know "the Judge of all the earth shall do right." Beneath his chastening hand we bow. Until he shall command our deliverance we would patiently wait, and in the dissemination of God's truth may our last days be employed. Under the mysterious developments of a Divine Providence may those last days, like Job's, be our best, in the highest sense. So most devoutly prays

THE EDITOR.

Prophetic Warning.—Referring to an advertisement in this month, we are requested to say, we know Mr. James Angus, and believe him to be honestly and zealously affected with a desire to arouse the slumbering churches in Christendom to a due sense of the present eventful crisis.

The Earthen Vessel volume for 1868, bound in suitable and substantial cloth containing nearly 400 pages, price 3s. is, we think, a cheap and interesting volume.

Old Jonathan's volume for 1868, is a grand portfolio of tales, pictures, and useful reading of the class so well suited for families.

The Cobbler How Book Society. The complete MS. of the first work of this society has been prepared by the honorary secretary. Prospectuses will speedily be in the hands of the corresponding secretary, Miss Alice Tyler, Whitestone House, Withington, Hereford.

The Gardener's Magazine shews how easily our cities and towns might be rendered beautiful and healthful, by being interspersed with gardens, shrubberies, trees, and flowers. Shirley Hibberd, Esq., the editor, is himself evidently a thoroughly happy man, and, as a consequence, he is always aiming to make everybody happy too. This desert would soon blossom as the rose, if we had a few more Shirley Hibberds. His *Gardener's Magazine* is a most pleasant and useful paper.

When Mr. Mitson once sets his hand to an undertaking, we look upon it as half completed. In unison with Mr. Butt, and some others, they sent our brother M'Cure on his way rejoicing. They have issued his life; and now to complete the matter, we have the farewell sermon delivered by Mr. M'Cure in the Surrey Tabernacle, on the eve before his departure: its perusal will be pleasing and profitable to many. We wish we could get Mr. Mitson to take up a case that lies dear to us.

Our Churches, Our Pastors, and Our People.

MR. JOHN BUNYAN McCURE'S DEPARTURE FOR AUSTRALIA; AND HIS "LIFE AND TRAVELS."

THE best Protestant daily paper in the metropolis, (*The Morning Advertiser*) gave the following notice of Mr. Bunyan McCure's farewell:

"Mr. McCure preached his farewell sermon to a congregation of over 2,000 persons at the Surrey Tabernacle, on Sunday evening, Nov. 29th. The words chosen by the preacher were taken from Psalm iv. 22, 'Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.' The speaker, after reviewing the text in a two-fold way—(1) as to the spiritual burden, and (2) as to worldly burdens—entered somewhat into his position as a minister of the Gospel who was about to leave England. He said that in Australia he had travelled 16,000 miles, preaching and lecturing in the hope of getting his chapel in Sydney free from debt; but after going those many miles, he had to return to his people ashamed, for he had obtained no help. A strong impression was made on his mind to come to England, his mother country, to ask the churches for help. On the 19th October, 1867, he came, asking for £1,000, and now he had obtained it. Surely he had great cause for thankfulness. In conclusion, McCure told his hearers he could not enter minutely into which is termed a 'farewell sermon,' as he could not trust his feelings. He should not forget his farewell meeting, and all he had to say was, he should leave the East India Docks on Monday morning Nov. 30th, in the ship 'Nineveh.' He had often seen the 'Nineveh' in Australia, and he hoped to set it there again.

"On the Monday morning, a large number of persons assembled at the East India Dock to bid adieu to Mr. McCure. Several ministers, including, C. W. Banks, R. G. Edwards, W. Sack, and others, went over the 'Nineveh,' and viewed Mr. McCure's cabin which is in every respect, a most comfortable and commodious saloon.

"The ship left the docks during the day with the good wishes of many thousands."

We hope fresh sea breezes, the warm climate into which by this time he has entered, and the voyage altogether, will

be the means of bracing up Mr. McCure's nervous system, and of fitting him for the great work he will have to enter upon in Sydney. The last twelvemonths' travelling, lecturing, preaching, and exciting meetings, have been enough to try the strength of the strongest of men; but John Bunyan McCure has fully proved the truth of Jeremiah's condoling sentence, "It is good for a man to bear the yoke in his youth." His life has been one of incessant trial, toil, and persevering enterprise, and most wonderfully has he been sustained, helped, and delivered.

The scene in the East India Docks on the morning of his departure was most interesting. We walked among the groups of ladies and gentlemen who had left home, business, and everything else, to see this successful pleader in his ship, in his cabin, and, it may be, for the last time. Every train brought in additional numbers of these sympathising friends. In the midst of these we saw that first-class Particular Baptist deacon, Mr. Minton, of Mr. Hazleton's church; also that heart-of-oak-veteran, deacon of the New Surrey Tabernacle, Evan Edwards; Mr. James Wells's son Ezra; Mr. and Mrs. Carr; and a host of Mr. Wells's members and hearers. But, if there was one more zealous and industrious than the rest among the crowds, and on deck, and in the cabin, it was that excellent representative of Christian charity, Mr. Mitson, whose co-operation in bringing Mr. McCure's struggle to a triumphant issue, most admirably led on as it has been by Mr. Edward Butt, and the well-disciplined army at his command; in fact, Mr. James Wells, and his deacons, and his members, his congregation, and his friends have all worked with indefatigable and extraordinary perseverance in enabling Mr. McCure to return to his family, to his church, and to his ministry, in full possession of all, and even more than he asked for when he came to England, only about one year since. We shall not be contradicted when we assert that such an instance of abounding charity from a small fraction of the Particular Baptist churches in England, was never before realized by a comparative stranger. We shall, with much pleasure, report, from month to month, the prosperity of Mr. Bunyan McCure's ministry in Sydney, to which, this successful appeal to the English "Hyper-Calvinists" will give a powerful impetus. Mr. Edward Butt

has favoured us with a copy of that handsome little volume, "The Life and Labours of Mr. John Bunyan McCure;" which we intend to examine, to quote, and to make a few friendly comments upon, without delay.

LETTER FROM MR. JOHN
BUNYAN McCURE ON BOARD THE
SHIP "NINEVEH."

Ship "Nineveh,"
Off "Start Point,"
Bound for Sydney,
Dec. 4th, 1868.

TO THE SAINTS SCATTERED THROUGHOUT
ENGLAND.

Beloved,—The pilot who has charge of our ship, until we arrive at Start Point, has given me an opportunity of writing a few lines to you that you may know how matters are with me up to date. A log book of all particulars during the voyage will in due time be brought before you.

On Monday, Nov. 30th, there were a large number of dear Christian friends in the docks, to look and say farewell. Oh! that farewell, but for the Lord's sustaining arm, I must have sunk under it. My heart was ready to burst with the strongest feelings of love, while parting with those who had endeared themselves to me by so many demonstrations of loving me with the truest Christian love and sympathy. My reception and success in England will never by me be forgotten. My dear brethren, I shall never cease to pray unto God for you, that he will bless you indeed. I shall often write to you from Sydney, when I hope to be able to report from time to time that the Lord of hosts is with us. We left Gravesend about 7 o'clock, on Tuesday morning, cast anchor for the night off Deal, in consequence of the hazy state of the weather. During Wednesday it rained most of the day, which is anything but pleasant on ship board. The Lord has been very gracious to me in that he has given me sleep, which I have not had for a long while. Tuesday night I slept most of the night, today I am quite well, notwithstanding the many labours and deep anxieties of heart I have endured during the last fourteen months, but is it not in agreement with that precious well ordered covenant of our God, who hath promised, "Thy shoes shall be iron and brass, and as thy day, so shall thy strength be!"

I am very much pleased with the captain, and likewise the passengers, by whom I am treated with respect. They will not commence meals until I am at the table to ask the Lord's blessing upon

the food; that looks well, and I am very pleased. The captain has just asked me to conduct services during the voyage, to preach morning and evening every Lord's-day, weather permitting, to which I have most cheerfully consented; thus my hands have found a work to do. Oh, for enabling grace, that I may do it with all my might, without which grace, I am nothing, and can do nothing. But weak and nothing as I am, through that grace I shall be strong and can do all things. I am thankful to the Lord for teaching me my nothingness, and entire dependence upon himself for all things.

When sick, or faint, or sore dismayed,
Then let my hopes on thee be stayed;
Thy summit rising to the skies,
Shall shield my head when dangers rise.

Sheltered by thine omnipotence,
What potent arm shall pluck me thence?
On every side I'm guarded well,
With love and grace immutable.

But I must now say farewell, every day
will increase the distance between us,
until it reaches 16,000 miles.

Adieu! beloved friends, adieu!
On earth we only meet to part;
Yet to the Christian's brighter view,
Still we are one, still near in heart.

That "three-fold cord" of Christian love,
Which from the heights of heaven descends,
When parted here, is joined above,
And holds to Christ and Christian friends.

And now we part, the throne of grace
Shall be our centre and retreat,
Though distant far at that bright place,
We still may hold communion sweet.

Prayer shall a vast triangle form.
On whose wide base we still can meet,
And whose high top surmounts each storm,
And joins us at our Saviour's feet.

And should the stream of death divide
Our souls a moment on its shore,
They part to meet, they join to abide,
Where pain and parting are no more.

Brethren, farewell, wishing you the
abundance of grace and peace, I remain,
your willing servant for Christ's sake,

JOHN BUNYAN McCURE.

THE TWENTY-FIFTH ANNIVERSARY
OF THE EDITOR'S MINISTRY
IN LONDON.

THE above services took place on Wednesday, Nov. 25th, 1868, in the Temporary Baptist chapel, Old Ford. In the afternoon at 3 o'clock, a sermon was preached by pastor Burlington Benjamin Wale, after which tea was served to a large company. Before the time had arrived for the public service to commence, the chapel was crowded in every part, many persons having to stand during the meeting.

JAMES MOTE, Esq., occupied the chair, and there were present Mr. Thomas Jones,

(of everywhere) Mr. Thomas Stringer, (of Stepney), Mr. Cornwell, (of Stoke Newington), Mr. Z. Turner, late of Exeter, Mr. John Plaw, Mr. Lee, of Bow, Mr. Sack, and ministers and members of Strict Baptist churches from nearly every part of London. The enthusiastic gathering exceeded the most sanguine expectations of all who were interested in the object of the meeting.

The CHAIRMAN said before commencing the programme of the evening, C. W. Banks would make a few remarks.

C. W. BANKS said, I thought it right to make a few observations before we commence our business to-night; it will perhaps clear the way; and you, Mr. Chairman, will be in a better position to judge of what we are doing here. There are two matters that I wish briefly to call your attention to. 1st, My return to this place. It has, I believe, been said, that the people here "plotted" to get rid of their late minister in order to get me back here; there is no truth in that. Sometime since, I was much exercised with these words, "If ye return, then will I bring you again, and ye shall stand before me; and if ye take forth the precious from the vile, ye shall be as my mouth, saith the Lord." I preached from that Scripture in the country, yet the impression it made was not lost. The words abode with me still. While in the country, I received a letter from my son Robert, giving me information that Mr. Symonds had waited upon him three times, asking if I would supply here. I promised to preach one Wednesday evening; I did so, and was invited to preach at various times during the last two months. I have now received the unanimous invitation to take the oversight of the church. I said, looking forward to this meeting, that it would be a kind of criterion of what the Great Master intended in the matter; and I am pleased to see the place so very full, and am willing (if it be the Lord's will) to work here with all the ability the Lord may favour me with. There is another matter to which I beg your attention, and that is our new tabernacle. Some kindly disposed persons have said that I had run away with the money. "Oh, he has run away with the money;" but I think those who know me know exactly what such a fabrication is worth. Still, I will say that I have not run away with the money, but that between £200 and £300 which has been collected in small sums from all parts of the country is deposited in the London and Westminster Bank, and is increasing itself. I hope soon that it will be employed for the purpose it was given. The money is invested for building, in the name of the treasurer, Mr. William Mace; and it can be used for no other purpose. We have a lawyer in the chair, and he will tell you if I am wrong in this assertion. Well, but some have said, "We thought you had obtained the ground." That needs this simple explanation. A plot of ground was chosen, and

the deeds were drawn up, but when Mr. William Mace and myself went up to Westminster to sign them, the Commissioner said to me, "Before this matter is settled it will be necessary that you build a place to cost £3000, and (2) the said building must be raised in eighteen months." To this of course I could not agree, and therefore the ground was lost. Another plot was taken, but we have some work to do before we can proceed. I have faith to believe that the money will come, when we can honourably proceed. As I have been travelling all over this country, a large number of persons have said to me, "When do you intend to build? when you do, here is the money." When we can get at the work, we shall have the necessary funds.

Mr. THOMAS JONES delivered an able address upon "The Present State of Christendom." He has kindly promised to furnish the substance of that address. It was heard with great interest; it will make a separate paper in this magazine, which will be read with great advantage.

Mr. THOMAS STRINGER delivered a speech upon "United Protestant Effort in Defence of Gospel truth." Mr. Stringer perfectly coincided with the remarks of Mr. Jones respecting Mr. James Wells; taken in the aggregate there was not another man living to equal him in the Gospel. The speaker thought Romanism was making rapid strides in this country. He remembered hearing of a camel looking through a miller's window; the camel said it was very cold, might he put his nose in? This request was granted: then the camel urged it as being more cold than usual, might he put his head in? This was granted; then he made another request, seeing it was so fearfully cold, and windy, might he come in and warm himself; the miller said he might for a little while. So in he went; and presently the miller felt very uncomfortable at his visitor, and he told the camel so. The camel replied that he felt pretty comfortable, and if the miller did not like it he could go. This was precisely the case with Popery. John Bull had a large pocket, and was a hearty sort of a fellow; and these Papists only had to ask and have. The late government had granted them all they had asked for, and things had gone so far that no parliament, no pulpit sermons, and no power of the press, with its immense strength, could stem the torrent. There was one power could do it, and that was the power of the King of kings and Lord of lords, and this power would sooner or later smite the monster of the deep, for God had distinctly declared that Babylon should fall. This address on the necessity of united Protestant effort, was as wisely, and as warmly delivered as any we ever heard to fall from the lips of that powerful man, Mr. Thomas Stringer.

JAMES MOTE, Esq., the Chairman said,—Christian friends, when brother Banks wrote to me, asking if I would take the

chair at the twenty-fifth anniversary meeting of his ministry in London, I at once unhesitatingly replied to him in the affirmative. I have now known Charles Waters Banks for twenty years, and the longer I have known him, the more I have respected him. Here is a friend who has known him as long.

Mr. MILLER, I have known Mr. Banks for twenty-five years.

The CHAIRMAN, Oh, twenty-five years; well, I was about to say you felt the same feeling that I have just enunciated. Of course Mr. Banks has his faults, and perhaps none know them so well as he does himself, all have their faults, or pretty well all. There were two ladies riding in the same carriage with me the other day as I came to the city. They were Wesleyans. They were talking of perfection; they had not arrived at perfection themselves but knew some one who had. I asked them who it was, and I was informed that it was the husband of one of the ladies. I wish all wives believed as much in the perfection of their husbands. The Baptists have not much to talk about perfection. They do believe in being found in the perfection of One, but they do not believe in perfection in themselves. Well, brother Banks is a wonderful man; he looks just about the same as he did twenty years ago. There is the same smile on his face, there is the same activity with him; he is what is termed, a good-natured fellow. Mr. Stringer adverted in his address to the Archbishop of Canterbury. Well, Mr. Banks would not have been the Archbishop of Canterbury, but I can tell you what he would have been, had some circumstances been different, he would have been the Archbishop of the Particular Baptists; (voices said, "That he would.") His work must have been gigantic, what with his editorial labours and his immense amount of preaching engagements. I am sure we are pleased to see him to-night. Some say we are a gloomy lot. Mr. Jones does not look a gloomy man; Mr. Stringer does not look a gloomy person; and I am sure Mr. Banks does not look gloomy. After all the storms that have beaten upon Mr. Banks really he looks not much the worse for it, and that is far away from being gloomy. I do not think our religion is calculated to make us gloomy, but just the reverse. We know in whom we have believed, there is certainty in it. We feel that come life, or come death we are going to a better home. But, to return, this is an exceedingly interesting occasion. The twenty-fifth anniversary of Mr. Banks's ministry in London. It is not likely he will see another twenty-five years of such active service in his Master's cause; therefore let us do something for him to-night; let us make him a present. I do not believe in giving a minister too much, and, equally, I do not believe in giving a minister too little. There is little fear of the last danger in our denomination, but here you have a

large and respectable congregation. There are a host of smiling faces; I hope you will do something respectable for him; and I hope at Old Ford, if you want Mr. Banks to stay with you, you will do something worthy to support a minister of the Gospel. I think there is a special reason why you should show your sympathy for brother Banks to-night; his wife is deeply afflicted and has been for a long time past; I have known her for some years, and I know her to be a discreet woman, and if you do your utmost for him to-night, when he arrives home, and informs her of your kindness, it may do her some good; at all events, she will be inclined to say "that is the place you ought to labour in." I am certain we ought to be, if we are not, ashamed to be giving our ministers a sum not equal to that received by respectable citizens. I say it is discreditable to us. When people come to my office, they expect to pay, and the more they pay the better they like it. All know this. If you were to go into a linendraper's, and ask for the best shawl for 25s. he would laugh at you. You must pay for a good article, and we love the best things, and the fat things, and are we not bound to keep well those who minister to us these holy things? I say we should try and alter these things. When Rowland Hill was going down the Blackfriars road, on one occasion, he saw a man running, and a number of pigs following him. He could not make it out, so Rowland Hill ran after the man, and when the man was gone into the house, followed by the pigs, he asked the man what made the pigs follow him? "Oh," said the man, did you not see that I had a lot of beans, and that I kept dropping them? The pigs would not have run after me, but they run after the beans. And, of course, when he had got them in the slaughter house, he could do what he liked with them. Well, to use the simile, if brother Banks keeps dropping the beans, which I am sure he will, he will soon have his new chapel, if you will but do your part. In referring once more to his immense labours, I can assure you I have seen him in his study with hosts of letters all about him, and such letters, for you must know that Baptist ministers are not the best writers. Some of these manuscripts are not even readable. I expect often when they appear in the magazine, they are something like certain parliamentary reports, so remodeled that the author hardly knows his own (or what should be his own) composition. I hope, therefore, you will display your liberality. You have a privilege to-night that angels have not, for they have not the privilege of helping a saint of God. I shall be ashamed to come here if you do not act handsomely; if, on the other hand you do, I shall be but too pleased to come again.

Mr. Banks said he felt thankful for the sympathy shown to him from the chair, and also from all present. He had not thought at all of any pecuniary benefit arising from

that meeting. On Sunday he had said from the pulpit that there would be a half dozen to tea, and a little meeting. This the friends did not like, but he had not anticipated such a meeting, nor did he expect such kindness, still he was grateful for the feelings demonstrated that evening. He (Mr. B.) had not the least fear that Popery would do much hurt to Britain. He considered it the spiritual Goshen.

Mr. MOTE being compelled to leave, the chair was occupied by Mr. Thos. Stringer, the rest of the evening.

Mr. CORNWELL addressed the meeting on a vital theme; at the close of which

Mr. BANKS proposed that the meeting be adjourned until the first week in the new year. If the meeting were desirous of going on, they would do so. There were several gentlemen to speak on excellent subjects; and there was his own address upon "A Review of Twenty-Five Years Ministry in London and the Provinces." He was willing to get at his work, but out of respect to them he should make the proposition named.

The motion was put by Mr. Stringer, and carried.

The meeting closed by singing the doxology.

SUFFOLK—Dec. 14, 1868. Dear friend W. H. G., after preaching three times yesterday, at the anniversary of "The Pilgrims' Lodge," at Stowmarket, I arose this morning at five o'clock; and father Jackson saw me as safe in a Great Eastern box as he could make me; and now while patiently sitting in this travelling case until it reaches London, I will try to pencil a note to your honour; so that when all your maps and specifications are laid aside for a quiet hour, you may read a scrap or two respecting the state of that kingdom of the Gospel, in whose welfare you feel so lively an interest. You may be ready to ask what I mean by "Pilgrim's Lodge?" It is the name given to a nice, newly erected Baptist chapel, in the town of Stowmarket; and being invited to preach the anniversary sermons there, I left my Pilgrims' Lodge in London on Saturday evening, and after running over eighty miles of rail toward the East, I found myself in the dark outer court of the Stowmarket station; and after visiting the Post office, and posting my letters, I repaired to friend Jackson's cottage, and there was refreshed and rested. Sunday morning looked gloomy, the rain threatened a thorough wet day; the people came from the country round, we had three large congregations, three sacred services; and I think at least 500 people heard the Gospel, as well as I could preach it. This Stowmarket has a large old Baptist chapel, besides the new one, and a cathedral-kind of a congregational temple, where one Mr. Reed gathers over a thousand people, perhaps fourteen hundred; then there is a Puseyitish church, Primitives, and Ply-

mouth Brethren places, hence you will be sure Stowmarket, as regards a profession of the Gospel, is not so awfully profane, as some towns and cities in other parts of England. Suffolk is a remarkable county for the Gospel; in many of the villages of Suffolk there are large Baptist chapels, and you may often see them crowded. Benjamin Taylor, the author of some excellent works, is a noted minister at Pulham, in Norfolk; but the leading men in the Strict Baptist churches in these parts, are the venerable Geo. Wright, of Beccles, the great Mr. Samuel Collins, of Grundisburgh, the literary and learned John Cooper, of Wattisham; the eloquent and popular Chas. Hill, of Stoke Ash; and a large number of other good men, who unite in an association to spread the Gospel far and wide. One of the Bishops of these parts wrote a letter to a public journal, with the design of injuring the author of "Ten Reasons;" these richly fed country pastors, require a little amusement of that kind; and if they consider the best of all causes is promoted by such anonymous insinuations, it is their duty to attend to them. One of the Puritans said, "there are times of sorrow so heavy, as to exclude the possibility of the sorrowful receiving either comfort or counsel, for the time being." Such a time of sorrow lies now on your friend, the writer. Whether I sit in the chamber of my own domestic affliction at home, whether I consider that to me mysterious case of poor Beacock; whether I look at the divided and declining state of many of our churches; whether I grieve over the Mendlesham wreck; or, the host of places where pastors are wanted, and the numbers of good men willing to become pastors, but cannot obtain ordination; turn which way you will, scenes of gloomy confusion meet your eye, and sadden your heart. This morning I was honoured with the company of pastor Debenham, and his choice ministerial son. I have thought young Mr. Debenham might be useful in your district. He is a young man of a good spirit, mind, and growing ability. If you and the church would like to hear him, write a line to yours obediently, C. W. B.

BRISTOL.—To THE EDITOR OF THE "EARTHEN VESSEL." Mr. J. B. McCure recently visited Bristol; he had some difficulty to obtain a place to preach in. Some few friends wishing to hear him, succeeded in providing places both for the lecture and for the preaching. I trust good has resulted from the same. Some few friends, who were unsettled, running hither and thither for a crumb of the bread of life were gathered to hear him; they were encouraged to wait on the Lord, to call upon him, in their time of trouble; casting their cares upon him, according to his sweet invitation. A little band has been gathered together, and now meet in a friend's house for prayer and praise. His presence has been felt. We are encouraged

to go forward in the strength of the Lord. We hope shortly to have a place in Bristol, where any good men qualified and sent forth, by God the Holy Ghost, may be permitted to stand to proclaim the unsearchable riches of Christ, whether they be called VESSEL, "Standard" or other men. Your readers residing in Bristol, real lovers of truth, seeking a Gospel home, we cordially invite to come with us; who meet Sunday evenings at 6.30; and Wednesday evenings, at 7, at 24, Regent street, New Town, Bristol. If the suggestion of brother T. Jones in last month's VESSEL could be carried out, Bristol, and other large towns, now destitute, might soon have a flourishing cause, The Lord put it into the hearts of his ministering servants, to come over and help us. May the God of Jacob go before us. That God may be glorified, and our souls blest, is the sincere prayer of

ONE OF THE NUMBER.

HOXTON—EBENEZER BAPTIST CHAPEL.

The members and friends here have again to record the goodness and mercy of God in answer to prayer. On Monday, Dec. 7th, a social tea meeting was held to commemorate Mr. Osmond's first year of labour, and truly it was encouraging; not less than 150 persons took tea. After reading and singing, brother Cook, of Trinity, Borough, implored the divine blessing. Brother Whittaker took the chair, and made some very excellent remarks with reference to anniversaries. Speaking of the harmony and prosperity with which we as a church had been favoured during the past year, he had a pleasing duty to perform on the behalf of the church, viz., to present a small token of their love and esteem to brother Osmond. He then presented the pastor with a very handsome large size Denham's selection, for which Mr. Osmond expressed his sincere thanks. Brother Wilkins, of Soho chapel, addressed the friends, and his address gave a sweet influence to the meeting. The savour of the truth was enjoyed. Brother Griffiths spoke from Heb. xii. 28; brother Griffin on "Spiritual Revival;" brother Sankey on "Christ and him crucified;" brother Crowhurst, "Be of good courage;" brother Webb, "The love of Christ." Brother Stringer paid us a visit, and like a giant in truth, he sounded forth the Gospel of the grace of God; after a few remarks from brother Cook the meeting was closed with the benediction. It was indeed a thorough good meeting; the house full, Jesus' presence felt, and enjoyed, and we desire to give God all the praise. W. Osmond had the honour of immersing four in the name of Father, Son, and Holy Ghost, on Lord's-day evening, Nov. 29th, 1868. A token for good.

TRING.—EBENEZER CHAPEL, WESTERN ROAD. Monday, October 12th, anniversary services were held for Sabbath schools; the service was introduced in afternoon by

pastor H. Bradford, of Newstell, reading 34th Psalm, and in a fervent spirit supplicating the Divine blessing. Mr. A. W. Kaye, of Claremont chapel, London, preached a thorough practical sermon from 1 Sam. ii. 30; the children present were addressed in a plain way, as to how God was honoured by filial obedience. Tea was provided; in the evening, Mr. Kaye resumed his subject, showing how God honours the Christian in his daily experience. We felt we had the promised blessing of the Master's presence; our hearts were made glad. We had a good day; the school is progressing; the teachers love the truth, and the souls of their children; there are scholars who are seekers after the Saviour. Our numbers are encouraging. Tring is like all other places, young and old are steeped in sin, but those whose influence could be exerted in the moral and spiritual good of dying sinners, seem to be content to rest without one effort in an extra way for the evangelization of those who never hear the Gospel. When will the church shake herself from the dust, and go forth clad in her beautiful garments? Not until she feels the sword penetrate her bosom. Oh! what might be done even morally, if Christians were faithful to their Lord. Yours in Christ, W. F. E.

AYLESBURY—MR. COLSELL'S RECOGNITION. The friends of Zion were much interested by the services holden Dec. 3rd, to recognise Mr. Thomas Colsell, as pastor of the church meeting in Walton street, Aylesbury. Many friends and ministers were present. Mr. Crampin, of Aston-Clinton, asked the questions; the answers were full of the Spirit's leadings and work; they were listened to with marked attention, occupying one hour in delivery. Mr. Colsell's creed was made up of the verities most surely believed among us, after which Mr. Crampin stated the nature of a Gospel church, in a lively manner. In the afternoon, Mr. Chivers, of High Wycombe, read the Word and offered prayer; Mr. Allnut, of Sydenham, (Mr. Colsell's former pastor) delivered the charge in a loving yet searching manner. Mr. Bennett, of Tring, addressed the church and congregation in the evening; he enunciated weighty truths out of Phil. i. 27. He was full of thought and deep feeling. The church is now looking forward with pleasure to a time of settled peace. Our venerable brother, Mr. Marshall, detailed the leadings of providence in bringing pastor and people together; the church declared their unanimous faith in Mr. Colsell's ministry; this warrants us to believe he is sent from God. That it may be more and more seen is the desire of yours in the Gospel, H. J. LESTER.

[We rejoice in this settlement. For many years the Aylesbury Baptist church has been as a flock of sheep without any duly recognised pastor, and under shepherd; and many have desired that office, but they could not obtain it. We trust of Mr.

Colsell the Lord has said, "This is he; arise, and anoint him."—Ed.]

W O O L W I C H.—**CARMEL CHAPEL**, Lord's-day, Dec. 7th, 1868, four brethren and one sister, were received into communion with the church meeting in the above place; having borne testimony that the word of the Lord had been blest to their souls, through the means of our pastor, Mr. Maycock; and perceiving the peace and unity existing amongst us, they were constrained to say, "We will go with you, for we believe God is with you." During the few months Mr. Maycock has been with us thirteen have been added to our number by baptism; and from other churches; others in the congregations (which is much increased) we trust soon to hear saying, "Come all ye that fear the Lord, and I also will tell you what he hath done for my soul." That our peace and prosperity may long continue is the desire of

A MEMBER.

NORTH BRIXTON HALL—**ST. ANN'S ROAD**. One more day of rejoicing, we have to announce on the day of our anniversary, Nov. 10th, when Mr. T. Stringer preached in the afternoon in his usual bold and impressive manner, and after tea at the evening meeting, James Mote, Esq., presided. He commenced with a most excellent address to the people, who filled the hall. The excellent arrangement in enlarging the schoolroom, and adding upwards of sixty seats to the body of the hall, gave great satisfaction, and a vote of thanks was given to Mr. Glennie, for his exertions. After the several speakers had done their Master's work, the chairman introduced the matter of payment for the alterations, which was well responded to. Card by Mr. Glennie, £6 11s. 8d.; collection in hall, £9 4s., total, £15 16s. We bless the Lord for thus smiling on our efforts and adding three to our church last month, as well as answering our prayers in other matters. Superintendent and one female teacher who we think will make a very active member for the Sabbath school.

M O T T I N G H A M.—The children belonging to the Sunday school which meets for instruction at Mr. Armstrong's house, had their first annual treat on the 5th ult. About sixty sat down to tea, after which Mr. Sparks, Superintendent of Zion chapel Sunday school, Deptford, kindly exhibited a magic lantern. It being the first time anything of the sort had been shown in the village, and therefore new to most of the children, they were deeply interested and amused. Before dispersing the time honoured custom of igniting fireworks was observed, and the children went home seemingly delighted with their evening's entertainment. Upwards of 80 children have been admitted to the school since its opening in February last, proving

how greatly such an institution was needed, and we trust the blessing of the Lord is resting upon our labours. T. G. C. A.

SAXMUNDHAM—Brother House says, in a sweet note—"Salvation is a chain, both ends fastened to the throne of God. The first link is eternal love, the last is everlasting glory. If we have the intermediate link, quickening grace, we were blessed, are blessed, and shall be blessed for ever. The Lord quickened a son of mine, aged twenty, down here on a visit, on Whit Sunday, when I baptized one who was favoured in the first sermon in this place. Last Lord's-day, I was at Stowmarket. I go there the third in December. I am out of income again. Address—W. House, Saxmundham, free to serve.

SIBLE HEDINGHAM.—Mr. Boxer, originally of Folkestone, and subsequently of Sible Hedingham, Willenhall, Little London, &c., has left, we are informed, Sible Hedingham again, and is gone to America. We hope in the United States he will be found both a faithful and a useful minister of Christ's Gospel. Mr. Toll, who has been occupying the pulpit of the old Baptist chapel, in Halstead, for some time, is to be pastor now of Halstead and Sible Hedingham too.

IPSWICH.—A correspondent says: "Mr. Pooch baptized eight believers last Sunday. We were much rejoiced to find that one of the number was the son of our late much loved friend and brother, Mr. Mr. Jabez Wright. Thus the name will be continued in the church below. Mr. Pooch spoke both encouragingly and solemnly to this young man, who we trust, will be a blessing to the church at Bethesda.

RINGWOOD, HANTS.—We have letters from our honest brother John Hudson. So adverse and afflicting is his position, that we are justified in saying, he is, with his wife and son, perishing from want. As a missionary for any church of truth, he would be a useful man. His honest and earnest decision for truth is patent to all who truly know him. Let us arise and help him.

HOXTON.—At Ebenezer chapel, Mr. Osmond baptized four persons on Sunday evening, Nov. 29th, 1868, previous to which he delivered a most appropriate discourse from Matt. xxviii. 19, 20. The sermon was well received, the service was solemn, and we are happy to say signs of prosperity are cheering.

OLD FORD.—A season of spiritual refreshing was enjoyed in Bethel chapel, on Sunday evening, Dec. 6th, 1868, when C. W. Banks was favoured to receive into the church over twenty believers in Jesus. It was to many a hopeful earnest of good work yet to be done.

Notes of the Month.

AFFLICTIONS AND DEATHS have been many in the churches of late. That ancient minister of Christ, D. Fenner, of Hastings, was known to many of our readers. Tired and exhausted, he has fallen asleep. Mr. Betts, for sixteen years the minister of Hanover chapel, Peckham, has been suddenly called from his field of labour. Mr. Thomas Bayfield, of Brighton, has been quite laid by. It is said, hopes of his ever preaching again are few. Mr. Wm. Flack, minister of Salem chapel, in Wilton square, has again been laid prostrate. Very heavy trials have followed him. The recent death of his beloved son, and years of anxiety, have nearly overwhelmed his soul. We know not how soon his sorrows here may cease, but we silently pray, his best days in the Gospel ministry may yet be many. In our own domestic circle, the furnace of affliction has been long, and often heated painfully, and still it continues. From the pen of Miss Alice Tyler, of Whitestone, we have a touching narrative of the death of good old James Spencer. We give it entire in "Cheering Words" for January. James Spencer, was an aged suffering saint; esteemed in the church where he was a steady follower of his Lord. On the stone floor of his cottage where he dwelt alone, we have bent our knees with the good old man, and pleaded hard in prayer. All his days on earth are ended, and, where it is far better, now in peace his soul is blest.

ARMINIANISM &c., IN AMERICA.—To the Editor of THE EARTHEN VESSEL. Sir, Having recently received a letter from a gentleman in one of the western states of America, with an order for a number of my publications; and as the writer refers to the kind of theology that is spreading there as well as at home; I thought it might interest, if not also instruct, some of your readers were I to give a quotation from that letter. After describing the works he wished me to send him, he goes on to say: "I am a native of Scotland, educated and reared among the strictest body of dissenters, Covenanters, and I have only of late had my attention directed to the subject of baptism. I wish the "History" to aid my enquiries, I would like to see the historical argument properly stated. I would gladly connect myself with the Baptist body, were any in reach who hold and preach sound Gospel Calvinistic doctrines, but as far as I know, in this state, they are all Arminian, high or low. My minister is a sound Gospel preacher, correct in every point but immersion." I have long, very long, thought that the Baptist body was in process of degeneracy, and the foregoing extract only confirms my fears. The noble theology of a Brine, a Gill, an Abraham Booth, and a John Stevens, is no

longer valued, nor taught in our modern Baptist churches. The divinity of this day is milk and water, and nothing better; and I am sorry to learn from my American friend that the same sickly dilution is spreading there. Is there a remedy? Yes! when the real Baptists of Great Britain unite they will check the evil, but not before. We help on the mischief by our continued disunion, and God is leaving us to confusion of face. Yours truly,

WILLIAM STOKES.

Manchester, Dec. 14, 1868.

APPEAL TO OUR BAPTIST CHURCHES.—The widow of the late Mr. Smithers, (many years the esteemed and useful minister of Squirries street chapel, Bethnal Green;) is in very sad and trying circumstances. Some timely help might rescue her from sinking altogether. Full particulars may be received of H. Pattison, 4, Britannia terrace, Leytonstone, near London. This is a case in every sense worthy of the notice of those ministers and their churches who well knew Mr. Smithers; and we trust they will immediately see to it, and act accordingly. We will do all we possibly can to secure to the poor widow the little her husband left her, but which she is now in danger of losing.

RINGWOOD.—Two friends write on behalf of our brother John Hudson, who has been preaching in Ringwood, and is in great distress. Will any of the well-to-do enable us to get him out of that awful place Ringwood?

GLOUCESTER.—"An old Quarry-man's reply to C. W. Banks's pamphlet," &c., is an original, quaint, and interesting production. Certainly, our friend Isaac Hopkins has taken great pains with us, and he has done his work well. We will see what can be done with it. Everybody ought to read it, with notes, and then they might judge for themselves.

"THE VICTORIOUS WIDOW, and the Vanquished Ritualists," is now to be had of J. Palmer, 93A, High street, Cheltenham. It is one of John Bunyan M'Cure's Australian tales, startling to a degree. A perfect miracle.

SIGNALS OF DANGER.—The title page of "Last Vials," bears the following lines, "Louis Napoleon has been made a Cardinal, and he is therefore eligible to the Popedom. We may soon see Pope Napoleon on the Papal throne! Watch Spain, Napoleon, and Gibraltar." We believe our people are too fast asleep, or too intoxicated with exciting delusions, to watch either things at home, or events abroad.

DEATH—Recently, at Ipswich, Mr. Hutton, for many years the leader of the singing at Bethesda chapel, (Mr. Poock's). The deceased met with his death through a fall, which broke his back.

Abiding Assurance of Eternal Life in Jesus.

A BRIEF ACCOUNT OF MARY ANN GRIFFIN, WHO
FELL ASLEEP IN JESUS, OCT. 6TH, 1868.

THE subject of this brief notice, in early life, resided with an aunt at Kingston-on-Thames, and, like most young persons, was to be found in pursuit of the vanities of life; and was eagerly seeking satisfaction from the pleasures of the world without realizing the object of her desires.

It appears when she was about the age of twenty-six, the Lord was pleased to impress her mind with the solemnities of eternity, and to open her eyes to discover her lost and undone condition, and her great need of a Saviour; but it was long before she could realize her adoption interest in the family of heaven. The discovery of the hidden evils of her heart produced a painful picture of her awful state, and led her with intense earnestness, to endeavour to satisfy the claims of a broken law, and to appease the demands of offended justice. It appears that she was long and painfully exercised in her mind, and could find no consolation from her prayers, her reading, or her attendance on the means of grace; her soul was bowed down, and the burden of a guilty conscience pressed heavily upon her. How long she remained in this state, or by what means she was delivered is not known; but the Lord in His own time mercifully revealed Himself to her; set her soul at liberty; put a new song in her heart, even praise to her God; and she informed me that from that period, she was never permitted to doubt her interest in the person and work of the blessed Mediator. Being thus mercifully delivered from the bondage under which she had so long laboured, the means of grace became a comfort and satisfaction to her soul, so that she could joy in God, who had experimentally become all her salvation and desire.

About the year 1857, she was removed in the providence of her God, into the neighbourhood of Wandsworth; and attended the ministry of the late Mr. Ball, and eventually became a member of the church. During her pilgrimage state, by reading the Word of God, and attending the ministry of truth, her mind became established in the grand doctrines of the Gospel, and she was enabled to give a reason of the hope that was within her, and to glory in the grand and glorious Gospel of the blessed God. She was frequently exercised about her temporal position, lest she should lack the necessaries of life, which caused her to some extent to deny herself the comforts she otherwise might have enjoyed; but the Lord took care of her, led her, fed her, directed, sustained, and upheld her nearly forty years in the wilderness, after first manifesting Himself to her as all her salvation and desire; and as He prepared His ancient people to enter the promised land, so did He mercifully prepare our sister for the change now awaiting her. Her journey was drawing to a close, Jehovah's purposes concerning her were nearly accomplished, so that the time was at hand that like the patriarch she must die and be ever with the Lord.

She was attacked with what was at the time thought to be diarrhœa, but was afterwards pronounced to be cancer in the stomach. She lay four weeks without taking food of any description; she often said, "How wonderful it is nature holds out so long without nourishment;" her mind was impressed from the time she was first taken, that she should not recover; and having arranged her little matters, she said, "Now is my mind relieved; I feel this to be a very solemn position to be in; mere head-knowledge would be of no use to me now; but, blessed be God, He has taught me where my foundation is; mine is a religion that has sustained me in life, and is comforting me now in the article of death. Yes! I can die with a full assurance that the Lord Jesus Christ is the rock of my salvation, and my everlasting portion." By her request the first chapter of the epistle to the Ephesians was read to her, and she remarked, "How great the mercy displayed in predestinating and adopting me, and that before all worlds; a poor worm of the earth, chosen in Christ, adopted and called! What a display of wisdom, love, and power, and all in Christ Jesus." The hymn beginning with "Sovereign ruler of the skies," was read at her request. She said, "I envy not those persons who dishonour my Lord by denying the sentiments of that hymn. All appointed were by Him; blessed truth! and although I am so weak, and can take nothing, I cannot die till He permits, and though I have asked the Lord to take me to Himself, I desire to wait with patience till my time shall come. I am in great agony, but I would not be impatient, I desire to wait my appointed time. "What mercy," she said, "has the Lord shown to me; from the time He first manifested Himself to me, I have been enabled, more or less, to rejoice in Him as my salvation; my pathway has been rugged; pain and anxieties have attended me, but *my* God has never forsaken me, and although Him I have oft forgot, His loving-kindness changes not, and He will not forsake me now I am in the swellings of Jordan." The verse "'Tis religion that can give," &c., was repeated to her; she said, "Yes! we want something solid now; I wish I was allowed to talk, I could tell you a great deal; but I am on the rock! I am safe!" Her weakness was so great it was deemed not prudent to continue the conversation. On another occasion when entering her room, she exclaimed with uplifted hands, He is precious to me! my Jesus is precious to me! Oh! that He could come and take me to Himself." It was remarked; "I thought you would have been in heaven by this time enjoying an eternal Sabbath." "Yes," she said! "I long to be gone; but I desire to be patient; my pains are dreadful; I want more patience, Christ is all my salvation." Her pains at times were very distressing; she said, "If my mind was affected as bad as my body, how much more distressing it would be;" but throughout her illness she enjoyed much peace in her soul, and having lain several days without taking particular notice of anything, and her end apparently very near, one of her attendants said, "How is your mind now, is Jesus still precious?" She replied, "He is precious! which were her last words; for she soon after very quietly passed from earth to be present with the Lord.

Her pastor, Mr. Merrett, preached a sermon suitable to the occasion on Lord's-day evening, Oct. 18th, from Rev. xxii. 20, "Come, Lord Jesus;" which words she had expressed in his hearing as the desire of her heart, feeling so anxious to be at home with her Lord.

It is cheering to experience, as our sister evidently did, that the doctrines of divine truth are, under the power and teaching of the Holy Ghost, calculated to support the mind amidst the trials, afflictions, and perplexities of time; and to cheer, comfort, and delight the soul in the hour of dissolution. May my soul rejoice in these truths more and more, and when the time of my departure from this vale of tears takes place, may they prove as consoling to me as they did to her, whose spirit has thus been removed to the mansions of bliss.

Wandsworth.

J. H.

A SOLEMN PROVIDENCE.

TO THE EDITOR OF "THE EARTHEN VESSEL."

DEAR SIR,—It is one of our spiritual privileges to know that "all things work together for good to them that love God, to them who are the called according to His purpose." And it is furthermore a Christian prerogative to believe, that this is the case, even where events are shrouded in a mystery too profound for our comprehension. This was so in the instances I am now about to report in your pages.

I was called, during December last, to minister to a few saints at a suburb of the town of Wigan, in Lancashire, known by the name of Pemberton. There, in a quiet little sanctuary, I was prompted to speak upon "to die is gain," on the evening of the 20th of the above month. I know not how it was, but towards the close of my address the silence was most profound, and even impressive. A gentleman writing to me four days afterwards observed, "There was such a dead silence and solemnity, at the latter part of your discourse, that it was marked by many." But this letter appeared to me to contain the true explanation. There were hearing me in that little company, three men who will never hear another sermon. The writer of the letter adds, "Little did the speaker think, and little did his hearers think, that those words of the apostle 'for to me to live is Christ, and to die is gain,' were to be the last words addressed in their hearing in the earthly sanctuary;" and he further remarks, "beyond the shadow of a doubt the Lord Himself was the speaker, though through the instrumentality of an earthen vessel."

Those three men, being colliers, went to their work as usual on the following morning at the deep pit of the Norley colliery, and in about two hours after, an awful explosion took place, killing seven persons in a moment, and burning another most dreadfully but without causing death. Two of the killed were hearing me but a few hours before, as well as the one who was so fearfully burnt. Could I have foreseen the sad calamity, I could not have selected a more appropriate subject than the one that was chosen. It was solemn, awakening, and full of consolation to true saints. The deceased listened with very marked attention, and those who knew them best believe that death has proved their gain.

I ministered at the same place on Lord's-day last, and paid a visit to the poor sufferer who was so awfully burnt. It was a sight most harrowing, and left me scarcely enough of nerve to offer a short prayer in the room. He was just alive and no more, but responded to some of my petitions. He died on the following morning (Monday), and my friend says in a note to me, "he appeared to pass away with the word 'MERCY' on his lips."

Surely these events speak aloud and say "Be ye also ready." Yours in the truth,

WILLIAM STOKES.

Manchester, January 8th, 1869.

The State of the Gospel Ministry,

BEFORE we come to analyze the ministerial lists of *The Baptist Almanack*, and review the inroads of death, and the uprising of their successors, we are compelled to introduce a case of deep interest.

John Ashworth, Esq., of Nissi villa, near Rochdale, has furnished us with a few suggestions for raising funds wherewith to assist the causes of truth. These suggestions we shall bring forward in due course. Previous to that, we bespeak attention to the following case.

We have known the Baptist church at Sudbury, and its pastor, brother M. Plaice, for some years; and we heartily recommend the following note to the consideration of such friends to Divine truth, as are favoured with the three following blessings:

1. Faith to believe the Particular Baptist churches are the only churches who strictly follow, and practically carry out the Saviour's great commission; this is our faith. We firmly believe our national Protestant church is a Strict Baptist church, and she ought to be made to renounce her infant sprinkling; and to adopt her duly authorised order of THE IMMERSION OF PENITENT BELIEVERS; then, with some practical reforms, she would stand a grand old national bulwark in defence of God's eternal truth. The flourish of the Puseyites and Ritualists will never deceive the election of grace; and in course of time, their entire overthrow is certain. They are only helping the great antichrist to fill up the measure of her iniquity. They only constitute "the angel of light" within, while "the roaring lion" (of infidelity and democracy) is at work without; but the national Protestant church as an external wall outside; and the Particular Baptist churches, as nurseries, and as banqueting houses for the quickened, the truly spiritual elect of God inside, will never be destroyed, until the Gospel dispensation shall find its terminus in the glorious Second Advent of the Anointed and Crowned Messiah. All other churches have a permitted mission to fulfil; but, while we are defective in our executive, and want of organization; they are defective in their doctrines and ordinances; hence the whole head and body of the visible church is sick, and her heart is faint. Declamation, artificial eloquence, philosophical adornings, and delusions of every kind, divisions of every degree, and declensions in every connection, are all hastening on the fulfilment of "the wise and foolish virgin-state." GODLINESS, soul-creating, heart-purifying, life-directing, love-expanding godliness, is the great want of the times, while, for benevolent moral, and educational enterprises, these times never were excelled. Reviewers and editors, back-biters and slanderers, are perfectly at liberty to deal with us, and with anything proceeding from us, as they may consider best answers their own purpose. We have a growing sense of our utter unworthiness; that was never deeper in our heart than now; but wherever the saving grace of God, the uniting love of Christ, and the illuminating powers of the Holy Ghost, are manifest to us as dwelling in those with whom we come in contact; toward them the most sincere, the highest esteem of our soul goeth out with fervent prayer for their prosperity; while the arrogant, the presumptuous, the democratic and flatulent, we pass by with pity. Hence-

forth, let no man trouble us, as regards our two-fold determination ; first, to stand by, and plead for, the ancient, the Particular, the truthful Strict Baptist churches, with all the strength, and life, and zeal, which shall be given to us ; in doing which we incurred the hot displeasure of the late revered Joseph Irons, George Abrahams, and others ; and in continuing to contend for this section of the visible church, we can most solemnly appeal to the great Searcher of hearts, who knoweth our faith and our affections bind us to this sect everywhere spoken against for Christ's sake, for conscience sake, and for truth's sake alone. The second part of our determination is never to lift a finger, to distress or to destroy that ancient Protestant wall, which Divine providence threw around this nation over 300 years ago ; into the high places of that wall, some thousands of unconverted men have at times crept in, this we regret ; but, on the other hand, godly men, of the highest mental stamina, of the holiest conversation, and of the most devoted service to Christ and His cause, have therein lived and laboured greatly to the glory of God, and the good of immortal souls. And many of the best men in the world are there now. Therefore, if other men, wiser than we are, determine to down with that wall, we have nothing to do with them. Our appeal for the Sudbury church is made, secondly, to those who believe with us, that we are bound to love those brethren, and with all our might to help those brethren who have, by grace Divine, stood faithfully in the truth, as pastor Plaice, of Sudbury, has done, for many years. If this is not our duty and our privilege, what meaneth the Saviour's word, "By this shall all men know ye are my disciples, if ye have (and shew) love one to another?" This does not mean that fulsome and most detestable flattery which some parsons pour upon other parsons when invited to meet them at their jubilee or annual gatherings. Nay, the love the Saviour developed in Himself, and desired in others, was that of the good Samaritan. To all good Samaritan lovers of our Strict Baptist churches and ministers, we warmly recommend the following appeal from Sudbury. And, lastly, the third blessing, we referred to, is that of possessing the mean, wherewith to help the needy in our Gospel churches. Reader, we here present you with a church of truth, requiring help. Has God put into your hands more of this world's good than you or yours really need? If you withhold it, we dare to ask, "How dwelleth the love of God in you?"

But we have done ; we have simply and honestly spoken our mind. We have made many mistakes in time things. We mourn over these daily ; but, in the practical, doctrinal, experimental truth of God, we give place to no man. There, in our measure, "we have the mind of Christ" and neither demons, nor deacons, neither professors, nor parsons, neither editors, nor envious aspirants, will ever move us.

But now let Mr. Plaice present his own appeal.

MY DEAR BROTHER,—Our little chapel was put up for sale last Sept. in order to realize the £300 mortgage ; it was not sold as there was not a purchaser ; rather than it should be shut up, I hired the same of Mr. Whorlow, at the annual rent of £16, which with the incidental expenses is upwards of £20 per year. When I considered the small number of members, about thirty, and twelve of these whose united ages are over 850 years, several of whom are receiving parish relief, and the remaining twenty, with but two exceptions, (an aged pensioner of eighty-four, and the other has but a very small income) being chiefly weavers and farm

labourers, I plainly saw that it was not a self-supporting cause. I knew my circumstances would not justify me in relinquishing the quarterly collections made expressly for myself, which generally is about 50s. the quarter, as my family expenses necessarily increase, also the competition in trade hinders me from receiving a fair remuneration for my work, which keeps me very poor. Our exclusive principles (a Strict Baptist church) I understand is not very favourable in the eyes of the majority of those who profess discipleship with Jesus our exalted Lord; be this as it may, I venture to make my appeal to your sympathy at this present time. I ask your kind assistance in the shape of postage stamps or otherwise sent to me, which will be esteemed a great favour. If you could kindly suggest any plan for the better working of this cause, I should be happy to try it. I beg you will excuse my going a little in details, but I desire our position should be faithfully stated. Waiting your kind reply, I am, dear sir, on behalf of the little church, yours affectionately in Jesus,

Ebenezer chapel, Sudbury, Jan. 5th, 1869.

M. PLAICE.

P.S.—Since the formation of this little church in Oct. 1857, composed of four members only, there have been fifty-two added. We have baptized twenty-four, and received from other churches twenty-eight, we have lost by death twelve, all of whom we humbly believe died in the faith of our Lord Jesus; we have lost also by death four good helpers, and several others have been received into other churches as they removed to different parts of the country.

“NEITHER DO I CONDEMN THEE.”

THEY brought her to the Master's feet, all conscious of her guilt;
But all unconscious that for *her* His blood would soon be spilt;
They clamoured loudly of her crime, in anger fierce and hot!
But Jesus wrote upon the ground, as though He heard them not.

“Master!” again they mock His ears with homage never felt,
“Shall not the rigour of the law be to this woman dealt?
“Too guilty to deny her crime or even hope release
“We ask thee, is she not to die?” but Jesus held His peace.

At length, when yet again they sought His sanction to her death,
He spoke, and oh! her precious life hung quivering on His breath;
“Is she to die? well clear the way; but he, and *he alone*,
Who finds no sin in all his heart, may cast at her a stone.”

Again he wrote upon the ground; full well the Master knew
That conscience to its owner speaks no language but the true.
Convicted one by one with shame, in haste they slunk away,
Their own vile conduct making them forgetful of their prey.

Till there was no one left besides the woman and the Lord;
She dared not move, her heart was full of that last saving word;
She deemed Him far too great to take the thanks *her* lips would pour,
So she would kneel in silence there till He had passed the door.

He did not leave her long to kneel in misery so sweet,—
“Woman,” He said, “I know for what they brought thee to my feet;
“But where are thine accusers gone, have *none* condemned that heard?”
And she could only answer 'mid her weeping, “No man, Lord.”

“Neither do I condemn thee; go, and be as vile no more.”
Oh! deeper grew the silence of her homage than before;
She feared not her accusers then, nor all earth's future strife;
She only knew that He was near whose words had saved her life.

And who had spoken to her words which meant she was forgiven?
Oh happiest hour to mortals known this side the gates of heaven;
So thankfully and gladly we will our accusers greet
Who bring us even with our sins to that same Master's feet.

Great Baddow.

MRS. T. CHAPLIN.

“It is the Lord: Let Him do what Seemeth Him Good.”

BY MR. W. ALDERSON, OF WALWORTH.*

THE words which I shall read on this occasion, and endeavour to make some remarks upon, are in the first book of Samuel, the third chapter, and the eighteenth verse; “It is the Lord, let Him do what seemeth Him good.”

My Christian Friends,—It has been intimated to me that it would be in harmony with the feelings of some Christian friends who have been bereaved of a beloved friend, if I offer some remarks upon that event. She was one who contemplated uniting with us as a church, and so near had that event taken place that her name had been proposed, and her messengers appointed. But we are only finite beings! Her Father’s design was different; her Father intended to take her to the church triumphant above; He could dispense, in her case, with any further Gospel teaching, and church attention, and Christian sympathy. Soon after her request was made for admission, and application had been made to the church, God was pleased to lay on her an affliction which terminated in death. No! not in death; she fell asleep in Jesus. It was a simple throwing off the clothes fitting her service here, and putting on clothes suited to her higher services above. The testimony borne to me in relation to her later moments was such as made me very willing to say I would notice them on this occasion. There were some painful circumstances connected with her departure that are felt more keenly by one who intended to join with her in church fellowship here; therefore in order to sympathise with those wounded feelings we intend to make a few remarks on the words we have read, to comfort the heart under the painful stroke. However much we know our friends have “gone before,” when we lose them a vacuum is made that none can fill but God.

As her name is not in our church books, I may mention that the individual is known by the name of Elizabeth Sarah G——, and we find from the card sent to me that she sweetly fell asleep in Jesus on Nov. 10th. She was only twenty-two! only twenty-two! just entering on the bloom of life, and on all the joys connected with Christian society; just entering, too, on joys connected with earthly society. She died at an age when very few think of dying, but death is no respecter of age! death is no respecter of persons, nor of classes! death does not tarry to ask whether you have any other engagements! death is the messenger of the great Arbiter of our being! death comes at the bidding of Him whose holy laws declare “it is appointed unto men once to die.” I see some here about the age of two-and-twenty, and you look as if you would see another twenty-two years; it may be you will, but you have no guarantee from God. Could the testimony “fell asleep in Jesus,” be borne on *your* funeral card if you were to die this night? Have you found Jesus?

* Notes by a hearer, of a sermon by pastor W. Alderson, at East street Baptist chapel, Walworth, on Lord’s-day evening, Nov. 22nd, 1868, improving the death of a young lady—a candidate for church fellowship.

Has Jesus been the refuge of your soul? Have you fled to Him? Is "the hope of the Gospel" set before you, (Col. i. 23?)

The circumstances under which our text was uttered by Eli the priest were these: Samuel had been called three times by God, and had been given the message by God, which he was to preach. The revelation then made by Samuel to the prophet was to the end that the house of Eli should be visited and the priesthood be taken from him, but when the old man heard the solemn tale which Samuel had to deliver he did not turn restive, he found no fault with God, he simply with all the reverence which a subdued mind inspires said, "It is the Lord, let Him do what seemeth Him good."

There are three thoughts to which I will call attention:—First, *The special Recognition*, "It is the Lord;" second, *The quiet submission to the Divine will*, "Let Him do;" third, *The Divine motive*, "What seemeth Him good."

I. I have said this is A SPECIAL RECOGNITION. Why? Because it is not an universal recognition; men unenlightened by God, without faith, and not seeing that all our times are in the hands of God, are for tracing events to secondary causes. But Job did not stop to blame the east wind, or the Sabceans, or the various agencies that had been employed to bring the trouble on him, no! his faith rose to Him who had been the ruling cause, and he said "The Lord hath taken away, blessed be the name of the Lord." This we may call a special recognition. Yes! this is the recognition, the special recognition, of the child of God, who not only identifies his God with loving him, with having redeemed him by the blood of Christ, with having recorded his name in the book of life, with having bestowed on him special favour to fit him for "the inheritance of the saints in light;" but with his afflictions also. The child of God may be appalled at first while he gazes on the interposition of some trying providence, but when his faith has been fixed on the immovable love of God, that soul can say with immovable precision, "It is the Lord: my Father did it." What sweetness in this! By this the mind is saved from perturbed agitation; faith anchors herself at the rock, hope is the great anchorage of the soul, and it is the soul recognising the truth, "Shall I receive good at the hand of God, and shall I not receive evil?" shall I suppose my Father God has only an interest in my crown and not in my cross? It is the Lord who hath sent mine affliction, the Lord of heaven and earth, that Lord the Lord Jehovah, the mighty God, the everlasting God; that God who bids angels be my ministering spirits; that God who employs all His affections, all His perfections on behalf of me His child; whose wisdom guides me, whose love fills me, whose faithfulness protects me, "It is the Lord!" And let us drop the definite article and change it, and we do not presume in doing so. The believer can say it is *my* God, not only the Lord in the sense in which He is the Lord of all men, but I claim Him as my portion, He is my friend, my father. He could have prevented my trouble, but in His wisdom He has not. He could have fitted us by His grace at once as He did the thief on the cross, but it was not His will. Has thy beloved child been snatched away? 'tis the Lord who has done it. Has the husband been taken from the beloved wife? 'tis the Lord who has done it. You cannot understand it; 'tis a riddle,

a conundrum, but 'tis His hand; He may employ Sabeans, but they are only His instruments.

II. QUIET SUBMISSION TO THE DIVINE WILL seems to be the idea in the text. By a law of stern necessity trouble comes upon us, and we cannot avert or prevent it, nor change the order of it, or the particular kind of it, but to merely acknowledge this is a very different thing from the resignation which the text breathes. Eli, the good old man, though it involved the sacrifice of his children said, "Let Him," and not only will I say the Lord did it, but I too will add "Let Him." This is the end to which a Divine dispensation brings the Christian mind, and although such dissatisfaction may be felt as, "I wish I had another cross," or, "I wish this had not taken place at this particular time," or, "I wish I had enjoyed the blessing a little time longer;" yet these wishes are but the little agitations of mind while fretting over the trial. And you can add "But I would not have my child back again; I have such confidence in His wisdom, that He cannot err in the manner, or in the time; if He inflict a wound 'tis only the cavity where He will put the oil of His love, purity, and tenderness. Presently I shall find it a joyous affliction." Not so, my Father! may be the language under an agitated state of mind, but when we recognise the hand of God, we shall say "Let Him do what seemeth Him good." He has not erased my name from the book of life; He has taken no promise from me; He still says "I am thy salvation;" He may take all away, but still be the friend that loveth at all times, and sticketh closer than a brother. (Proverbs xviii. 24.) Under such teaching we are inclined to submit to the will of God, the will that willed our salvation, the will that gave us an interest in Christ, the will that made us "unto our God kings and priests." Shall we *divide* the will of God, shall we be submissive to it when it draws golden lines, and object to it when it draws dark lines? No! oh, His love will be seen by-and-bye, therefore now "Let Him do what seemeth Him good."

III. Lastly. THE OBSERVANCE OF THE DIVINE MOTIVE, "What seemeth Him good." Here I must pause for a minute. We have been speaking of the will of God, and of the Christian recognising God's sovereign right to do what may seem good to Himself, but if you observe the close of our text you will find it is not sovereignty as a mere exercise of His will and determination without a regard to your welfare. God can only please to do that which is in harmony with His justice and love. He never inflicts what we term an injury on any one in the exercise of His sovereign will and pleasure. He is no mere capricious Being permitting sorrow, which He could have prevented, without regard to the issues in the end. Does He look down from His throne like some despot regarding the pains which His sovereignty has inflicted? No! such a representation of the sovereignty of God is a libel. His sovereignty stands related to His mercy, to His loving kindness, and to His regard for His creatures. When I know He is my Father, I can say "Let Him do what seemeth Him good." Goodness is at the bottom of the expression of His will; goodness constitutes the motive power of His actions, and recognising this we can quietly acquiesce in the exhibition of His will. When I hold my Father's sovereignty is employed and put in force in harmony with His love, His graciousness, His fidelity,

and my present and future good, then I must say "Let Him do what seemeth Him good." I cannot comprehend all the relative circumstances, or all the bearings of the edict, but though He strip me of this comfort and that, it may be relatively amongst the richest blessings my God can grant. Such a statement of the divine dealings I know can be only apprehended by the Christian. My *young* friends, I ask you to treasure the words which I have uttered to-night, in your minds; I present these truths to your consideration, remember your happiest moment will be when your will is most in harmony with the will of God; submission to the will of God is the happiest condition in which the human mind can be placed, and the converse, the contrary, of this is the most awful condition in which it can be placed. Better you had never breathed than be found antagonistic to the will of God. God will have His own way, and it is a right way; Christ said "Learn of Me," and one of the lessons of His life was submission to His Father.

I hope our God will sustain our friend (addressing the departed's betrothed) under his bereavement, and may the happy and peaceful end witnessed by him and her friends be to him an encouraging lesson. May that God, my brother, who sustained your beloved friend, be *your* guide even unto death! May the language of our meditation this evening be the spirit of *your* heart, and may *you* say "It is the Lord, let Him do what seemeth Him good." Let us sing:—

"It is the Lord who can sustain
Beneath the heaviest load;
From whom assistance I obtain,
To tread the thorny road.
It is the Lord, whose matchless skill,
Can from afflictions raise,
Matter eternity to fill,
With ever growing praise."

E. W. J.

Sects and Heresies of the Christian Church.

NO. 5.—EPISCOPALIANISM.

BY WILLIAM STOKES, OF MANCHESTER.

Author of "The History of Baptists," "Imputed Righteousness," &c.

(Continued from page 371).

THE great poet John Milton, writing of the English prelates, says, "Most certain it is, that ever since their coming to the See of Canterbury, for near twelve hundred years (*now* fourteen hundred), to speak of them in general, they have been in England to our souls a sad and doleful succession of illiterate and blind guides; to our purses and goods a wasteful band of robbers, a perpetual havoc and rapine; to our state a continual hydra of mischief and molestation, the forge of discord and rebellion; this is the trophy of their antiquity, and boasted succession through so many ages." Strong, painfully strong as this language is, history supported the verdict, and Milton only wrote in other words, that priestly pride and power are a common injury to mankind.

That the Episcopal institute is a disastrous innovation upon the simple order of church government as appointed by the apostles, is

evident beyond all doubt. For in the obvious fact that it produces pride and worldly display, there is strong presumptive proof that such an institution could never come from the meek and lowly Jesus. The glare and glitter of popes, cardinals, and primates, the English bishops in the House of Lords, vying with nobility itself in splendid equipages, costly palaces, gold-laced attendants, and pompous titles, with the ambition that almost everywhere becomes part and parcel of the system in its everyday life; are as opposed to the meekness, gentleness, and humility of Christ and His Gospel, as darkness is to light, or as earth is to heaven.

That during the embryo state of the Christian church, a large variety of office-holders appeared among the brethren, is readily admitted. The ascended Saviour "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These existed and performed their several functions in the Corinthian church, where we read of one having "the word of wisdom," another "the word of knowledge," and others possessing "faith," "the gift of healing," "the working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and "interpretation of tongues." And the apostle adds, that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians xii. 8—10, 28.) These offices it is evident, were for the most part special, and intended to answer a special purpose exclusively. Some of them were of a miraculous order, and in the nature of things, could not be permanent. Yet, even in these varied offices there is no proper Episcopacy, nor have any of its more accredited advocates ever presumed to found the institute upon this temporary condition of the early church.

But when the church of God entered upon its permanent condition, then the offices that were intended to be *fixed institutions*, obtained a prominent place in apostolic arrangement. These were not simply mentioned, but described with great minuteness; and it is a fact of singular significance, that while the offices and qualifications of bishops (overseers, elders,) and deacons, are stated with the utmost clearness (1 Timothy iii. 1—13; Titus i. 5—9; 1 Peter v. 1—5); there is no allusion whatever to a *ruling clergy*. The office is nowhere indicated, its qualifications never described, nor its existence anywhere acknowledged. It seems most remarkable that the apostles should provide for pastor and deacons, and even address them in distinct terms, (Philippians i. 1,) but never once refer to an Episcopate; and it is impossible to avoid the conclusion that such an office was never acknowledged, because in fact it never did exist.

The instructions given to Timothy and Titus, fully agree with this view of the subject. Those eminent officials, held, as evangelists, an intermediate position between the apostolic institute on the one hand, and the plain pastorate on the other; and in accordance with the specified instructions given to Titus they were among other duties, to "ordain elders." In the newly formed churches, these officers were to be "blameless, holding fast the faithful word," &c., (Titus i. 5—9). But there is not a single word about a ruling clergy! The "angel" of each

of the seven churches addressed in the Revelation was the pastor or overseer of his own particular church. Dr. S. T. Bloomfield, himself a vicar in the Church of England, says of the angel (*to angelo*) "By this is meant the presiding minister of the Ephesian church, whether bishop, or by whatever other name called." (Rev. ii. 1, *Bloomfield's Greek Testament*.) And the commentator Pyle supports this interpretation and adds, that the "angels" of those churches were "pastors, ministers, or chief guides, usually called, in the Jewish language, 'angels of the churches.'" This evidence is conclusive against a ruling clergy, and the apostolic origin of Episcopacy.

It should also be remembered, that when left to work its own way, Episcopacy eventually makes the clergy everything, and the people nothing at all. Its aim is to wield an absolute power over both mind and conscience. Hence the proud and disgusting avowal of Archbishop Laud, that "he hoped to see the time when ne'er a jack gentleman in England, should dare to be covered before the meanest priest." Here, the insolence of the priest combines with the abuse of power, to reduce the people to a slavish homage of an official, who is bound by his own profession to present a pattern of humility. But instead of that humility we are supplied with a proud arrogance from which every manly sentiment turns away with an utter abhorrence.

How were the people, "the multitude of the disciples," (Acts vi. 2), treated in apostolic days? They chose their own officers, (Acts vi. 2, 3); they appointed their own messengers, (1 Cor. xvi. 3; 2 Cor. viii. 19—23); they were to judge offences, (1 Cor. vi. 1—6); and as churches, they were to be "the pillar and ground of the truth," and to contend "earnestly" for the faith. (1 Timothy, iii. 15; Jude 3.) The "saints" the great body of believers, or in other words the people, were the depositaries of power, and so jealous were the apostles of any encroachments upon this power, that the elders (pastors) were warned against "being lords over God's heritage." (1 Peter v. 3.) Indeed, the more we study the New Testament, the deeper will be our conviction, that even its ministers and government, the church of God was ever to be "NOT OF THE WORLD."*

Wherever the Episcopacy is unfortunate enough to be in alliance with the State, the absorption of this power by the priesthood, is a general and a melancholy rule. There, the people are mere ciphers, "dumb dogs that cannot bark." They may not select their own parish priests, nor invite a minister, how much soever they may love him, nor regulate their own expenses, nor meet for any deliberative purpose connected with their own church government. The ruling bishop is lord of all, and the people deprived of every attribute of Christian manhood, are left with but the lowest form of ecclesiastical life, that of having to pay.

* Even associations, and similar gatherings, require to be closely watched, or they will become, insensibly, centres of lordly dictation. It can never be too deeply impressed upon the people, that the church, under the Lord Jesus Christ, is the sole possessor of power, and no "union," or "committee," or any other party outside of the church itself, may share that power. Whenever any of these are permitted to dictate to the churches, then adieu to Christian liberty. The yoke of Popery is there, though imposed by Protestant hands!

The union of Episcopacy with the State is, however, an accidental circumstance, and places that form of church government at a gratuitous disadvantage. In voluntary action it can become even useful. It is so with the Protestant Episcopal church in America whose gracious fruits confer honour on the entire institute. But then, it requires to be recollected, that Episcopacy there, has "as yet no archbishops, deans, archdeacons, or rural deans,"* that the power of the bishop "appears checked on every side, not only by prevailing democracy, but by the constitution and canons of the church itself;"† that "the churches choose their own pastors,"‡ and that "to be a bishop with us (Americans) is quite a different thing from holding that office where bishops live in palaces and have princely revenues."§ In an atmosphere thus free from State control, it depends on the blessing of God and its own pious exertions for existence and support, and there it prospers. In that country official pride would only expose it to contempt; it is therefore driven to be humble as the sole condition of living at all.

From this entire argument, it is most evident that plain, faithful, humble pastors, are the true APOSTOLIC SUCCESSION; and that after all, they best serve the cause of vital godliness upon earth. And in saying this we do not forget that Ridley, Leighton, Romaine, Toplady, Hawker, and numbers besides were Episcopalian. These men, by the grace of God, were made superior to their system. But with this array of holy men fully before us, we are deeply convinced, notwithstanding, that the voice of God to the Episcopacy of the whole earth, is this, "Thou hast left thy first love; repent, and do the first works."

* "The American church," &c., by H. Caswell, M.A., page 174.

† Ibid, page 171.

‡ "Baird's religion in the United States," page 501.

§ Ibid, page 506.

What was in that Cup?

A QUESTION TO BEGIN THE YEAR WITH.

CHAPTER II.

"IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME."

Our gracious Saviour!
 Faithful still
 To thee, His faithless dove;
 Forgives thee all,
 And bids thee dwell
 Within His breast of love.

I WAS sitting in an omnibus, one evening, when the gloomy vapours of a December night were fast spreading over Loudon's large city; and while rolling along the rattling streets toward home, a sense of dreariness came over my soul, which caused it to struggle after some whisper of the Spirit, some word of truth, some unfolding of the mystery of grace, or, something which might lead me into a spiritually contemplative frame. More gentle than the air we breathe did those expressive words of Jesus cross my mind, "Sanctify them through Thy truth, Thy Word is truth." "What did the Saviour mean?" said I to myself, "by the Word of truth?" Again, "How does the truth sanctify?" Then, "Who are

the "THEM?" "Sanctify THEM." How certainly had that promise been answered; still, it is answered, and answered it will be unto the end of time; yea, in eternity, the justified and glorified saints will be the living witnesses, that the FATHER heard THE SON, when He cried, "Sanctify them through Thy truth: Thy word is truth." For days the word was with me; and in one happy hour of silent meditation, I realized much spiritual edification while thinking upon

JOHN'S SEVEN-FOLD VIEW OF THE ESSENTIAL WORD.

In his evangelical letter, and in the apocalypse, John writes out the different visions he had of the glorious Redeemer; and in pursuing the question "WHAT WAS IN THAT CUP?" I would tarry awhile over the Person or several features in the character of Him in whose hand that cup was placed. Of all the subjects angels or men can contemplate, none can exceed for fulness and mystery that One, to whom the Eternal God has, for so many ages, called the attention of the church, saying, "BEHOLD!" (a word of wonderful attraction when flowing from the heart of the Almighty Father Himself)! "Behold my servant whom I uphold, Mine elect in whom My soul delighteth, I have put My Spirit upon Him; He shall bring forth judgment unto the Gentiles."

"THY WORD IS TRUTH!" That sentence is applicable to the essential word, to the creating word; to the typical word, to the prophetic word, and to the ministerial, or Gospel word, of which Jesus was Himself the greatest and the first Divine ENUNCIATOR.

THE ESSENTIAL WORD OF TRUTH—(that is Jesus Christ Himself) is spoken of by the beloved disciple John, in a seven-fold manner, as follows: 1. The Eternity of His existence; 2. His co-existence with His Father; 3. The Divinity of His Person; 4. His mediatorial character; 5. His Divine authority; 5. The rule of His authority; 7. The completeness of His triumphs, and the dignity of His reward. The consideration of these seven distinct revelations of the complexity of the Saviour's person and work might fill volumes; but, as I have to get as much as possible into a small "EARTHEN VESSEL," condensation must be my aim. If, however, of Melchisedec, Paul did so emphatically write, "Now consider how great this man was;" surely, with the same apostle, I may here press home that most excellent injunction, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, CHRIST JESUS."

Consider—1. THE ETERNITY OF HIS EXISTENCE. "In the beginning was the Word." "The beginning" points back to the creation; yea, further, to the covenant of grace constituted in the councils of eternity. There the Father spake by the Son, and the Son spake forth the thoughts of the Father; as Christ Himself explained it, "I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from Thee; and they have believed that Thou didst send me." What a holy feast to my soul is the positive persuasion that the entire salvation of the whole body of the elect was fixed, (first), in the secret decree of the Father's heart; (secondly), in the declaration of it made unto the Son; (thirdly) in the deliverance effected for them by the great Redeemer; and, lastly, by the spiritual development of every part of that salvation by the Holy Ghost

in the souls of all who were given to the Covenant Head. With Cowper I most gladly sing,

Yes! Wisdom's words discover Thy glory and Thy grace;
Thou everlasting Lover of our unworthy race;
Thy gracious eye surveyed us ere stars were seen above;
In wisdom Thou hast made us, and died for us in love."

"In the beginning was the Word!" Take this expression of the eternity of His existence into the first chapter of Paul's epistle to the Colossians, and if you require a truthful exposition of the words, "in the beginning was the Word" you will find it opened there by an inspired exposition of that deep mystery, the eternal BEGINNING of the church's salvation in the person of God's co-equal and co-eternal Son. In his effort to lead the saints to thankfulness unto the Father for the gift and grace of the Son, Paul says, of Christ, He "is the image of the invisible God; the first-born (or parent) of every creature." As the speaking Word, and as the Almighty Worker, the Son brought into manifestation an exact copy of the hitherto invisible plans, purposes, vows, promises, and counsels of the Deity, concerning the three grand departments of the one glorious scheme, Creation, Redemption, and the ultimate Glorification of the Head and the Members together of the new covenant family who were written and named in heaven. Truly, of our Immanuel from everlasting it may be said, He was—He is, "the brightness of the Father's glory, the express image of His person." John's term, "in the beginning" refers to the originating of all the material (celestial, spiritual, and natural) for the carrying out of "the mystery of God's will;" as the letter to the Ephesians speaketh. All "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." What was that material (if I may use such a term)? By whom? for whom? for what end was it all prepared? read the answer in Col. i. 16, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were made by Him, and for him, and He is before all things, and by Him all things consist." There is the explanation of the first part of John's meaning when he writes, "In the beginning was THE WORD."

As the original parent of all, Paul advances still further into this "beginning," by adding, "And He is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell." Here was the grand preparation of the place where, and of the fitness of the person with whom, the church was predestinated for ever to dwell in that eternal weight (or full measure) of glory, of which we now can form but very small ideas indeed.

Ah, how can I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear
And on my naked spirit bear,
That uncreated beam?

II. The second vision John had, leads him to the co-existence of the Son with the Father: "AND THE WORD WAS WITH GOD." I believe it is of this that Wisdom speaks, "When there were no depths I was brought forth; when He prepared the heavens I was there; then

I was by Him ;" "I was by His sides" as an ancient version renders it. The eternal God has many sides, if one may so speak without appearing irreverent. There was, there is, the side of His pure Deity, as the supreme Almighty God ; the Son was with Him, one with Him in that pure and unapproachable Deity ; "the Word was with God." So there is the side of His justice, His righteousness, His holiness. The Son was with Him there. Never asking for any surrender or sacrifice of the glory of one attribute to the exercise or exaltation of another. There is God's new covenant side ; and here Christ was with His Father. Here He became the head of the covenant, the head of the church, the yea and the amen of all the promises. In the highest and most perfect sense, it was of this glorious antitypical King that David could exclaim, "He hath made with me an everlasting covenant, ordered in all things and sure." He was the ancient and eternal Enoch, "walking with God."

III. The divinity, the co-equality, the eternal oneness and unity of the Son with the Father, were clearly revealed to John, "And the Word was with God." The mighty God, the everlasting Father, was the Prince of Peace.

IV. In subsequent revelations, John saw the mediatorial character of "THE WORD." The sure test and certain seal of adoption and heirship, is this, where Christ has been once revealed in the soul, there will be continued unfoldings of His glory and majesty. This river of the water of life is ever flowing fresh and full, in which all spiritual blessings shall be found by those to whom that word is a prophetic promise in perpetual realization, "If any man thirst, let him come unto me and drink ;" "Out of his belly shall flow rivers of living waters."

In the nineteenth of revelation John records another vision : "I saw heaven opened ; and behold a white horse, and he that sat upon him was called FAITHFUL and TRUE ; and in righteousness he doth judge and make war." Beautiful titles ! "Faithful and True !" These words look everywhere ; from no quarter can they ever be put to shame. They refer to the offices, the covenants, the promises, the vows, whereby Jesus was bound to carry out the work He had entered upon. To His Father, to Himself, to His people, to His engagements, He has been, is, and will be, "FAITHFUL AND TRUE."

The word He has spoken,
Must surely prevail.

I am fearful of three things. I may just mention them, in closing this little chapter ; for I cannot proceed further now. I have been favoured at the early part of this year to be so constantly journeying and speaking, that time for calm contemplation on the person of Him who took the cup has been denied me. Still, I must beg for time. This theme should never be out of our hearts ; for, as I said, I fear the spiritual knowledge of Christ is not so ripe and extensive as it was, with real Christians, in those ages when there was not so much of artificial steam, as we have in these days. I fear, also, we do not preach Christ as we ought to do ; yea, I have feared the power, the quickening, and Christ-revealing power of the Holy Ghost, is much withheld from us. There is not that acknowledgment of the Almighty Father's sovereign choice of His people, in the multitude of ministers, now a-days, as there was with the ancients. God the Father is not adored, God the Son is not exalted, God the Holy Ghost is not acknowledged ; not depended upon,

not earnestly sought after. Hence our sorrowful state; but I forbear; scarcely any of the proud shepherds but will sneer at this. They are too full of themselves; and their people are too carnal to consider these things. Still, if I live, I return to the contemplation of the suffering God-man in Gethsemane next month.

C. W. B.

Thomas Wilson's Exposition of Bible Words.

[Wilson's Biblical Dictionary is scarce, truthful, and of such value, that a friend told us he would not part with the book (if it belonged to him) for five pounds. The quotations we shall make from it, by the kind assistance of our friend and brother, Mr. Aaron Miller, would be useful to read in those places where living ministers cannot be obtained, especially if the Scriptures referred to, were read *in extenso*. We hope the EARTHEN VESSEL will contain the whole of Wilson's Dictionary in the course of time; and that its reproduction here, will tend to establish weak believers in the holy faith of the new and everlasting covenant.—Ed.]

DEAR AND ESTEEMED MR. EDITOR,—It is my intention (D.V.) to write out an extract for each month, through this year, (subject to your approval for the EARTHEN VESSEL) from the first Bible Dictionary, by Thos. Wilson, minister of the Word, St. George's, Canterbury, 1662. Your readers will be able to judge what sort of men our first reformers were, both in word and doctrine. Every savingly-convinced sinner enquires with Job, "How shall man be just with God?" I, therefore, at the suggestion of a friend who lent me the book, begin first, with *Justification*.

A. M.

JUSTIFY—To absolve and acquit a sinner who believes, from the guilt and punishment of all his sins; and to pronounce him righteous before the tribunal seat of God, through the imputation of Christ's righteousness to his faith. In this sense we are said to be justified by faith, and not by works; Rom. iii. 28, "Therefore we conclude that a man is justified by faith, without the works of the law;" Rom. viii. 33; and often elsewhere, both in that epistle and in others, justifying is put for absolving from sin, and being pronounced just before God at His judgment seat; see Acts xiii. 39; Ezek. liii. 11. The opposition between justifying, and condemning, doth confirm this, Rom. viii. 33, 34; Rom. ii. 12, 13. St. Paul searcheth the causes of justification; St. James seeks the effects by which it may be found and proved; Paul intreateth of justification before God; James of that which is before men. 2. To exempt one, and to make him utterly and wholly free from anything; Rom. vi. 7, "He that is dead is justified from sin," that is, freed from sin, as some translators have it.

To endeavour to make himself more just, or to profit and persevere in righteousness, Rev. xxii. 12, "He that is just, let him be still justified." Thus it is read in the original Greek text; here it is used of that inchoate and imperfect righteousness, which is inherent in the regenerate. 4. Three reasons of Rom. iv., why a man cannot be said to be justified by a righteousness habitually infused or inherent; first, then it should not be written that faith was accounted for righteousness; but an infused habit was infused; whereas he saith not this latter, but the former, verse five. Secondly, then Paul would not say that righteousness is imputed without the works of the law in the sixth verse. The elect are justified, being sinners and wicked, Rom. iv. 5; therefore the

things for which they be justified, cannot be their own inherent justice ; Phil. iii. 9. For habitual righteousness or inherent justice, it is a work of the law, and sticketh, and is inherent, cannot be said to be imputed, which is understood of something without, and which we have not in us.

Thirdly, such as be justified by infused justice, of them it cannot be affirmed, that their sins are covered, forgiven, and not imputed. For habitual justice expelleth, and takes away all sin, and hideth it not ; whereas a wicked man is justified by hiding and remitting his sins, verse seventh ; add to these that inherent justice is all one with sanctification, which may not be confounded with justification. The doctrine of justification by faith alone, without the works of the law, is not only grounded on scripture, Gal. ii. 28 ; Rom. iii. 28, but sound antiquity hath subscribed to this truth. The believer (saith Ambrose on 1 Cor. i.) is saved by faith alone, without works, receiving gratis the remission of sins. Again they are freely justified, working nothing, nor making recompence, but justified *sola fide*, by faith alone through the gifts of God. Also, Basil, *sola fide* by faith alone in Christ a sinner is justified. This one thing (saith Chrysostom) I earnestly affirm, that *fide sola*, faith alone by itself made the thief safe, and that no works *per se*, by themselves, have by themselves ever justified the workers.

JUSTIFICATION—Forgiveness of sins, by the sufferings of Christ, and the imputation of justice, by His obedience to the believer, Rom. v. 16. The gift is of many offences, verse 18, the benefits abounded towards all men, to the justification of life. Here justification is very strictly used.

2. Whatsoever we have from Christ, either by imputation of faith, or by sanctification of the Spirit, effectually renewing us, Titus iii. 7. That we being justified by his grace, in this signification, we find the word justifying used Rom. viii. 30, "Whom He called, them He justified." Here justification is used largely for sanctification also. The declaration, confirmation, and consummation of the free imputation of the perfect righteousness in Christ, it is attributed in Scripture unto the resurrection of our Saviour, Christ, Rom. iv. 25, because it is the perfection of all His sufferings ; for whatsoever His sufferings were, for continuance, greatness, and multitude, yet had He not risen again, the redemption of mankind had still been imperfect ; whereas in that after death he did again restore His body to life ; this sheweth Him to be a full conqueror of all our spiritual enemies.

WHAT JUSTIFICATION IS—Justification is an action of God, freely of His own mercy and favour, absolving a believing sinner from the whole curse due to his sins, and accounting him perfectly just in his sight, unto eternal life in heaven, through the perfect obedience and sufferings of Christ imputed to His faith, unto the everlasting praise and glory of God's justice, mercy, and truth ; Rom. iii. 24, 25, and chap. iv. 5, and chap. v. 19 ; 2 Cor. v. 19 ; Rom. iv. 4. The efficient cause of justification is the grace of God ; the material is Christ our Redeemer ; the formal is the imputation of our sins to Him, and His justice to us ; the helping instrumental cause is faith within, and the Gospel without, Rom. v. 9 ; 1 Tim. ii. 6. The final cause is God's glory, the utmost our salvation, the nearest end thereof. Justification before God is not known in all Scripture, to be used for the infusion of the habit

of justice into the soul of the elect, at their first conversion, so of unjust to make them habitually just. This is popish rotten divinity, which will have justification understood of, and to signify inherent justice, as sanctification signifies inherent sanctity.

Note, when we are said to be justified by faith, and to attain righteousness by or through faith, understand it instrumentally; but where it is written, faith is accounted for righteousness, take it to be spoken correlatively, with reference to Christ's merit, which is our justice.

(The next extract will be upon the word FAITH.)

PRODUCTIONS OF THE PRESS.

John Ploughman's Talk, by C. H. Spurgeon. London: Passmore and Alabaster, 18, Paternoster-row. Mr. C. H. Spurgeon has, in this work, struck out in a new line—assumed a new position—and has added some new phases to his already multifarious character, even those of a great moral philosopher, a quaint economist, and a good-humoured reprove of such men and such manners as are crooked, inconsistent, and contrary to the rules of rectitude and reason. "Philosophy," saith the Lexicon, "is the knowledge of things natural and moral, grounded upon reason and experience." "John Ploughman" has evidently studied nature in all her various ramifications. He has read the world's history, and made diligent observations upon fallen man's propensities; and after gathering up the fruits of his researches, has put them into a crucible rather singular for a minister of the Gospel, pouring forth small portions of instruction in such forms of speech as are likely to be read by thousands who would not take the trouble to read sermons, or essays, or serious reviews. If we were asked to put a motto to "John Ploughman's Talk," we should insert that admirable sentence of Paul's: "If by any means I might save some of them;" for we are bound to believe that the ultimate end John Ploughman has in view, is to catch, if possible, some of the wild ones of the great human family; and, having caught them, to correct and to convert them from the error of their ways. Some very serious and small sort of people who never do anything to benefit anybody but themselves,

may, perchance, think this is a strange book for such a holy man (as C. H. Spurgeon is) to write. But the fact is, the world is full of very bad habits; and these bad habits are increased and encouraged by those ever-flowing floods of filthy issues which are poisoning the minds of the people wholesale; and John Ploughman being a hard-working and willing sort of a fellow, glad to do anything to stem the torrent of iniquity, has taken his heavy cart-whip in hand, and laid across the backs of not a few of the miscreants in quite an amusing style. We have yet to learn that there is anything more inconsistent in this effort of John Ploughman's than there was in Macgowan's "Shaver," or the "White Devil" and the "Black Saint" so cuttingly photographed by good Thomas Adams. In his preface, John Ploughman says: "I have aimed my blows at the vices of the many; and tried to inculcate those moral virtues without which men are degraded and miserable." Exactly so; and with these objects in view, we believe the work will not only "sell like hot-cross buns on a Good Friday morning," but that it will tell a good tale in the hearts of many of the millions now rising up into life. Our readers must not be angry with us if we go a little further into the actual contents of the book next week. Of "C. H. Spurgeons" in miniature there will be plenty ere long, but such really clever "John Ploughmans" as this one is, we think there are very few. One of the uses of the silver trumpets was to "sound an alarm;" this John Ploughman has done in quite an original form.

The Watchmen of Ephraim. This

quarterly review is decidedly a first-class publication, conducted by John Wilson, Esq., and published by W. Macintosh; containing original papers, and expositions of prophecy, most useful to all whose minds are anxiously seeking to know the mind of Christ, and to read the will of the Lord in the light of the SPIRIT, through the instrumentality of the written word. One thing is quite certain, that the study of the Scriptures will give rise to many queries which only the Holy Spirit can clear up to our satisfaction; and these Scriptures, so perplexing to the human mind, the Spirit doth make plain to those who are favoured to wait on the Lord, diligently to seek his face, and to carefully study the words and the works of the Lord. God has so given unto us his word as to cause us to realize the necessity of the unfolding and instructing powers of the Holy Ghost. Wherever we can find "a man, in whom the Spirit of God is" (whether that man be preacher, author, or editor), we find one who can, instrumentally, lead us into all truth; and such a man, we believe, is the venerable John Wilson, whose writings are highly esteemed by thousands.

The Religious Tendencies of the Times; or, How to Deal with the Deadly Errors and Dangerous Delusions of the Day. By James Grant, Author of "God is Love," "Our Heavenly Home," "Seasons of Solitude," &c. William Macintosh.

We have already given several notices of this work, which is creating a great sensation and selling at a rapid rate. As our readers are aware, we have spoken of the book in terms of the warmest commendation we could employ. It may be gratifying to our readers to know that all the praise we have given the book is endorsed by some of the highest theological authorities in the land. In confirmation of this we subjoin some extracts from a review of "The Religious Tendencies of the Times," which appears in the *United Presbyterian Magazine* for January, and which we are in a position to state is from the pen of one of the

most popular preachers and eminent authors of the day.

The reviewer referred to says:—

"This is a most remarkable book. It is indisputably a book for 'the times,' and very seasonably a book for the manses and parsonages of 'the times.' If we had it in our power, we should place a copy of it in the libraries of all who consider themselves 'ministers of God's holy word,' and in every congregational library in the kingdom. Its title truthfully describes its contents, and the object the author has in view in its publication. Our space does not allow lengthened criticism, else we might show that Mr. Grant has completely succeeded in unkenneeling the 'dogs of heresy' that are in these days barking and biting all around us. If a tithe of what he reveals and asserts to be true of the leading clerical minds of almost every denomination in this country can be substantiated, his book has not come one day too soon. So far as we know, not one of his charges has as yet been denied or explained. It would seem that it has fallen like a bomb-shell among the advanced (?) theologians — though it is very likely they may be taking time to meet its accusations and denounce them. Well, we only trust they will do so. Our author has, beyond mistake, thrown down the gauntlet, and that in a spirit of true Christian heroism. There is not one uncertain sound in all he has written. No one can mistake his meaning, and few will misconstrue his motive. The '*suaviter in modo*' is not sacrificed for the '*fortiter in re*.' His style of writing is very clear, delightfully manly, and as direct as any lover of truth could wish it to be. We say 'God speed' to this precious defence of 'the faith once delivered to the saints.'

"Mr. Grant divides his book into four parts. We have been more deeply interested in the *fourth* part than in the first, second, and third, and therefore call attention more especially to it. It may be proper, however, to denote what are subjects of the other three. In part first (which occupies 163 pages) he discusses the subject of 'the doctrine

of annihilation.' But few of 'our readers, probably, know anything whatever about such an error. We grieve to find that it is rampant in the south. This is a heresy which teaches that those who live and die in their sins will sooner or later—at death, or after a period more or less prolonged—cease to have either a physical or spiritual existence. This doctrine is sometimes called 'Destruction,' but more frequently 'Annihilation;' and, according to our author, 'has made of late years, and is at this hour making, alarming progress. My own observation (he adds), and the information I have received from various quarters, conducts me to the conclusion that it prevails to a very great extent, both in the Establishment and amongst the Congregationalists and Baptists. After a very interesting though brief reference to its rise and progress, Mr. Grant furnishes facts which seem to justify him in making this astounding and melancholy affirmation. We need scarcely say that he proves to our entire satisfaction, and that in a most masterly style, the orthodox view upon the subject,—the view which, till now, has been invariably held by all acknowledged evangelical churches and writers. This portion of the work may be read and studied to great advantage by our young students of theology. We know of nothing superior to it to which we could recommend them.

"We must hasten to notice the fourth and last portion of the work—'The existing Religious Crisis: our Dangers and our Duties.' We confess that the perusal of this chapter has filled us with deepest sorrow. We cannot believe that such a writer as Mr. Grant would have so boldly attacked, by name and surname, so many of our living clerical celebrities, and fastened upon them the charge of rank and foul error, unless he had previously and prayerfully pondered both duty and responsibility. The distinguished preachers and authors who come under his unconcealed condemnation dare not underlie these charges. If they are false they shall be contradicted. If they are true—and to all appearance they

are true—then it is more than time that the warning be sounded throughout the length and breadth of the land; if true, there must be no mincing of the matter,—no false charity, no cowardly reticence,—else the ark of God may be soon tossed up and down upon the dark and troubled billows of soul-damning teaching. We state this most soberly, though most sorrowfully. Our readers must get the book, and they will justify our fears when they have gone through its pages; especially this portion of them. Mr. Grant boldly and directly charges upon such men as Dr. Raleigh and Mr. G. W. Conder, and numerous others of the Congregationalists in England, that they do not hold the 'inspiration of Scripture;' that their sentiments accord too suspiciously with the Broad-church views of Stanley and Alford; that the *English Independent*, which is the organ of the Congregationalists, and other periodicals, are evidently favouring the *rationalistic* opinions of the *advanced minds* of the age, and that in the very colleges of Nonconformity the snake of error is to be seen. Proofs of all this are given, and in abundance.

"Such a book as this is almost something 'new under the sun.' Mr. Grant has entitled himself to the gratitude of all who love the truth as it is in Jesus. Most honestly and earnestly we wish that it may be circulated by hundreds and thousands, for we believe that, under God, it may be made to subserve the highest and holiest interests of our sinful humanity. We have given but a faint idea of the power and marvellous character of its contents, and hope our readers will go and judge for themselves."

The *United Presbyterian Magazine*, from which the above is taken, is, we ought to add, a periodical of high character, great influence, and extensive circulation.

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The *Lay Preacher*; a Monthly Miscellany of Theological Literature. London: James Clarke and Co. We have always highly esteemed that class of men called "itinerants"—brethren who earn their own bread

by the sweat of their brow, from Monday till Saturday, and on Sunday's travel far and near to supply such people as either cannot, or will not, keep stated pastors. But these itinerants are often greatly imposed upon; and there is room for some kind of organization which should aim at the improvement of their minds, as well as the course to be pursued toward them by such churches as make use of them. We could tell such tales as would be enough to put to shame many so-called deacons, if their deeds and doings toward the ministers they employ were placed before the public. We have some bitter herbs in store for some of them. *The Lay Preacher* has talent, and the appearance of usefulness about it. How far we are justified in framing sermons for those who profess to be filled with the Spirit, for preaching, is a question with more sides than one.

The Sword and Trowel for January has some exciting papers of interest. Its reports shew great progress and increasing prosperity in all Mr. Spurgeon's enterprises. The immense sums of money laid at his feet for the furtherance of his colleges, almshouses, asylums, schools, colporteurs, &c., &c., are unprecedented. We shall be glad to see him as the governor of an orphanage twice as large as Mr. Muller's; indeed, we hope these philanthropic institutions will help to remove much of the awful misery which our streets, our unions, our police courts, our prisons, and our convict establishments are now filled with. Although for many years our efforts to promote the well-being of the cause of truth and charity have been followed by disappointments more daily painful to us than ever here can be known, we can deeply sympathize with every movement which seeks to lessen the awful progress of error, iniquity, poverty, and crime. There are many mysteries connected with our times. Mr. Peabody is giving his hundreds of thousands to keep the London poor, and yet, surely, their abject misery was never greater. Noblemen and gentlemen, ladies and societies, are building churches, chapels,

schools, and reformatories in all directions, and yet our prisons fill, our workhouses are crowded, our streets are haunted by objects of sorrow and of sin. As regards the visible Church of Christ, so-called, we fear there is a rapid consumption within, and a fearful apostasy without. As John Wesley hurled his reproaches against James Hervey for his defence of the grand old gospel, so men and ministers almost universally ignore the Gospel of Christ. A kind of universal charity is popular; but the saving power of the Holy Ghost is the essential blessing desired. Shall we look for the new heaven and the new earth in vain? Oh, no! they will come, but not here in our day. There is a still small voice in all the present state of things, saying to every one to whom the mysteries of the kingdom are revealed, "Be ye faithful unto death, and I will give thee a crown of life."

Life and Travels of John Bunyan McCure. This neat volume has been most eagerly sought after by many, being full of striking incident and interesting narrative from beginning to end. It may still be had of Mr. R. Banks, of Stationers' Hall-court.

A new edition of Mr. Samuel Cozens's tract on Strict Communion is now ready. Faithful Baptists highly appreciate it. For twelve stamps a dozen copies can be had, post free, of R. Banks, of whom, also, can be obtained the "Cheering Words" volume for 1868.

The Australian Protestant Banner. Published weekly by Mr. G. R. Addison, is a paper which ought to be extensively circulated all over the globe. It is a noble pleader for the good Protestantism of the Bible.

The Gospel Magazine commences the new year with a heap of excellent spiritual and truthful matter. It is a good servant to the churches in carrying the old corn of the heavenly land; feeding the souls of many.



Our Churches, Our Pastors, and Our People.

MR. ANDERSON'S WELCOME AT DEPTFORD.

MR. J. S. ANDERSON having accepted a cordial invitation to his former pastorate at Deptford, resumed his ministerial labours there on Sunday, Jan. 10th, 1869.

On the Tuesday following a congratulatory tea and public meeting was held. About 400 sat down to tea, which was served in an excellent manner, under the superintendence of the ladies. The large number who were anxious to partake of tea compelled the managers to postpone the meeting until 7 o'clock to enable those who were the last to tea to get into the chapel in time for the meeting.

At 7 o'clock the chapel was crowded. The chair was occupied by Mr. J. S. Anderson, and there were present Mr. C. Box, Mr. P. Dickerson, Mr. H. G. Maycock, Mr. Thomas Jones, Mr. J. Griffiths, Mr. T. C. Meeres, Mr. Dan, Mr. Williamson, and Mr. Dixon.

After singing and prayer, Mr. Anderson proceeded to give a detailed account of his removal to Bradford, and his return to Deptford. He said he was very thankful to see such a large company present to welcome their old pastor back again; he thought it showed their approval of the step which had been taken. Of all things in the world there was nothing worse than a minister of the Gospel being a man-pleaser, or seeking the applause of men; still he was not indifferent to having the good feeling of the people; for, under God, a minister's prosperity must depend upon that. He, the chairman, also wished to make one remark respecting the tea, and that was that there were larger numbers present than had been expected, and therefore he offered an apology to any who might have been put to inconvenience; they must take the will for the deed; they were desirous of making all comfortable, but were afraid they had not succeeded. They would try and do better next time. The chairman referred to the subject of his return. He said it was expected that he should make some remarks about his return to Deptford. This much might be said—that it was no common occurrence for a minister to return to his former charge, and that during his absence the church had not chosen a pastor. He knew confidently that the deacons had done their utmost to get a pastor for Zion when he removed to Bradford, but they had been unsuccessful. With regard to his removal to Bradford, Mr. Anderson said, Two years ago the first Lord's-day in next month two gentlemen came up from Bradford to hear me preach, and I suppose they did not object to my doctrines. On the following Monday they called upon me, and asked me to go down to Bradford for a month:

this I at once positively refused to do, but I consented to go on the 17th of March, and now I wish I had never gone at all. However, I fulfilled my engagement. These people had been accustomed to what is termed low doctrine, but which is no doctrine, and therefore I determined to preach fully the great doctrines which we all hold dear; and thought that this engagement would be an end of the matter. But to my surprise I received an invitation to the pastorate of Trinity chapel, and I went, determined to preach more fully our great doctrines, conceiving it to be necessary that where there was no doctrine the people required the truth set before them. I soon found I had made a mistake. The speaker here went on to detail respecting the reasons which caused him to feel "wretched" at Bradford, which for the most part were that the people were not exactly of the same mind as his own. Mr. Anderson said—I did not think of coming back, but determined to go hard to work and try to work up the cause. However, as time went on I found I could not stop. When I had a holiday last summer I came to London, but refused preaching anywhere on the Sunday, it being the anniversary services at Deptford, and I thought it was just possible that I might take some of the people away from Zion. I did not for a moment think that the people I had wounded by leaving would so soon have the wounds healed. Mr. Anderson gave an account of how he then left himself at the disposal of the church at Deptford. He did not intend to come back unless the church were unanimously for his return, which they were; there were two or three "No's," but only two or three, and the result was seen that evening. As soon as it was known at Trinity chapel that he was going back they endeavoured to get him to stay, and continued the speaker, if money had been an object, and had I trusted such a thing, I could have received double what the Deptford people can give me. Mr. Anderson concluded a somewhat lengthy speech by observing that there were sure to be some croakers, "Oh, he won't do much now!" "Ah, he is eating humble pie in coming back," but I do not think it humble pie to come back to the same people one has left (hear, hear), but rather the more honourable. There was one thing certain, and that was he should not be coaxed away again; if he ever left Zion again, he should be driven away (cheers). He could not help believing he should do, for God's hand was in it. There was certainly one lesson he had learned in going to Bradford. He had for a long time thought that the low doctrine people and the open communion people, although slightly wrong in the head, were the most

godly and the best workers; he now knew different, for at Trinity he had found that those who were the best workers, and those who assisted him most, were those of the high doctrine and strict communion principles.

The meeting was subsequently addressed by Messrs. Box, Maycock, Dickerson, Griffiths, Williamson, Meeres, and Jones.

Singing and prayer closed the proceedings.

OUR SECOND BAPTIZING AT NOTTINGHAM.

WEDNESDAY evening, Dec. 2nd, we again availed ourselves of the kindness of the friends at Stoney street Baptist chapel, their place of worship, baptistry, &c., was again placed at our service for our second baptizing. For these kindnesses we cordially thank them as a church of Christ. The large chapel was well filled with an attentive "cloud of witnesses," many of whom were intimately interested in the candidates about to be baptized. There were thirteen, ten sisters, and three brethren, several of them lately members and attendants at Sion Independent chapel. Our minister, Mr. E. J. Silvertown, read the first Psalm, commenting upon the delight of the godly in God's law, or word, and their fruitfulness in faith, love, and good works. The ungodly are not so, being rather fruitful in evil works, and evil counsel; the professor and ritualist also bring forth untimely and uncomely fruit in putting confidence in ceremonies, observing days seasons, &c. The sermon was founded on Gal. iii. 27, "For as many of you as have been baptized into Christ, have put on Christ." The divisions were three: first, the line of distinction, "As many of you," &c.; second, the line of union, "Baptized into Christ," &c.; third, the line of profession, "Putting on Christ," &c. The preacher dwelt upon each division as three grand marks of true citizenship in the kingdom of Jesus Christ, the church of the New Testament. In alluding to much of the preaching and sermon reading of our times, the preacher characterized it as neither pleasing men nor offending them; an "easy-going, soul-lulling theological opiate." He said he would rather his preaching, and others also, were the soul-stirring, soul-saving preaching of the good old Gospel of Christ, not embellished with flowery rhetoric, but chaste in language, earnest in delivery, appealing to men as dying sinners, and to God's people as an incentive to conformity to Christ their "chief amongst ten thousand, and tho altogether lovely." Inconsistent Baptists who hold Believers' Baptism to be of Christ, and neglect to obey Christ in this matter, were shewn to be inconsistent indeed. After the sermon and singing, Mr. Silvertown proceeded with the thirteen candidates to the baptistry, and after a few remarks from himself, one of the candidates, brother

Joseph Rowland, late a member and deacon of the Independent church, at Sion chapel, gave a succinct and spiritual reason for his own submission to this ordinance. He alluded to a cavilling writer, more facetious than wise, who urged as a reason for Philip and the Eunuch going down into the water, said the water would not come up to them. The speaker argued rather on the common sense and scriptural ground, viz., "They went down into the water" as believers in Jesus, to be baptized as he bid them, and being therein baptized came up out of the water, as we are about to do, and as did the apostles, and those they baptized. This done, Mr. Silvertown conducted each one into the water, baptizing each in the name of the Father, and of the Son, and of the Holy Ghost, and conducted each out of the water, after the pattern shewn in the New Testament. The congregation manifested much interest in the whole of the service, and especially in the baptism of these believers. If any were anxious to follow Christ, this opportunity of hearing seeing, and judging would commend Christ and his commandments to them; if any cavil, or oppose, this is an old trade, always followed, and never prospering. The clay and the spittle used used by Christ, see John ix. 6, 7, in healing the man of his blindness, did not offend the man so healed, who boldly confessed him before the cavilling Pharisees, although his confession and boldness made them cast him out of the synagogue. In like manner let not this ordinance of Christ offend, but to a bold confession of his all-worthy name. This deeply interesting service was closed with prayer for God's blessing and prosperity to the church of Christ.

A GLORIOUS SIGHT ON NEW YEAR'S EVE.

A MINISTER of the Gospel says he was present at the services on New year's eve, at New Surrey Tabernacle. He thought more than one thousand people were present. Mr. James Wells preached a sermon full of the holy verities of the Gospel, in a solemn and seasonable spirit, and the people were refreshed. In his sermon, January 3rd, Wells referred to this happy season and said—

"I do hope and trust that our spiritual life will be increased in liveliness. I am sure there are some hundreds of our friends that will look back with pleasure to our service on New Year's Eve. To see here at midnight one thousand persons listening to the blessed truths of the everlasting Gospel, as though it was eleven o'clock in the morning instead of twelve at night, certainly was a good sign. I must say I found it good to be here, and I think many others did too. I think no one will regret it. Indeed, it was enough to encourage the heart of any minister, and also of the deacons, members, and people; for every right-minded man and woman loves to see the cause of God prosper generally; there-

fore it is that their souls pray for the prosperity of Zion; not only the prosperity of those that are united as a church and congregation, but also for the ingathering of others; for there is nothing so desirable as the saving progress of the everlasting Gospel. Although, therefore, the subject contained in our text is almost the same as the latter part of our subject on New Year's Eve, yet I felt the counsel contained in the text was very suitable to enter upon the new year with."

What are termed watch-night services were very numerous this year. We had meetings for prayer and preaching in Old Ford from nine till twelve, and all considered it the happiest way of closing the old, and commencing the new period of time. May the good-will of him that dwelt in the bush be with all his churches, and ministers this year, giving prosperity and peace, so prays
C. W. B.

PROTESTANTISM AND POPY AT OLD BRENTFORD.

A LETTER TO MR. THOMAS STRINGER.

MY ESTEEMED OLD FRIEND,—A long silence has been observed—you on the one part, I on the other; I believe that I have not heard of, or seen you since the anniversary of Providence chapel, Kingston. I now break silence by troubling you with a few of my rambling lines for your amusement at any leisure hour, and inform you in the first place, that I am through the kind mercy of a covenant God, in the enjoyment of special good health, and hope and trust that yourself, wife, and family, are also partakers of that inestimable blessing. I feel assured that the prosperity of the church of God lies near your heart; and the pilgrim's onward journey to Zion occupies a place in your best affections. We are jogging on at Old Brentford chapel about as usual; our esteemed friend Parsons, as a wise master builder, sees well to the foundation on which to raise the superstructure, Jesus Christ the same yesterday, to-day, and for ever. It is a matter, however, of deep regret, that so few people appear anxious to listen to the pure Gospel of the grace of God; although preached in simplicity and godly sincerity. It may be true, there are not those varied attractions at Old Brentford, which appear to draw the multitudes into those vast, spacious, metropolitan tabernacles of London, or the commanding eloquence of the Great Star of the East; yet we are favoured to hear the truth from one, whom I am assured, has been savingly taught of God the Spirit, and thus qualified for the work of the ministry. We have a steady earnest congregation. Those who love the truth, and are seldom from the house of God, although many of them come from far, they may truly adopt the sentiments of the dear doctor—

We are a garden wall'd around
Chosen and made peculiar ground,
A little spot enclosed by grace,
Out of the world's wide wilderness.

Brentford is a sadly dissipated town, I dare not assert that the old chapel is the only place in Brentford where the truth, the whole truth, and nothing but the truth is preached; while the great bulk of the labouring classes, are benighted through the baneful influence of Popery, that worst of all evils; those poor infatuated creatures are led captive by their priests, who are themselves as blind as bats; and you know that where the blind lead the blind, as a matter of course both will fall into the ditch. I am nearly tired of talking about the fearful aggressions of Popery in this country, depend upon it, there is a mine of mischief looming in the distance, by the Romish party; only waiting the events of time to cause the explosion. I have also nearly exhausted my ammunition talking on the subject; our Protestant dissenting congregations and ministers appear to have one and all, taken a strong opiate; and have fallen into a profound slumber, unconscious of the dangers that await them, and to all appearance, will so remain, until the wolf cometh, and scattereth the sheep. When too late they will arouse up, half asleep, and half awake, in an awful state of excitement, crying out lustily, Wolf! wolf! It should be remembered that those crafty bishops, priests, and jesuits, are establishing themselves in every section of the kingdom; and ere long, will claim the pre-eminence, and it will be difficult, without a determined struggle, to dislodge them from their strongholds. Now is the time for action. What think you of the consummate impudence of the Pope? I have just read in a Londou paper, that His Holiness, this said Pius IX., has the intention of reconstituting the ecclesiastical hierarchy in Scotland, and a primate or archbishop, also two new cardinals in England, Messrs. Manning and Ullathorne, thus a vacancy will occur of Archbishop of Westminster. What can our bishops be dreaming about, to allow such an infringement of their rights? Surely the Archbishop of Canterbury, or the Bishop of London, or both, are quite capable of superintending the spiritual necessities of the inhabitants of Westminster, without the usurped interference of a Romish priesthood, or foreign potentate or prince—yes, the prince of the power of the air; the spirit that now worketh in the children of disobedience. It would be far better if the Pope would keep quiet within his own territories, wisely govern his own subjects with Christian benevolence, in doing which he would find ample employment, without disturbing the tranquillity of other nations. It would appear that England is the object of the Pope's ambition. Oh that he could but stamp his cloven feet firmly on British soil. In the same newspaper I find recorded that the French government has just made a present to the Pope and Roman government of 20,000 muskets. Pray what special object can these weapons of destruction be?

required for, when it is declared that the old Pope is so very humane, that he would not slay a mouse? Every Englishman who has a Protestant heart in his body, should come boldly forward, at a time like the present, with a resisting power against the encroachments of Popery, and to the help of the Lord against the mighty. There are hosts of determined enemies, both to God and truth. I remain, my dear friend, as ever yours in the truth of the Gospel,

R. M. FANCOURT.

MR. A. W. KAYE'S MEETING.

PRESENTATION SERVICE.

ON Saturday afternoon, Dec. 26th, a sermon was preached in Claremont chapel, Hackney, by Rev. A. W. Kaye. At the conclusion of Divine service, a number of persons sat down to tea, which was admirably served under the superintendence of the ladies connected with Mr. Kaye's congregation. At seven o'clock in the evening, a public meeting was held. According to announcement, the chair was occupied by Mr. George Cooper. After singing and prayer,

The Chairman explained the object of the meeting. He said that many persons had received benefit from the ministrations of Mr. Kaye, and they were very unwilling to part with him. Circumstances had occurred which compelled Mr. Kaye at once to leave Claremont chapel; in fact, its dilapidated state rendered it unfit to meet in. During Mr. Kaye's ministry at the said Claremont chapel, the pews instead of being empty had become filled with persons eager to listen to the Word of life. But his usefulness had received a check, inasmuch as they had received notice either to buy the fittings at a heavy cost, or leave. We are assembled, therefore, (said the chairman) to see what can be done. There is a room which some are anxious take; it is a hard thing to be still, and see what God will do. But, it is much better to stand still, and let God work; for if he goes before us all will be well, whereas if we go first, things will be just *vice versa*. I hope that those friends who have taken sittings here, will continue their support, and although nothing definite has yet been done, we are in hopes that the Lord will direct our way.

Charles W. Banks said that he was pleased to see Mr. George Cooper occupy the chair on that occasion. For that venerable gentleman he had for many years entertained great respect. He (Mr. Banks) had baptized some of Mr. Cooper's family, and in days that were gone, had been on friendly terms with the chairman, although of later years, perhaps that friendly feeling had not been so manifest as it might have been. C. W. Banks then delivered an address upon the Ark of the Covenant, expressing his hope that Mr. Kaye would soon have a large place of worship, and

that real prosperity would attend him and his friends.

A. W. Kaye in a very intelligent and enthusiastic manner explained his position. He referred to the time when he first appeared at Claremont chapel, it was totally empty, and in a most dilapidated condition, in fact the place was totally unfit for the worship of Almighty God; and even now, although they had done much to the place, there was nothing fit for any other use than firewood. The report that Mr. Osborn's people had been driven away was erroneous, there were no people to drive away; but, at a moment's notice they were compelled to leave. He, Mr. Kaye, should leave himself in the hands of God and the people, and he had no doubt but all would appear right at last. Considering the state of affairs when he came to Claremont, things had progressed more than they could have expected. Money had been raised, and during the last quarter, prosperity in every way had attended them. The fact is, when a person was down, the Christian world, as well as those outside, aimed to keep him down; when one rose a little, then he had a multitude of friends, This is abominable, and requires men to come out in the fore front and speak plainly upon such matters. A man wants help when he is down, and not when he is up; and (continued the speaker) I am one who will speak out upon such matters. These things had been lurking about long enough, and it was time that certain crying evils should be brought to light, and openly denounced. There were not a few who were walking a so-called devout life, and yet were doing that which was anything but what a Christian ought to practise. There is such a thing as men changing in religious matters. The speaker then referred to the season of the Christian year, and expatiated in a somewhat eloquent manner upon our blessed Lord's life, and concluded his warm address by observing he should feel a pleasure in still being their servant if it were the Lord's will.

The chairman then rose, and said he had some little matters to attend to before the meeting proceeded any further. In his hands he held a purse; he had not opened it, but there it was, and was to be given to Mr. Kaye; wait a minute, please! I have yet something else; here is another parcel, and that is for Mr. Kaye also; and moreover I have something for you Mrs. Kaye, (handing a work-box to the lady); and then, Mr. Everett, I have a book to give you, for you have given your services as clerk freely, and I have to hand over this to you. I am certainly surprised at what the friends have done, for it must be remembered that there are but a few people here, and to see what has been done certainly it is surprising; credit is due to Mrs. Bugeut, and Mrs. Churchman. I can but repeat my pleasure and surprise at what has been done, and this is all I have to say.

C. W. Banks said that he should have

been in his study by that time, had he not been specially retained to see the testimonial given. It certainly gave him much pleasure to hear what he had heard, and to see what he had seen; with their chairman he could say, it was a wonder what had been done. He certainly did not deplore the dismissal of Mr. Kaye from that place, as things had worked, no doubt it would be a good thing for the cause, for they would seek and obtain a better place. He (Mr. Banks) wished all present the compliments of the season.

After some remarks from Messrs. Hunt, Rayment and Smith,

Mr. Kaye returned thanks for testimonials. He said he had been requested to do so for Mr. Everett, and as his wife (Mrs. Kaye) would not make a speech, he would do so for her. Therefore, on his own behalf, his wife's, and Mr. Everett's he heartily thanked them. On the next day he should preach his farewell sermons at that place; he could not, as had been intimated, tell what would be their exact movements, but on the following Sunday, he hoped to be in a position to communicate some intelligence. And now (said the speaker) I have a pleasing duty to perform, and it is not merely a formal matter, but it is one which is specially due to our excellent chairman, and that is that the best thanks of this meeting be given to Mr. George Cooper for his excellent conduct in the chair this evening.

The motion being seconded by Mr. Everett, was carried *nem. con.*

Mr. Cooper replied, and the proceedings closed with prayer. The meeting of which the above from the reporter's notes, was a very excellent one, and argues well for Mr. Kaye's cause, if only the proper material be gathered, and in the formation of a new place due regard be paid to the wants of the times (in the fitting up of the place for worship) and entire freedom of speech be given to the preacher. We wish him and his cause every success.

MR. JOHN BLOOMFIELD NOT AN OPEN COMMUNIONIST.

[REPORTS having been circulated rather extensively that Mr. John Bloomfield had become an Open Communionist, a friend of his took occasion to address a letter to him expressly to ascertain if there was any foundation for the rumours so industriously received and reiterated in many quarters. We have much pleasure in having placed in our hands for publication the following reply from Mr. Bloomfield.—ED.]

My dear friend,—I lose not a moment in replying at once to your kind note. I thank you most heartily for the interest you have taken in me for years past, and also I shall ever feel grateful to you for the many acts of kindness you have shown me. Now respecting the report about my being an Open Communionist, I beg most distinctly to say there is not the shadow of

truth in the report, nor is there the least disposition in my mind to become so. If my friends had heard me opposing two ministers only this last week on this very question they would not have supposed the report to be true for a moment. I am a Strict Communionist, and believe I shall ever continue so in this life; I am able to say more than this through the sovereign grace of our covenant God, I am not altered in any point of doctrine. The new covenant truth of God is more precious to me than ever; it is my comfort in sorrow, and my support amidst the changes and trials of life. I am so thankful to you for writing, and I hope you will do me the justice to deny all such reports in the clearest and strongest way. The doctrines of grace have been my comfort for many years, and the theme of my ministry ever since I began to preach Christ's Gospel, and I believe they will ever be so. I do sincerely desire you to deny in the most unreserved and unequivocal manner any report of the kind named. I sincerely trust you and——with our friends Mr. and Mrs. ——, are well and that you are living in the sweet enjoyment of all new covenant truths and blessings. I often wish I could see you to talk over matters, but this privilege is denied me in the providence of God. I seldom hear now from any of my old friends, but perhaps in some future time I may. I wish I had more life and power in my soul in divine things, and more savour and power in my ministry. I often feel dry, barren, and dark, but this is my joy, that God remains the same in his will, love, power, and faithfulness. The Lord comfort, guide, and bless you, and dear ——, and our friends Mr. and Mrs. ——, with all his people; most affectionately remember me to Mr. and Mrs. —— and to ——, and believe me your affectionate friend,
JOHN BLOOMFIELD.
2, Hall Field road, Bradford, York, Dec. 29th, 1868.

I pray you may have a happy new year in every sense of the word.

ILLNESS OF MR. IBBERSON.

The friends worshipping at Salem chapel, Meard's court, Soho, especially command the prayers and sympathies of kindred churches. Their highly esteemed pastor, Mr. W. H. Ibberson, has been for some weeks compelled to desist from his labours through failing health. This indeed must be a heavy affliction, alike to minister and people. To lose the services so soon, though only for a time, of so zealous and able a pastor, whose place it is so difficult to fill, must be a source of discouragement to church and people. It is said Mr. Ibberson is suffering more from extreme weakness than from positive or organic disease. Fresh from the study, with probably an over-wrought brain, with a highly nervous and inherently weak constitution, he enters on a new sphere of duty with all that zeal and love of which so ardent and

refined a spirit is capable. The delicate frame is exhausted, and rest, absolute rest, is commanded.

On Sabbath, the 17th ult., a very affectionate letter was read to the church and congregation from Mr. Ibberson, who is at present in the country, which stated, notwithstanding rest and the country air, he could not give a very flattering account of his health, and though this separation, to him, as the under-shepherd, was most painful, the Lord often taught by suffering and the school of affliction, lessons not learnt elsewhere. He hoped to be soon restored to preach that Gospel which they, as a church, and he, so highly prized.

Need we add, in this latter prayer we most cordially join?

NOTES ON COUNTRY CHURCHES.

MR. EDITOR,—DEAR FRIEND,—As you have requested me to do so, I now send you a few notes of observations made respecting the churches, &c., in going to many towns.

I was at Ledbury on the 23rd of this month (November), and lectured on the life and times and "Pilgrim's Progress" of John Bunyan. The town is a small agricultural one. There is a good Baptist chapel, and from bills just put out I see that a student from Mr. Spurgeon's Pastor's College is now supplying. The parish church is a fine old building, but there is a deathliness in the appearance of the town which to me is painful, and although not a teetotaler, still the sight of many public-houses and beer-shops in a small town always suggests to my mind that the population are godless and demoralized.

But I ought to have first mentioned that on the 9th, I lectured in the club-room, Cinderford, Forest of Dean, to a good company. Brother Snaith and other friends were present, and had kindly assisted me in every way to publish the meeting. I had preached for Mr. Snaith on the Lord's-day week preceding; also in the afternoon, at an Independent chapel at Drybrook, about two miles distant, where was a tolerable congregation and Sabbath schools. The friend who read the hymns was an old hearer and admirer of dear Joseph Irons and Arthur Triggs. As I was a stranger, I was glad to hear him say that the gospel I had preached was quite a treat.

Let me point the attention of Christian friends to brother Snaith and the little struggling cause of truth at Woodside, Forest of Dean. It is well worthy of their kind and liberal sympathy. I understand that all the friends can raise goes to pay the instalments upon the building debt of the chapel, so that the minister has no salary. Dear Christian friends, cannot you help our brother? He works hard all the week for small wages, and preaches five times for nothing. May the Lord incline some of your hearts to help him. A post-office order directed as above, will arrive safely.

Our brother has known better days. I think him a man above his present position, and destitute churches would do well to hear him.

A few days preceding my visit to Cinderford, I went to Great Malvern. It is a lovely spot; nature and art combined have made it truly delightful. I lectured in the concert hall. There are several chapels here, but only a small room at North Malvern, where Mr. Moore preaches a full gospel. These fashionable visiting places are not often blessed with much gospel prosperity. The fine old priory church stands in the middle of the town, and is doubtless interesting to the admirers of ecclesiastical architecture.

I was at Worcester on the 24th and 25th inst. This fine cathedral city is evidently a very prosperous place. I lectured at the lecture-hall of the Natural History Society. The museum is very large for a provincial city, and well worth seeing. I was sorry to hear that the hall is occupied on the Lord's day as a chapel by the Unitarians, but they are by no means prosperous. There are two chapels belonging to the Independent body in the town, and a fine large new gothic Baptist chapel, with a steeple, of which Mr. Stermor is the minister. The congregation, I was told, is large. There are also two or three Wesleyan chapels; but I could not hear of any place where the doctrines of free and sovereign grace are preached.

On the following day I was at Stroud, Gloucestershire; a small but busy town. There is a good Baptist chapel, of which Mr. Larkin is the minister. We met a funeral going to the chapel; it was that of a child; the novelty about it was that the oaken coffin, without a pall, was carried between four young women; it looked loving and simple. Dr. Williams, the friend and biographer of Dr. Hawker, used to be the rector here. The parish church is in the middle of the town, and the good doctor's tomb is in the churchyard. He was a lover and preacher of the gospel, but the incumbent is, I understand, a Ritualist—which means a Papist receiving Protestant pay.

If this short paper is acceptable, I will send you another ere long.—Yours in the Truth,
A LECTURER.

WITHINGTON—WHITESTONE CHAPEL.—The Sunday and Day scholars of the above place of worship had their annual treat on New Year's day, 1869. After a good tea, the children sang and recited select pieces. Mr. Barter, of Hereford, addressed them in an instructive manner, and presented a book to each of them. After spending a pleasant evening, the proceedings were brought to a close by singing and prayer. [We should have been glad to have witnessed this pleasing scene. We hope the schools, under Miss Tyler's care, and the Gospel, with the Lord's blessing, will prosper yet more and more.—ED.]

**RECOGNITION OF MR. J. C. PIKE
AS PASTOR OF THE BAPTIST
CHAPEL, COMMERCIAL ROAD,
LONDON, JAN. 5, 1869.**

[The following report has been sent us by a brother minister who was present and heard the whole. We should not give it insertion but for three reasons: (1) To show how openly error is sanctioned and approved in our day; (2) To caution churches against receiving ministers who cannot, or will not, follow David's case, who said, "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul." Is it not cruel for aged divines, and old standing churches, to allow young and inexperienced lads to press themselves into a work so solemn as the ministry of the Gospel? (3) We give this report that true Christians may learn to esteem those ministers who, under divine teaching, know every one the plague of his heart, and the healing virtues of the balm of Gilead. We must add, we believe it to be the duty of faithful men to witness against these things—therefore we give Mr. George Reynolds's report.—Ed.]

The service was opened by singing, reading, and prayer, after which Dr. Landels, of Regent's park, delivered the opening address. The subject of his discourse was the happy peaceful state and condition of the early church, as described in the second chapter of the Acts of the Apostles.

Dr. Angus, of Regent's park college, then called upon the senior deacon to state the reasons of the church for inviting Mr. Pike to the pastorate.

The reply to this question was to the effect that, being in want of a supply, one the members said, "Brother Pike has a son at Regent's park college, send for him." After supplying for some time, the church was called together, and it was proposed, seconded, and carried unanimously that Mr. Pike be invited to take the oversight of the church.

The doctor, after remarking that he venerated the memory of the late J. C. Pike, the grandfather of the pastor elect, and loved his father, proposed the two following questions:—

1. The reasons for his (Mr. Pike's) believing himself to be a Christian, and 2nd. His reasons for believing himself called to be a minister. To which the following replies were given:—

"1. I have no need to go into these matters, because the former was replied to on my joining the church, and the latter on my entering college. I believe in Jesus Christ. I believe that he tasted death for every man, therefore he must have died for me.

"2. My grandfather was a minister, and so is my father, and from childhood I have had a desire to be one too. The death of my grandfather tended to increase this desire, and I think there is nothing else worth living for. I commenced preaching in

some country villages, and the Lord owned my labours. I then went to college, and the desire to be a minister has continued, and I feel quite at home in my work."

Upon which Dr. Angus said, "I am sure we must all be delighted with the simple and humble account we have heard. I hope, my dear brother, that you will reply in the same simple manner to the two following questions:—

"1. Your reasons for accepting the call to the pastorate.

"2. Give us an outline of the doctrines you intend to preach."

The reply was as follows:—

"1. I had no idea of commencing my work in London, but how could I refuse the unanimous invitation of an united people?

"2. I intend to preach Jesus Christ, and him crucified."

The doctor then gave him the right hand of fellowship, after which Dr. Brock offered the ordination prayer.

The charge to the pastor was read by his father. It consisted of the various figures denoting the pastor's duties, such as a shepherd, &c.; and at the close stated that his son's justification would consist in one coming up to the judgment bar and saying, "I was a poor backslider, but my dear pastor led me back to Jesus," and after enumerating several persons thus coming as witnesses in his favour, said a proclamation would be made for witnesses against him to come, but if none appeared, then the judge would take him by the hand and say, "Well done, good and faithful servant, enter ye into the joy of your Lord."

After which the benediction was pronounced, and so "they wrapt it up."

In the evening the meeting was addressed by Dr. Angus, Chas. Stovel, Mr. Clifford, and A. G. Brown, of Stepney green, who all seemed in league together against poor truth, and to give the right hand to error. To finish up the evening, Mr. Kennedy, of Stepney green, the chairman, would have us believe that because there were two sides to a shield, that there were also two systems of theology in the word of God. From the commencement to the close I did not hear one sentence about either the finished work of Christ, or the work of the Holy Spirit in the heart of a vessel of mercy.—GEORGE REYNOLDS, minister of Cave Adullam chapel, Stepney.

BOW—Mount Zion Chapel, Albert-terrace, opposite Bow church.—The first tea and public meeting in connection with the above cause was held Tuesday, January 5, 1869. Eighty friends sat down to an excellent tea provided by the ladies. Many others came, occupying every part of the building. The public meeting commenced by brother Longley's prayer; he very sweetly implored the divine blessing upon the efforts of brother Lee in thus trying to

establish a church upon New Testament principles in this place. The choir sang:—"How beautiful are their feet who stand on Zion's Hill."

J. Mote, Esq., presided, and in his opening address said he was pleased to see a well-filled place of friends to encourage Mr. Lee. Although a great many people knew where Bow Church was, very few knew, or cared to know, where the Strict Baptist chapel was. He experienced some difficulty in finding it. He said, I am glad to find brother Lee has been at work endeavouring to plant a church in this district, and to establish a new cause for the proclamation of the Gospel. I have known our brother Banks upwards of twenty years, and am glad to see him here with the same energy in the cause of God. I sometimes think we cannot say much for the Strict Baptist churches of the metropolis. At present there seems to be no younger brethren, or very few, rising up to take the place of the elder brethren, who are fast passing away. It is true you are but a little cause at present, but then are not all things small at the beginning? The Ritualists were once small; when Dr. Pusey first began he could count his followers upon his finger-ends; but now see the difference. God can fill our place with listeners to his word, as well as theirs with hearers of music. They sometimes point the finger of scorn at us "little Baptists," as they are pleased to call us. Well, take us altogether, we have no less than seventy Strict Baptist churches in London, and then in the country they are seventy-times seven. I hope the Lord will show his face here, and that brother Lee may have a united people around him, zealous of good works. Mr. Cornwell, of Stoke Newington, spoke at some length upon the WATCHMEN of ZION. The choir sang, "Awake! awake! put on thy strength, arm of the Lord." Mr. W. H. Lee gave a good address upon the Bulwarks of Zion. The choir sang, "Beyond the glittering, starry skies." "The right way into Zion" was then described by C. W. Banks. The choir sang, "Zion! bring thy adoration." Mr. Sack, upon the "privileges of Zion," poured forth a sack full of hot and happy experimental truth; the people were delighted with him. The choir sang, "How beautiful upon the mountains." Mr. Kemp, upon the "Consummation of Zion," was beautiful. The choir then sang that soul-stirring and melodious piece, "Jerusalem, my glorious home." Mr. Flory proposed a vote of thanks to the singers for the very able part they had taken in conducting to the pleasure of the evening, and to the ladies, for the excellent tea provided; seconded, and carried unanimously. The singing of "Lord, dismiss us with thy blessing," brought to a close one of the most successful and delightful evenings that has ever been my happy privilege to attend in connection with the cause of Christ. A church is about to be formed in the above place upon Strict Bap-

tist principles, and I feel sure brother Lee needs all the help and sympathy that we can give to him in the work of establishing a cause of truth. We shall be happy to see friends who reside in the neighbourhood, and who feel they can find a home under brother Lee's ministry. May God, in the boundless love of his Son, grant a double portion of his Spirit may be upon us; that brother Lee may dive deep into the mysteries of the eternal word, that he may build up the saints of God, and feed them with the soul-satisfying, Christ-exalting, God-glorifying, and creature-humbling truths of his salvation. Amen.—J. BALDWIN, Stepney.

POPLAR.—Assembly Rooms, next the Police station.—DEAR BROTHER BANKS,—We held our tea and public meeting Jan. 4, 1869; nearly 100 took tea. At public meeting the pastor, Mr. Kemp, presided; Mr. Hunt prayed; the choir sang a hymn. Mr. Stead addressed the meeting on "looking unto Jesus," a most beautiful subject. The choir then sang a piece of music, much to their praise. Mr. Swainson addressed the meeting from those words "the little foxes that destroy the vine," and in the name of the church and congregation presented the pastor, Mr. Kemp, with a beautiful large Bible, as a token of their esteem for him as their pastor. Mr. Kemp replied, with appropriate remarks, stating that he was willing to labour without fee or reward if he had only the affections, prayers, and sympathies of the people. Mr. Reynolds next spoke of the necessity of the church being alive to the innovations of Rome, proving that the Pope is Antichrist, that Rome is Babylon, &c. Mr. Reynolds appears thoroughly to understand the workings of the Man of Sin. Mr. W. H. Lee then congratulated the chairman on his successful gathering so large a congregation; he said reference had been made to the want of unity in the Strict Baptist ministry; God's ministers are not under synods, conferences, or any other human inventions; their unity was with the Eternal Three, from whom they received their commission. Mr. Lodge addressed the meeting with good humour, originality, and power; taking up the Bible said that he could part with anything but the Bible; part with wife and children and all earthly blessings; but Jesus Christ and the Bible he could not part with; he concluded by wishing the pastor and people God speed. A piece being sung Mr. Kemp closed with prayer. A very happy meeting to
ONE WHO WAS THERE.

CLAPHAM.—Died, on the 19th Dec. last, Mrs. Eleanor Long, in the seventy-sixth year of her age, after a short illness, from bronchitis and inflammation of the lungs. We record the following, which we have received in reference to her decease: "Our dear sister was the loving and affectionate wife of Mr. Charles Long, senior

deacon of the Baptist chapel, Courland grove, Clapham, with whom she was happily united during a period of forty-six years. In about three years after marriage she put on Christ by public baptism, and in a few years after joined the church in that place, where she was endeared as one of the oldest and most useful members. She was a lover of home, yet never more happy than when in the society of, and surrounded by, the Lord's family, manifesting at all times the most lively interest in the peace and prosperity of Zion, and as such her loss will be felt by both pastor and people. A great sufferer for many years, from rheumatism, she was, notwithstanding, rarely absent from her place in God's house. Although diffident and somewhat reserved when speaking of herself in relation to divine things, frequently complaining at such seasons of her darkness of mind, it was surprising with what liberty and freedom she would, throughout her illness, speak of the goodness of God to sinners like herself, of Christ's sufferings, and her interest in his eternal love, and everlasting purposes of grace and mercy, her whole conversation being of Jesus, often repeating "At evening time it shall be light," with many other promises and portions of hymns, also praying aloud for the prosperity of the church. Thus she continued, a subject of unwavering faith in the finished work of Christ, until her strength to speak failed; and it may be truly said, her happy spirit was released almost without a struggle, falling sweetly asleep in Jesus. Her remains were deposited at Norwood Cemetery, on the 24th, and in the evening of the following Lord's-day, brother Ponsford very feelingly alluded to the happy circumstances in which she departed, preaching from Acts xxiv., 14, 15. Can we not say that our loss is her gain, and pray that many may be found following her example so far as she followed Christ? W. H.

HARWICH.—"A friend and brother" says, "You will be glad to hear our old and useful friends are rallying round us; and we hope soon to have a good congregation worshipping in peace and unity." We omit some things our friend wishes inserted. To our friend, and through him to thousands, we say three things: 1. On the day of Pentecost, the pattern of the true and living ministry was given in the "cloven" tongues of fire; indicating a two-fold feature in the anointed ministers of Christ; that is, a tongue of fire, to burn its way into the hearts of sinners and saints; as Peter's did, as Paul's did, as Whitefield's did, as Daniel Rowland's did, as some still do; and then a cloven tongue is a tongue that can rightly divide the word of truth, and be a channel of communicating, yea of pouring into broken and panting hearts, the balm of Gilead, healing and comforting the bruised and contrite spirits of the quickened elect of God. Harwich "friend,"

please to notice that secondly, we must tell our friend that in this day there are many clever tongues, smooth tongues, wordy tongues, imitating tongues, tongues of empty echoes, stereotype tongues, fascinating and deceptive tongues, dry, systematic, and theoretical tongues, talking, tall tale tongues; gifted by nature, it may be, prompted by a good desire to be useful it may be; still, if not "sent by God," he says, "they shall not profit my people." We hope our "friend" will carefully consider this, too. Then, thirdly, we must write another word; if deacons and members of churches cannot distinguish between the tongues that are naturally pleasing, and those which the Holy Ghost makes powerfully edifying; if in the churches there is no spirit of discernment, then they must suffer as "friend" says they have done. The cause of the grievances may often be found in their making a wrong choice. We know it is a difficult thing; but the root of the evil lies in the absence of three things: faith to trust in God; a single eye to the glory of God; and a discerning spirit to receive only the "man in whom the Spirit of God is." Let not our "friend" be angry with THE EDITOR.

WIMBLETON.—Our beloved pastor, Mr. Luke Snow, gave us, and the congregation meeting at Zoar chapel, Wimbledon, a general invitation from the pulpit, to a social tea meeting, on New Year's eve. About thirty met the pastor at the parlour; I got there rather late; but found all very happy; Some of the brethren engaged in prayer; and gave the Lord's dealing with them, their call by grace; the Lord's goodness to them up to the present moment. I was asked to speak a few words to the friends; I must say I never felt greater liberty of speaking in the name of the Lord than I did that evening. Oh! that we had more meetings of this kind; then a better feeling between pastors and churches would be found, and God would be the more glorified. E. MORRIS.

STOKE NEWINGTON.—Mr. C. Cornwall's fifth anniversary was holden in Mount Zion, Jan. 10th and 12th. The anniversary sermons were preached by W. H. Lee, C. W. Banks, and C. Cornwall. Mr. C's anniversary sermon on "The eternal God is thy refuge," was precious to many. The addresses on the Gospel on Tuesday, were delivered by C. W. Banks, W. H. Lee, W. Osmond, and J. Rayment, to a numerous company. Mr. Cornwall is evidently steadily growing in his ministry, and the cause is increasing. It is a mercy, enveloped as Stoke Newington now is, in Ritualistic and Romish heresies, that the Lord has set at least one or more faithful witnesses for his truth here.

OLD FORD.—The annual address to the Sunday school children and friends meeting in Bethel chapel was given Sunday

afternoon, Jan. 17, C. W. Banks spoke to the children, from Proverbs, "Lay fast hold of instruction, let her not go, keep her, for she is thy life." More than 150 interesting boys and girls listened with pleasing attention. The place was filled with friends and juveniles pleased to behold. After the address, Mr. Ames, Mr. Richards, C. W. Banks, and Mr. Plaw, distributed useful and handsome books to all the children. We are happy to say the school is under the able superintendence of Mr. Ames, the head master of Old Ford Commercial school, assisted by Mr. Richards, and other devoted friends, but male teachers, and a good Bible class, are much desired.

EGERTON FOSTAL.—On the 3rd of January, the church and congregation, presented Mr. Robert Banks with a very handsome electro-plated cruet-stand, as a token of their esteem for his ministry among them. Mr. Stephen Hooker, deacon, presented it on behalf of the church, and other friends, and some of the Sunday school. We are thankful to find the church, is meeting in the spirit not of hostility, but in brotherly love, striving to keep the spirit of unity in the bond of peace, praying for, and earnestly desiring the pence and prosperity of our Jerusalem; if this be given, then shall our hearts rejoice more than when their wine and oil of the ungodly man increase.

SWANBOURN.—New Year's meeting, Jan. 6, 1869. Swanbourn is about two miles from Winslow, Bucks. There is a good Baptist chapel, and an interesting cause; it is supplied with truthful men from the neighbouring churches. The meeting was good, addresses were delivered by the deacon and friends. One brother spoke of God's care of his vineyard; another of the union that exists between Christ and his church; another of love and prayer, which are pillars to the church. The church and congregation were highly commended for what they had done in getting such a comfortable chapel, it is a great ornament to the village. Here God does cause his munificent presence to be enjoyed. Some are asking the way to Zion, notwithstanding others are trying to draw the children away; but what God does in the heart of poor sinners cannot be undone by men. The Lord has done great things for the people at Swanbourn, whereof they are glad. There was a good feeling throughout the meeting, we hope good was done.

T. ALCOCK.

BISHOPSGATE.—A fine old specimen of female intellect regrets deeply the low state of the cause in Artillery lane. The Wheelers, and Pearces, the Hawkins's, and many others have been tried; but the place is not filled. Good Thomas Jones has been very acceptable; pastor Crowther has been kind, and aided the cause much. Still, real prosperity does not follow us yet. Is

there not in all England a young Luther, or a Barnabas, who might stand and prophesy unto the dry bones in this deep valley? To think of the hundreds of thousands of immortal souls living and dying around Artillery lane; and yet no man able to gather in a few hundreds, is truly awful. We purpose writing the causes of failure here; but not now. Mr. Tryon's little London church in Raven row has ceased to meet there. The good captain is gone; and we understand the doors are closed. Was that cause commenced upon right principles? Who will dare to be faithful touching these divisions?

BIRMINGHAM.—The church at Constitution hill still labours on. To attain a position of usefulness in the truth has been her great desire and aim; like others, we know her trials and disappointments, have been many. Yet she lives in hope.

Notes of the Mouth.

HOMERTON.—"A Neighbour and Friend" advises us to give those ministers a good word respecting "Unfaithful pledges." Bills are sent out to say brethren so-and-so will address the meeting. Leaving family and business, off we go—pay for our tea, and give to the collection, anxious to see old and esteemed pastors. Lo! and behold, when we come to the expected enjoyment, the poor chairman stands up with a few cold notes which the pledged pastors have sent instead of coming as they had promised." The "brethren" referred to are very respectable personages, and we must not say a word. The fact is, the Strict Baptist ministers should meet and arrange their annuals, so as to avoid having three or four public gatherings at the very same moment. The secret of the sad failure is this:—NEW and exciting sons eclipse the glory of the ancient sires—"The elder must give way to the younger; so there's an end on't. Amen."

We regret to learn heavy afflictions have fallen upon the children of our brother, Thomas Stringer. Several of them have been laid down with gastric fever. It has been a serious time with many in London, by reason of sickness.

"Transplanted Yorkshire" shall be attended to. Thanks for notes of good success under Mr. Higham's ministry at the Avenue. He is evidently a steady-going and fruit-bearing tree of righteousness. His Master favours him, his people are lovingly united to him, the church increases, providence smiles, and peace abounds. "A happy home for steadfast friends," says "T. Y.," and "under brother Ireson's care, our schools are doing well." Cheering note altogether. We shall be glad to have more like them.

DEATH.—Died, on Sunday, January 10th, 1869, at Trinity street, Borough, Mary Hannah, the beloved wife of Mr. Henry Ponder, aged 45 years.

God's Four Great Kingdoms.

THE NATURAL—THE PROVIDENTIAL—THE EVANGELICAL—THE ETERNAL

"I the Lord have created it."—Isaiah xlv. 8.

I HAD for days heard the rolling of black storms in the distance, the hissings of the serpents, and the roaring of the lions had sent me further into the interior of the truth, into the more hidden parts of the Word. God's book is like an immense continent, through which there are many high roads which run from different points, and along these high roads plenty of travellers (professedly bound for the heavenly city,) may be met with at all times. The one hundred and third Psalm is a favourite and oft frequented road; so are the fourteenth and seventeenth of John's gospel; and many others I might name. But on this continent there are immense forests, deep and large seas, intricate and winding pathways, some immensely high hills, and not a few ravines and valleys, dreadful to anticipate. If by any means you are driven into these forests, if you are plunged into these seas, if there is a need be for you to turn into any of the winding paths; or, if some supernatural power carry you up the ascendings of the mountains, in none will you meet with many travellers. Only to speak of the things you may have seen in the forests, or the troubles you realized in the deeps, will be sure to bring upon you hard words from those simple souls who only run up and down one or two little lanes from year's end to year's end. One of these easy ones was ordained (as they call it) the other day, and after he had spoken a few things about a thorn or two in his foot, and how the overthrow of one preacher made way for another to spring up; after he had related his experience as he considered, he turned round, and sarcastically said he had no experience. "I mean," he said, "I have had no visions, no airy flights, no dreams of fancy, no taking up to the third heavens, no shaking over the mouth of hell," &c. I concluded he was still an unbroken man, hard in a profession, holy in his own estimation, and ready to hurl stones at the first poor prodigal he might catch daring to attempt to return to his Father's house. How unintentionally do some persons expose themselves! But, enough—

"Whatever brawls disturb the street,
With me there's peace at home."

Away from home! What then? Dangers and distresses of every kind. As I sail, or saunter, over life's rugged roads, I cannot help sighing out:—

"Though rocks and quicksands deep
Through all my passage lie;
Yet Christ will safely keep,
And guide me with His eye;
My anchor hope shall firm abide,
And I each boisterous storm outride."

Trying to fly away one Sunday morning, from the noise of the archers, hiding myself in one of the most remote thickets in our part of the

country, I heard a man crying out, "HOLD YOUR PEACE! let me alone, that I may speak, and let come on me what will!" There was something in the spirit and sentiment of the man which knit my heart to him. His name was Job; and, finding him overwhelmed with trouble, I asked who he was so imperatively commanding to hold their peace? He said, "Those forgers of lies, these physicians of no value, who have hunted my soul nearly out of me for a long time!" I could well feel for the man, because for nearly thirty years have these "forgers of lies," and unauthorised reporters, pursued me almost to death. So I caught up the man's words, and as loud as I could, I called out "Hold your peace, and let me alone!" But as this Job seemed determined on the one hand to cease from man, so was he bent if possible on speaking unto God. I asked him what he desired to lay open before the Almighty? He answered, I desire

First, to speak forth my temptation, for, "wherefore do I take my flesh in my teeth, and put my life in my hand?" Poor fellow, said I, have you come to that, to seek your own destruction? Yes! said he, only there came in a "wherefore do I?" One of the everlasting arms stopped me, with this conviction that I must not slay myself. Nay; if God will do it, He has a right to, for I can say, "Though He slay me, yet will I trust in Him." I will still expect, He will save my soul, raise up my body, and give me in the great day to realize the fulness of my faith, "For I know that my Redeemer liveth." Therefore let me commit my way unto Him, and then,

Secondly, resigned at His feet I will say, now "let come on me what will." Nothing can come but what He purposes or permits. Nothing can come, but what shall work for His glory. Nothing can come, that of myself I can resist.

"Our times of sorrow, and of joy, great God, are in Thy hand,
Our choicest comforts come from Thee, and go at Thy command."

I can only say, I stayed with Job, in this his thirteenth chapter, for a few days, when I proved the truth of a saying of one of old. He says: "When God gives us the bitterest cup of affliction to drink, if He do but drop in a little of His love, we take it down as a pleasant draught."

So it was with me. I sat with a bitter cup of affliction in my hand for some time; when all in a moment, Isaiah came along, and through him, the Lord appeared so sweetly to sound in those words, "I THE LORD HAVE CREATED IT." That little "it" turned every way; first, to the work of Cyrus, in bringing poor Jacob out of his captivity. That represents the whole world of nature in the hands of God. Secondly, the little "IT" pointed to the kingdom of providence, whereof Jehovah speaketh, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." Oh, how sweet was my cup of affliction now. Then this "IT" pointed to the evangelical kingdom, "Drop down, ye heavens," &c.; and lastly, "IT" pointed right on to eternity, there, where God's glorious creation shall be completed; where the whole family of the elect shall be glorified with the glorified Head; then, with admiration, will the Almighty God proclaim, "I THE LORD HAVE CREATED IT." That everything in these four kingdoms is in the hands of the Lord, was thus clearly revealed to

C. W. B.

What was in that Cup?

A QUESTION TO BEGIN THE YEAR WITH.

CHAPTER III.

This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew.

Calvary! scene of sin forgiven!
Wicket-gate that leads to heaven!
We from all things turn to Thee,
Soul-subduing Calvary!

THUS have the poets, Watts and Wale, poured forth their souls in mournful adoration of HIM to whom the cup was presented when in Gethsemane's deep valley the suffering God-man prostrate lay! There are four questions springing out of the subject over which we are pondering.

1. By whose hand was that cup presented?
2. Who was he to whom it was given?
3. On whose behalf was this transfer made?
4. Why called a cup—and what did it contain?

In her *Closet Companion* verses on Gethsemane, Mrs. Allingham pauses, and softly, but with words expressive of the holiest feelings of those whose fellowship is with the FATHER, and with His Son JESUS CHRIST, she says—

A moment here doth melt my soul
With warm and pure desires,
Before it, every trouble flies,
And grief itself retires.
Ah! now, my spirit feels a glow;
ETERNAL God! draw near;
My longing soul doth wait to go,
Descend and lead me there!"

"Fellowship with the Father, and with His Son Jesus Christ, must be the highest degree of exaltation the redeemed soul can possibly attain unto, on this side of the purely heavenly state. Fellowship is more than faith. The Holy Spirit, by faith, doth convince the soul of the certainty of God's promises, and doth persuade, draw, and enable the soul to cast itself upon Christ; but fellowship is more than this. We may walk by faith up into fellowship, but it sometimes seems a long walk, and a difficult way withal. Fellowship is more than HOPE. The soul, by hope, stretches forth itself in prayerful desires after a realization of its union to Christ, but the efforts of hope often appear to be so languid, weak and ineffectual, that the proverb becomes painful experience, "Hope deferred maketh the heart sick," it almost swoons away, is ready to give up the ghost; it is well-nigh gone, but when the desire cometh, it is a tree of life, a tree of fellowship, in two senses; for companionship and shady shelter; and for consolation from receiving out of the fulness of the fountain, and partaking of the fruit of the tree.

Oh! how I have tried to get into the internal richness of that most incomprehensible saying of the blessed Saviour, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me!" That is fellowship; yea, that is companionship, that is partnership, that is oneness with God, in Christ, through the Spirit; it

is believing, it is knowing, it is, in measure, realizing that top-stone of the Saviour's great prayer, "that they all may be one; as thou, Father, art in Me, and I in Thee; that they also may be ONE IN US".

Let me stand here one moment. Let me make an appeal; my soul! my reader! have we reached, by grace divine, this mysterious, this marvellously-merciful point in the Divine life? Has God, in Christ, by the Holy Ghost, come down into our hearts, and has He taken us up into soul-nearness, and into spiritual oneness with Himself? If so, then, from this gracious stand-point, we can confidently answer the great questions which the subject has given rise to, who it was presented the cup; who took it; on whose behalf; and what it contained; all these essential parts of the work and word, called SALVATION are clear to us; and not as a question, "was it?" but, as a grateful tribute of praise, we exclaim—

"IT WAS, for crimes, that I had done,
He groaned upon the tree!
Amazing pity! grace unknown!
And love beyond degree."

We look back, then, to the origin of this tragic scene; and if any ask, who had the power to present unto the Lamb of God this cup, the answer is found in the Saviour's holy resignation, "The cup which MY FATHER hath given me, shall I not drink it?" Before the cup was fully put into His hands, the sight, the thought, the anticipation of it, had almost overwhelmed Him; and then He cried "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

History tells us that a cup of poison was presented to criminals, as their fatal punishment; they were compelled to drink it. Socrates was put to death in this manner. It is said, Jesus "tasted death;" He took and drank the poisonous cup.

As a metaphor, there is a sevenfold view to be taken of this cup. That is, there is a four-fold view to be taken of the different places where the cup is held forth as a cup of death, and then there is a three-fold view of that cup as a cup of life.

Look at these seven uses the Holy Ghost makes of this metaphor.

I. The cup is said to be in the Lord's hand, Psalm lxxv. "In the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them." This seventy-fifth Psalm has the title, *Al-taschith*, which reads "do not destroy thy people;" this expresses Christ's intercession on behalf of the people of God, and he describes the wine in this cup as red, full of the wrath of God, mixed with all the terrors and torments of the wrath due to sin. When He has described that cup, he says, "He poureth out of the same," that is, all of it, or so much as was due unto His people, this was poured out into the soul of the Divine surety, but the remainder or that portion of it which belonged unto reprobate men, "the dregs thereof, all the wicked of the earth shall wring them out and drink them." After this, the Psalm contains a four-fold work of the Saviour, that is, His WORK AFTER HIS SUFFERING. He says:—1. "I will declare for ever," that is, He would publish the Gospel by Himself, by the Spirit, and by His

ministers, unto the ends of the earth, and unto the ends of time. 2. "I will sing praises to the God of Jacob," that is, His people being saved, and raised, should praise His name for ever. 3. "All the horns of the wicked He would cut off." In His judgment all the truth-opposing powers of darkness, He would destroy; but, 4. "the horns of the righteous shall be exalted." "Horns" are figures of strength; the saints in Christ are the strong people; and in Him, and in His kingdom, they shall be lifted out of their sins, and out of their sorrows, and be lifted into His glory for ever and ever. That is one view of the cup. It is first seen in the Lord's hands.

II. The cup, as a cup of death, is seen in the threatenings which God denounceth against His ancient rebellious people, the apostatizing Jews. In Isaiah and in Jeremiah, it is called a cup of fury, of desolation, of astonishment, an hissing, and a curse. Very dreadful were the judgments of God upon the wicked Jews. But now see

III. This cup was presented by the hand of Divine justice unto the Son of God. Was it not to Him, in Gethsemane, a cup of fury, of astonishment, of desolation, of hissing, and of a curse? Did He not tremble? was He not astonished? did not a sense of desolation seize upon Him? did they not clap their hands and wag their heads at Him? was He not made a curse? Yes, all this, and more than words can tell, did He endure. But

IV. The cup is now in His own soul, in His own hands. The Godhead raises the manhood; and, now He cries out, "The cup which my Father hath given me, shall I not drink it?" Peter would try and hinder His being taken; but nay, He has received the cup, and drink it He must.

V. There is a three-fold view of the cup as a cup of life. The last paschal cup was filled with the fruit of the vine, that was the Old Testament metaphor of the love of God. The Redeemer's words over that cup were full of mystery, of majesty, and of mercy. "I will no more drink of the fruit of the vine, until I drink it new in the kingdom of God." He would no more drink of the typical fruit of the vine, but when in the kingdom of His Father He appeared, then, in all its newness, in all its original freshness, from the fountain itself, would He drink of His Father's love, and of the river of His pleasures. The paschal cup was a cup of life, so, also, was

VI. The cup which He said was "the New Testament in His blood;" designed to be a standing memorial of His blood-shedding on Calvary, and to be taken in remembrance of Him, so long as the church is in her militant state. Then

VII. This cup of death being taken by the Redeemer, He having put away sin by the sacrifice of Himself; Divine justice having given to Him the cup of death; He having given to Divine justice His own blood as a ransom for all the Father gave Him, the sword is for ever sheathed. Justice and mercy, wisdom and power, righteousness and compassion, yea, all the attributes of the eternal THREE-ONE JENOVAN have united to raise up over the portico of the heavenly temple this glorious sentence,

"THERE IS, THEREFORE, NOW NO CONDEMNATION TO THEM THAT
ARE IN CHRIST JESUS!"

Instead of the cup of death, Jesus gives the cup of life; and, in the hands of the Holy Ghost, this becomes the cup of salvation, as David says, "I will take the cup of salvation, and call upon the name of the Lord." Of this, and how faith deals with this cup in its various phases, wait, until you hear again from
C. W. B.

Christian! Why Cast Down?

"WHY art thou cast down, O my soul? That is the cry of a new born soul; not of the carnal, unrenewed heart; it is the cry of a true disciple of Jesus; not of the hypocrite or self-deceiver; the true follower, not the sham follower, nor of the mere professor, who can talk religion. It is the cry of a living gracious soul; Paul speaks in his letter to the Corinthians about being "cast down;" David and Paul agree in this, that the work of grace is the same, that the pilgrim's path is the same, that the disciple's trials are the same; and that all gracious souls, because they are living souls, in every dispensation, and all ages, feel alike often "cast down." Just look at this fact, David and Paul, strong, energetic, fearless, enterprising men, "cast down." Not languid, feeble men, but men full of rich divine life; not ignorant, impotent men full of superstition, but men taught and trained for high and holy work by the Holy Ghost. Men chosen to the highest position, and realization of the most blessed privileges, yet cast down; called from Satan unto God, from the slavery of sin and flesh to Jesus; men forgiven, restored, adopted, made complete from divine fulness, and also complete, perfect, in the beloved Substitute. Men no longer "babes in Christ," but men and fathers in Christ Jesus; inspired men; one, an anointed king; the other, an apostle, instructed by heaven, and moved by the Holy Ghost, "cast down."

My reader, can you wonder at your being cast down with your feeble flickering life? Now trying to climb the mount of high devotion, then soon after plunging about asking—

Do I love the Lord or no—
Am I His, or am I not?

If the strong were cast down, is it wonderful that the weak are ready to halt? To be cast down is no sign of death, nor of spiritual destitution; listen, "Why art thou cast down, O my soul?" said David, "hope thou in God, for I shall yet praise Him." There is a living soul, it has hope; they who are not in Jesus, are "without hope." Now, why cast down? what is the reason? guilt of your iniquity, the remembrance of your sins; hope thou in God, for He has "blotted out thy transgression, and will not remember thy sins." Why cast down? afraid of temptation? sin shall not have dominion over you; you are not under the law, but under grace. Why cast down? is it because sorrow follows close on sorrow? The Lord is nigh, hope thou in Him who healeth the broken in heart. Does sickness undermine your strength, shutting you in from the activities of life? do not be cast down, asking, "Am I a sea or a whale that Thou settest a watch over me?" but hope thou in God, who will give

strength to them who have no might. Do you feel you are getting old and useless, because your eye is dim, your ear dull of hearing; your tongue stammering, and your entire natural force abating? be not cast down, your Jesus, if not now as the friend of your youth, He is the helper of your advancing years; and old and grey-headed He will not leave you, until you are satiated at the fountain of living water by the crystal sea, in the paradise regained. Are you cast down as you think of death? Is not the shadow of death harmless? Hope thou in Him who is the resurrection and the life. Praise Him, for we know that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Cast down, my reader? yes! but not destroyed; blessed Jesus thou art my hope, my Saviour in the time of trouble; I will hope continually in Thee.

R. H.

PRECIOUS EMOTIONS.

How precious are thy visits, dearest Lord!
 Unspeakable with my poor faltering tongue;
 The earth's weak language cannot strength afford,
 To tell the love by ransomed spirits sung.

Sweeter than water brooks to panting hart,
 Softer than dew on Hermon's mount descends,
 And lo, this hard, and barren, rocky heart,
 Is melted, and to meet thee wide distends.

Come in! come in! thou blessed, blessed guest,
 How could I ever once forget thy love,
 O come, abide, and ever with me rest,
 And ne'er permit my wandering heart to rove.

Ah! how unworthy is my love to Thee,
 My every action full of self; but Thine
 Immeasurable, like some vast rolling sea,
 Unfathomable, unsearchable, divine.

And when I near Thee come, my soul is stayed,
 On Thee, and all my sin is rolled away,
 As a vast cloud, and I am not afraid,
 For Thou art mine, and shall be yes! for aye.

Yes, yes! I hear thy voice divinely sweet,
 It breaks with music on my ravished ears;
 O could I nearer come, embrace Thy feet,
 And bathe them in the fountain of my tears.

What blessed transport 'tis, to hear Thee say
 That I am Thine, that Thou hast died for me,
 Ah! worthless soul I feel Thee melt away,
 The love of Christ hath rescued even Thee.

Oh! give me inspiration; Lord, inflame
 My soul. Unloose my tongue that I may tell,
 Yes! that I may to all the world proclaim,
 The love of Jesus Christ Immanuel.

The Rent Veil.

“And the veil was rent in twain from the top to the bottom.”—Mark xv. 38.

THE declaration made by the Lord Jesus Christ that Moses wrote of him, is continually reiterated by the Apostle Paul throughout his epistles, and happy is that individual who, when reading the Scriptures, follows close to such an authority, and finds Christ in every page of the Bible. Paul is no mean authority; for, having been brought up after the strictest sect of Pharisees, and taught at the feet of Gamaliel in all things pertaining to the temple services, he completely understood the whole Jewish economy, and when Divine grace entered his soul, he was enabled to see Christ in every type and ordinance, under that dispensation; and it is to him we are in a great measure indebted for a proper understanding of the veil, mentioned in the text, which he calls the second veil; it was not the veil which divided the outer court and the holy place, but that which separated the holy place from the holy of holies.

There are three things in the text which demand our serious and prayerful meditation. First, the veil; second, its rending; third, the results. As regards the veil itself, there can be no doubt but that it denotes a covering up, or separation. Hence the apostle in his second letter to the church at Corinth, and in the third chapter affirms that, when Moses put a vail over his face it covered or separated Israel from looking to the end of that which is abolished, and that till the present when Moses is read the same veil remains, untaken away on account of the blindness of their minds. Now this separation from the knowledge of the spiritual things of God applies with equal force to Gentile as Jew. Sin has made a breach, and entirely separated the whole human race from God; it has not merely cut the ligament and left the bone whole, but severed the entire joint, and left man completely ruined, and destitute, without the least power of reparation. So prodigious indeed is the separation, so amazing and vast the chasm, that it were easier to take wing and fly to the planet Uranus, a distance of upwards of seventeen hundred millions of miles, than for a sinner to bridge over the cleft and find his way back to God. With reference to the veil we find from the 26th chapter of Exodus that it was made of the most costly materials, of blue, and purple, and scarlet, and fine twined linen. Now it is very remarkable that the order of these colours thus given, exactly corresponds with the manner God has been pleased to manifest Himself towards His people.

It was made first of blue, which is probably the oldest colour in creation, coeval with creation itself; before man was formed, the bright blue sky had been spread above the firmament, and possibly the first thing upon which his eyes rested was the pure, serene, and cloudless sky. Notwithstanding, then, the vast separation which the veil indicated, it nevertheless typified in the blue, God's boundless love towards His people, a love older than creation, and described by the prophet Jeremiah to be an everlasting love, and by the Saviour to be the same love by which He Himself was loved. O what care has the Holy Ghost taken in selecting words to show forth this love! He does not speak of it in a more general

way but directs it home, and lest the reader should fear he is not interested in it, says I have loved thee, personally thee, with the same love with which Christ was loved.

'Twas with an everlasting love,
That God His own elect embraced;
Before He made the worlds above,
Or earth on her huge columns placed.

And it was by this love God determined to bridge over the vast abyss of separation, and bring back His people to Himself, but how is it to be accomplished, how is the momentous work to be done?

Say, heavenly powers, where shall we find such love?
Which of ye will be mortal to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all heaven charity so dear?
He asked; but all the heavenly quire stood mute,
And silence was in heaven, on man's behalf;
Patron or intercession none appeared,
Much less that dust upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to death and hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed;
Behold me then; me for him, life for life,
I offer, on me let thine anger fall;
Account me man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die.

In these most magnificent lines of the poet, which are in perfect accordance with Scripture, a plan in infinite love and wisdom is found corresponding to the purple of which the veil was made. Purple is a compound of two colors, and sets forth the divine and human nature of Jesus Christ, God and man united in one glorious person for the purpose of rescuing the church from her fallen condition. He shall be called the repairer of the breach, the restorer of paths to dwell in, and none but such a person could perform such a mighty undertaking, for sin was against an infinite God and therefore demanded infinite satisfaction. Now Christ as regards His divine nature is infinite, co-equal and co-eternal with the Father, not by delegation, derivation, or adoption, but by substance and nature, He is the brightness of His Father's glory, the express image of His person. He it was who spoke worlds into existence, and governs and upholds them still, he is the true God and eternal life, and was as much so when tabernacled in this lower world as when He called them into being, hence the very elements obeyed his voice and the grave disgorged itself at His command.

As much when in the manger laid,
Almighty ruler of the sky,
As when the six days work He made,
Fill'd all the morning stars with joy.

But there is also the human nature. Christ was very man as well as God, He took upon Him the seed of Abraham, was made in all points like unto His brethren, sin excepted, and was consequently able to satisfy the claims of justice, and save the sinner; He was a daysman who could lay His hand upon both parties, the offended God, and the offending creature, and in this complex character he broke down the wall of separation and healed the breach.

The veil was also to be made of scarlet, to typify that before sin could be remitted, an atonement must be made, the demands of infinite justice must be met, before the sinner could be equitably saved; and this was accomplished when the Son of God suffered on Calvary's tree. All the wrath and indignation due to the church was made to meet upon Him, and by His blood-shedding He removed the iniquity of that land in one day, He blotted out the handwriting that was against us, and lifted away as far as the east is from the west our transgressions from us.

The veil was in addition to be made of fine twined linen, representing the perfect righteousness of the Lord Jesus Christ, which He finely twined or wrought out for His people. It should ever be remembered that all He did, both in his active and passive obedience, was as a public character, and in an official capacity, as the representative head of His church; He was the Father's servant, and at the same time Jehovah our righteousness. Thus the whole of a sinner's salvation from first to last is in consequence of the meritorious work of Christ, for this righteousness which He finely twined is graciously imputed to His people's account, and in this the church is called to partake of the marriage supper of the Lamb. It was Paul's glory to be found in Him, not having his own righteousness, which was of the law, but that which was through the faith of Christ, the righteousness which was of God by faith; all other righteousness, except this, is worth nothing, it is filthy rags, and fit only to be cast away, but the believer who stands in this, can sing

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

Then this veil was to be hung upon four pillars. O what a mercy was this, the Holy of Holies was not entirely closed; no angel with flaming sword stood there, but the high priest could enter once a year with the typical blood to offer for himself and the errors of the people. We have seen the veil was typical of the Lord Jesus Christ, and now briefly notice its rending. It was rent in twain, or in two pieces, not mutilated or torn into fragments, and possibly this was done at the precise time when Jesus said, "It is finished," and gave up the ghost; His soul was then made an offering for sin, and rent from His body, but not a bone was broken. It was rent from top to bottom, denoting that Jesus entirely drained the cup of wrath, and that there is not a single drop left for His people to experience. There is now no condemnation to them which are in Christ Jesus, and never can be, for who shall lay any thing to the charge of God's elect? it is Christ that died and paid the amazing debt, that His church might be entirely and legally acquitted. The result is, that the veil being rent, an opening was made into the Holy of Holies, and now the veil of Christ's flesh having been rent, an open door is set for every poor sinner who feels his need of Him. Art thou, dear reader, such an one? and art thou standing without fearing, questioning, and debating with thyself as to whether you ought to enter? Then hear what the Holy Ghost saith (and may He enable thee to have confidence to act.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath

consecrated for us, through the veil, that is to say His flesh, and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith." It is faith in the blood, in the one sacrifice, in the rent veil that is needed, and if thou hast this thou art enjoined to enter, thy high priest has gone in never more to come out, He ever lives to intercede on thy behalf, therefore, fear not, for He graciously says even to thee, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."

142, Turners Road, Bow, E.

H. STANLEY.

"EARNESTLY DESIRING."

BY E. J. SILVERTON, MINISTER OF TRINITY CHAPEL, NOTTINGHAM.

JESUS—the shades of night fall fast ;
 It's getting dark, be near Thy son ;
 With rising clouds my sky's o'er cast,
 Oh, Jesus ! leave me not alone,

Oh, see, the sun is now withdrawn ;
 All over head is dark and drear ;
 Dear Saviour, leave me not to mourn,
 With Thee, oh Lord, I see no fear.

I am as safe with Thee, my Lord,
 When suns and stars no shining give,
 As when delighted with Thy word,
 I with Thee in Thy banquet live.

Give me grace in the storm to rest,
 And know that all is managed well :
 Nor fear when dangers on me press,
 Or waves around my vessel swell,

Blend my will, oh Lord, with Thine,
 And teach me how to live and pray ;
 That I may in Thy likeness shine,
 As stars of light in the Milky Way.

Oh, what a morning I shall see
 When the long night of time is o'er ;
 Oh, how delighted I shall be
 When I shall rise to sin no more.

Then, my soul shall be sweet and clear.
 Of Jesus' love my soul will sing ;
 No grief, no sin, no guilt, no fear,
 I'll make those hallowed mansions ring.

Then think, my soul, of joy supreme,
 When Jesus shall be full in view ;
 The glory from His face will beam,
 And make thy pleasure ever new.

But here I'm still in a sinful land,
 Beset with crosses all the road ;
 Yet still my Father holds my hand,
 With Him how light is every load !

Thomas Wilson's Exposition of Bible Words.

REGENERATION, REPENTANCE, AND FAITH.

Regeneration—New birth. After we be once born, naturally, to be born again spiritually. Titus iii. 5, "By the laver of regeneration, or washing of new birth."

REGENERATION: what it is. Regeneration is a work or act of God's wonderful power, begetting the elect again to Himself by the ministry of the Word, through the Spirit; so that of the children of wrath (by the desert of sin) they might be made, by grace, through faith in Christ, the sons and daughters of God, James i. 18, "Of his own will begat He us of the Word of truth," Titus iii. 4, 5, 6. Therefore the confounding of regeneration with sanctification, I do take to be an oversight; but I judge it to be a gross error, to think ourselves to have any stroke in our new birth; so much as to assent to it, till of unwilling, we are made willing. It is to be born again by the Spirit, that we may be the children of God; John iii. 3, "Unless a man be regenerate, and born again, he cannot enter into the kingdom of God."

Repentance is (1) any change of mind, or purpose, in any matter whatsoever; Heb. xii. 17. Esau found no place of repentance, that is, could not move Isaac to change his mind touching the blessing given away to Jacob; (2) Rom. xi. 5—19, shews that God is without repentance; that is, without change or alteration; God still continuing His saving gifts to the elect even for ever. (3) A grief of mind, through the sense of God's wrath threatened to sin, without any true hatred of sin, this is a legal repentance, Matt. xxvii. 2.

REPENTANCE, WHAT IT IS. Repentance is a very sore displeasure, which a man hath in his heart for his sins, (even because they are the breach of God's holy laws, and the offence of God his most merciful Father) which engendereth in him a true hatred against sin and a settled desire to live better in time to come, ordering his life by the will of God revealed in His Word.

2. It is a reparation of our spiritual decays, by turning from some particular sins, after our first conversion; 2 Cor. vii. 5, 10. Godly sorrow brings forth repentance not be repented of. This is the progress of evangelical repentance.

FAITH: is (1) Truth and constancy in words and promises; when that is performed in deed, which in words was spoken and promised, Rom. iii. 3, "Shall our unbelief make the faith of God of no effect?" Ps. xxv. 10, and lxxxvi. 15. And in all other places where God is commended for mercy and truth, the word in the original signifies faith. Gal. v. 22; Matt. xxiii. 23.

2. It is a naked knowledge of God, joined with an outward profession of religion and faith, James ii. 17, 24. Faith if it hath no works is dead; this is historical, or dogmatical faith, as divines call it.

3. The knowledge and joyful assent of the mind, yielding to God's promises for a time till afflictions come; Luke viii. 13. This is temporary faith.

4. A firm and constant apprehension of Christ, and all his merits, as they are promised and offered in the word and ordinances, Rom. i. 17.

The just shall live by faith, Gal. iii. 11—14 ; and in all those places in Scripture, where righteousness, justification, life eternal, and salvation are attributed to it.

This is justifying or saving faith ; because it enables the elect soul to receive Christ's perfect justice unto salvation in heaven, this faith once had is never utterly lost. Faith fails not. That his faith should not perish, and be utterly extinguished, but remain firm in his heart, although it should fail in the mouth ; as one of the Fathers saith, the gift and habit failed not in Peter's heart, when the confession of faith failed in Peter's tongue, Luke xxii. 32, "But I have prayed for thee that thy faith fail not." Note, it is not promised Peter that he should not fall, but that he should not lie still when he had fallen.

Measure of Faith.—A certain degree or portion (not a fulness or perfection) of the knowledge of the doctrine of Christ) and of justifying faith which followeth that knowledge ; also of such gifts (ordinary and extraordinary) which at that time Christians received together with faith ; of all these God hath given to each a certain portion, to some more, to some less, and fewer gifts, to some greater, to some weaker knowledge and faith, Rom. xii. 3. As God hath divided to every one the measure of faith. This condemneth the arrogancy (as of others) so chiefly of the Pope, challenging all to himself alone.

From faith to faith, and from one degree of faith to another, as from a little ; and weak faith to a great and strong one ; or by faith alone and not by works, Rom. i. 17. Revealed from faith to faith, for true lively faith increaseth daily ; also righteousness before God beginneth and continueth by faith. Note, a Christian man is justified by faith not only at that time, when he first believeth, but his whole and continued justification is by faith ; and wherefore that distinction of the Papists or justification first, which is by faith, and the second, which is by faith and works, is contrary to Scripture.

According to the proportion of faith, which means the revelation and knowledge of the truth with the gifts of interpreting the Scriptures, according to which every minister is to proceed in his teaching and exhortation, affirming nothing but what he understandeth by the gift and inspiration of God, forbearing to speak things doubtful, or too high for him. This would have cut off all abuses in doctrine and religion, by men's own inventions.

WHAT A LIVELY FAITH IS. It is that gift of God whereby an elect regenerate soul receiveth Christ and all his benefits to be her own ; John. i. 12. Or thus more plainly ; that gift whereby the believers are firmly persuaded, not only that the Word of God, and all the promises are true, but do belong to themselves.

(*To be continued*).

"A young lady said to me to-day, too, 'There was a time when I cared nothing about chapel, nothing about the gospel ; but now I feel a pleasure in going to hear it.' Can you come as far as that, my friend ? Can you say, there was a time when I cared not for the gospel, I cared not for my soul, I cared not for God ; but now my heart sometimes yearns for him, and my soul sometimes panteth for him ? Well, thou art coming, and with thee it shall be well."—From *New Life*, by C. W. Banks.

The State of the Gospel Ministry,

CHAPTER III.

IN 1752, more than one hundred years since, Dr. Gill said, "The Gospel is now brought into a very narrow compass, and lies in very few hands; there are very few persons that preach it in the purity of it. The times are now (added the great commentator) or they are near at hand, which Dr. Owen seems to have had in view who said (as is reported of him), 'the time is coming when a faithful minister would be more precious than fine gold,' meaning they would be scarce and rare." Now, in London, as regards the number of good men willing to preach the Gospel, there is not a scarcity. Still, there is a two-fold scarcity connected with the Gospel, which is most exceedingly painful. First, there is a scarcity of people who will hear, and receive, and support, and stand fast by the Gospel. We have carefully examined the authorized London list of truthful Baptist ministers, and we can mention at least sixty of them who really have scarcely sufficient people listening to them to make up what might be termed a congregation. It is a lamentable and dreadful, yea, it is an awful fact, (teeming, as London now is, with its millions of immortal souls) that you may go into at least sixty of the metropolitan Baptist chapels on a Sunday morning; and in the whole sixty London Baptist chapels you cannot find two thousand persons assembled for worship. Whereas, in those sixty established London chapels, there ought to be, not two thousand merely, but THIRTY THOUSAND, at the least. Here is a deficiency of over eight and twenty thousands of persons. Who gets all these persons then? Does the Church of England have them? Nay, indeed, her city churches are all but empty. Do the Wesleyan or Congregational churches get them? No! they have more than we have, but not so very many. Who has them then? Does Mr. Spurgeon and Mr. Wells get them? They are the most popular Baptist ministers in London, and have between them, some four or five thousands of hearers; but that is a small item out of more than thirty hundreds of thousands. There is, then a scarcity of people to hear the Gospel. Then, secondly, while there is a rather large number of good men willing to preach the Gospel even in London, we dare to affirm that there is a painful scarcity of preaching power. Oh! we feel this, sirs! The ministry is almost come to a stand still. The people know as much at the end of the sermon as they did at the beginning. very little more. Many times they are tired out while waiting to get food for their souls; life in exercise, love in burning demonstration, light diving into the hidden mysteries of the word, and illuminating the minds of the people, these are wanting. There is a scarcity of ministerial fire, of spiritual power, of sanctified intellectual and real experimental energy; hence, chapels are half empty, and more than that; many parsons are out of work altogether; and, with much difficulty, the doors are kept open at all.

Before we enter upon a severe scrutiny, let us endeavour to ascertain if those churches, who almost ignore the Gospel, and who set at nought the New Testament ordinance of baptism by immersion of pro-

fessed believers only, make more real progress than we do. Look at the East end of London first.

HACKNEY.—The Congregational churches have been much tried of late in the North Eastern Districts of the metropolis. A short time back the walls were placarded with popular announcements of ministers delivering sermons, lectures, &c., attracting some thousands; and large buildings have been erected. Messrs. Kirkus, Marshall, Seddons, Nagg, Dorling, and others, have been in their turn received by multitudes. Mr. Kirkus has left St. Thomas's square; Mr. Dorling has departed from Bethnal Green; Mr. Marshall has been laid low in heavy affliction; and is compelled to retire for a season; Mr. Seddons is gone, and others are left or leaving. Very short-lived are the powers of some ministers who, in their beginnings, gather many round them. The Baptists are represented in Hackney by Mr. Katterns, the respectable and esteemed successor of the late Dr. Cox; but, his ministry is not of the revival or attracting character. He ploughs on steadily. As regards the immense district of Old Hackney, there is not a Baptist cause of truth at all. This is very sad; the ancient neighbouring village of Homerton, has two Baptist causes, Mr. W. Palmer's and the little prophet's room upon the wall; but, they are neither of them very progressive. Our Baptist ministers, however, have worn longer in this district than others, which will be proved when we consider the state of the ministry in our own denomination here.

In reviewing the state of the ministry, there must be a distinction made between that which is internal (that is, the spiritual state of soul which the ministers themselves are the subjects of), and that which is external; that is, the power they seem to stand in; and the prosperity which follows them. From notes we occasionally receive, the minister's heart comes out like the following:—

“O for power over every evil. I am sometimes plagued all the day long; and in the night-time also, I am now, after thirty years, at times, dreadfully alarmed; but the Lord is the helper of His elect; they cry day and night to Him; this they could not do, if God the Holy Ghost did not help them when they draw nigh with veiled faces. Casting forth their sorrows, they get relief; Jesus is seen by faith, the soul goes forth in praise.

I swooned on His bosom of love
And told out the tale of His grace;
Asked why such a reptile as I
Should be held in His fondest embrace.
He looked, and He loved, and He smiled,
Then kissed me with raptures divine;
Said I was eternally His,
And He was eternally mine.

The Lord comfort your heart; the wilderness will soon be crossed; our Captain liveth; He knows the power of the enemy, and all his stratagems. Our duty is to follow Christ; alas! what a fool I am!”

“I know many Christians droop and are dejected under the rod, notwithstanding such sovereign cordials are prepared for them in the covenant; but this is not for want of efficacy in the covenant, but for want of faith to clear their interest, and draw forth the virtue of it to their relief. Some are ignorant of their privileges, and others diffident about their interest. It is with many of God's children, as it is with our children in their infancy, they know not their father, nor the inheritance they are born unto.”—*Flavel's Balm of the Covenant*.

“LET NOT YOUR HEART BE TROUBLED.”

“Let not your heart be troubled: in my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself.”—John xiv. 1, 3.

WHEN our Lord spoke these words, He had just instituted that sacred ordinance by which the church was to commemorate His sufferings and death until the time of His second coming. The followers of Christ appear at His table as members of Him their head; as Christian friends and brethren, as members one of another, as open professors of His religion, as attached to His religion, as attached to His cause, as interested in His death. By this they declare their desire to be separated from the world, and to spend their lives in the service of their Divine Master.

Our Lord had no sooner instituted the last supper, than He said that which well-nigh broke the hearts of His disciples with sorrow; He not only pointed out one of their number as a traitor who should betray Him, and assured the most courageous of the company that ere the night was past he should thrice deny Him, but He had told them that His time with them now was very short, that He was about to leave them, and that where He would be, they could not come. At these words sorrow filled their hearts; perhaps the unseen tear filled their eyes, but their Lord does not let them sorrow long without hope; He goes on to speak to them words of sweet consolation, words rich with all that is suited to the circumstances in which they were about to be placed. “Let not your heart be troubled, if I go away, I will come again and receive you to Myself.” I go to prepare a place for you in My Father's house, where trouble never comes; “If it were not so, I would have told you;” I, who have never told you anything but the truth; I, who am the truth; I would have told you, my disciples, my children; “I go to prepare a place for you,” and then “I will see you again,” “I will receive you to Myself, that where I am, ye may be also.”

Sorrow was not confined to the disciples of our Lord. Who is there of the sons and daughters of Adam that does not know that affliction is the common lot of all? Disappointed hope, faithless friends, failing health, life ebbing away, there appears to be nothing before us but calamity, desolation and death. We feel unsettled, the mind is a tumult, and we are ready to say there is not a spark of hope left. Ah! if we could but let these words of comfort sink deep into our hearts, “Let not your heart be troubled,” they would bring their own calm, for it is our loving Saviour who utters them. He, who having loved His own, will love them to the end. He has prepared mansions for us, in which we shall find that which will fully satisfy our longing souls, and which eternity cannot exhaust.

There too, we shall be free from sins, those sins which here wither the life of our spirits and cause us to go mourning in the bitterness of our soul. There we shall be free from the unkind sneer, the untruthful evasion, the uncharitable construction, the proud scorn, none of this will be found in those mansions of light, which our Saviour has prepared for us. O that these thoughts would help us to bear better the manifold

troubles which fall to our lot, but how frequently do we feel rebellious against our loving Father who afflicts us, not for his pleasure, but for our profit, but we refuse to be comforted. We act as though we expected our heaven here, when our Divine Master has told us that in the world we shall have tribulation. Would that we could ever remember that Christ will come again, and receive us to Himself. O what a depth of consolation is here, that when death comes Christ will come too, and take our soul into His trust, to the mansion He has prepared for us, where we shall ever be safe and happy, for we shall no more go out. "O that I had wings like a dove, that I might fly away to these mansions and be at rest," but patience, thou complaining spirit, thy Saviour, who has the vast scheme of Divine counsels before His eyes, knows best how long it is proper for thee to fight, and labour, and wrestle, and strive with sins, temptations, and difficulties, in this present life, and when He sees fit, will put an end to them, pronounce thee conqueror, and fetch thee home. Silence and submission become us at all times. "Father, not my will, but Thine be done."

MARIE.

The Late Edmund Greenfield in Death.

[A most extraordinary man was the writer of the following letter. Surely, he had the lion's face, and the heart of the tenderest of men! He is gone to his rest. Was any memoir of his life and writings published?—ED.]

Barnhall house, Staplefield,
near Crawley, Sussex, July 18, 1861.

All hail! the great Immanuel's name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him lord of all.

I SAY, beloved brother Robert, in reply to yours, of my mortal body, I am in perpetual pain, so that no words can declare, even so, I can but seldom see or speak to my doctors, so they drop a tear, and depart, but it is God's gift to me, so I suffer but cannot faint, or fail, see Phil. i. 29, 30. I am, in the divine blessing, waiting the fulfilment of the promise of the Godhead, endless pleasure, endless glory; so great is my joy in the Lord, the Holy Ghost, through Jesus Christ, by whom I have received the atonement, with such spiritual knowledge of God, and of His covenant of grace and glory, Rom. v. 5—11. I am mystically, although in bodily pain daily, walking on the mountains of myrrh, and hill of frankincense, beneath the glorious high throne, the holy heavens, the place of the glorious Three the highest. And God, my all-loving pitiful father, smiles on me, saying, I am precious in His sight, appointed to glory with all His elect. The all-glorious Son, my Redeemer, looks on me and says, My love, my dove, my fair one, I shall soon take you literally, as Stephen, to endless glory. The all-glorious Holy Ghost says in wondrous love, You are my heir, the heir of God, and joint heir with Christ, thy husband, and in joy unspeakable, I shout alleluia. I bless God he renders my last letter a blessing to all. I say write to me freely, all saints, with Mrs. G——, are joyful, and sends love to all. Amen, and amen.

MR. JAMES WELLS ON THE CONFESSIONAL.

WE are anxious to reiterate any word of warning which is sounded out by any honest-hearted Protestant against the delusions of the present times; therefore from Mr. Wells's sermon, headed, "No purgatory, no millennium," we take the following:

"I have not made these remarks because I am suspicious of any of you falling into these errors; but I do think it is profitable sometimes to look at those delusions by which our fellow creatures have been deluded, and by which a great many are now deluded; for we see that the Puseyites are getting hold of the women. If you went to their churches at about eight o'clock in the morning you would see women go to what they call confession. I must confess that to me is the great mystery of all—how a woman that has any respect for herself individually can go and furnish those men with secrets that ought to be known to none but herself and her husband. I will not say, of course, that these gentlemen, when they get together in private, tell each other what such a young woman said, and what such a married woman said; I will not suggest the dirty jokes that in private they have over what is confessed to them. But I must say it is a great mystery to me how any civilized, chaste, refined, educated, professedly Christian woman, married, or single, can submit to such an ordeal. I cannot make it out. And the husbands, what must they be? Why, they cannot be men; they must be mere things. I know if a wife of mine went to a priest, she might stop there; for I would not have her back again. No, I would say, you have gone and confessed, and if the priest is to be your ruler and guide and protector, you may stop there; for I will not have you back again. Therefore I say, though these errors seem to us a long way off now, yet they are creeping on. They get hold of the women, and the women get hold of the men, and get hold of the children. The adversary is creeping along as fast as he can, and I think it is right, therefore, that every Protestant should be acquainted with the movements of the enemy, and should know the weapons with which to meet him. It is a good thing to be mighty in the Scriptures, for the word of the Lord to dwell richly in you. * * * The Lord enable us to reject the two, and to stand in the sunlight of the dear Redeemer, and to rejoice in his sweet testimony, 'Thou art all fair, there is no spot in thee.' So much, then, for disposing of these two intermediate states."

Mr. Wells has done well in his expressions against the confessional, but in setting the doctrine of the millennium by the side of purgatory, he has not represented the faith of thousands respecting this part of the revelation. In the sermon from whence our quotation is made, Mr. Wells speaks highly of Dr. Cumming, for which we are thankful. If a public discussion on what is termed "unfulfilled prophecy" could be conducted by Dr. Cumming and Mr. Wells, it would be useful. We suppose such a public service will never be rendered; therefore, Dr. Cumming will continue to declare that a millennial reign there will be; and Mr. Wells will go on affirming, that between the Gospel dispensation and the final judgment, there will be no different development of the Word of God; still,

God is His own interpreter,
And He will make it plain.

PRAISE TO SOVEREIGN LOVE.

HAIL sovereign love ! of grace the spring !
To thee my loftiest praise I'll bring,
While I have life and breath.

And when these fleeting days are o'er,
That love for ever I'll adore,
Beyond the reach of death.

There far above this vale of woe,
In strains sublime, unknown below,
That love shall be my theme ;
'Mid angel hosts my song shall be,
The love of God in Christ, so free,
So mighty to redeem,

Ere earth was formed, or time began,
That love had traced the wondrous plan,
Of rich, and sov'reign grace ;
And time was but the given day,
When Christ that purpose should display,
To all the chosen race.

To Him, that race the Father gave,
And He that race engaged to save,
By love unsought and free ;
And in that vast eternal age,
He wrote their names upon the page,
Of His Divine decree.

And there He placed my worthless name,
Though heir of sorrow, sin, and shame,
And claimed me for His own.
He did the work who reigns above,
He drew me with the cords of love,
By sovereign grace alone.

Then, can I e'er that love forget ?
Or cease to feel the mighty debt,
I owe to sov'reign grace ?
No. Evermore I'll sing that love,
In worlds below, or worlds above,
Through everlasting days.

Manchester, January 8, 1869.

WILLIAM STOKES.

"Prayer is a peculiar privilege. I remember two ministers well. The one was the late Mr. Payne, of Eythorn ; the other was Mr. W. Matthews, of Canterbury. A Christian man by the name of Jacobs, once said to me, 'I would not mind walking ten miles to hear one of Mr. Matthews' best prayers, or one of Mr. Payne's best sermons. Mr. Matthews can pray, but is no great preacher ; Mr. Payne can preach, but is no blessed unctuous pleader.' So is it with men. It is not always that ministers excel in both praying and preaching. But it has been said by an eminent Puritan, 'If you would judge a public man's Christianity, you must do it, not by his eloquent or powerful preaching, but by his spiritual and successful wrestling with God at the throne of grace.'"—From *Mr. Fucker's Memoir*.

Productions of the Press.

THE PRESENT AND THE FUTURE.

By Mr. James Wells. During a recent little journey, we read No. 534, "Surrey Tabernacle Pulpit," headed "Book of Revelation Spiritual." Having been a deep-rooted believer in the Millennial and personal reign of Christ for many years, we always give close and careful attention to those sermons Mr. Wells so frequently issues on the Book of Revelation. Without the least particle of prejudice either way, we must confess we never read a more perfect "spiritual" interpretation of the twentieth chapter of Revelation than this sermon contains. It is exceedingly clever; as an exposition of the essence and experience of all essential Gospel truth, no one taught by the Spirit of God, can dispute its correctness; at the same time, we are persuaded that this "Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass," contains prophetic declarations of many mysterious dispensations of the divine government which will visibly, progressively, and conclusively, bring forth that "blessed hope, and that glorious appearing of the great God, and our Saviour Jesus Christ" of which Paul beautifully writes. Theoretical millenarians may be much displeased with this discourse, but, because we experimentally know the truth of Mr. Wells's deductions, we can enjoy his spiritual testimony, without killing our faith as regards those full and final conquests which the Son of God, the King of kings, and Lord of lords, will yet more perfectly achieve over the kingdoms of darkness, the works of Satan, and the ruins of the fall. Leaving that for the present, there are two parts of this discourse we must take special notice of. The first is,

Mr. Wells's testimony as regards himself. He is speaking of the saints reigning with Christ in the Gospel. He says—

"I have had a prosperous reign ;

I have reigned forty-three years ; that is a good long reign ; and I do not know how much longer I shall reign yet on earth. I have never been dethroned yet, never lost my standing yet ; the crown has never fallen from my head ; my loins have never been loosed ever since God girded me with the girdle of truth ; there it is now ; and ever since he gave me these shoes of iron and brass—I have got them now. He was my refuge forty-three years ago, has been ever since, is now, and always will be. Oh that the Lord would increase our acquaintance with the deep mysteries of his love, his wondrous provision, and his eternal stability ! How much more than should we think of godliness ! We should think less of the clouds of time, and more of the permanent glories of that eternity to which, when in our right minds, we hasten with pleasure and delight ; looking for and hasting unto the coming of the day of God, a day of glory to every poor sinner that feels he has no hope but by the mediatorial person and work of the Lord Jesus Christ."

This is an extraordinary, a most wonderful, and truly triumphant testimony, for any minister to bear of himself. Taking it as a text, we could write almost a volume upon it, but we must defer that, and the other extract, with notes, until next month.

STEPNEY GREEN TABERNACLE PULPIT. An enterprising printer, Mr. D. Francis, of 137, Mile End road, has issued some of the sermons preached by Archibald G. Brown, on Sunday evenings. Two of them have been sent to us ; one is headed "Hard Work and Bad Pay," the other, "He is precious ;" both discourses exhibit thought, order, variety, a knowledge of human nature, and not a little Gospel and experimental truth. We have no personal acquaintance with this young minister ; but, from the fact that he is successful in drawing crowds to

hear him, and from the testimonies of some of the Lord's people who have heard him, we should hope he is useful to immortal souls. We give an extract or two in *Cheering Words*, on a theme we all desire more fully to realize, "the preciousness of Jesus." It is of little moment to us, what tribe or section a minister belongs to, if we find his eyes sparkling, his heart warming, his tongue flying, and his soul rising higher and higher into the atmosphere of Divine truth, while upon the person and preciousness of Jesus he preaches. We rejoice in his ministry, we sympathise with him in his zeal, and in the faithful and feeling exaltation of the Redeemer, we can honestly bid him "God-speed."

—
 "THE IMMORTALITY OF THE SOUL."

My soul! this curious house of clay,
 Thy present frail abode,
 Must quickly fall to worms a prey,
 And then return to God,

A volume of nearly five hundred pages, handsomely printed and bound with an engraved frontispiece representing the author, James C. L. Carson, Esq., M.D., of Coleraine, in Ireland, has, for some weeks, been lying on our study table, silently demanding of us a fair investigation and a righteous verdict respecting its merits and value. Its title is sufficient to make every knowledge-seeker anxious to travel through its contents; and we will fearlessly advance the assertion, that none but drones and mindless persons will quietly leave this book until they have inwardly digested the whole. It reads as follows: "The Fundamental Principles of Phrenology are the only Principles capable of being Reconciled with the Immateriality and Immortality of the Soul." By James C. L. Carson, M.D., London: Houlston and Wright.

The title, we see, presents an argument of immense magnitude; throwing open a field for thought, for reflection, and for the ingathering of that kind of wisdom which is indispensably necessary to the well-being of man both for time and for eternity.

As a modern philanthropic author

of the highest class, Dr. Carson takes his stand in two remarkably singular positions. First, between the man who has plunged himself into the extreme of earthly ruin, and his judge, Dr. Carson stands with his other book, called "Capital Punishment or Murder Legalized." "Do not hang the man!" saith the noble heart and powerful voice of the doctor. Listen to him for one moment: "If God has not given us a direct command for capital punishment, it must be MURDER; and all who participate in that transaction, are guilty of that horrible crime, and are as worthy of death as the man whom they have executed." We can but love this Dr. Carson; he is his honoured and learned father over again, with powers of social and benevolent thought much more largely developed. Secondly, before manhood is attained, before the dangerous tendencies of youth are ripened into a course of wrong-thinking, and unholy working, Dr. Carson would apply the great principles of phrenology. He would correctly point out the different poisonous roots and weeds which are in man's fallen nature found, and then he would drill the unhappy possessor into such a line of discipline, as, with the Divine blessing, should shield the growing man from dangers and delusions deep as the dens of demons themselves.

Let these two volumes of Dr. Carson's become regular school-books, library-books, household-books. Let them be fully brought before the millions of the people; and something would be done towards turning this awful desert into a fruitful field.

We have no faith in long reviews. We purpose to walk very carefully through this volume on phrenology; and in our pilgrimage gather some choice clusters of thought; they will help our readers to enter more fully into those hidden mysteries connected with "the immortality of the soul."

—
 "MAD GRIMSHAW." In that life-like literary gallery of the good men who once toiled here, Mr. Ryle's

"Christian Leaders of the last Century," published by Nelson & Sons, we have a review of William Grimshaw's life and ministry, wherein we find streams of consolation, because for "overstepping the bounds of ecclesiastical etiquette," he was sorely persecuted. For daring to speak our mind purely in defence of Protestantism to this nation, we are assailed on every hand. Our explanation and defence shall appear as speedily as possible, although with Job, we desire to commit our cause into the hands of that God who alone can judge of us and ours with a righteous judgment.

"CHEERING WORDS," for this month, says a lady-correspondent, is a little gem of Gospel truth. Each page makes us adore and wonder at the marvellous grace and love of our precious Jesus. I do pray and hope that His smile of approbation may rest upon the cause, &c. We are thankful for such testimonies. Having been favoured to issue *Cheering Words*, now nearly eighteen years, we should be thankful to see its circulation much more extensive, and its size and form improved. If only one kind agent in each of our churches would canvass for subscribers, and see them well supplied, our circulation might be doubled.

"THE WEATHER OF 1868," is one of the leading articles in *Gardener's Magazine* for February, which indispensable journal has now completed its eleventh volume. It is published by E. W. Allen, Ave Maria lane; and as a guide to every branch of garden culture and hot-house training, now takes the lead. An editorial, hard-working giant is Shirley Hibberd, Esq.; but the spirit of a quiet, easy, masterly, and pleasing mind, runs evidently through all he does.

"HISTORY OF THE JEWS," in short chapters, is given in *The Little Gleaner*, a penny monthly which our children read with much interest.

"THE SOWER" for February, gives a good sermon to seekers, by Mr. Sears, we expect; whose happy progress in scattering truth must be highly gratifying to all his friends.

"OLD JONATHAN"—This penny monthly paper has doubled himself up into a more convenient form: and is filled with short and instructive chapters, illustrated, and printed at City Press, by Mr. Collingridge, in a superior manner.

HUGH LATIMER.—A series of papers are running through the mouthly parts of *Our Own Fireside*, which, to the lovers of antiquarian Protestantism will be found full of instruction.

THE GARDEN ORACLE, which Mr. Shirley Hibberd has conducted with singular success for ten years past, is issued for the 11th time.

PARADISE RESTORED; and JERUSALEM DURING THE MILLENNIUM. By Dr. John Mason, late medical missionary to the Jews in the Turkish empire," Robert Banks, 30, Ludgate hill. We have read this work with deep interest; its author is evidently a Christian with a loving spirit, and a mind devoted to the exaltation of the Saviour's work and love. We commend the work to our readers; and even should they not indorse all the doctor's views, we are persuaded a perusal of the book will prove both pleasant and profitable.

THE LATE MR. ELIJAH PACKER.—A correspondent says, "I like your 'Elijah the Tishbite,' very much. It would be a benefit indeed if some deacons would follow his example; and walk in his steps." We have had many deacons in our time, we can well remember thirty, and could write their history, character, and experience; and good, useful men, for the most part they have been. Had we been more devoted to the one work of the ministry, if we had never been so much occupied in publishing, and travelling, all the churches we have known would have been more prosperous. From our own experience, we cannot think so ill of deacons as some do. Let ministers mind their own work, let the churches look out truly godly men for deacons, then let the deacons faithfully fulfil their office, and there would not be so much to complain of. We highly esteem those brethren who serve the churches with fidelity. Much self-denial must be exercised.

Our Churches, Our Pastors, and Our People.

THE VILLAGES OF ZION.

DEAR BROTHER BANKS.—It was the earnest prayer of the sweet psalmist of Israel that God would do good unto Zion, and build the walls of Jerusalem. Those fervent expressions prove that the prosperity of Jehovah's work lay near his heart; and the like feature is seen in every true believer; for the better nature within leads us to pray for the extension of Messiah's kingdom, as well as the peace and comfort of those who have been brought to bow at the feet of Jesus. Hence we love to record the wonders the Lord hath wrought, that his name may be glorified, and the souls of those who watch for the promised blessing may be encouraged.

During the week following Christmas, I was privileged to visit some of the causes of truth in Hertfordshire; knowing you and the readers of the *EARTHEN VESSEL* love to hear of these churches of Christ, of New Testament faith and practice I send this epistle. On Monday, Dec. 28th, special services were held at our Ebenezer, Western road, Tring. Mr. Crampin, of Aston Clinton, preached in afternoon, a sermon fraught with encouraging sentences and loving counsel. Our brother was ill, but many found it good. After tea, I spoke from Psalm lxxxix. 15. While we look at what God has done during the past year we are humbly grateful. I have had the happiness of taking seven believers into the water, five of whom are seals to my feeble testimony. Peace and prayer, are two prominent features in the church; it is our earnest desire to see them continue, and while thankful for the past, we leave the unknown future to our heavenly Father. Tuesday evening, I spoke to a goodly number at Wilstone chapel, from Psalm xlvii. 10; though amongst strangers in the flesh, I could discern in the countenances of many proofs that they were fellow sojourners in the path of tribulation. The chapel is large and commodious, and is used for a Sabbath school, which I understand is very well attended. I hope the time may come, when Wilstone shall possess a useful and flourishing cause, and divine and ministerial power be blended together in many who are yet dead in sin.

Wednesday evening, I visited the Long Marston friends. Here it was I first heard your "Ten Reasons" referred to, and approved of. This led me to get a copy, and I think it is a great pity that such a plain, honest, and sensible pamphlet was not circulated more than it appears to have been. The people here are still kept by the power of God, but they have no stated pastor. There is a field here, and it requires a man who can circumstantially and prayer-

fully overlook the whole; for a man whose constitution will permit him to work as well as attend to the duties of the ministry, this is a good opening. I felt truly happy while speaking from Exodus xvi. 31, to the Lord's hungry people, and many testified that the heavenly manna had fallen into their souls. Oh, that we had more of this blessed food that we might be fat and flourishing. That Israel's God may prosper this cause, and its Sabbath school, is my earnest prayer.

Thursday evening, a watch night service was held at West End. The service commenced with singing. Brother Osborn engaged in prayer; I tried in my Master's strength to speak from Mark xiii. 37. It was a solemn hour; it brought serious thoughts, yet joyous ones, when we tried to catch a glimpse of the glory that they shall be robed in, who are found watching for the Lord at his coming. The silent prayer was offered at the close of the year. The hymn of praise sung, and Christian salutation passed at the commencement of the new year; all went to their homes feeling it to be no vain thing to wait upon the Lord.

Friday evening, Jan. 1st, I preached at Wigginton, in a neat little place of worship kindly provided by a resident gentleman. Feeling I had those present whose souls were dead to God and his truth, I tried to address them from 1 John iv. 14. The scheme of redemption and its attendant benefits was the subject dwelt upon. I must confess it was one of the happiest seasons I have ever experienced; it is to be hoped by perseverance and prayer a Wigginton tabernacle will be raised, that many may be gathered in to hear the blessed news of mercy through the blood of the Lamb. The residents of this and other villages go to Tring to worship: but there are plenty of people in Tring to fill the sanctuaries if the churches were to seek to gather them in. There are Church of England, General Baptist, Wesleyan, mongrel Calvinist, and High Calvinist principles, all at work, but alas! comparatively, there is no work done. There is plenty of knowledge, but amidst it all, there are scenes that speak loudly of the profanity and immorality of some who are living in the midst of Gospel truth. Oh, that we had more of the power of the Holy Ghost in our sanctuaries, and less of Arminian excitement, forms, and ceremonies, and lifeless creeds.

Saturday evening, a special prayer meeting was held at Ebenezer chapel, to seek the crowning blessing of God upon the labours of the week. The meeting was composed chiefly of young persons, and I offered a few words upon Zaccheus in the sycamore tree. We felt the presence of

Jesus, and found a sweetness in bending at the mercy seat. On the following Sabbath I preached twice from Jeremiah xxxi. 9, and thus ended one of the happiest weeks I have ever spent in preaching the word of life. I feel a growing anxiety for more usefulness, I can sing the poet's words from my very heart—

I would the precious time redeem,
And longer live for this alone;
To spend, and to be spent for those
Who have not yet my Saviour known;
Fully in this my mission prove,
And only breathe to speak thy love.

'Tis heart work to preach the truth in the love of it, and watch for signs of the word being blessed; we have our moments of joy and hours of sorrow, but it is a mercy to know that in spite of earth and hell, he shall see the travail of his soul and be satisfied.

I hope you are prospering at Old Ford, and feeling the presence of the Master from time to time; may your witness of God's saving power be owned by him who can make his word to be as a hammer to break the rocky heart in pieces, and as oil and wine to cheer the broken in spirit. There are many in the rural districts who love you for Christ's sake, and have been blessed under the word as delivered by you and are anxious to see you again in the flesh. I regard these unknown causes of truth, as villages of Zion's city, and thankful let us be that there are the Lord's poor and afflicted people to be found in places where sin and error is most rampant.

May the Lord sustain you, and support your beloved partner in her fiery trial as the prayer of yours in Christian love,

W. F. EDGERTON.

Ebenezer chapel, Western road, Tring.

ORDINATION

OF MR. R. A. LAWRENCE,

AS PASTOR OVER THE BAPTIST CHURCH,
MEETING AT EBENEZER CHAPEL, WEBB
STREET, BERMONDSEY NEW ROAD.

TUESDAY, January 26th, 1859, was a high and happy day with the friends at this place. Since Mr. Thomas Chivers left, the church has had the labours principally of its junior deacon; and the ministrations of Mr. Lawrence having been honoured and blessed of the Lord to the feeding of the church, the ingathering of sinners, and the increase of his people here, the church unanimously invited him to accept the pastorate, after having listened to the word through him for nearly twelve months. The invitation being accepted, the public recognition of our young brother was looked forward to with feelings of anxious pleasure, and hopeful anticipation of days of prosperity in store for the church who had numbered amongst its

pastors such men as George Francois, and Thomas Stringer.

In the afternoon, Mr. B. B. Wale, in the absence of Mr. T. Stringer through illness, preached a sermon from Eph. i. 22, 23, embodying in the discourse, the nature of a Gospel church. The sermon was solemn and weighty; and was heard with pleasure and profit. Afterwards nearly 180 sat down to a bountiful tea. At half-past six the evening service commenced; Charles Spencer, Esq., of Blackheath, in the chair; after singing, brother Bradley implored the Divine blessing.

Brother Wm. Stringer read a concise statement of the church's progress, from its rise to the present time; dealing at its close, somewhat fully with the circumstances connected with Mr. Lawrence's first speaking among them; the Lord owning and blessing his labours, first, as teacher in the Sabbath school; then as superintendent, afterwards, as deacon, and then as pastor; eight having been added to the church during his short labours, five of whom he had baptized. The attendance generally good; many fresh sittings let; and the church felt they had cause to erect another Ebenezer.

Mr. Wm. Caunt having asked brother Lawrence to state his reasons for believing he was

CALLED BY GRACE.

Mr. Lawrence said, About ten years ago I entered on the month Abib, or beginning of months. Previous to that time, I solemnly believe I was dead while I lived. Dead in trespasses and sins, far off from God by wicked works, and a positive enemy to him, although I did not at the time know that I was so. I had, through education, obtained that knowledge of the letter of the word, which caused me to know that hell was my portion when I died, but as long as I possessed this knowledge in the letter only, it gave me no concern, and caused me no anxiety. I can look back to times in my schoolboy-days, when I had seasons of solemn thought about entering eternity and standing before the judgment-seat of Christ; but flesh and blood, and a letter-taught conscience, can go a long way, and it soon proved as the "early cloud" and the "morning dew," which passed away and left me as careless as ever. In the providence of God, I removed to Scotland for education. I was, from what I suppose I must call religious restraint, kept from those outward manifestations of evil, of which I now see my heart to be capable. At about seventeen years of age, I returned to London, and then bid fair to become what the world calls a "fast young man." Theatres and singing saloons were my delight; and although I had occasional twitches of conscience, yet the Bible (when I read it) seemed like a twice-told tale, and I was an entire stranger to the spirituality of its meaning. However, the Lord did stop me,

for when between eighteen and nineteen years of age, a dear brother in the flesh, (my junior by a few years but a twin in every other respect,) was made concerned about his soul. Noticing him much dejected about the house, I asked him what was the matter. He replied, "Nothing." But I knew there was "something," and instinctively (I was going to say) I guessed the cause. From that time I began to be concerned about my soul, though I was not at that time subject to those deep convictions of sin that I have since experienced; but from a preconceived idea of God's dealings with his people, formed by reading the experiences of others, I foolishly imagined that God would come in upon my soul with a revelation of sin, which would drive me almost mad for a week or two; and that then he would break in upon me with a revelation of pardon which would send me singing all the way to heaven. But I soon found his ways were not my ways, nor his thoughts mine. I have often compared my spiritual creation thus to the natural creation in the beginning. For the earth was without form, and void, but still it existed; and so my soul was one mass of felt blindness and ignorance, but still I existed, (spiritually, so I mean) and if the tops of omnibusses could speak they would testify to my heartfelt prayer that went up to God at this time in the shape of ejaculatory sentences. The first great enlightenment I remember having felt was from reading at a second-hand book stall in the City road. I came across, in an old Gospel magazine, these words, "Say unto my soul, I am thy salvation." I never knew this was Bible language, but when I found it was, and that it expressed what I had been trying to say for months, you can imagine my feelings. I then began to creep off slyly to church, going a long way round to get there, as I thought my relatives might watch me, and I was determined no one should know anything about my religion but the Lord himself. A sermon by Mr. Lincoln (of Beresford street) from the words, "When I see the blood, I will pass over you," was the means of opening up to me the fulness and completeness of the Saviour's work; and another by Mr. J. J. West, of Winchelsea, on "conflict as a sign of sonship," led me to begin to hope that I was interested in it. After this, I began to steal round to this chapel, and hear Mr. Chivers, whose testimony was wonderfully blest to me. Several then asked me to go and hear Mr. James Wells, but I shuddered at the idea, for his teaching had been so represented, or rather misrepresented, that when at last I did go, I expected to see some repulsive, stout, short, red-headed looking man, more like a wolf than a human being. I was agreeably surprised at his appearance, but more agreeably and overwhelmingly surprised at his testimony. I never heard him but on Wednesday evenings, but he has been the means of greatly

establishing me in the truth. One sermon of his from, "If we walk in the light as he is in the light," &c., I shall never forget if I live to be a hundred years old. About this time the church clergyman found fault with me for going to hear dissenters, (he was a good man, but awfully legal, and used often to bring me into bondage) but he mainly found fault with me for introducing controversially, (as he called it) the doctrines of sovereign grace. My brother, Mr. Steed, was the only man who stood by me, he being then a city missionary in the district, and the result of it was the minister turned us both out of the synagogue together. You may ask, "Why then did you not join Mr. Wells's, as his word was so blessed to you?" Well, I think my presence here to-night is a sufficient answer, although when I first came here, I determined to know no one, speak to no one, but just come in and out, and hear, and go away again; but first, our deacon, brother Knott, spoke to me; and then one or two more, and insensibly to myself and by imperceptible stages, I have been led to the position I now occupy. But not to weary you, since first awakened I have been learning, and am still learning, "Line upon line, precept upon precept, here a little, and there a little;" two great lessons, myself a great sinner, and Christ a great Saviour. These two things I am daily proving and may God deepen my experience in them.

In answer to Mr. Caunt's second question as to his call to the work of the ministry, Mr. Lawrence said, I had once in the simplicity of my mind imagined that all ministers were Christians, but while in Scotland, I became a student at a "Parson manufactory," or in other words one of the universities, where I, at any rate, learned one lesson which was this, that if cricket, sky-larking, and the reading of immoral books, were qualifications for the work of the ministry, this place ought to have turned out some excellent ministers. But as soon as I became somewhat enlightened in the truth, I felt a growing wish to be useful, and went and taught the letter of the word in a Sunday school, with which for a while I was content. But several said I had higher work to attend to, meaning the ministry, but when they said so it frightened me. Still I was led on, first addressing one meeting, then another, until I was asked to preach at a Strict Baptist chapel. This I trembled to do, and tried to get brother Caunt, who coolly, as I then thought, told me to go myself, as I should have to do it some day; but I refused. Byo and bye, our late minister was taken ill, and in his absence I gave an address to the people. Brother Steed was ill, and I spoke at his chapel; and after a while Mr. Chivers was in providence removed from us, and the church having no money to pay a minister at the time, I was asked by the deacons to preach. I did so, expecting it only to last a Sunday or two. An invitation for two

months followed; then another for three months; and lastly, one for six months, with a view to the pastorate. This of course made me tremble, but after laying things before God, I left it with him, suggesting when the church's final vote was taken balloting papers should be used as a sort of guarantee that each member should be free in his or her vote, determining in my own mind that if six members of the church voted against me, I would not accept the call. But the Lord ordered it otherwise, the members refused the papers and unanimously voted me as their minister. The Lord having blessed his word through me, I dared not refuse, and I leave you to judge whether this is sufficient ground to warrant me in undertaking this solemn work. But this I must say, that if you put me down in one place, I will come up at another; for with a salvation like God's to think over, and a Christ like the Word of God sets forth, to speak about, I cannot possibly be quiet. One word and I have done. No minister could be more blessed in the matter of deacons than I am, men who are one with me in everything, and to whom I do feel a union of soul. I love the members of the church, I love the congregation who worship with us, and everything seems to say, "This is the place."

Being again asked by Mr. Caunt to state the doctrines he believed and intended to preach,

Mr. Lawrence said, I believe firmly: first, in three persons, co-equal, and co-eternal in one glorious Trinity. Second, in a covenant of grace, ordered in all things and sure, in which each person in the Trinity has his special work in the salvation of man. Third, that God the Father, chose in eternity a number that no man can number, and blessed them with all spiritual blessings in Christ Jesus before the foundation of the world. Fourth, that in the fulness of time Jesus, the Eternal Word, tabernacled in a body like our own, that being God it was impossible for him to sin, and yet he was made sin for us, that he has thus removed our transgressions clean away, and we stand eternally complete in him. Fifth, that the Holy Spirit quickens all such, and causes them under conviction of sin to esteem Christ as all, and to build wholly on him; that his work is sovereign and mysterious, and that he will not be guided by the rules of man in carrying out his work. Sixth, that evidences, such as spiritual poverty, hunger and thirst after righteousness, &c., are the necessary consequence of his work. Seventh, that Believer's Baptism by immersion is the only scriptural way to the Lord's table; this I half believed while still lingering in the Church of England, but was not bold enough to declare it: now I am a downright, out and out, red hot Baptist. Eighth, in future, eternal bliss for elect, and misery for reprobate. Ninth, in the general resurrection of just and unjust,

when the souls of those for whom Jesus has died, shall be reunited to the body and both dwell for ever with him; that the souls of the lost likewise reunited to the body, shall live for ever in eternal despair. I believe I deserve the latter, but hope through Christ, for the former, and may God strengthen my hope.

At the conclusion of Mr. Lawrence's replies, the church was asked if they accepted and approved of brother Lawrence; to which they replied by show of hands, accepting him unanimously as their future pastor.

Mr. James Wells then gave brother Lawrence the right hand of fellowship, with a few suitable remarks; afterwards calling upon brother Kennett, the senior deacon, to give brother Lawrence the right hand of fellowship on behalf of the church.

Mr. J. Wells then delivered the charge to the newly ordained pastor, from the appropriate words, "Meditate on these things, give thyself wholly to them;" 1 Tim. iv. 15, giving some wholesome advice in his usual humorous, homely manner, and wishing our brother God speed.

Mr. Wale gave the charge to the church in a solemn and impressive manner from 1 Thess. v. 12, 13. The happy services were brought to a close by singing the favourite hymn,

"Crown him Lord of all;"

and prayer by Mr. Caunt.

Truly the Lord was in our midst, his presence felt, and we, as a church, are looking to the God of all our mercies for brighter days at Ebenezer. The chapel was crowded, many going away that could not find standing room.

As a church we can say,

"God moves in a mysterious way,
His wonders to perform."

"Behind a frowning providence,
He hides a smiling face."

We will therefore adopt the language of Scripture, and ask, "Is there anything too hard for the Lord?" for it is by his grace we are what we are.

J. S. K.

RECOGNITION OF MR GEORGE REYNOLDS, AS PASTOR OF BAPTIST CHURCH, CAVE ADULLAM, STEPNEY.

PUBLIC services in connection with the above happy event, were holden in Cave Adullam chapel, Tuesday, Feb. 9th, 1869. Mr. Beckett, the deacon and proctor, opened the afternoon service by reading hymn 766; C. W. Banks read part of Acts xxii.; and implor'd the divine blessing. Mr. James Wells then delivered the opening address, in which he warmly and decidedly denounced all or any kind of state-interference with the religion of Jesus Christ.

The civil power had only to do with the protection of property and of persons, but it must not at all interfere with the consciences of the people, as to the kind of Christianity, or the character of religious faith they might adopt. Mr. Wells's address was not so much a statement of the nature of a Gospel church, as it was a protest against all state, or established, or national churches. As a report of these services are published in a separate form, we only record a mere outline of the same.

Mr. Thomas Stringer then proceeded to ask the questions in order that ministers and churches and people might understand the work of the Lord in giving this church their present pastor; and also, that the pastor might openly proclaim the reason of the hope that was in him; both as regards his being in Christ; and also, that the great Head of the church had truly called him to minister the Word of life in this part of the vineyard. We were thankful to find our brother Thomas Stringer was able to be present. The recent long affliction which has befallen his family, himself, and his beloved wife, has wonderfully reduced him in person and in physical power; but thanks be unto the Lord, he is raising his servant up again, and ere long, we hope to hear that he is a better man than ever. We are well satisfied this affliction has been a blessing to his own soul; and will be unto the souls of the people. One short interview we had with him in his house, more than ever convinced us that the Gospel of Christ was the joy of his heart, the theme of his tongue, and to proclaim it faithfully to his fellow-men, was the grand object of his existence here. As a ministering brother in the Lord, we have ever found Thomas Stringer to be a man of Christian sympathy, and in the truth as firm as a rock. All the friends were glad to see him on the occasion referred to. Mr. Abbott shewed how the Lord had sent Mr. Reynolds to them. Mr. Reynolds answered all the questions in a clear and Christian manner; the church confirmed the call; the pastor publicly accepted the office; and Mr. Thomas Stead, the pastor of the Rehoboth Baptist church, Shadwell, took the hands of deacon Abbott and pastor Reynolds, and joined them together, praying that the blessing of God might rest upon them. To our esteemed brother Abbott, and to his brethren in office, Messrs. Beckett and Evans, this must have been a happy moment. Scarcely can you find three deacons who have worked on more faithfully than these good men have done. We pray for them a rich reward.

Mr. B. B. Wale now offered the ordination prayer in a solemn, comprehensive, and earnest spirit. Our father friend, and kind brother Thomas Jones proceeded to give his son George Reynolds the pastoral charge from Paul's words to Timothy, "Take heed unto thyself, and to the doctrine." This well suited and sacred admonition was received with as much

affection and godly fear as was interwoven with its delivery, and we commend its perusal to all the pastors, and real friends of pastors throughout the whole of Christendom. We say, purely, that brief but blessed charge delivered by the honest and hearty Thomas Jones to his honourable son, George Reynolds, ought to be read as an homily to all the Christian churches in the world. It contains lessons the best of men might profit by; lessons of which the most uncareful of men have need.

In a prayer, full of fervent and penitential feeling the newly elected pastor now closed the afternoon services.

A large family of happy faces now sat down to tea. At the appointed time, deacon Beckett struck the keynote of the evening service by singing a precious hymn on Jesus' holy and precious name. James Mote, Esq., took the chair, and called upon brother Lodge, the Cumberland street pastor, to pray. Brother Lodge poured out his whole heart in supplicating the blessings of the Lord upon all things done and to be done. The introductory address by Mr. Mote was full of good humour, and of practical good sense in encouraging the people to arise and build their new house without delay. We are all of us glad to see an able Christian lawyer, like James Mote, Esq., (who is also a devoted deacon of the Baptist church at Blackheath, under the pastorate of brother B. B. Wale) coming down from his city chambers to preside over the public meetings of our Strict Baptist churches; himself being a most intelligent and hearty believer that the Strict Baptist churches are the most consonant to the New Testament order of Christian fellowship.

O. W. Banks addressed the meeting on the Saviour's first text after his resurrection "Peace be unto you." This was followed by short, pleasing, and edifying speeches from the brethren, B. B. Wale, Thomas Jones, Thomas Stead, W. Lawrence, J. Kemp, G. Reynolds, &c., the whole of which will be noticed more fully, in the official report of these ordination services.

THE SUDBURY CASE.

TO THE EDITOR OF THE "EARTHEN VESSEL."

DEAR CHRISTIAN FRIEND,—As you have published my name so prominently in connection with your appeal to your readers on behalf of small churches in difficulty, and in the articles in question, have freely animadverted upon democratic, and other apparently very objectionable persons, permit me, who can neither disavow my democratic origin and principles on the one hand, nor hastily abandon the EARTHEN VESSEL to aristocratic and ecclesiastical proclivities on the other, to utter my very mild, but very sincere protest against any inference, on the part of any reader, that I

approve of every sentiment enunciated in the article. To every thing in the way of state churchism, and to all notions that the religion of our blessed Lord is really subserved by the established church, so called, of this or any other land, I most emphatically demur. To the question, however, of Sudbury. I think the churches of similar faith, upon being placed in possession of a well-authenticated statement shewing that the attempt to maintain a separate cause there is, and was, founded upon reasonable prospects of success, and that the truth, undiluted, uncorrupted, and entire, is tolerably well advocated and maintained, will not be wanting in practical sympathy. Yours faithfully,
JOHN ASHWORTH.

Nissi Villa, near Rochdale.

[Our fears that Romanism will come in as a flood when our external Protestantism is destroyed, are as strong as ever. Our confidence in the ultimate triumphs of God's eternal truth, is as unshaken as ever, but believing that in the exercise of a Divine sovereignty, the Almighty has permitted the existence of that which is connected with the throne of these realms, we have conscientiously feared to say one word against it; deeply grieved as we are at the apostatizing innovations of the present day. We thank Mr. Ashworth for his note; and will give his suggestions in our next article.]

CAUSES OF TRUTH REVIEWED.

DEAR BROTHER BANKS.—I have it upon my mind for many months to write a short paper every month to interweave my experience, and a forty years review of the causes of truth, their decline in the land of my birth, &c. I have had over thirty years intimate knowledge of men and things, and have been pressed by many of your readers to give the same to the world, and to the church, before the Lord calls me home. If you allow me, I have material at hand to commence.

I shall found my remarks upon a Scripture motto, namely, "When the Son of Man cometh, shall he find faith on the earth?" Taking an historical, experimental and denominational view of the (1) principle implied, in the term "Son of Man coming;" (2) pointed character of the question, "shall he find faith?" (3) the place of seeking, "on the earth." Without doubt historically, there is a great meaning in these words; they should be much pondered in this our day. Thousands now deny the faith once delivered to the saints; the faith of the operation of God, without which it is impossible to please God. Yet they in all their worship profess to serve God; it is a service of ignorance, and in unbelief; that true, genuine, abiding faith in new

Covenant order, has been lost sight of in the professing Zion, hence we find ministers pandering to the sensational for expediency, and vital regenerating truth trampled down in the street. Christ's person, as the foundation of all his valid work is hid from the view of the people; the things that follow as fruit, are "made the Christ of their salvation," thus the fine gold of Gospel freedom has become dim by salvation blessing being made more of than that dear Person by whom the blessing came. Thus "the fear of the Lord that hath strong confidence," has been lost sight of, and many even of the Lord's children know not the way to that city of refuge, which his children knew as a place of refuge, in the days of stormy persecution. They then kept the faith; the Son of Man came, found faith even in earthen vessels, and subdued the malice of the flames, took them in triumph to glory. Do you ask what is the cause of so much disunion in our churches? I answer, after thirty-three years noting of these things, the want of a deep searching of heart in the valley of decision. Smooth things have been sought and smooth things have been dealt in by our ministers, even by men of God. The rough clothing, and homely food of the voice crying in the wilderness, has been despised. The pathos and meaning of that home-spoken truth "Behold, the Lamb of God, he, and he alone, taketh away the sin of the world;" all that believe with that faith that bears fruit unto righteousness, gladly submitting thereto, its end everlasting life, this Gospel principle of vital faith in its declarative force and power, may be said to be lost ministerially; hence we have the words, "shall he find?" How many we hear say where shall we now find those pure and simple, yet Christ-exalting truths we once had in our churches, that held Christ the head? God helping me, I shall hope to give some facts of this decline; the faith declaratively, amongst the church these thirty years, and try to show the cause that hath brought about this state of things. Praying the Divine Spirit to direct and bless the effort to the churches of their humble servant,

J. RAYMENT.

54, Avenue road, Camberwell.

ASKET. — Mr. Edron, — Oblige by publishing good news from the church at Asket, Princes Risboro, Bucks. Mr. Thompson, who, for many years proclaimed the truth as it is in Jesus, to the comforting of many of the true followers of our Lord, was, through the providence of our God removed a distance from the above cause, to which he was devotedly attached; the consequence was, he found his physical strength would not enable him to continue his stated labours; he felt, to be honest to the people of his charge, he must resign his pastorate. Having done

this, to the great sorrow of many, he occasionally supplied, with others. Some kind hearted friend from London, one from Mr. Williamson's, who was always well received, preaching that Gospel his own soul had tasted, handled, and felt. I am thankful to say such supplies were procured by the deacons that kept the church and congregation together; unity, concord, and peace, reigned. Many of the members and friends who had greatly benefited by Mr. Thompson's ministry, were very anxious he should return among them, but how was this to be done? Our brother's business was at a distance of some miles; it had been the custom to suit all classes in this country district, to have three services on the Sabbath, and to this the deacons and friends still adhered. After much earnest prayer for the Lord to interfere on their behalf, the church came to the decision to give brother Thompson an invitation again to the pastorate, offering him support if he would come and reside in the village. I am happy to inform you, and all the dear followers of our Lord, who wish for Zion's prosperity, that our brother Thompson has accepted the invitation, left his business home, and now resides in the village to the joy and rejoicing of all; and with renewed strength and energy, he has entered again upon his duties. Our prayers, that our Lord may bless the truth, and make it spring up an hundred-fold this year. In the bonds of Christ, I am yours,

JOHN READ.

Twenty-five years subscriber to VESSEL.
Apsley Manor Farm, near Aylesbury.

**SHOREDITCH—BAPTIST CHAPEL,
CUMBERLAND STREET, CURTAIN ROAD.**
Tuesday, Dec. 1st, was celebrated 226th anniversary of formation of church of Christ meeting in the above place. Mr. James Wells preached a sermon in afternoon; a good number sat down to tea; at half-past six, a public meeting was convened; the pastor, W. Lodge presided. After prayer, he stated the success which had attended his ministry since he had been recognised as pastor. May the Lord prosper him, making him rich in all spiritual knowledge and understanding.

Brother Holmes, of Camberwell, spoke on true Nonconformists, and true Nonconformity; although he could wish brother Lodge a more commodious place of worship yet he believed those who really hungered after the Bread of Life would come to hear it faithfully preached from the mouth of Brother Lodge in that old fashioned place. Nine out of every ten places of public worship were built not for the glory of God, but for the honour and glory of men. Where are the people who serve God in Spirit and in Truth?

Brother Steed next addressed the meeting, asking the question Balak put to Balaam, "What hath God said?" and

answering it as all such questions should always be answered—by the Word of God itself.

Mr. G. Reynolds, of Cave Adullam, addressed the meeting on the new birth; showing in what it really consisted.

Mr. Kemp spoke on the words "lost and won," showing how men were lost in Adam; how the church was won in Christ. His address was spiritual and highly contemplative.

Brother Sack then concluded the meeting with prayer.

A better spirit in a meeting we have never seen. On the part of the speakers there was one tone; no adulation of one another; no complimenting each other; but an aim to glorify God and profit those who came together. The old meeting house was full of hearers. Our brother Lodge spoke well; the Lord is evidently blessing his servant.

BRISTOL.—The cause of truth recently commenced at Bristol is progressing favourably. We have called upon the Lord in our trouble, his ears have been attentive to the voice of our supplication; we have been directed to a more convenient place of worship; a room well suited, which was opened Lord's-day Feb. 7th, with prayer and praise. Our hearts were cheered by seeing a good number present. We are encouraged to go forward in the strength of the Lord. We stand in need of help, our eyes are up unto him from whence our help cometh, knowing all hearts are in his hand. We are struggling against much opposition, but if the Lord be for us, who can be against us? May the Good Shepherd send forth his under shepherds, that Zion may be built up, and a cause of truth raised on New Testament principles, where men of God may be permitted to stand to proclaim the unsearchable riches of Christ in this great city. Some good ministers have offered their services; we thank them kindly, but being at a great distance from us, we are not in a position at present to invite them. Should any of the Lord's sent servants residing near, or be passing through Bristol, and will give us a call, we should be thankful. Moreover, if those churches who are enjoying prosperity, would aid their poor brethren who are not thus favoured, with the blessing of God, this dark city might yet have a flourishing cause of truth, on Strict Baptist principles. Any contributions would be thankfully received and acknowledged through the VESSEL, by J. Burrell, Sec., 9, Victoria place, Victoria road, Bodminster, Bristol.

N.B.—Our meeting place is 76, Old Market street, next door to the Stag and Hounds inn. Services, Lord's-day mornings at 11, evening at 6.30; Wednesday evening at 6.

SUBURBAN CHURCHES.—Tuesday, February 16th, was a day of many meetings in connexion with the Strict Baptist churches in the immediate vicinity of the city of London. At Woolwich, Mr. James Wells preached two sermons for Mr. Henry Hanks and his friends in their Hall. At Blackheath, the anniversary of Mr. Wale's pastorate at Blackheath, was celebrated by a tea and public meeting, at which Messrs. Wyard, Alderson, Thomas Jones, and others were expected. At Notting-hill, Mr. P. W. Williamson's annual meeting was holden in Johnson-street chapel; Mr. John Foreman and other ministers took part in the interesting services. At Claremont chapel, near Hackney Road, Mr. Hunt, of Barking, inaugurated his ministry in that place by services. Sermons were preached by Mr. Lodge, and several brethren and friends, with the venerable John Osborn, came to the help of the young man, who has set forth in the good work of the gospel there. At Old Ford, large meetings were holden in Bethel chapel, afternoon and evening, of which report will be given in due time. These meetings were seasons of much good.

STAINES.—LONDON ROAD.—Thursday, February 11th, will be a day to be long remembered by our Sabbath-school; being the day they had their treat. Having all met together with their teachers, pastor, parents, and friends, they partook of a hearty tea, the children, in their enjoyment, reciting several hymns on the occasion. After which they all adjourned to the congregational lecture-room (kindly lent for the occasion), and were joined by other children, and inhabitants of the town, to the number of near four hundred. There they listened to a masterly and interesting lecture, upon Joseph and his brethren, illustrated by dissolving views, with the aid of oxydogen lime-light, by Mr. J. Wilkinson, of Soho chapel, London: a happy evening to old and young.

ONE WHO WAS THERE.

RUSHDEN, November 29th, 1868.—The Lord hath shone upon us once more, to the glory and praise of His grace manifestly; adding to the church such as should be saved; bringing poor and needy sinners to put on Christ, by walking in the ordinance of baptism, under the God-honoured ministry of Mr. A. Baker, who is labouring amongst us. Moreover, we hope, through the sovereign mercy of our glorious Master, that many more will be constrained by the all-powerful grace of God, to follow their beloved Master; whose glory is not departed from us; neither is Ichabod written upon the door of the house of our Three-one Jehovah, although our Lord hath thought meet to afflict us sorely, by laying His afflicting hand upon our much beloved brother and pastor, Mr. C. Drawbridge, thereby afflic-

tion upon affliction is laid upon our loins, and sorrow upon sorrow, such that the children of our Father God can only know in such trying providences. May the grace of God abound to other churches likewise.—CHARLES LUCAS, Irchester.

LEATHERHEAD.—I was favoured to be with the saints at Leatherhead. It was a sacred time at their annual meeting, in commemoration of their new chapel. About sixty sat down to tea; after tea "Kindred in Christ" was sung; brother Turner, *the Bishop of Ripley*, gave us a very nice address on "Faith, Hope, and Charity." Mr. Nugent gave us a sweet testimony of what the Lord had done for all his feeble Jews, taking, as his groundwork, the desire of the ancient Jews to build a temple for the Lord, and that being the desire of the Leatherhead friends, gave him great pleasure to meet with them, more especially as it was in that room he first spoke in the name of the Lord. Brother Snow congratulated the pastor, deacons, and church on the sweet unity that existed between them. Mr. Ockington, the pastor, concluded in prayer. For such opportunities I bless the Lord.—A VISITOR.

P.S.—Amount collected by cards was £21, and may the Lord open the hearts of those that have to give to these poor saints in their labour of love to the Lord.

BARKING ROAD.—BAPTIST MEETING ROOMS, RATHBONE STREET, NEAR BARKING ROAD RAILWAY STATION. On Wednesday evening, Jan. 20th, two candidates were baptized in the name of the Holy Trinity, at Bethel chapel, Stepney, (kindly lent for the occasion by Mr. T. Stringer, and his deacons) and will be received into the church, worshipping as above, on the first Lord's-day in February. The Lord be praised for thus remembering us in our low estate, "because his mercy endureth for ever." Regular preaching services are held every Lord's-day morning and evening, and on Wednesday evenings at 7; also prayer meetings at 10 a.m. and 3 p.m., Lord's-days, and Monday evenings at 7, to which services Zion's well wishers are affectionately invited.

MASBRO,' NEAR SHEFFIELD.—Once, there was a prospect of raising a good cause here. What has prevented it? A correspondent says:—"There is a great falling off at Masbro'. No unity, no heart, no order; a poor, poor Zion! How are the hedges broken down! how are the beautiful garments rent and soiled! The princes thereof are sitting in the dust while hirelings clothe themselves with the fleeces of the poor shorn sheep. O, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains of sin, of worldliness, lukewarmness, division,

and strife, might flee away for ever; and that at the voice of her Beloved Zion might arise and shake herself from the dust. Ah! brethren, we are in perilous times; the witnesses are being slain; but dark though the night be, which seems setting down upon us, the darkest hour is before dawn! and O that dawning! O that glorious morn! The Lord help us to live in anticipation thereof. Such a hope is worth ten thousand worlds."

WALWORTH.—The Baptist church at East street, and the friends worshipping there under the ministry of Mr. W. Alderson, are about to erect ragged schools, in Lock's fields; and illustrated circulars, appealing for help, are issued. From the one before us, it appears the committee can have ground, and considerable assistance, if they can raise funds by an early period. Ragged schools, free day schools, and good truth-impacting Sunday schools, are the great organizations of the day. London everywhere teems with thousands of poor wretched children. Catch them before they are gone altogether to ruin. By so doing, with God's blessing, immense benefits may be conferred. Friends willing to aid an effort so deserving, should obtain copies of the beautiful prospectus of Mr. E. Howlett, 10, Berekford street, Walworth.

REGENT STREET CHAPEL, CITY ROAD, LONDON.

FOURTEEN months and more have passed away since this church was bereaved of their beloved pastor, Mr. George Abrahams, whose valued labours extended over thirty-six years. He left behind him a large congregation, and a church consisting of some two or three hundred members to lament their loss.

The cause has been sustained by the kind assistance of various ministers, who have supplied the pulpit. But it is hoped a settled pastor, will be found speedily to succeed to the labours of him who has left behind him a plentiful harvest to be gathered in. The estimable widow of the late distinguished servant of Christ still continues among the people, by whom she is greatly respected and beloved. Peace and unity, have thus far prevailed.—*Gospel Advocate.*

OLD FORD.—The adjourned twenty-fifth anniversary meeting was held in Bethel chapel, Old Ford, Tuesday, Feb. 16th, 1869. The services commenced at half-past two. Mr. C. J. Kemp, pastor of the Baptist church, Poplar, presided over both afternoon and evening meetings in a kind and truthful spirit. In the afternoon, Mr. Chislett, minister of York street chapel, Walworth, delivered an address on "Who are we? where are we? where are we going?" It evinced great Scriptural know-

ledge, and strong faith in the prophetic parts of the word yet to be fulfilled. Mr. J. W. Dyer, late of Harwich, gave an affectionate address expressive of his long and deep attachment to the minister of that place, C. W. Banks. Mr. Kemp then called upon C. W. Banks to give the review of his twenty-five years work in London, which he attempted to do in two addresses one in afternoon, and the other in the evening, but fell far short of comprehending the history of that period. More than 150 persons took tea, which was admirably served under the direction of Mr. Lovelock, the deacons, and the ladies of the church; and the company appeared pleasingly satisfied. We were glad to see among the most industrious of the attendants, four of Mr. Banks's sons, and a regular bench of bishops of the Strict Baptist community; the brethren Warren, of Plumstead, C. Z. Turner, of Ripley, Wheeler, of Halstead, House, from Saxmundham, J. Rayment, J. Dixon, W. Sack, A. Stanley, J. Batson, T. Austen, the active and useful secretary of the Baptist Itinerant Society; also, pastors G. Reynolds, H. Stringer, C. Cornwall, W. H. Lee, Geo. Holmes; Messrs Joseph Cartwright, Houston, W. Symonds, Geo. Baldwin, and others. The address of the evening by Mr. Thomas Stringer, on the ministers who have gone before us, was of the highest interest; delivered in a noble and charitable spirit; Mr Reynolds was faithful on Protestants; and Mr. Cartwright, on village preachers, was singularly eccentric. The place was crowded, the people happy, and in every way the minister and friends of Old Ford have cause for thankfulness.

Notes of the Month.

PEACEFUL DEPARTURE OF MRS. ELIZABETH ROWLAND, OF QUILDFORD, SURREY.—Our good brother, Mr. Thomas Rowland, who came from Clapham here, and as pastor of the old Baptist chapel, has been labouring some four years, has been called to experience a sorrowful bereavement in the death of his aged and faithful companion in life. Those who know our brother are aware that, from his earliest infancy, he has been deprived of the faculty of sight; and now, she, who was eyes to the blind, his companion in travel—ever at his side, both at home and abroad, and the sweet solace of his solitary hours for the long period of fifty-two years, has been summoned by the messenger death to be "for ever with the Lord." When flesh and heart was failing, her afflicted husband whispered in her ear a favourite text, "I have loved thee with an everlasting love," &c. She replied, "Ah! Everlasting love, everlasting!" and shortly after breathed out her ransomed spirit, on the bosom of her Lord and Saviour, on the 1st day of February, 1869, at the age of seventy-six.

Her precious remains were interred on the of the same month, and committed to the earthly cavern of the tomb in the Guildford Cemetery. Mr. Cornelius Slim, of the Baptist chapel, Commercial-road, addressed the mourning family and friends in words of sympathy, affection, and hope. It may be said of our deceased sister, that she possessed "the ornament of a meek and quiet spirit, which is in the sight of God great price."

PRESENTATION.—From the *Sunday School Teacher*, we learn that the Committee of the Sunday School Union recently presented to Mr. Edward Butt, an easy chair, and a purse of twenty sovereigns. On the chair is the following inscription: "Presented to Mr. Edward Butt, by the committee of the Sunday School Union, as a token of their esteem, and in commemoration of having completed forty years of faithful service to that Society." Many of our readers know that Mr. Edward Butt is a long-standing, active, and useful deacon at the Surrey Tabernacle, under the ministry of Mr. James Wells; by the whole of them the record of this presentation will be read with pleasing interest. We have realized a double joy in this event; first, because it shows how highly the Sunday School Union can appreciate the valuable services of a servant who, as depositary and cashier has honourably served them for forty years; and, secondly, because we rejoice in the true grace of God, and in the high moral principle, which have maintained a man, for a period so protracted, with a reputation unblemished, and an integrity of the highest order.

HOMERTON.—Mr. Editor, I beg to say your charge of faithlessness, in connection with the New Year's meeting at Homerton, is utterly groundless. Unfaithfulness to promises, in respect of attending public meetings, has not been one of my sins. The facts are these—I received a note of invitation to attend the New Year's meeting at Homerton. The letter reached me just as I was about to leave home; an early answer was requested; I therefore replied, accepting the invitation; but, as it afterwards proved, I failed to notice the meeting was to be held the 12th of January: I believed it was to be on New Year's day. So faithfully did I intend to fulfil my engagement, that at the close of our watch night service, I announced the Homerton meeting, and invited my friends to attend. On New Year's day, I left home for the meeting; on my way I found I had mistaken the day. As soon as possible, I wrote to Homerton stating these matters, and expressing my regret, as I had previously engaged to be at Deptford on the 12th. The localities and conveyances were so that I could not be at the two meetings, or I should gladly have been at each during the evening.—I remain, yours faithfully, P. W. Williamson, Notting Hill.

[It is very kind of Mr. Williamson to

write this note. We had rendered him no injustice, as his name was not mentioned. Our correspondent implied that nearly, or quite, all the ministers announced were absent.—Ed.]

JOHN KNOX AND HIS TIMES.—An interesting lecture on this great Scotchman was given by Mr. Houston, of Glasgow, in Mr. Lane's chapel, Bethnal Green, February 11th, 1869. In introducing the lecturer, C. W. Banks said there were three words of exhortation at the commencement of Heb. xiii., which he desired ever to carry out in a practical way. (1). "Let brotherly love continue." (2). "Be not forgetful to entertain strangers." (3). "Let your conversation be without covetousness." As regards the middle one of the three, he said, when a stranger came to him, and said, "I am a Christian—I am a minister of Christ's Gospel," &c., he received such a man, and rendered him what assistance he could. If he was deceived, the fault lay at the door of the deceiver. He had felt a kindly desire of heart toward Mr. Houston, and hoped his lecture and ministry altogether would be a blessing to the cold-hearted professors of the country.

"THE GOSPEL ADVOCATE" says—Mr. Thomas Bayfield, Brighton, has been stricken with paralysis; the very disorder which laid aside his brother, Gabriel Bayfield, who so recently departed this life. We fear he and his family may have to suffer, if effectual sympathy be not extended in this time of need.

NEWS FROM JOHN BUNYAN M'CURE.

DEAR SIR.—The ship *Nineveh*, in which our brother M'Curo left England, was spoken with on Saturday, January 23rd, with "ALL WELL." By that, we know our brother was safe and nearer home; and I trust the Lord is blessing his labours on board ship. No doubt he has passed through severe storms, but with Christ in the vessel, he rests securely. Mr. M'Curo's visit to this Country will never be forgotten by us. The last sermon he preached (in England) at the Surrey Tabernacle, from the words "Cast thy burden upon the Lord," &c., was blessed to hundreds, the Lord was with him, there was encouragement and support for Zion's travellers. I am, dear sir, yours truly, JAMES MITSON.

55, Stamford-st., Feb. 22, 1869.

A pamphlet, containing a full report of the ordination services of Mr. George Reynolds, at Stepney, will shortly be issued.

DEATH.—Mr. Firminger, the veteran defender of the five points, died at Camberwell, early in January. Mr. Willett and Mr. Whittle officiated at the funeral in Nunhead.

DIED on February 19, 1869, Mr. John Stace, Baptist Minister, of the Bale Chapel, Folkstone, aged 50 years.

Perseverance and its Reward.

A SERMON PREACHED IN THE TEMPERANCE HALL, DEVONPORT, ON
LORD'S-DAY AFTERNOON, OCTOBER 25TH, 1868, BY

MR. F. COLLINS, MINISTER OF HOWE STREET BAPTIST
CHAPEL, PLYMOUTH.

“ But He answered her not a word.”—Matt. xv. 23.

THE salvation of the soul is of God. All the parts thereof, time, place, means, agencies, all are appointed, and performed by Him who worketh all things after the counsel of His own will. Salvation is as one vast chain of invincible grace and mercy, one end of which the Lord binds round the soul, holding the other in His own hand, continually drawing the soul nearer and nearer to Himself, effectually bringing His people out of all their tribulations to Himself in glory. Every incident in the life, every event that transpires in the history of the redeemed is made subservient to their everlasting welfare. The Lord is always beforehand with His people, fulfilling the counsels of His love. All things work together for good to them that love God. The ways by which the Lord is pleased in His sovereign mercy to lead His people home are numerous and mysterious. Does Jonah determine in the rebellion of his heart to refuse to go to Nineveh as commanded by God, and resolve to flee to Tarshish, “ he found a ship going to Tarshish,” “ so he paid the fare thereof, and went down into it,” “ But the Lord sent out a great wind into the sea, and there was a mighty tempest,” fear and dismay seized the mariners, lots were cast to know for whose cause the evil had come upon them, and the lot fell upon Jonah ; Jonah was cast forth into the sea. Now the Lord had prepared a fish to swallow up Jonah, and Jonah was three days and three nights in the belly of the fish, a figure of Christ our Redeemer being three days and three nights in the belly of the earth. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. After this marvellous way of working, God teaches His Jonahs that salvation is of the Lord. How dark to reason, how confounding to carnal sense are the ways of the Lord. This event is perplexing, that circumstance is dark, the inward sea of fears, and the outward sea of afflictions, like two seas meet, threatening the child of God's destruction ; with the patriarch he cries out, “ All these things are against me.” Not so, poor soul, not so, these are essential links in the chain of the unfoldings of God's mercy and salvation. Is it so that Daniel is appointed, and must go into the den of lions ? God is in the den first, and shuts the mouths of the lions ; “ So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.” O for faith, divine precious faith in God !

In the text, the case is that of a poor woman from the coasts of Canaan ; she is in deep affliction, and in her affliction she is crying to Jesus for mercy, saying, “ Have mercy on me, O Lord, thou Son of David.” Mark this woman's faith, she sees in Jesus, David's Lord and David's Son, the root and offspring of David ; here is divine faith,

divine knowledge, divine prayer; in her prayer she begs for mercy on behalf of her afflicted daughter, she says "My daughter is grievously vexed with a devil," grievously irritated, driven hither and thither, made mad with a devil. O shew us mercy in this deep, deep affliction, in this sore trouble, have mercy on me, O Lord; still Jesus is silent, not a word is spoken by Him. Is Jesus deaf? No; is He unconcerned? O no; and is there not some poor afflicted soul present who knows what it is to go to the throne of grace with his trouble, begging for mercy again and yet again, it may be day after day, week after week, month after month, shall I not say year after year, and yet no word from the Lord to satisfy? Art thou tempted, my brother, to give up begging, to go no more to the mercy seat? Never give up, the vision is for an appointed time; it is a painful dispensation to be kept so long at the door without a word, but in the end it shall be profitable, it is a distressing trial, but there is a needs be. Let us give some further attention to the case of this woman as being representative of the Lord's dealings with His needy people, and as the Lord shall be pleased to enable us, we will endeavour to make our observations in the following order.

1. Notice. The Saviour's special silence.
2. Some of the reasons for His silence.
3. The blessed reward of the woman's perseverance.

This scene of the Saviour's silence to the crying woman is certainly extraordinary to the eye of reason. Persons who know nothing of spiritual and divine realities in their own experience cannot understand or explain matters of this kind. The preacher and the hearer must know something of the Holy Spirit's operations in their own heart to be able to interpret the word and ways of God. Have my hearers known what it is to be shewn of the Lord deep and sore soul troubles; what it is to be tempted, afflicted, perplexed, and ready to perish, and thus burthened have gone to the throne of grace, seeking deliverance, and yet returned unrelieved, with the burden increased, without receiving one word from the Lord to comfort, and yet the cry after mercy has been sustained, until the blessing has come? Then guided by the light of the Spirit of God, in our experience let us examine the case of this poor woman from the coasts of Canaan. Here is a poor creature deeply afflicted in spirit, she cries and cries earnestly to the Lord Jesus Christ. Indeed so intensely earnest, and so incessant is her cry, that the disciples appear to be annoyed with the voice of her crying, and His disciples came and besought Him, saying, "Send her away for she crieth after us." The Lord was silent, the disciples displeased with the noise of her cries. How little the disciples themselves know of the secret intentions of their Lord towards His afflicted, crying, needy ones. They would be delivered from the distressing cry, but the Master did not send her away; the Lord knew the secrets spring of that cry. He Himself was the author of that crying prayer; the Lord's secret purpose was to answer that cry and to satisfy her longing soul. It is written, "To everything there is a season, and a time to every purpose under the heavens, a time to be born, and a time to die, a time to keep silence, and a time to speak;" everlasting mercy and salvation is provided for the needy crying soul; that mercy this woman must have, she is at the fountain head of mercy, the ocean of true grace and eternal life. In poignant grief of soul she

utters her complaint, "Have mercy on me O Lord," there is no response, the Friend of sinners is silent, the Brother born for adversity appears not to notice the cries of distress; she continues the cry, "But He answered her not a word."

This, my hearers, is nothing new in the experience of God's dear people. It is not a solitary case in the history of God's gracious dealings with His saints while passing through the wilderness of this world. David, the man after God's own heart, had his seasons for crying unto the Lord, he experienced his share in these afflicting and trying dispensations; hear him as he cries out, "Unto thee will I cry, O Lord, my rock, be not silent to me, lest if thou be silent to me, I become like unto them that go down into the pit." The burthen was heavy, the distress of soul was great, but it was the silence of God to his cry that this man of God deprecated, he earnestly deplored the continuance of the Lord's silence. What trial so great, what affliction so acutely distressing to the souls of his living family, as the hidings of God's face when in trouble! Is it not so, you that fear the Lord? Storms and tempests, trials and temptations, yea, mountains of distress, can well be borne when the Lord manifests Himself to the soul.

Labour is rest, and pain is sweet,
When Thou, my God, art near.

But oh! it is when he shutteth out my prayer, when the Lord is silent, and continues His silence, this is to be like unto them that go down into the pit, and what is it to be like unto them that go down into the pit? Those that go down into the pit, sink under the awful power of despair to rise no more. No child of God, no one born again, no true believer in Jesus Christ, can sink into the pit of absolute despair; but they do at times sink deep under the power of fear, and desponding thoughts, and cry out, "Let not the pit shut her mouth upon me," and are much like those who go down into the pit when compelled to exclaim, "Is the Lord's mercy clean gone for ever? will he be favourable no more? hath he cast off for ever, and in anger shut up the bowels of His tender mercies?" Here is the one who fears the Lord, has been brought away from all other gods, and obeys the voice of his servant, the Lord Jesus, waits for his salvation, yet walks in darkness, and has no light. What must he do? trust in the Lord, wait for Him, cry unto Him, and stay himself upon his God, who has made a covenant with him, ordered in all things and sure. The Lord hath in infinite love and mercy, provided for His needy and afflicted people, He knows your griefs, your sorrows, He hears your cries, and at the appointed time, will appear for you, and prove that His mercy is not gone for ever, but, like as a father pitieth his children, so the Lord pitieth His children, "as one whom his mother comforteth, so will I comfort you." "But he answered her not a word."

2. We have, my brethren, the case of Paul, the apostle of the Gentiles, a man highly favoured of the Lord, being blessed with extraordinary revelations of the majesty of God's grace to sinners in Christ Jesus, and the mystery of redemption in its height and depth, length and breadth, having unspeakable sweetness of fellowship with the glorious Three in One. No man who has trod this earth, or is now upon the earth, has been favoured with a more comprehensive knowledge

of the mystery of godliness than was the apostle of the Gentiles, but this servant of the Lord was called to drink deep of the cup of bitter affliction, his rapturous exaltations in heavenly visions, were followed with profound abasement, and awful temptations. His rich joys flowing from the precious perfumes of the rose of Sharon, and the sweet fruit of heaven's apple tree, were followed with the sharp piercings of the thorn in the flesh. He says, "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." A thorn in the flesh, not in the spirit, or the spiritual, the new man, Satan, the wicked one, cannot touch that, sin cannot touch that, there is no rankling thorn in the spiritual nature, no festering sores in the new man, that is kept sound, "I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day." The thorn is in the flesh, Satan despatched his messenger from hell to worry and buffet, by attacks upon his fallen corrupt nature, to stir up the unmentionable abominations and rebellions of the flesh. What fearful workings of the flesh, what awful temptations from Satan, are some of the Lord's people subject to; who can describe them? Fiercely assailed by temptations; corruptions have been felt, such as when in a state of nature they were strangers to, abominations which could not be mentioned to any mortal ear. Who are more wretched and to be pitied upon the face of the earth, than those poor creatures who are taught to confess and pour into ears of a deluded, guilty mortal, called a priest, the filthy stirrings of their polluted nature? The child of God can pour out all his or her feelings into the ear of our precious High Priest, Jesus Christ, who poured out His soul unto death that He might redeem us from all iniquity. Paul brings his case to the Lord, he besought the Lord; with the piercing thorn, this messenger from hell dreadfully assaulting him, he cries unto the Lord, Jesus was silent, His servant beseeches, but there is no answer. The afflicted apostle continues his beseeching until the answer comes. How encouraging to any one present, who has been tempted to give up prayer, to persevere in crying and waiting for the deliverance! It may be that distressing thoughts of infidelity rise within, concerning the existence of God, the Godhead of Christ, the personality of the Holy Ghost, the inspiration and truth of the Scriptures, or it may be the excitings of the flesh to unclean and abominable practices; how this thorn pains the mind, cripples and robs the soul of its spiritual exercises and enjoyments! In the days of my ignorance of God, I was never addicted to swearing, nor to the use of blasphemous language, but since I have known Him in the power of His grace and truth, temptations to cursing, thoughts and feelings have risen in my breast, which have made me tremble. This bosom has seemed full of the awful fire of hell kindled by Satan's messenger, and but for the preserving mercy of the Almighty, you would not have seen the preacher this afternoon. Oh, my soul has been compelled to repair to the mercy seat, crying, "Have mercy on me, O Lord." "For this," says Paul, "I besought the Lord thrice, that it might depart from me," that this dog from hell might be called off, that this messenger from Satan should be made to flee, but Jesus was silent to His servant's prayers, and when He graciously vouchsafed an answer, did He assure His servant that He would extract the thorn? that the messenger should buffet him no more? No

such thing, my hearer ; " And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness." Do not, my dear afflicted brother, expect to be divested of the thorn, to have no more buffetings from Satan, while you remain in the body of corruption. These Satanic assaults are permitted by your Heavenly Father, they shall work under His management for your good ; they are the ballast to preserve thy little bark when in danger from the swellings of the pride of thy nature, for as Mr. Hart says—

The heart uplifts with God's own gifts,
And makes e'en grace a snare.

The silence of thy Lord shall not be perpetual, the answer is sure, for if the unjust judge who cared not for the poor widow, nor for her necessities, who, while indifferent to her case of pinching poverty, was compelled to relieve her because of her continual crying, shall not God avenge His own elect who cry day and night unto Him, though He bear long with them ? I tell you that He will avenge them speedily, though for the present, " He answered her not a word."

3. In the book of Revelation, we are informed that at the opening of the seventh seal there was silence in heaven about the space of half-an-hour ; we are not to understand that this half hour silence was a period of inactivity, events of the most solemn nature were about to be accomplished upon the earth, preparations for their accomplishment were going on, the seven trumpets were being given to the seven angels, the groanings and sighs of the afflicted in Zion had reached the ears of the Most High, the solemn period had arrived when the iniquitous persecutions of the enemy are about to be visited with solemn judgment ? Before these awful judgments descend upon the ungodly world, the Lord Jesus takes his position at the altar as High Priest and Saviour of His poor and afflicted people. And another angel, Jesus Christ, came and stood at the altar, having a golden censer. How precious the security and the condition of the tried believer, to be sheltered beneath the infinite merits and intercession of our glorious High Priest, and though there be the half hour's silence, and no answer to thy prayers be received to cheer thy troubled mind, yet thy tears are bottled up, thy cries and prayers come up before the Lord with acceptance, through the Redeemer's much incense. The holy fire by the angel is cast down from the altar unto the earth, and there were voices and thunderings, and lightnings, and an earthquake. It is most blessed to have the seal of the Lord in the forehead, to be one of those whose daily infirmities, afflictions, and felt necessities bring them to the throne of grace pleading for mercy, and kept waiting, when the dear Redeemer answers not a word. Ah ! says one, I often settle down thus ; He has not, does not, and I fear He never will answer me a word ; He sees my distress, hears my importunities, and knowing how I am oppressed, understands all in and about me ; yes ! He knows my earnestness, and that none can speak to my satisfaction but Himself. The tempest roars, storms of temptation and persecution fall heavily, yea, the great Euroclydon winds of sin blow in upon my soul, the seas make a noise and lift up their mountain heads, each threatening to swallow me up ; deep sighs heave the breast, the pressed out groan and the upcast eye cries, " Have mercy on me, O Lord, thou son of David, but He answers not a word. This silence, my brother, is only for a short period, it

may seem long, but it will soon terminate; atoning blood shall destroy your sins, your sorrows, your miseries; its voice of peace and salvation shall be heard above every voice, filling thee with solemn admiration at God's marvellous goodness, in His appearing to supply all thy wants, to stop the mouth of every lion, and quench the violence of all the fires, thy mouth shall be filled with laughter and thy tongue with singing, and though the Father's silence to the broken-hearted child has increased the sadness, and the apparent inattention of the husband to the distress of the sorrow-stricken wife has for the time added to the weight of the oppressive grief, when the Lord appears, which He certainly will, and wipe away every tear, and salute with the kisses of His precious mouth, you shall have an ample compensation for all your sorrow; God will be glorified in the affliction, in the trial, in the thorn, and in the bitter herbs; be of good cheer afflicted saint, "They that sow in tears, shall reap in joy." Still cry, "Have mercy on me, O Lord!"

(*To be continued*).

DIVINE GUIDANCE.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. iii. 6.

It is not safe, it ne'er was blest,
 Whatever reasons men may show;
 To choose our path, or place of rest,
 Until the will of God we know.

That light, if heartily desired,
 Shines out, and never shines too late,
 Though sometimes we are long required
 His leisure patiently to wait.

But if by providence compelled
 Some move to make, we know not what,
 If still His guidance be withheld,
 We'll trust Him, though we see Him not.

The Apostle Paul, in the beginning of Hebrews xii., places the true seeker after salvation in the position of a racer. Before him is THE PRIZE. What is it? It is described by the Saviour in Rev. iii., thus, "To him that overcometh will I grant to sit with me in my throne, even as I have overcome, and am sat down with my Father in His throne." This throne is the High, the Holy, the Heavenly state of Eternal glory. In running this race, we are exhorted to two things—(1) to lay aside, to resist, to cast off, everything that will hinder the soul in its progress; and (2) to be "Looking unto Jesus," of whom four things are said: (1). There was the joy set before Him of filling the Heavens with His Redeemed. (2). He ENDURED the cross; (3) He despised the shame; (4) He is set down on the right hand of the throne of God. The prize is before us. If we have life in our souls, if we have faith in the promise; if we have a supreme love to the Saviour; if we know His name and truth, may we persevere in the race, prevail, and possess the kingdom. Amen.

“Immortality.”

WHAT DOES IT MEAN? TO WHOM DOES IT EXTEND?

“To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, **ETERNAL LIFE.**”—Rom. ii. 7.

“In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.”—2 Thess. i. 8—9.

In a secret, under-ground manner, the doctrine of man's soul being capable of an eternal existence, is now largely controverted. In plain English, men, ministers, authors, editors, and presumptuous speculators, will tell us, there is no eternity of existence for man's soul, only as the soul is found in union with Christ. This is a weighty subject; it is becoming so almost universally disputed, that we should be unfaithful if we did not bear our testimony to the fact, that, both in the Old and in the New Testaments, the doctrine is positively and plainly revealed, “They on the left hand,” the King says, “**SHALL GO AWAY INTO EVER-LASTING PUNISHMENT**; but the righteous into life eternal.

Mr. James Grant, in his new volume, “The Religious Tendencies of the Times,” has very largely opened this deep subject, and has brought witnesses, on both sides, into his editorial court. We ask our readers to examine the contents of that ponderous volume for themselves. We are bound to call serious attention to this momentous matter, and as a small earnest take the following from Caryl, on Job. x. 9.

We must distinguish of a three fold immortality.

1. A primitive, simple, independent, essential immortality, this is proper and peculiar to God, in which sense the apostle affirmeth, “He only hath immortality.”—1 Tim. vi. 16.

2. There is a derivative, dependent, essential immortality. Some substances have no seed of corruptibility nor of death in them. Being either separate from all matter, which is the seat and root of corruption, as the angels, or united to matter, yet so as not being produced from it, or having any affinity with it, such are the souls of men. Whole man in his creation was not immortal either of these ways; a part of man was, but man was not created immortal; man was of a middle state and condition, neither altogether so mortal, nor altogether immortal, but capable of either.

3. There is an immortality by the power or gift, by the mercy or justice of God. The power and justice of God shall give an immortality to the bodies of the damned in hell, they shall ever live a dying life, who were dead all the while they lived. They who have slighted the mercy of God, shall be upheld by his power, to endure his justice to all eternity; wicked men would have sinned with delight for ever upon the earth, if they could have lived for ever upon the earth, and they shall live for ever with pain in hell to suffer for their sin.

The power, goodness and mercy of God, shall much more give immortality to the bodies of the saints in glory; they who have had a will to delight in obeying God that short time they lived on earth, shall have a power to live for ever in delight, praising God in heaven.

[It is our desire to enter more fully into this subject; but if, even the above short paper could be universally read, it would be useful to some extent.]

THE HUSBAND TO HIS HEPHZIBAH.

“ I know thy works, and tribulation, and poverty, but thou art rich.”—Rev. ii. 9.

I KNOW, my child, thy every woe,
I know the source from whence they flow ;
I know the burdens thou dost bear,
Thy griefs, thy sorrows, and thy care.

I know thy strugglings oft with sin,
With foes without, and foes within ;
I've seen the warfare—deadly strife !
And seen thee often gasp for life.

I know thy fears, I've heard thy moans ;
I've numbered all thy sighs and groans ;
I've registered thy every woe,
As well the move of every foe.

I've seen thy tears, I've heard thy sighs ;
And listened to thy dolorous cries ;
I've seen thee faint, and bow thine head,
When called affliction's path to tread.

But hush, my child, assuage thy grief ;
And let this thought afford relief,
That all I am, and have, is thine ;
For thou art now, and ever mine.

The dreary path through which you go ;
And all the poverty you know,
Leads to a land of sacred bliss,
Where pleasure in perfection is.

Remember what I've done for thee ;
Endured the cross to set you free ;
To make you rich, I did come down,
That you, ere long, should wear a crown.

My kingdom, yea, and all beside,
Are thine, my Hephzibah, my bride ;
Nor will my triumphs be complete,
Till ange's thy arrival greet.

Till with Me on my glorious throne
Of bliss, and blessedness, set down,
Arrayed in garments fair and bright,
Made by My merits pure and white.

Till then, thy homeward way pursue ;
And though thy comforts may be few,
Yet riches, honours, joys divine,
Shall everlastingly be thine.

Long as My glorious throne endures,
So long the things of heaven are yours ;
Yours to possess without alloy,
In the bright world of endless joy.

What was in that Cup?

A QUESTION TO BEGIN THE YEAR WITH.

CHAPTER IV.

I'm dead to all the charms of earth,
To all its pleasures, pomp, and mirth,
Yea, dead to everything beside,
A glorious Christ, once crucified.

And when He shows His wounds and blood,
Appearing as my suffering God ;
Assures my heart that 'twas for me,
His soul was pierced with agony.

Amazement seizes all my frame,
I'm filled with wonder, grief and shame ;
I sink before the killing light,
And die to sin and self out right.—DAWS.

SUCH is the effect of a living faith, when, through the power of the ETERNAL SPIRIT, it reveals to the soul the Lamb of God, who by His One Offering perfected for ever them that are sanctified.

I closed the last short chapter with some intimation of noticing the use faith makes of the substitutionary sacrifice of the great Redeemer, as expressed in David's words, "I will take the cup of salvation, and call upon the name of the Lord." In those words, three happy fruits of the SPIRIT in the souls of the redeemed, are implied. 1. There is the discovery faith makes of the completeness of the atonement; she calls it "the cup of salvation." 2. There is the strong going forth of faith, "I will take the cup of salvation." 3. There is the access the soul is assured of obtaining; and the worship it determines to render, "and call upon the name of the Lord."

This is real religion in the soul; for the nourishment of this vital life much provision is made in the Word of God; a brief contemplation of the rich variety of that provision, must be useful to those sincere seekers who are not favoured to sit under a truthful and living ministry. Many such dwellers in the desert are readers of THE EARTHEN VESSEL; to their consideration I submit the following letter written by myself during my recent sojourn for a few days with the family of that much beloved servant of the Lord, brother Richard Tyler. I wrote the letter intending to send it to my friends at Norwich, also to all who may choose to read it, through this medium.

Purlbrook Farm, Weston Beggard, Ledbury,
Hereford, Feb. 25, 1869.

ESTEEMED AND BELOVED IN CHRIST, MR. AND MRS. LINCOLN, WITH YOUR DEAR CHILDREN AND FRIENDS,—Walking this evening from Yark hill, where I had been to visit Mrs. Lewis, an afflicted saint, the wife of one Mr. James Lewis, a deacon of Whitestone church, those words of our Lord came up in my mind again, which are written in John vi. 57.

"AS THE LIVING FATHER HATH SENT ME, AND I LIVE BY THE FATHER, SO HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME." Scarcely can these words be excelled for fulness and solemnity of importance. Without writing on the context, may I not say, these words contain

I. A testimony, expressed or implied, of the Three Glorious Persons in the adorable Trinity? Here is, "The Living Father," the Son

living by the Father, and the Eternal Spirit, implied, as giving life to those who receive Christ, and live by Him. Then,

II. There is a three-fold LIFE. God, the Father, the fountain and original source of all life. The Son, living by the Father, which is His mediatorial life, and then the life which the redeemed saint doth live by the Son, which is a spiritual life, a believing life, a life of fellowship, a life of service, and a life of glory.

III. Here is an essential evidence of one's interest in Christ, "HE THAT EATETH ME."

Lastly. The positive promise, "Even he shall live by me." HE SHALL LIVE BY ME.

Testimonies to the Three Persons in the Trinity are always dear to my soul. I am not to controvert this great truth, I simply believe it, look on it, admire it, and declare it. There are Three Glorious Persons in the One undivided, co-equal, and co-eternal Essence, and these Three are One; and for order's sake we say, because Christ so said, the Father is the first. The Saviour did speak of His Father's dignity, of His sovereignty, and of His essential efficiency. "My Father is greater than all," because in the thoughts of His heart, and in the counsels of His Covenant, the whole of Salvation originated. As the Son came forth from the Father, so did every mercy, every promise, every blessing. Then there is the Divine Sovereignty of the Father. "My Father worketh hitherto." The Saviour came to work out the covenant the Father made with Him. There are, at least, four great works attributed to the Father.

1. The setting up of the Son, making Him to be Head over all things unto the church, is the great work of God. How blessed the declaration in Proverbs, "I was set up from everlasting, from the beginning, or ever the earth was." He did not set Himself up; no. The Father possessed Him, and the Father set Him up, that His delights might be with the sons of men."

2. QUALIFYING THE SON, was another work of the Father, "I have put my Spirit upon Him, He shall bring forth judgment unto the Gentiles."

3. IMPUTATION, or making all the sins of the elect to meet on Him, and putting all the chosen into His heart and hands, were the Father's work.

And 4, in the fulness of time God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Herein was love most marvellous indeed. The second Person in the glorious Trinity is the Son of God. What a constellation of precious names are given to Him! What offices and works belong to Him! I cannot write them here; He was, He is, the living Son of God, the Great High Priest of our profession. He accomplished the will of the Father, and returned to His Father again. "I come to Thee," said the blessed Redeemer, in that 17th of John, when pleading with His Father, for all He had given to Him, and as an advocate before the throne for us He ever pleads.

It is by the Holy Ghost alone we are brought to know the Father, through the Son, and find deliverance there.

II. There is a three-fold life in the text, "The Living Father." The fountain and source of all life is in and from God. The living

Father of all His chosen family is God. As a Father, He giveth us being, life, and all things qualifying us to honour Him, and to be holy and happy in Him. This eternal fountain, the Psalmist saw, He said, "There is a river, the streams whereof make glad the city of God; and with this life God is in the midst of her. What was that John saw? "He shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. This was the mediatorial life of the blessed Saviour. "As the living Father hath sent me, and I live by the Father," by virtue of His union to, and oneness with, the Father, He came, and lived, and laboured, and then laid down His life. The unity and eternity of the glorious Persons, and the eternity, and ultimate perfection of our salvation, is declared by Paul, "Your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with Him in glory." All the church's salvation was first hidden with Christ in God, as the Son lay in the bosom of the Father; and when His church shall be gathered in, then in glorious life shall all the ransomed with Him appear. He lived by the Father's appointment, by the Father's power, and by virtue of that undivided and eternal oneness existing between them as co-equal persons in the Deity. What a sentence! "I live by the Father."

He did live by the Father ere time, or creation's work began. He did live in the Old Testament dispensation, and appeared to Abraham, Jacob, Moses, Solomon, and others. He did live in His incarnation days to justify and to redeem. He does live in the faithful Gospel ministry, in the souls of all His quickened saints, and He does live before the throne of heaven; and said, "because I live, ye shall live also." What is this life they have in and through Him? It is a life of spiritual resurrection to the soul. It is a life of repentance, or turning unto God. It is a life of faith, of fellowship, of service, of happiness in heaven without the body, and a life of eternal glory in the kingdom of God for ever.

III. Now what is the testing evidence of interest in all this? "He that eateth me."

There are, at least, seven different uses, or metaphorical expressions of this figure; a little consideration of them may tend to unfold the Saviour's meaning, "He that eateth me," and also furnish evidence of our interest.

There is a seven-fold state of man implied in Scripture, by the side of which you may find this figure of "eating" is placed. Our word "man" is derived from four sources.

1. He is called "Adam," the first man; the man of red earth, man in the fall. What is the first remedy for his recovery? It is the Paschal Lamb. The circumstances surrounding the institution of the Passover, will tell you something of the state of man's soul when first quickened into life; or, when man is about to be delivered by the Lord; and brought out of the land of Egypt. It is night time, it is a time of danger; the destroying angel is coming. The Israelite takes the lamb, roasts, and eats, and sprinkles the blood on the lintel. Christian, if you have eaten this roasted lamb by faith's realization, then, if the law come to thee with its curses, your hand of faith will hold up the blood of Jesus Christ, as the cleanser from all sin. If Satan come roaring, if the world come frowning, if temptations come alluring, then, if

it is well with thy soul, you will exult in this, "By the blood of His covenant, He hath sent forth my soul, out of the pit wherein there was no water." Having received Christ Jesus the Lord, you will walk in Him, by faith, even when storms and dangers round thee press.

2. Man is called in Hebrew, "*Enosh*," that is, a sickly weak thing. And this sickly thing man finds himself to be even after he has believed; the fountains of the great deep are broken up. He finds himself in a worse state than he expected. What is there for poor *Enosh*? Look in the seventh of Romans, where Paul seems altogether wrong, and cries out, and confesses he is a wretched man, and can no deliverance see; until God reveals His Son in him; then he thanks the Lord most heartily. So the second eating in the Old Testament is "Unleavened Bread" as in Exodus xiii. Seven days they were to eat unleavened bread; as a memorial of the passover. What is this unleavened bread, but JESUS ONLY? For poor *Enosh* there is Jesus only, his faith receives Jesus, he cries out,

"Hangs my helpless soul on thee,"

Ask *Enosh* if he feels certain of his election of God? No. Does he feel the cleansing blood? No. Does he understand the mysteries of the Gospel? No. Can he stand up and preach Jesus? No. On what then does poor *Enosh* now ground his hope? He falls upon the finished work and glorious Person of Christ alone. He has read that Scripture, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom he seems to be chief." And on that poor *Enosh* hangs all his hope. You look at that Psalm xxxiv., David says three things: he sought, he looked, he cried. "This poor man cried; and the Lord delivered him out of all his fears." This is "eating," or receiving Christ by the persuasions of faith. "Hope thou in God, for thou shalt yet praise Him."

3. Man, in Hebrew is sometimes called "*Geber*;" that is, a strong man, like Abraham, or like Paul; Abraham is so strong in faith, he can carry his Isaac up to Mount Moriah; and bind him there. Paul is so strong, he can endure all things for the elect's sake. Still this strong man must eat of the living bread, or he must wither. For him there is the heavenly manna provided. Because, strong as Abraham was, he had his weaknesses. I will not name them; and Paul had his thorns, and his heavy trials, I am sometimes so strong in faith. I rise above man, above fears, above the sense or thought of sin, or self, or any earthly thing; but, then, there comes again such a season of darkness, such recollections of past weaknesses; such fears of the future, that if I could not pour out my soul in groans and cries, I must sit down in despair. For *Geber*, then, there is the heavenly manna provided. Four things here. (1) Before the manna fell, the dew fell, as a kind of carpet on the ground, for the manna to fall on. So, before Christ falls into the soul, the blessed Spirit lays in a preparatory spiritual faculty in the soul; this makes the soul to yearn for THE BREAD OF ETERNAL LIFE. (2) Then the manna fell. It was white, and exceedingly sweet. So, have I found Jesus Christ to be unto my soul; and every word of God has been pure unto me, because it brought Jesus in as the great Saviour of sinners; as the deliverer of all the Father gave unto Him. Oh, how purely white, and how exceeding precious has God's eternal Son, God's New Covenant Son, God's Incarnate Son and servant been unto me!

Stand still, ye elder and ye holy ones, for a moment. Let my soul tell her own tale. Here is my two-fold testimony. First, for many years, from time to time, the blessed Spirit has given me the Word of God for meditation, for dispensation, and for the consolation of the afflicted, the distressed, the burdened, the ensnared, and the fallen children of the family. While I write, the following note comes to my hand :—

Dear brother and pastor,—I took up the **EARTHEN VESSEL** for March, and the first thing that I noticed was “the four kingdoms, the natural, the providential, the evangelical, and the eternal.” I had not read many lines before I turned over to see who was the author of it ; my poor heart begun to glow, and I said to myself, “This is C. W. Banks, I know it is his ;” so I found it. I say it with love to you, and exceeding love and gratitude to God the Father, to God the Son, and to God the Holy Ghost ; that whenever I begin to read anything of your writing, the Lord honours it to my poor soul in a wonderful manner. Well, I read on, and every line seemed to gleam with new gems, and sparkled with heavenly matter. My brother, I sometimes think the Lord has ordained and appointed, as it were, you to be a fellow traveller with and for me, and a great helpmate on the road ; for your experience, your thoughts, and your views, seem so much to accord with mine ! Many professors will begin to cast stones at a poor prodigal, but you and I can say when everybody and everything condemns us, the blessed Saviour has raised us up, and has embraced us, and has blessed us, and has promised to do so to the end of our journey. What I have thought and what I have felt upon these subjects, I cannot tell you one hundredth part. All I can say is that if the Lord has been pleased to make it a blessing to others, as he has to me, your labours have been well rewarded. May God add His blessing. Amen. J. ALLEN.

For many such testimonies I desire to be exceedingly humbled in thankfulness before the footstool of eternal mercy. It is about forty years since the Word of the Lord came rolling into my soul, as free, as unthought of, as unexpected, as was Jesus Christ's word to the persecutor, “Saul ! Saul ! why persecutest thou me ?” Only there was this difference, I had never been a persecutor ; I had walked in darkness many years ; hence, to me He said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light ; from that time until now, the Word of the Lord has come down into my soul, as softly and as sweetly as the heavenly manna ; blessed be the Lord for this consolation ; I have, for full thirty years, published **THE WORD OF THE LORD** far and wide. But then, secondly, it appears to me as though Satan has followed me with envy, malice, and great power ; and while I have inwardly desired to be as holy as God is holy, while I have laboured to be as upright, as pure, as useful, and as manifestively devoted to the Christ of God, and to the church of God, as ever Paul was, the reverse of all this has been the case with me. Hurlled to the winds over and over again, so that nearly every man's hand and voice has been against me ; and all I attempt to do, is as Mr. Colquhoun recently said, “For a man to stand up in the House of Commons to defend the Protestant cause, is like throwing stones in mud walls.” Seven days in the week ; late and early, year after year, have I striven far beyond what I should have done, perhaps, to publish truth, but all, or nearly all, seems **WORSE** than lost labour. The greatest mystery in all this world to me, is myself. I have recently read again the latter end of Jeremiah vi, and, in the night watches of my present state (wherein domestic afflictions lie heavily upon me) I am preparing to issue a small tract, as the

closing up of all I have to say, and (if any friends are disposed to aid in this effort) I shall call it, "The Wine-press, or, C. W. B. brought to the bar of the Strict Baptist Tribunal, on a charge of having sold himself to the Protestant Church of Eng'and;" (of this no more now). The manna falls: the Word of God still comes; and as the dew fell on the manna, to cover it; so the Spirit falls upon the word when dispensed, to seal it. Hence, though cast down, I am not yet destroyed. To myself I try to say—

His way was much rougher and darker than mine,
Did Christ my Lord suffer, and shall I repine?

Nay, nay, "I will go, as far as I can go, in the strength of the Lord, making mention of His righteousness, even of His only." For Geber, the man made strong in the grace of God there is manna still descending. And although of this Word of Christ, like the Israelites, we many times say "What is it?" one thing is certain, what we know not now, we shall know hereafter.

I have run too far from the subject; but, it has been to show, as originally intended, that the use faith makes of the Word of Christ, is to nourish the believing soul; giving it to prove that truth, "He that eateth me, even he shall live by me;" yea, "by every word that proceedeth out of the Lord shall man live."

There remaineth four other Scripture definitions of this "EATING." Evidential definitions, I may call them. I have referred to the passover evidence; the unleavened bread evidence; the manna evidence. The other four may be termed, the Gospel evidence, the fellowship evidence, the sacramental evidence, the rejoicing evidence. If a holy and merciful Lord permit, on the first of May you shall receive these. Meanwhile, send to heaven special prayer, if you can, for yours in the truth,
C. W. B.

Eight Good Words addressed to a Ministering Brother.

DEAR SIR,—I received the following letter from a dear old friend, and assuming from its effects on my own soul, that it would be of profit to others, I took the liberty of reading it to several, and their verdict was that I would do well to further publish it, therefore I place it in your hands, hoping it may prove a word in season to many. Your affectionate Christian brother,
Warrington, Feb. 12. W. H. HERCOCK.

MY DEAR W. H.,—I have been thinking of writing to you for some considerable time, but have had so much to let hitherto. As I hear that you have fairly got the harness on, and have begun to plough, I suppose by this time the yoke may have galled the shoulder a little, and you may have been refractory, and ready to sulk, or turn aside out of the furrow, if not to leave the plough altogether. Well, in these things, I can feel for you, and pray for you that strength and wisdom equal to the day may be granted to you.

Dear child, I would call upon you to bear in mind a few things:—

1. You are a ploughman; plough in the winter, let it be a deep furrow, there will then be deeper soil for the seed to fall in. Let the ploughshare of God's law penetrate deep in all its sharpness; if it cuts self, and penetrates conscience, and you yourself seem almost cut off, do

not stay your hand, for there are deep roots of sin, pride, of unbelief, and thousands of weeds, in the deep heart of man. I bid you to close your ears to cries of "That's too deep," or "That's only on the surface," don't observe the wind, or you will neither plough nor sow.

2. Remember you are a seedsman, and God gives seed to the sower. It is not worth sowing unless it comes from Him, and has the stamp of heaven upon it. Let the seed be the word, the whole truth, full truth, felt truth; whether it is called law or Gospel, promises, prophecies, invitations, precepts, or experience, sow the word, both Old and New Testament.

3. A labourer; you must labour to bring forth, for you are a labourer, and work for the best master, in the highest employ. Don't trouble too much about the wages, go to work, be intent on that; the master watches the labourer, and if he loiter the frown will come, and the whip, if not something worse. Well, you are to labour at the throne of grace for your subject, when got, to labour in searching the Word. Seek to find acceptable words to bring to the market, and then labour in publishing what God has given, confirmed by His Word, and put into your heart and mouth. Mind your Master's orders of His work; leave others to themselves and their masters.

4. Well, you are a shepherd. Some of the flock are hungry, they must be fed; some are weak lambs, they must have the milk, and must not be overdriven; let there be meat on the table, and lead the flock into the green pasture. Sheep want a change of pasture, or a wide range of ground to go over, then don't be straitened up to doctrine only, but let the whole truth come; doctrine, practice, and experience of these blended together, and fed upon, will make both shepherd and flock healthy and prosperous.

5. Bear in mind you are an householder, and must bring things out of your treasury new and old. Be sure, in every sermon, when you spread the table, that there is a good dish of savoury Lamb, and let it be the One that has no spot, and was slain. Also let there be a dish of the fatted calf; some poor prodigals will feast well on that, and mind that the salt of the covenant is not wanting. A little spiced wine of the pomegranite will be nice; for the feast is not only of the fat things, but also of the wines on the lees well refined.

6. Remember also that you are a steward, and it is required of such that a man be found faithful, faithful to his Lord, and also to man, to his own conscience. Look well after the mysteries of God's Word; take them to head quarters, and get them well explained to your own soul's satisfaction, and therein digested, so that you may feel their importance, and then bring them out to the people.

7. Remember also, that you are a fisher; mind what waters you fish in, and what you fish for. Don't fish for applause, and be watchful against pride, should applause come to hand; you are to cast the Gospel net where doors open, and in dependence on God, and it will certainly be the right side. But don't think when you have got a net full, that they will all do to gather into vessels; be much in private, in mending the nets. That may be done when you are walking in the streets, lying in bed, or at your work; when you get a text, put it in a memorandum book, and add thereto every opening into it that you may be favoured

with. This will be far better to you than all the commentaries in the world, and each will do to cast into some other waters.

8. Lastly, bear in mind that you are a builder; for building good materials are wanted, if you want it to stand the fiery trial, such as gold, silver, precious stones; be sure to clear the rubbish away, and dig deep. Let the foundation be none other than Jesus Christ; He is the only one laid in Zion to build our heavenly hopes upon. Encourage living stones; they have that in them that can unite with Christ the living foundation, and as life cleaves to the living head, so there can be no real separation, for God's word is as decisive on that as on any other point, "As I live ye shall live also."

Our Christian love to you and wife, and may the God of your friend, bless you, and prosper the plough, the seed, the basket, and the treasury, is my earnest prayer. Yours in the Gospel bonds,

S. P.

Like to Like.

BY MR. THOMAS JONES, OF BLACKHEATH.

"Put them in mind to speak evil of no man."—Titus iii. 1, 2.

"Speak not evil one of another."—James iv. 11.

DURING the reign of terror in France, when the monster Robespierre and his inhuman colleagues fairly wallowed in blood, they erected a statue to liberty; pretending that all their murderous deeds were performed in the service of that imaginary deity. A female victim to the ferocious tyranny of the day, was being carted to the scaffold and the guillotine, and when opposite the statue she exclaimed, "O Liberty, Liberty! what crimes and cruelties are done in thy sacred name!" While we execrate Maximilian, Robespierre, and his remorseless associates, for their sanguinary outrages, we may not deny the lessons they exhibit, shewing the capacity in man to trample on the rights and even take the life of his fellowman in sheer wantonness, and at the same time absolve himself under some plea of principle whether of liberty or justice, of which for the nonce, he constitutes himself the priest. We congratulate ourselves on not being subject to the despotisms of tyrants such as Pharaoh, and Herod, and Robespierre, and also that through God's mercy, we are not under the bondage of a corrupt and persecuting creed. So far as worldly governments are concerned, we enjoy liberty in a very high degree, but liberty itself might be abused to a pernicious extent, and become an instrument of social tyranny not less savage in its action on personal feelings and on the name of our common Christianity than that of Nero, or Harry Tudor, or his bigotted daughter Mary. We repudiate image worship *in toto*, but we have our ideals which are to us as banners of distinction and as tests of faithfulness. One of these we call TRUTH, a brave and glorious word, but it often stands sponsor for cant, for scandal, and censoriousness, the offsprings of malignity, envy, and all uncharitableness. The texts at the head of this paper, are truth on the subject they refer to, yet how often is that truth flouted in the practice of some who by their own account are the most orthodox champions of truth, and who in some phases of their zeal do service to the good cause. You may hear them preach on love and mercy, with such sweet elo-

quence that you are charmed and delighted, as though John of Patmos was discoursing to his "little children" on the new commandment; but anon you shall find them as energetic in denouncing brethren who have offended them, and in pulling reputations to tatters as though heaven had specially commissioned them to judge, and censure, and condemn. "Doth a fountain send forth at the same place sweet water and bitter?" Is Christ divided? is truth disjointed? Doctrine is but as the skeleton of truth, and without the inspiration of a divine life, and the fruit of the Spirit which is "love, joy, peace, long-suffering, gentleness, goodness," is meagre and profitless. Every tyro in our section knows, or thinks he knows, these harmonies of truth, and how from the head all the body 'o' joints and bands having nourishment ministered and knit together increaseth with the increase of God: how is it then, that with a common recognition of the verities of Christianity there should be such slighting of the circumstantial, the charities, the beauties of the new creation? Must we not go for a solution of the inconsistency to the humbling testimony of the Holy Ghost? "The heart is deceitful above all things, and desperately wicked?" The writer feels a difficulty in so dealing with the sin of evil speaking as not to incur the charge in his own person. He has no bias in favour of individuals, or party, or clique, nor against any. In matters religious, he desires to know no man after the flesh, nor to have preference or prejudice on any carnal clannish grounds; but he is quite sure there is a sore evil under the sun, which must be exposed, deplored, and abated, and the sooner the better. Were it only the idle, tattling, gossiping parasites that infest all society, whose censure is praise, we could let it pass like the whistling wind; but when we trace the canker even in the ministry, we are shocked. It is not with the tongue only, the pen and the press are made to serve in the unworthy business of defamation. Our monthlies, which are looked at as samples of our faith and spirit, and which ought to be stored with the true manna, using "words always with grace seasoned with salt," are too often made vehicles of venom, vending spiteful and libellous matter against PERSONS when simulating a review of books. Surely these men must have missed their vocation, or, as the Duke of Wellington was wont to say of blunderers in commission, "They have forgotten their marching orders." May their memories be refreshed; their tempers sweetened, and their utterances be sound speech, which cannot be condemned, so that the apostrophe of the miserable French woman may not be tauntingly parodied as against us, "O truth, truth, what mean envious things are said and written in thy sacred name!"

In the Church of England, and Out of It.

[WRITTEN EXPRESSLY FOR "THE EARTHEN VESSEL."]

DEAR MR. BANKS,—Since I last wrote to you, I have been brought to see that this is indeed a world of changes; I have, as you are aware, left that part where I have for many years resided, and I trust it will, in the end, be proved that it has been according to the will of God. Before leaving it, however, I have had to pass through waves of trouble, and fires of persecution, such as I have never before experienced, for when

the fire of persecution has been lighted by ungodly relatives, they always burn fiercer, and the flames are seven times hotter than when lighted by others. I have felt so completely crushed by the malice of men, and the rage of devils, that I had almost concluded that it would be better for me never to take up my pen again, for while I am writing I know there are those who will sneer at it, and speak contemptuously of it, who are enemies to all that is good, and hate me because they hate the cause which I have espoused, and the doctrines of free grace which I have advocated. "The proud have had me greatly in derision," but the Lord will surely "execute judgment on them that persecute me." The proud have forged lies against me, and so far as those lies are believed, they may apparently (but not really) affect the cause to which I have belonged. I have deliberately and prayerfully considered the matter, and admit that I have been made to look very black, the tongue of slander has worked very hard; molehills have been turned into mountains, and every weapon which could be hunted up, has been brought into use, but what of all that? I am ashamed to acknowledge that I have been at all disheartened by it, for has not the Lord said, "Ye shall be hated of all men, for my name's sake," and again, "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn," and knowing that as far as I, as an individual, am concerned, I have made it my daily study to give the enemies of the Lord no occasion to blaspheme, and for the sake of those of God's people who are grieved on my account, I would say, though all manner of evil has been said against me, yet my conscience beareth me witness that it is "falsely," and if He who sits upon the throne of heaven judging righteously were to speak audibly to me and say "Rejoice, and be exceeding glad," I could not feel more convinced that I have done my best to act consistently with the profession I have made, and to keep "a conscience void of offence."

With this conviction then, is it necessary that I should, to please those who would, if they could, hunt my soul to death, lay down my weapons, and give myself up as conquered into the hands of the enemy? God forbid. The day will surely come when all shall be made clear, both to the church and to the world, and great is the reward in heaven for those who are persecuted for righteousness sake. While thinking over these things and tempted to give up all for lost, I have many times thought of yourself. How many times have your enemies tried to silence your tongue, and to snatch your pen from your hand? How many such waves of sorrow, have you not felt beating against your breast? but still you go on the same steady course. The waters have not overwhelmed you, and the flame has not scorched you; your enemies have digged a pit for you, and they have fancied they have seen you fall into it, and they have exclaimed, "Aha, so would we have it." When lo, and behold, they have fallen themselves into the pit they have digged for you. This I expect to see myself, for the Lord will surely come out of His place, to punish the people for their iniquity.

You will remember that in my last letter to you, I spoke of the formation, and the prospects, of the little church of Christ at Billingsboro, but as by my removal my connection with them is broken, of course nothing more will be expected from me. I should like, however, in my closing chapter, to bring forward a subject which has occupied my

thoughts and attention for some years past. During a long and unsettled life, I have lived in many places, and amongst all sorts of people, and have become acquainted with some of almost every denomination of orthodox Christians. I have seen much to admire in all, something to disapprove in all, our own people by no means exempt. But one thing I have many times noticed, namely, that at the public prayer meetings, then were one, two, perhaps more, amongst the number who did not refuse to pray in public, but to them praying at the prayer-meetings seemed a great task. It required a great effort to get out a few sentences, and those not at all to the point. Their petitions have been for themselves rather than for a blessing upon the services of the sanctuary. This is excusable, and ought to be borne with in young beginners, but when we see it in those who, for some years, have taken apart at the prayer-meetings, we are led to enquire, "Is there not a cause?" How is it they do not improve? During the last year, I have been a visitor in many families of professing Christians, and where I have had an opportunity, I have closely observed those who I knew assisted at the public prayer-meetings, and I have invariably found those who could not pray with any degree of liberty in public, had never practised family prayer in their own homes. Here then, I thought, was the secret. They have not been prepared beforehand by domestic worship, for the more public worship in the house of God. I cannot conceive how any one who has previously communed with His God in secret, and then after that, brought his family together, and not only prayed for what he felt they needed, but also prayed for a blessing on the public means of grace,—I say I cannot conceive how they can come into the house of God unprovided with matter for prayer. I have met with those, too, who have not only neglected family prayer, but into whose closets I would not willingly enter. They have a name amongst God's people, they will present a few rambling petitions at the prayer meetings, but in not a few cases, we might seek in vain for that sacred spot, made so by the presence of Jehovah. That spot where, like their Lord, they have been permitted to pour into the bosom of their Father all that was in their heart. They have not, treading in the steps of their Divine Master, repaired to the solitary place to seek preparation for what lay before them, and strength to perform their duties. We find that when our adorable Lord had more than ordinary duties to perform, He retired from the world to hold communion with His Father, and if our incarnate Saviour found it necessary, surely it is necessary for us, and one who has known what it is to seek refreshment in close and familiar intercourse with his God, who has by simple faith been enabled to cast his burden upon the Lord, and has felt the sweetness of laying hold of His promises and pleading them before Him, reminding Him of His covenant engagements, who is cast down under a sense of his weakness and insufficiency, but able to appeal to his Father and say, hast thou not promised that "They that wait upon the Lord shall renew their strength," I think such a one who has thus enjoyed spiritual converse with his heavenly Father, in secret, and in his family, must of necessity go forth into his Sabbath day duties in the spirit of prayer, and better prepared to lead the devotions of the people.

I have not, dear sir, thrown out these hints for any one in particular for I have not only been witness to these facts in one place, but in several,

and it has occupied my thoughts and attention for several years, and I am sorry to be obliged to confess, in honesty to the Church of England, that I have met with more amongst that people, who have practised family prayer, than in any denomination I have ever mixed with. I have often wished that some one more able than myself would write upon this important duty, but in all our periodicals we rarely see anything on the duty of family prayer.

Nottingham.

MARIE.

Productions of the Press.

The Large Cedars of Lebanon. William Webley, Esq., of Cranwell, near Bath gives a note in Mr. Shirley Hibberd's *Gardener's Magazine* for March, descriptive of a group of noble cedars actually growing at Frenchay, near Bristol, on the property of W. Tanner, Esq. They furnish a grand forest-like view, and are of gigantic size. When we can get a sight of them, we will tell our readers more about them. "A garden one of the best pleasures" is a sweet little piece; in fact, as usual, *The Gardener's Magazine*, is most chaste, cheerful, and comprehensive in its contents.

Healing by the Laying on of Hands. A pamphlet by Frederick Rowland Young; and published by Mr. Piper, at Swindon, is safe on our table. We never can tell what the Lord may do by men; but until we can more carefully consider these pages, we fear to give any opinion.

The Causes of the Reformation in Our Own Fireside, for March, shows most intelligently the amazing progress this country has made in every possible way, since the discovery of the art of printing. We have suffered fearfully through our efforts to advance the cause of a vital and of an experimental knowledge of Divine truth, by means of the press, and yet we realize a measure of holy pride, in contemplating the fact, that for more than forty years, we have fought hard to be of some use in the dissemination of a true knowledge, through the noble art of printing. The powerful competition of capital, of illustrative and artistic publications, of a fast growing taste for sensational sermons, exciting stories,

and a secret contempt for the distinguishing doctrines and experiences of grace, all these and many other things combined, have dealt with us, as the boisterous winds and dashing waves often deal with unfortunate vessels on the seas, dashing all to atoms, or so rending them in sunder as to be unfit for further service. Nevertheless, we silently bless the Lord, that by means of the mightiest engines in the world, the PULPIT and the PRESS, we have been permitted to strain every nerve to send the good news of the Gospel through the whole of the civilized globe, and the day will declare how far the glory of Christ, and the spiritual state of His people, have been advantaged thereby. Hobart Seymour's "Causes of the Reformation" in "Our Own Fireside" throws an interesting light on the indescribable uses printing has been to the lifting up of this nation.

The Lord's Goodness Acknowledged; or, a brief Account of His Merciful Dealings in Providence and Grace. By Jabez Evans, of No. 13, Arundel crescent, North road, Plymouth. Price Sixpence. A diary of family matters, soul-trouble, and providential deliverance, all in simple style, making an auto-biographical review of the life of a soldier, a shoemaker, a sinner, a saint, &c., wherein many humble Christians will read their own exercises and external trials.

This People, such is the heading to the last issued sermon preached by Rev. J. J. West, M.A., in London, and published by Mrs. Paul. In the old church, at Winchelsea, on Sundays, and on Thursday mornings, and once a month in St. Barnabas

church, Goswell road, this bold defender of the faith pours forth hearty testimonies expressive of the work of a glorious Trinity in the salvation of the chosen bride, the church of the living God. In this sermon now before us, Mr. West says, "England is full of the Arminian heresy;" but he does not know everything. We break our hearts almost, over the fact that the duty-faith doctors, and the dabblers in free-will, are driving an immense trade; nevertheless, there are here and there to be found "a remnant according to the election of grace," and whatever fashionable forms of religion men may invent, and multitudes may patronise, God will always have a seed to serve Him. In *Cheering Words* for April, we have given some extracts from "This People."

The Light of Truth, or, the Gospel of the Grace of God compared and contrasted with modern Divinity; &c. By J. Best. London: published by Mrs. Paul; to be had of J. Whitteridge, 16, Union square, Islington, N. "The Light of Truth" is a very common title, but it cannot be said that this is, by any means, a common book. The author is a resident of D'Urban, near Cape Town, in South Africa; and from those distant climes he sends British Christians a neat volume which may well be termed, "A body of Divinity in miniature;" sound truth, is here expounded in a sacred and saving spirit. The light of Gospel truth is set close by the side of Arminian error; and such distinctions are made between the Old and New Covenants, between the law and the Gospel, between the profession of religion and the possession of saving grace, that we can recommend it to the careful study of all who are asking for the old paths, which lead to God and glory, with their faces thitherward, desiring safely to walk therein. The original elucidation of the parables, and the comments upon dark and difficult things in the Scriptures, will be found edifying to young Christians. At the close of public prayer-meetings, one or two of these chapters, if carefully

read to the friends, would often help them on their way.

Is the Brain the Organ of the Mind? This is one of the most important chapters in Dr. Carson's work, "The Principles of Phrenology." We make special reference to this, because we are sorrowfully convinced that students, ministers, and men of almost every class, too much neglect those organs, and mental powers, the healthy state of which tends so much to their present usefulness and happiness. If the Lord should be pleased to bless the study of this important science to the rising generation it might help to thin those unhappy places, the lunatic asylums. We are gradually preparing a few lessons on "The Head and the Habit;" we hope they will soon appear.

The Bible Class and Youth's Magazine. — London: Sunday School Union, Old Bailey. The pictures, the poetry, the original papers, the printing, the prize essays, the portraits, and the price, one penny, all must please and secure the patronage of pupils, and young people of every shade and shape; prettiness, usefulness, and cheapness, are here most successfully blended. *The Youth's Magazine*, once a popular favourite, a friend of our own near fifty years since, is now reduced to be only second partner to a penny juvenile. It had a long and acceptable career. We are glad it is not yet quite dead.

The Sword and Trowel for March, has a lecture from C. H. Spurgeon on "Sermons, and their Matter," in which singular things are said of "Ultra-Calvinistic" preachers; a distinct notice of them may be given with good effect, some day. "The service of Jesus in Little Things," the Review of Richard Baxter's life, and other papers, help to make up a tolerably good number; but it is evident the editor has so many things upon his hands and his heart as to prevent his devoting much time to the preparation of matter for a monthly magazine. We should not, however, be at all surprised to find him, presently, the conductor of a cheap and popular weekly journal, unless he can be persuaded that

there are more religious newspapers now than the people care to patronize. Some of them (poor things) are wondering where the scene will end. Cheap education, Sunday school instruction, academical and collegiate training, tract societies, and publishing companies, pouring forth floods of pious and curious literature, these, and a large host of other agencies for lighting up the human intellect, are crowding the ministerial and editorial market with heads and hands by thousands more than can possibly find remunerative employment. It may appear wicked, but really, when we read of so many of these dear young ministers and people dying so happy, at such early periods of life, we can see in it a mercy for them, because we believe good people never die before their time, and to live until nobody wants you must be heart-rending indeed.

The Safety of the Church. Some attempt has been made to associate a pamphlet entitled "The Inquisition of Dissent" with ourselves. We will only say, we have nothing to do with it; nor do we, for one moment, believe it ever came from "Old Ford." Whatever we may write by way of explanation, shall have our name attached thereto. Our faith could not be better expressed than in the following sentences from Mr. J. J. West's last issued sermon: I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "They shall." He does not put it to their option. "They shall trust;" and there is the church: there is the Established Church. Whatever may happen in our day, whoever may be in power in the government, either a Gladstone or a D'Israeli—nothing can upset, nothing can disestablish the one saved Church of God. Cabinets and Parliaments are powerless here! "Upon this rock I will build my church, and the gates of hell shall not prevail against it." There is a church established upon the one foundation-stone that no earthly power can upset nor Parliament disestablish; and the point is whether you and I stand based upon the foundation-stone, for as the apostle

says, "Other foundation can no man lay than that is laid, which is Christ Jesus," and as the Psalmist says in Psalm xi.: "If the foundations be destroyed, what can the righteous do?"

PETER'S SWORD UNSHEATHED.

By A COUNTRY PARSON.

No. I.

[The reader must not understand that the Country Parson is drawing the sword. Nay, but he has found so many Peters, with their swords unsheathed, cutting right and left, at every one but themselves, and their own little clique, that the Country Parson has felt his soul stirred in him with a desire to arrest this system of ministerial slaughter if possible. The text of the following letter, (and of the others which are to succeed it) is found in the Saviour's command in the garden, "Then said Jesus, Put up again thy sword into his place, for all they that take the sword, shall perish with the sword." This is a wonderful day for using the sword, not "the sword of the Spirit," but the sword of slander and malicious destruction. We have wondered if the thought ever crosses the mind of any of these swordsmen, "while I am pretending to cut down what I conceive to be sin in another, am I not incurring the guilt of awful sin myself?" But let us hear the "Country Parson."]

MR. EDITOR,—If you think this letter proper for *EARTHEN VESSEL*, put it in, and if reasonable you may hear from me again. This Christmas has been rather an alarming time for the exercise of the mind, in the business of the nation; I wonder how the New Parliament will go on, and what results will be produced, and whether you, sir, will be right or wrong in your views. Whatever monarchy there may be in future, whether persecuting or not, the day will come, when they all shall be swept away by the stone cut out of the mountain without hands; namely, the Omnipotent Saviour, the LORD JESUS, and whatever kingdom falls, his will stand for ever, and in an orderly way, for the government of the church of God is on his shoulders, to order and establish it with judgment and justice. He is a rock and his work is perfect. I have been perusing the periodicals; one I saw referred to the present state of the church of God in which it had some truth on its side, and some strong arguments in endeavouring to show the cause of the lukewarm state of things. The prominent features noticed, are (1) the want of a more separ-

ating ministry; 2, ministers take too low a stand; they give comfort when they ought to give stripes. From these views I differ; I may be wrong, but with all courtesy to the writer, I think differently. His view of the subject is of a legal cast, it makes the minister a Saviour, and not the Lord Jesus Christ. Life in the man, and not in the power of God. I know this is the view of a certain body of good men; only just such a line of things must be laid down, and they must come from a certain class of men, acknowledged by a certain periodical, none else will do for preachers; nor will hearers go anywhere else to hear. Scarcely will they go to a prayer meeting except in the same circle; a large body of good men are bound up in this bondage, and, from custom, cannot preach or hear in any other way but in this special line. Whatever text is taken, all are trained down to the exercises, and temptations, and pollutions of human nature. As regards Christ, the power of his arm, the riches of his grace; the completeness of his work, the everlasting immutability of his covenant, the tenderness of his heart, the bowels of his compassion; none of these things are ever heard. What, then, can prevent such causes from being in a sickly and dark state? They dwell in, and are fed on what is termed experience, and not on the person and work of the Lord Jesus Christ. There is something curious in this class of men, they look on all others as letter preachers, not of the spirit, because they lift up the Lord Jesus, and make him the subject-matter of their ministry. These so-called letter-men take the apostle as an example, "determining to know nothing among men, but Christ and him crucified." They desire to live under the influences of his humiliating grace. There is something more curious still; though they condemn these letter-men, they, at the same time, uphold and extol that man of God, Dr. Hawker; they read his "Portions," though that man of God seemed to live in heaven; whatever text he took, Christ was the Alpha and Omega, the beginning and the end.

It is written in the Word, "Him that honoureth me, I will honour." The question is, is not their line of things dishonouring to the head, the author of salvation, namely, the Lord Jesus? This being so, is the dark state of things to be wondered at? There are plenty of intellectual preachers, who may well be called "letter-men," because not taught of God, whoever these men may be is not our business, they are not accountable to us,

but to the great Searcher of hearts. He will bring them to account in his way and time; the commission is, if called to the ministry, "Occupy till I come," that is to say, fill up the position according to the order laid down in the Word of God. But there is a path between the merely intellectual ministry, and those who are continually digging into all the miseries and corruptions of poor human nature, even that which every good man knoweth by painful experience. No minister can preach if taught of God, without experience, but he must not lay it as a foundation, or a moving cause, only as an effect, to show their birth is of heavenly origin, their path a wilderness; and that those sins which oppress them were borne by an oppressed Saviour. There is but one way to prove the nature of things in the broad scale, that is, by their fruits. These precise people manifest in their spirits and deportment, a bitter, suspicious, and condemning spirit, to all who come not under their patronage. "The fruit of their spirit," is perfectly opposite to a bitter condemning spirit for the following reasons:—

1. It comes from above, it is pure, peaceable, easily to be intreated; void of partiality, and full of good fruit; not that of the flesh, as in Gal. vi., but that of the Spirit, namely, love, joy, peace, long-suffering, temperance, goodness, faith, meekness, gentleness, against which, there is no law." The flesh lusteth against the spirit, and struggles for the mastery; but what says the apostle? "If ye are Christ's, ye have crucified the flesh," by God working in you to will and do; then comes the admonition, if ye live in, or by the Spirit, walk in the Spirit. Here, I speak more boldly, the more a good man knows of the depths of his depravity, the more dear will the Lord Jesus Christ be to his soul; and the more he receives from his fulness, such as pardon, peace, and joy, the humbler and lower he will lie, and no one in that state can help showing mercy, seeing and feeling the immensity of that love which passed by thousands, yet stooped so low as to meet such sick sinners as we are! The hand, the pocket, the mouth, will be engaged, not to condemn others, but to exalt and glorify our Jesus' precious name! Nearness and intimacy with a blessed Saviour, will make them put their swords of condemnation into the sheath, and cry, "Come, and hear, all ye that fear God, and I will tell you what he has done for my soul." It will make them exalt and extol him, yes, very highly too. As regards a more discriminating ministry, the

ministry is not of man, nor by man, it is of the Holy Ghost himself, and his office is expressly to take of the things of Jesus, and make them manifest to poor fallen men, making use of such means as he (the Spirit) pleases, and that minister that feels most dependent on the Spirit, will be most like the great apostle, and the Spirit, will "less than the least," will make his own distinction. The distinguishing ministry we want is one that exalts a precious Saviour, and lays man's wisdom in the dust of self-abasement. Another complaint made by the writer referred to is ministers take too low a stand; they give comfort, when they should send people home mourning. I disagree with this. Of course it comes out of that first particular, "a more distinguishing ministry, one draws the line so narrow, aims to show how far a man may go and not be a Christian. They waste three parts of the sermon in negatives; thus, then send the hungry mourner home weeping, while they rock the hypocrites to sleep.

Is this preaching the unsearchable riches of Christ? Is this feeding the flock of slaughter? No one can describe what a person may know in his head; or how far he may go, yet not be the Lord's. On the other hand, how little some may seem to know, and yet be the Lord's. See how low a stand the great Head took in his ordination sermon. He began with blessing the poor in spirit, the mourners, the hungry and the thirsty ones. Did he send them home mourning? No. He blessed them there and then, and gave them a promise for the future. The poor in spirit were to have the kingdom, the mourners to be comforted, the hungry to be fed, and he put a positive "shall" to all, the lambs he carries in his bosom. Shall the great Shepherd condescend to this, and the under shepherds stripe them? God forbid. The bruised reed he will not break, nor quench the smoking flax. Shall the dear Lord so stoop to these poor disconsolate sinners, and the under shepherds break one, and quench the other? Surely not. Shall the Lord mark out as his own those that can only sigh and cry for the abominations, and give the command to the slayers to touch not the man on whom is the mark? and yet a poor sinner, a minister to stripe them? Shall the Lord say, "They shall be mine," such as fear him; who, though their stains are so deep, it seems impossible to be saved; they can only think on his name, but cannot feel the power. Of them, does he say "they shall be mine when I make up my jewels." And shall puny men slay them? But these are not

to be taken into church fellowship. Why not? These are generally ornaments in the Church of God; the most tender, useful, and careful; no wet days keep them from the house of prayer. These are the days of their espousals in the gladness of their hearts. This I can testify by experience, no slumbering now. The day we live in, is I think, a truly solemn day; with all the faults that some can see in that useful man of God, Mr. JAMES WELLS, if we had a few more such men in England, it would be a salvation to it. His ministry keeps the Head in his place, and the members in their place, so that he appears to be the edifier of the body. But in reference to these precious men referred to, I have seen in my thirty-five years of experience, many bad effects from their bondage preaching. Exceptions may be made, but the hearers are taught to look inside for evidences, and Satan knows how to blacken poor human nature. What follows? unbelief, bondage, misery of every sort; the heart is bound, the pocket is bound, the tongue is bound and if you talk to these men, it is unbelief and bondage; their countenance is dejected, if you speak in their presence of full and free salvation, springing from the fountain-head, humbled under a sense of his unmerited favour, showing that your life is hid with Christ in God, these men would very soon want to see your back, and not your face, and think you some painted hypocrite, and if a friend that you have had communion with heretofore once drink into this spirit, you will find no more communion afterwards; though both are good men, both profess the same truth, both expect to go to heaven, both founded on the same Saviour, both expect to live eternally together; but this sour and suspicious spirit is a perfect thief, it reflects upon God's glory, and no authority for it can be found in the Word of God. Some time ago, I was with a dying minister of this cast, I asked "Can you lie down and die on that you have preached to others?" I had no answer at first; I repeated, the good man exclaimed with a strong emphasis, "Nothing but the blood and righteousness of the Lord Jesus Christ is any good to me now," and then went to heaven. If this make the dying pillow soft, it should be the living subject in the pulpit.

A COUNTRY PARSON.

(To be continued.)

In my next I shall endeavour to show that vital union does not stand in sentiment, but in the eternal three-one God. Also, some things on our dark state.

Our Churches, Our Pastors, and Our People.

MR. W. H. IBBERSON'S RE-APPEARANCE AT SALEM CHAPEL, SOHO.

BY A CORRESPONDENT.

ON Sunday, the 7th ult., Mr. Ibberson, after nearly three months' absence, resumed his pastoral duties. He appears in better health, but it would be a matter of heartier congratulation, if a more marked change was visible. During his rest from his labours he has had the painful duty of following his aged father to the grave. A family bereavement of so tender a character perhaps could hardly fail to exercise a retarding influence in the recovery of health. But in this case, it is not a sorrow without hope, for the father lived the life of the righteous, and died in joyful anticipation of everlasting happiness. We believe he was for many years a member, and some time a deacon with the church at Ramsey. But as our present purpose is more particularly to introduce to our readers the able and earnest minister of Christ, Mr. W. H. Ibberson, we proceed to give an outline of his Sabbath evening's discourse. The text was "Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of heaven."

After a word on the character of Nicodemus, describing him as a timid, thoughtful, earnest, and truly honest man, the preacher proceeded to speak; first, on "The evident depravity of man;" secondly, on "The nature of the divine work; and lastly, on "Regeneration as the only ground of entrance into heaven."

I. THE EVIDENT DEPRAVITY. We live in a day when "I believe in the Holy Ghost," is not exactly the creed of all preachers. There are others on the other hand, who are so earnest in their orthodoxy, that they are continually telling us, it is just as useless to preach the Gospel to sinners as to call upon the dead bodies in the graveyard to rise up and live. Forgetting that no command has been given by God to call upon the dead in the graveyard to live; but a command has been given to preach the Gospel to all the world. Man is awfully fallen, can only be restored by heavenly grace. Our view of man's moral depravity will be of a different stamp, whether we take our standard from the Scriptures or from the prevailing views entertained by the world. From the Unitarian to the Calvinist, all are constrained to acknowledge the powers of man were wonderfully injured by the fall. But we ask if man is not totally depraved? if he is not linked with Adam by an inseparable tie? or, how is it no man or woman hath attained to that state of perfection to be

fit representatives of that golden age, often pictured by the poets, but never narrated by the faithful historian since the first chapter of Genesis was written? We want no subtle logician to prove then that man is "dead in trespasses and sins."

God, as our creator, and our moral governor, has claims on our obedience. Each soul is under his command always, to live a life of holiness and obedience. How hath man's conscience fulfilled these claims? The heart of man, it is said, is at "enmity against God;" not merely, an enemy for the greatest enemy may be reconciled. To such the Gospel of Christ is rather a savour of death unto death, than life unto life. We are often reminded of this age of progress; we cannot look without seeing signs of the marvellous capacity of the mind of man. But do we not also see proofs more than enough of man's depravity? Look at this vast city, peopled as it is by its millions, the greater part of whose lives are spent in treating God with contempt. Do we not see unmistakable evidence that man's heart is estranged from God, that he is a wilful sinner, and will not have Christ to reign over him?

I take one of the awful features of the present day to consist in the indifferent manner in which men speculate on the Gospel as if it were a theory like a reform bill, or a clause in the Irish Church bill. In the profane world, from the Socinian to the Calvinist, hundreds who attend places of worship on Sabbath to Sabbath only speculate on the Gospel, instead of receiving it as the Gospel from God. It shows the depraved state of man, when the Gospel is faithfully preached, instead of accepting it from the innermost soul, multitudes say, "Go thy way to a more convenient season."

The soul that hath not the Spirit of God is spiritually dead. Do we believe in the Holy Ghost? Perhaps some may ask, how can I know I am born again? To answer this question is one of the objects of my standing here to-night. When we talk of the Holy Ghost we talk of a power who reaches the innermost spirit of man. Though the Spirit often works in accordance with the laws of the human mind, the Holy Ghost is a power beyond the mere power of moral suasion. He is a power that can penetrate beyond the reach of moral suasion; he can go deeper, and dive beyond all obstacles, and overcome every prejudice, and remove misery and despair. Listen! "The wind bloweth where it listeth, and thou hearest the sound thereof," &c. There is no physical force visible. So with the work of the Spirit. When you see the drunkard turned from

the power of his temptation, the blasphemer suddenly crying out, "Lord, what wilt thou have me to do?" you must look beyond the power of moral suasion to effect such results. But is it strange the Spirit thus works? Who will say the devil has no power over the mind of man? And hath not one man power over the mind of another? Let it be therefore far from us to deny the power of God over his creatures. Then we say, "Except a man be born again, he cannot see the kingdom of God." Christ by his example preached, it is true, a system of morality, and the merits of his works were solemnized by his own personal sacrifice. The great system of morality looks very beautiful; but man, if he attempt to put it into practice, finds it altogether impossible. As well might he stand on the Alpine mount and try and reach the heavens with his fingers as to gain heaven by his good works. It is impossible! "That which is born of the flesh is flesh." It is written over the portals of heaven, "There is no entering here without regeneration," "no joining in the song of the redeemed, without regeneration," flashes over heaven's very battlements, "Blessed are the pure in heart, for they shall see God." Regeneration gives us the capacity, and redemption gives us the claim to cry, "Abba, Father."

The heart of man must undergo more than a moral change. On man is entailed a contaminating influence through the fall of Adam. "The heart is deceitful above all things, and desperately wicked." Some modern philosophers condemn this doctrine, who are wise in their own conceits. The ancient philosopher seemed in advance of many modern teachers. Cicero, seemed impressed with the inability of man to please God; he said in reply to his pupil, "It was absolutely necessary that a teacher should come from God to tell man how to act towards God." Alcibiades said, "He will come who will teach us all things, and no man is great unless God be with him."

Thus it appears these heathen philosophers were impressed with the idea of the total depravity of man. We observe, then, the Holy Ghost performs in the heart of man a complete change. When the heart is put right, the head will be sure to follow. The mental faculties of man undergo a deep change. But I most deliberately state we have no new faculties; old things shall pass away, and all things shall become new. A new conscience shall be given, which, instead of being partial, shall be honest and impartial. Memory is sanctified; instead of treasuring up the pages of the novel, memory now delights to retain the words of Christ, and to dwell with lively recollections on the works of the great teacher. The imagination becomes purified; instead of dwelling in an ideal land, peopled by the unreal and fanciful, the imagination now delights to meditate near the throne, to study by the cool water of that stream which maketh glad the city of our God.

The will is also completely changed, and the judgment which was warped, now judges rightly, though it is said, "The things that I would not do, that I do." This is not by consent, for "Whatsoever is born of God, doth not commit sin," that is not as sin, but there is a struggle going on, "the flesh against the Spirit, and the Spirit against the flesh." These changes are wrought entirely by the Spirit of God. How the Spirit works in the human soul is not our purpose to discuss, but rather to point out the facts which are palpable as the light of day. Just as you hear the wind howl outside your door, and see its effect by the trees of the forest being upheaved by their roots, so we say when we see the young man turned from walking in the broad road that leads to hell, to walk in the way of life everlasting. Then it may be asked how is regeneration brought about? Some speak as if regeneration was by the Word of God alone. Peter says, "Born of incorruptible seed," that is, the Holy Ghost comes into the heart with the Word. The Holy Ghost speaks through and by the Word. It is not for us to say how we see the effects, making us hate sin, and love holiness. No clergyman has any right to say there is such a thing as regeneration by water. Where are many of those who have been thus regenerated? Where are they? Echo answers *where?* Baptismal regeneration then, is priestcraft springing from Satan, who tries to imitate the work of the Holy Ghost. Let us look to the Scriptures. We are living in a day, when it is highly necessary to hold fast the form of sound words. The Holy Ghost is the source of life, yet many churches might say, we have not so much as heard of the Holy Ghost.

In conclusion, "Except a man be born again, he cannot see the kingdom of God." Now this is perfectly in accordance with reason; no man can live peaceably in any state, except his heart is in harmony with its laws. Let us make no mistakes; if we cannot spend one hour during the week at the prayer-meeting, we should be like one of the sons of toil, who perhaps never had more than ten shillings a week, suddenly coming in for a large fortune; how awkward he would be in the society of the rich and noble. So with the sinner without regeneration; were it possible for him to arrive at the pearly gates, heaven would be no place for him. A man must be born for above, born for the kingdom to participate in its glories and happiness.

DALSTON—ALBION HALL. A public meeting was recently held in the above place. A large number of friends partook of an excellent tea. The public meeting commenced at 7 o'clock by Mr. Blake, the pastor, giving out the well-known hymn:

"Kindred in Christ for His dear sake,
A hearty welcome here receive."

Mr. James Spurgeon then prayed for a

blessing on the meeting. According to engagement, G. T. Congreve, Esq., took the chair. He expressed great satisfaction with the healthy and progressing condition of the church. He had felt an interest in it from the beginning; he had a great esteem for Mr. Blake; he was also glad to meet the brother of the Metropolitan Tabernacle pastor there. Though he could not agree with Mr. S. in every word he uttered, yet he loved and honoured him for his glorious work. Moreover, Mr. Spurgeon had been useful to several members of the chairman's family, and he therefore rejoiced to see the name associated with those of other brethren, whom he (the chairman) had known in connection with the Baptist cause for many years. The bigotry of the age was fast dying out. He believed that men who are earnest in the work of Christ, are beginning to realize the fact that there never was a time when union among Christians was more needed than this, and to look with less horror upon those who do not see eye to eye with themselves. After some kind words of encouragement to the pastor, to church, and the Sabbath school, the chairman closed by calling on

Mr. James A. Spurgeon, who then addressed the meeting. He expressed his pleasure at meeting with the chairman and the ministerial brethren on the platform. If, he said, they who are our seniors, are not ashamed of us, we the younger are not ashamed of them. He then gave a powerful address on "Earnestness in the work of Christ."

Mr. Alderson followed with an excellent speech on "The masses of London who never heard the Gospel, and how to reach them."

Mr. G. Wyard, of Borough green, next spoke on "Helps and hindrances to soul-prosperity." His speech contained much loving advice and kindly counsel.

Mr. W. A. Blake, of Brentford, then followed with an address on "The desirability of Christian union," upon which he spoke with great earnestness; indeed all the speakers seemed thoroughly at home. During the evening a purse was presented to the pastor by Mr. Johnson, one of the deacons, containing £19 2s. 6d., which with the exception of two guineas from the chairman, and one sovereign from Mr. W. A. Blake had been subscribed by personal friends in the church and congregation. Mr. Johnson, in presenting it said he could only wish it had been much larger in amount that it might more fully speak their continued affection for their beloved minister.

Mr. Blake in acknowledging the kind gift said it was usual under such circumstances to express surprise, but he could not; he never was taken by surprise by any act of love, or generosity from the people at Albion Hall; on the contrary, if ever they treated him unkindly, then he should be very much surprised; he believed he had one of the most liberal people in

London, and as pastor and people they were living in perfect peace; one in heart, united in truth, both holding the doctrines of distinguishing grace, and also believing the necessity of preaching the Gospel to every creature.

A vote of thanks was duly given to the chairman, and to the ladies who provided the tea at their own expense, and praise and prayer closed a very successful, spiritual, and happy meeting.

WHITESTONE.—Mr. John Lynn supplied the pulpit here two Lord's-days with considerable pleasure and profit to the people. The church at Whitestone are still anxiously pleading for a man of God to be sent unto them. Sound men in the faith hold office here. Miss Alice Tyler still works indefatigably in the school, and in conducting the melodious parts of the public worship; the chapel stands in a central spot, with numerous towns and villages surrounding. Mr. Godwin's Encaustic Tile Works, with all its numerous staff of officials and mechanics, are close to it. All that Whitestone seems to require, is, a fervent, faithful, intelligent, and laborious minister of Christ's Gospel, with the blessing of God poured down, and it would be a palace of peace.

WOOD END GREEN, HAYES, MIDDLESEX.—The opening of the tabernacle in connection with the church, formed by Mr. Z. Turner, in Gutteridge street, about nine months ago, took place on Wednesday Jan. 27th. Mr. Turner preached in the morning, Mr. Griffith in the afternoon, and Mr. Ponsford in the evening, assisted by other ministers. Our aged brother, Mr. Weekley, gave out the hymns; the attendance was good throughout the day, and in the evening, it was thronged; about 70 sat down to a most excellent dinner, and over 200 to tea. The collections amounted to £70 5s. 7½d., and the cards produced £81 11s. 6d. The building is chaste and commodious, and will seat 250 persons. The Lord's presence was manifestly felt during the day, and we trust that he has merciful desigus for the inhabitants of this locality, and that his servant will be honoured by him, in calling instrumentally many souls to Jesus and building up the saints. I remain, yours faithfully in Jesus,

THOMAS BURGESS.

Pastor of the Baptist church, West Drayton, Middlesex.

1, Providence villas, Hillingdon.

NEWBURY.—It is pleasing to behold an industrious effort on the part of any man to render either spiritual, moral, or circumstantial help to his fellows; it is especially deserving of notice, when ministers of the Gospel, and pastors of churches, aim to

extend the sphere of their usefulness by standing out in the highways and hedges of this world; and by benevolent, domestic, and philanthropic addresses, aim to lay hold of the careless, the improvident, and the unwise; and thereby, if God will lead them to seek after the higher and holier, and more essential blessings provided in the Gospel of the grace of God. We do not think it either criminal or degrading for a highly respectable minister such as pastor J. E. Cracknell, of Newbury, going into the Town Hall; and there, under the presidency of Squire Dolton, the mayor, and surrounded by ministers, aldermen, gentlemen, &c., delivering a lecture on "Happy Homes, and How to Make Them," to a crowded, yea, to an overflowing audience. We should have enjoyed the sight, there is not in the three kingdoms a man better adapted to give a review of the sunny side of a happy home, than is Mr. Cracknell. His beautifully cheerful face, his contented mind, his loving heart, his wide researches and observations withal, his devout, and wise, and good-natured spouse, his freedom from the wants and woes of a numerous family, all help to render his a more happy home than falls to the lot of many. Cross children, crooked tempers, queer circumstances, and a thousand things, often tend to disturb the happy quietude of many a home. If Mr. Cracknell can not only speak of a happy home, but shew how effectually to MAKE THEM, we hope he will not keep his lecture confined to the borough of Newbury.

OUR AUSTRALIAN MAILS.

[Our communications from the colonies for some time past have not been sufficiently authenticated; but we are anticipating important packets from the colonies shortly. "The Australian Protestant Banner," has been regularly received by us. If Mr. Addison would communicate with us, we might aid his very useful enterprise. The following letter is from a very old correspondent and Christian brother. We earnestly beg of him to use his extensive influence in our behalf, and write us more frequently.—ED.]

DEAR BROTHER BANKS,—It is many years since I could muster courage to write to you. Since my last, I have had to pass through dark dispensations; but I will not trouble you with any account of myself at this time; the burden of my present lamentations, for so I must call them, will be the sad state of the Particular Baptist church in S. Australia. The church had been subjected to many changes, when I landed here, now fourteen years ago; but it then appeared to prosper under the pastorate of Mr. Kether, late of Cave Adullam, Stepney. This prosperity continued only about twelve months; the enemy got in, and divided the flock. Those who continued at the old chapel (Salem chapel,

Kermshaw street, North Adelaide) had a Mr. Wm. Gurr, introduced to them; he had been a local preacher among the Wesleyans, but appeared to be instructed, he hoped, by the Holy Spirit, into the doctrine of divine grace. Under his ministry, the cause increased wonderfully, for about two years; the enemy was again let loose upon the church, and the flock of Christ was scattered abroad. In this scattered condition it remained, until two years ago, when it pleased the Lord to send to South Australia, Mr. James Bassett, late of Mr. James Wells's church, Surrey Tabernacle. When Mr. Bassett landed here, there did not exist a Particular Baptist church in the colony of South Australia. Most of the members of the old church, had joined themselves to other churches, but as Mr. B. felt sure the Lord had sent him here, he believed the Lord had not sent him here in vain, therefore he hired the Temperance Hall, N. A., and advertised it. The lovers of truth were drawn together, they fed upon the good old corn of the land, joy and rejoicing beamed in every countenance. This did not last long, the joy was soon turned to mourning; affliction, temptation, slander, and desertions followed in rapid succession, until we were at our wits' end. Nevertheless a good number of the church cried mightily unto the Lord to keep our dear pastor here; and to maintain his precious Gospel in our midst. Mr. Bassett's faith stood firm in the midst of the great fight of affliction. He said "While I can get bread and water, I will not leave South Australia; here the Lord surely sent me; and he will surely overrule all these great afflictions for our good." His ministry lost none of its savour or sweetness, and now I am happy to say the Lord has again smiled upon us, and given us rest from our labour, and our hard bondage. The church has increased to about seventy members, Mr. Bassett, is making the best of our prosperity, by labouring hard himself, and employing all the members who will work in disseminating those glorious truths for which we suffer so much in this land of spiritual darkness. We are giving away hundreds of EARTHEN VESSELS; and any other Gospel publication we can get. May the Lord bless our humble endeavours, for what are we against that great army who are lifting up their voices like a trumpet against the faith once delivered to the saints? I rejoice to see by accounts published in the EARTHEN VESSEL that Mr. J. B. McCure has been so kindly received by the Gospel churches in England. I hope his account of our sad state, and this my humble letter, will stir up the Lord's people to cry mightily to the Lord to help us in this barren land, and wishing you every blessing, and that you may continue your usefulness, is my prayer for Christ's sake, yours in everlasting love, C. HOOPER.

[Meetings for united prayer should be holden in England for the unity and pro-

perity of our own churches; and for the blessing of the Lord to rest upon our churches in the colonies. Why should we continue in this isolated, disjointed, and selfish condition? If only two or three churches in London were desirous of unity, harmony, and mutual co-operation, let them hold special meetings; let them invite others to join them. If they refuse, the sin rests at their door. We believe if the effort was made, and continued, in a truly Christian spirit, it would, under heaven's smile, be productive of much good to ministers, to churches, and to hosts of seekers after truth, who are now carried away into the general streams of free-willism, because they see little else in our churches but selfishness, exclusiveness, and apparent carelessness toward all but themselves.—Ed.]

DEATH OF MR. JAMES BEETON.

JAMES BEETON departed this life, at Glemsford, in the county of Suffolk, after suffering severe pain nine days. He was handling a pistol; it went off accidentally into his hand; he was taken to Dr. Jones; nothing serious was anticipated until the Monday following, when it turned to lock-jaw, which the best medical skill that could be obtained failed to remove. His sufferings were very severe; it was painful to look upon him; but with all his sufferings he was not heard to murmur; he bore them all with patience and resignation to the will of God. He was visited by Mr. S. Kemp, was troubled with doubts and fears; at the next visit he shouted, "Oh, Mr. Kemp, it's all right now!" "All right now," said Mr. Kemp, "what do you mean?" "Oh!" said he, "I have seen Jesus, I can sing with you now, it's all right." May this be a warning to the whole parish, to warn the young men of Glemsford, and may this prove a blessing to their never-dying souls. He often spoke of Jesus; and with calmness and confidence told his mother and those around him that he loved the Saviour, and that he longed to be with him, to rest on his bosom, and then he exclaimed,

"Jesus, refuge of my soul,
Let me to thy bosom fly."

Are they not beautiful words for a dying man to utter? "Ah!" said he, "I shall soon be the other side of the river;" and in the midst of excruciating pain he repeated

"On Jordan's stormy banks I stand;
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

His aunt replied "Ah! your possessions;" "Yea," he said, "my possessions;" and then he looked at his cousin and said, "Oh that this may prove a blessing to your soul!" He added, "You have not run such lengths in sin as I have, but you need pardon before you can enter heaven;" he then

wished his parents good bye. "I shall go home at six o'clock; I shall soon fall asleep and wake up with Jesus; then I shall be for ever with the Lord. Oh, that I may meet you all there; God bless you, my dear parents; God bless you, all my relations; God bless everybody; good bye all; I shall soon be gone. I want Mr. Kemp to tell the people I am a brand plucked from the burning. I should like him to take that as a text and preach from it when I am gone." He called his mother to his side, and told her that he wished to be buried at chapel; he lay quite calm for a time, and then sang,

"Rock of ages, shelter me,
Let me hide myself in thee."

Shortly after this he breathed his last, and fell asleep in Jesus, a few minutes before six, on Wednesday, Jan. 6th, 1869, aged twenty-seven years, and we believe he is now with the blood-washed millions standing before the throne, clothed in white robes, with palms in their hands, singing the song of Moses and the Lamb. He was an affectionate young man, and greatly beloved by all around him.

"He's gone, the conflict's past,
His sufferings now are o'er;
He's won the victory at last,
And gained the peaceful shore."

A FRIEND.

MR. KEMP'S FIRST ANNIVERSARY AT POPLAR.

SPECIAL services in connection with the new Strict Baptist church, at Poplar, under the ministry of Mr. Kemp, were holden in the Assembly rooms, close to the police station, on Sunday, March 14th. Sermons were then preached by Mr. Swinson, in morning; Mr. Bowles, in afternoon; and Mr. Kemp in the evening. On the following Wednesday, March 17th, Mr. Thomas Stringer preached one of his full-weight Gospel sermons at 8; tea was comfortably provided in the assembly rooms, and ante-rooms adjoining; and many friends united in partaking of the same. At 6.30, Mr. Kemp announced the hymn, "Kindred in Christ," &c., which was sung in most delightful and powerful harmony; a young lady ably presiding at the harmonium, a choir led on by the skilful and sweet proctorship of Mr. Kemp, and a large congregation swelling the choros to a fullness pleasant and cheering. We never heard the praise department of Divine worship better conducted, nor more beautifully carried through in any place. Mr. Sack offered fervent prayer. Mr. Kemp, as the pastor of the church, and president of the meeting, then gave the opening address. He said, it was the first anniversary of his ministry among them; he increasingly felt the Lord's blessing attended the work; and in reliance upon the Lord's arm, they

proposed to arise and to build a house for God's holy cause, a sanctuary wherein the Lord's people holding the truth, and abiding by New Testament ordinances, might assemble together. With other words of kindness and confidence in the Lord, Mr. Kemp called upon Mr. C. Cornwell, the minister of Mount Zion, Stoke Newington, to deliver the first address, which he did, introducing a remarkable illustration of the text, "All things work together for good." Mr. Thomas Stringer's on "Christian conflict, Christian conquest, and the glorious crown," was well wrought out, the climax was really grand, it carried the people, in faith and feeling, to the top of Pisgah's prospective mount; and made almost all to inly exclaim, "It has been good for brother Stringer, and good for us, that he has been afflicted." Mr. Swinson gave a plain practical speech on the necessity and propriety of immediately erecting the new chapel. Mr. Hunt gave a lively address on the evidences of interest in Christ. Mr. Lodge in his original and stirring manner, contended for unity in the ministry. He wished that at least twenty sound hearted brethren could band together, to be instrumental in helping and encouraging each other in times of difficulty, and in seasons of distress. Mr. Lodge delivered some striking sentences on the practicability of ministers of Christ striving together. It would be a happy day when his suggestions could be realized facts.

C. W. Banks said, I feel quite certain you will speedily build your new chapel, because (1) our brother Kemp has faith in the movement; he means it shall be done. He makes me think of the late Mr. John Carr, that excellent deacon of Mr. Wells's. When they began to talk of erecting their new tabernacle, Mr. Carr said

"Faith laughs at impossibilities,
And says, it shall be done."

Then, again, Mr. Kemp is a man of prayer, he will pray until it is done. (3.) He is a cheerful and happy Christian man. He loves good sermons, and he countenances thorough good singing. He has the chief elements of success about him and in him, by the grace of God. He commands at once the loving esteem, and most implicit confidence of all who are favoured to know him. His soundness in the faith, his genuine Christ-like spirit, his well-directed choir, his co-operating friends, all under God's blessing, will do more for the Gospel in Poplar, than has ever been done in our time. There is another reason why I believe the chapel will be built, because the Lord's people in this vast and mighty eastern wing of the metropolis require a place. Mr. Davis, of Bethel chapel, is a good man, and has had a work to do here, but little Bethel cannot hold a title of the people. Mr. Davis cannot minister to one quarter of the multitude which would gladly hear the Gospel in

these densely-peopled districts. The zealous friends of truth should at once contribute to this absolutely necessary enterprise.

The brethren W. H. Lee, of Bow, and Lawrance, of Bermondsey, addressed the meeting, in truthful terms. They appeared like Timothy and Titus, two young, and zealous, and intelligent, and devoted brethren, each giving evidence that they were preachers of righteousness.

C. W. Banks proposed a vote of thanks, asking the audience to couple therewith a pledge that all of us will from this time use our utmost endeavours to aid the building fund. Mr. Sack seconded it; Mr. Swinson put it to the meeting; it was carried un-animously; Mr. Kemp acknowledged it gratefully. Thus ended a sacred and useful gathering.

NOTTINGHILL. — JOHNSON STREET CHAPEL. At public meeting held at above place of worship, Feb. 16th, the pastor, Mr. P. W. Williamson, when introducing the business of the evening, read the following statement; "As most of our friends are aware, the interest of our building debt, with the balance left after the payment of interest, has for many years been collected by a ladies' committee; and most sedulously, though quietly and unostentatiously, has this committee performed its work. Four years ago the money lent for the chapel was placed in a building society, and it is towards the payment of these subscriptions that the money collected by the ladies' committee is now appropriated. In November, 1867, an idea was originated by the deacons to collect as much money as possible off the debt, take the chapel out of the building society, the payments being very onerous, and place it in the hands of trustees for the benefit of the denomination, and especially for the benefit of the church, for which Mr. Williamson had then laboured nearly twenty years. This movement was called the raising of a "Memorial Fund," to celebrate the twenty years' labour of our beloved pastor. Other churches were invited to co-operate with a promise that every church or member of a church of the same faith and order subscribing £20 should either appoint or become a trustee. We signally failed in interesting other churches; perhaps owing to the fact that Mr. B. McCure about the same time arrived in England from Sydney, to beg for his chapel there, and the excitement consequent upon his adventure, prevented our cause from obtaining notice from our sister churches, with the exception of the church at Askett, where after sermons preached by our brother Rowley, the sum of £2 8s., (expenses deducted) was handed to the treasurer of the fund. Our venerable brethren Foreman, Jones, and Woollacott, with the deacon of the former, and son of the latter, also a kind friend, a member of the church at Soho,

have generously assisted by donations. The rest of the subscriptions have either been given by our own friends or collected by them in small sums. The late lamented Joseph Crossley, Esq., on being written to by our pastor, generously sent us a cheque for £20. At a meeting held October 1868, a balance was read amounting to £142 17s, in favour of memorial fund after deducting £10 4s. 6d., for advertisement, printing, postage, stamps, etc. since that date we have received £4 19s., making a total of £147 16s. May we not, while expressing our thanks to our friends, also thank God, and take courage? We would also express our sense of the kindness of those ministers and others, who have assisted and encouraged us at our meetings by their addresses and good wishes. We shall be glad to receive donations, or issue cards to any desirous of helping in this good work. May the God of Zion bless his churches abundantly, so prays the secretary,

A. NEWCOMBE.

21, Princes road, Holland Park, Nottinghill, London, W.

[To find so large a sum has been collected under all the circumstances, is highly creditable to the friends of Mr. Williamson. He has with much patient perseverance pursued his object, to establish a decidedly Strict Baptist church, in a thoroughly aristocratic suburb of the metropolis. He has not only succeeded, but, through him, a second church of the same faith and order, has also been established. To the secretary of "The Memorial Fund," contributions ought immediately to be sent by all who sympathise with the principles and ordinances of New Testament churches. We add this note entirely upon our own responsibility; and while we hope it will stimulate many to aid the cause, we trust their worthy secretary who sends this report, will not consider we have presumed.—Ed.]

Notes of the Month.

OUR AUTHORITY.—DEAR SIR,—As I have been in the habit of reading the EARTHEN VESSEL for several years, and have thought a great deal about baptism; will you be kind enough to tell me, whereabouts I can read that the apostles and believers in Jesus were baptized by being plunged under the water, and also where it tells us that none may come to the Lord's Supper, till they have been baptized under water? You will oblige by answering these questions in your next number. Wishing you all blessings, I remain, yours truly,
A READER.

[We prefer giving the questions of our correspondent, first, by themselves, leaving it open for replies from any who are willing to answer. We can give the desired information when our co-workers have done.—Ed.]

BOW.—MOUNT ZION CHAPEL, ALBERT TERRACE. Formation of church, and ordination of Mr. W. H. Lee, as pastor, took place Tuesday, March 2nd, 1869. Mr. T. Stringer stated the nature of a Gospel church in a comprehensive and masterly style. Mr. C. W. Banks formed the church; after giving the right hand of fellowship, and a few words of exhortation, which he did in a kindly and affectionate spirit, he called upon Mr. W. H. Lee to give some of the leadings of the Lord in directing his steps to Bow. Mr. W. H. Lee related how it had been upon his mind that there was an opening for a Strict Baptist church in Bow, and seeing the room in which they were now assembled to let, he laid the matter before the Lord by earnest prayer. The result was he took the place; the Lord has stood by him. When he opened it in February 1868, he had no idea whether there would be any one to hear him or not. Mr. Wells, Mr. Stringer, and others, preached to good congregations; the pulpit was supplied by different brethren until a wish was expressed that Mr. Lee should preach every Sunday. The Lord's blessing rested upon the place; the congregation increased. Mr. Lee mentioned how well the cause had been supported; especially by his brethren in the Lord, Mr. Henry and Mr. James Lee, who had ever been ready by purse and presence to assist the cause of Christ in that place. Mr. C. W. Banks then asked Mr. Lee to state his call by grace which he did in a very clear and straightforward manner, giving general satisfaction; his call to the ministry showed how, when on the gold fields of Australia, many times he was invited to speak. When he came to England, C. W. Banks took him by the hand, and sent him to many causes of truth, until the Lord led him to Bow, where he hoped to remain for many years in the service of King Jesus. About 120 friends sat down to a good tea; after which, Mr. Edwards, of Islington, conducted the preliminary services; Mr. Cornwall preached to the church. Mr. James Wells was announced to give the charge to the pastor, but through indisposition was unable attend, so that C. W. Banks was called upon to take his place, and in a very solemn way and manner acted as Mr. Wells's substitute, founding his remarks upon "Fear not, I am with you;" showing the solemnity of the pastor's position, his sorrows, difficulties, and ultimate glory. We noticed three brethren Kemp, Flory, Sack, Dixon, and many others whom the Lord has called to the work of the ministry.
GEO. BALDWIN.

Stepney.

HACKNEY ROAD.—The annual meeting to congratulate and to encourage the pastor of the church meeting in Shalom, Oval, Mr. Henry Myerson, was held on March 7th and 9th. Mr. Alderson and Mr. Myerson preached the sermons. A large

company of friends sat down to tea; a lively and interesting public meeting was presided over by G. T. Congreve, Esq., whose cheerful and intelligent addresses were highly appreciated by the audience; and a variety of theological and experimental essays on the offices and characters of Christ, and on the happiness of heaven, were delivered by pastors Dearsley, Hewlett, Anderson, Myerson, Maycock, Woodwood, Crowhurst, &c. Mr. Henry Myerson appeared to be directed to this sphere of usefulness in a providential way; and the same merciful power doth still sustain him.

THE VENERABLE MR. MURRELL, OF ST. NEOT'S, HUNTS.

A TEA and public meeting, commemorative of the eighty-fifth birthday of this venerable servant of God was held in the large hall, St. Neots, (kindly lent for the occasion) on Friday, Feb. 26th. About 300 persons sat down to tea, and about six or seven hundred were present at the evening meeting, which was presided over by Mr. Bax, the present pastor. Mr. King, of Little Gransden, invoked the divine blessing, after which the venerable John Foreman, of London, Mr. Palmer, of Homerton, and Mr. B. B. Wale, of Blackheath, and three spirit-stirring, encouraging and comforting speeches. The venerable Mr. Murrell, who is gradually sinking beneath the weight of years, was only able to be present during a portion of the time. On the previous evening, Mr. Wale lectured in the hall on "Popery," to a crowded audience. The Rev. Mr. Gunn, Congregational minister, took the chair; at the close of the lecture, Mr. Foreman proposed, and Mr. Palmer seconded, a vote of thanks to the lecturer, which was carried unanimously.

DACRE PARK.—The fourth anniversary of Mr. Wale's pastorate, was held on Tuesday, Feb. 16. After the tea the public meeting was addressed by Messrs. Wyard, Alderson, Lawrance, and Thomas Jones. One of the deacons, on behalf of the church, presented to the pastor, the sum of £80, as a testimony of affection and esteem.

CITY ROAD.—Jireh chapel has been replenished, repaired, and re-opened. The prospects of the church, under Mr. Griffin's ministry, are pleasing. The pulpit, vacant by the death of Mr. George Abrahams, has been supplied by the brethren Thomas Edwards, of Tunbridge Wells, Trotman, Baxter, Jay, R. French, Vinal, Whittall, and others. Mr. K. Luckin's thirty-sixth anniversary of Woodbridge chapel, was holden Feb. 14. We sincerely regret the illness of Mr. Luckin. He has had a long and a happy, and an honoured day in the ministry, but clouds have gathered even round him. We do indeed weep with such good men when they weep; although personally, we have never worked together.

We pray that as his afflictions abound, his consolation, may abound also. Of his curate, Mr. Serjeant Davis, we shall have a neat phrenological, theological, ministerial review before long.

STOWMARKET. — A correspondent says,—Mr. Edgerton seems just what the Stowmarket friends want. Under such a ministry the house would grow, if the stones of the building were well filled up with good prayer mortar. Mr. Edgerton preached on Friday evening in our chapel, three times on Sunday, next evening in a cottage at Old Newton, this evening at our chapel again.

NORWICH.—The report of the New Year's meetings too late. Mr. John Brunt is gathering many together at Orford Hill. The senior Mr. Pegg removes to Lakenheath, after many years spent at Claxton. A new Baptist meeting is expected to be opened by Mr. Samuels, in Pottergate street, Norwich, in May. The venerable Gowen still lives we believe. The opposition to "Ten Reasons" is explained in a penny pamphlet, entitled, "Editorial Jealousy." We shall refer to it more fully. We can only say, we feel it to be a kind son's noble defence of his father. We baptized our son John Waters Banks some years ago; and a worthy son (like all the others) he has proved to us. We have much to be thankful for in that respect. The pamphlet he has written was perfectly the fruit of his own mind, and if the ministers and members of our churches are not willing to surrender the Strict Baptist churches over into the hands of a few tyrannical popes, they will see that the tract is read by all their people. On a public national question we have the privilege of giving an opinion as well as any other man; because we have done so, the bigotted brains-men have taken upon themselves to lash us severely, so at least we are told, for we have not read the Hot-tentot papers; but we know they are considered as a challenge to our liberty of speech. We heard Mr. James Wells at the Cave Adullam ordination utter some things respecting the Catholics which we should not utter; but it would be wicked in us to speak, or write, unbecomingly of *him*, because in such a matter we see not eye to eye. In our private meditations, we have fallen quietly into the frame of the Psalmist's spirit, where, as in Ps. cxli. he says, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head, for yet my prayer also shall be in their calamities." We pray the Lord to keep us from returning evil for evil. At the same time, we have many thousands of friends in the civilized world; and for their information we purpose to write our own review, when we can afford it. In the meantime, we have great pleasure in recommending to their notice the pamphlet issued by our son.

Our Earthly House, and our Heavenly Home.

SKETCH OF A FUNERAL SERMON PREACHED FOR THE LATE MR. JOSHUA
SELF, OF FISH NEEDHAM, NORFOLK, ON MARCH 7TH, 1869.

BY BENJAMIN TAYLOR.

“Earnestly desiring to be clothed upon with our house which is from heaven.”—
2 Cor. v. ii.

THE words of the text seem to show that the apostle was weary of his body of sin and death, and wished that the earthly tabernacle might be taken down, that its tenant might fly to endless regions of rest in heaven. For a few minutes, let us consider two things: first, *Our earthly house*, and secondly, *Our spiritual house*.

I. OUR EARTHLY HOUSE. Countless numbers think of this, and bestow much care and pains about it; but never turn their attention to the spiritual house, to a state of immortality, and the solemn reality of a world to come. They are anxious in providing food for the body, but leave the soul to starve and languish, and die an eternal death. They look well to the clothing of the body; they decorate, adorn, and set it out to the best advantage, and never ask, is my soul clothed with heaven's dress, that I may be ready to fly from this world, when the summons shall be sent? What care and pains we bestow about the poor body, in washing it, and making it clean; but do we ask what condition the soul is in? Is that washed in the Redeemer's blood, and made clean and fit for heaven, through regenerating and sanctifying grace? Bear it in mind, that our body is but an earthly house, a house of dust and ashes, and which every wise person will well consider, Gen. xviii. 27. This, my brethren, is what we were formed from, and this is our very foundation, the thought of which should humble us. When I look at this body which I inhabit, and then cast my eyes on the earth, I am lost in wonder and admiration, for I say to myself, can it be that I am of the same matter, and of the same qualities? How great the skill and wisdom, and almighty power of that God, who formed such a lovely and majestic creature as man is out of a clod of earth! To see how a particle of dust is refined, and its very substance changed, and colour too, and yet, the figure, or model from the lump, retaining all the original qualities of that lump, is a work exceeding all imagination! Seeing man is made of dust, only think of what a frail, fickle, uncertain, unstable, and changeable creature he must be. I look at this dusty house of mine, and consider the brittle material of which it is composed; it cannot endure too much heat, it cannot bear too much cold; a small blast of wind affects it, a storm makes it shake and totter; and it is subject to such fierce assaults, and mortal attacks, that it is ever ready in one moment to sink out of sight, and vanish into forgetfulness. Ah! my brethren, man is a fine creature to look at, resembling the noble image Daniel speaks of; his head is of fine gold, because he is a creature of knowledge, invention, parts and abilities; his breast and arms are of silver, because he is bold, courageous, and active; his thighs are of brass, because he is a creature of strength, and seems as though

he might be very durable, to take him in the full glory of his days, when his bones are moistened with marrow, and his veins and arteries flow with the crimson tide; his legs are as iron, for they serve to support the curiously wrought trunk of the body; and they appear as if they would never fail to perform their duty; while the feet are iron and clay, to signify that let man be as strong as he may, his foundation is in the dust, and all his earthly greatness will come to the ground out of which he was taken. Consider, my friends, I pray you to consider this; your house is coming down, your body is ready to sink and die; I can see it in your very countenances. Fatal disease lies hidden within you, and reminds me of that little animal called the Ichneumon, which gets into the mouth of the crocodile when he is asleep, creeps down into his belly, eats out his entrails, and so kills him slowly, yet certainly. Disease in your earthly house reminds us of Jonah's lovely and flourishing gourd, when its root was assailed by the destroying worm. Would you know a little more of our earthly house? let me entreat you to read Eccl. xii., look at verse 3, "The keepers of the house shall bow themselves, and the grinders shall cease, because they are few, and those that look out at the windows shall be darkened." The hands and arms which keep the body, in a few years become enfeebled, through the blood getting thin and cold, when rheumatic disease stiffens them, and paralysis renders them almost entirely unfit for action. This is a warning to numbers of you, that your earthly house is getting more and more impaired, and will soon cease to stand. I can see your strong men bow themselves, even in your legs, for they are not so straight, strong, and nimble as they were. When I look at your mouths, I can see approaching death in them; for some parts of the old building are already missing; they are gone, and these can never be replaced. In a short time all the parts of the machine will be taken away, laid low among the clods of the valley, and will be no more seen. By the haggard look of some of you, the loss of the rosy tinge of the cheek, and the skin and flesh stretching on the bones, and the arms, hands and legs wasting, we discover that sly messenger of death, called consumption, which is doing its fatal work gradually, and is bringing you nearer to the grave and eternity every day of your mortal life. Those dull, heavy eyes, betray the morbid state of the frame; and a host of symptoms combine to show that such a young man, and such a young woman will quickly be numbered among the dead.

II. Let us now say a word in respect to OUR SPIRITUAL HOUSE. You have seen what the earthly house is, and can you now say with Paul that you earnestly long to quit it, so that you may be clothed with that house which is from heaven? Sometimes heaven is called a house, see John xiv. 2, "In my Father's house are many mansions." But the apostle speaks in my text of our being clothed upon with our house, which, says he, is from heaven. What a blessed consideration it is, that Christ is ours, our house to dwell in for ever, and our hiding place against all storms and enemies. Abraham's bosom is the saint's house; and that house is Jesus, the true building of God, and who is intended for all the favourites of heaven. Now, this house of ours came from heaven, and, like Jacob's ladder, was set up on the earth. This is the saints' house in which they are made to dwell; and in yon bright world, the glory of the Father will be seen in it, in a more perfect manner. Is

not this the house which the believer desires? Does he not long to be in this glorious house above, where he shall see as he is seen, and know as he is known? Mark what the apostle says in Phil. i. 23, where he tells us that he had a desire to depart and to be with Christ. But again, what is this house with which we shall be clothed? I answer, it will be an incorruptible house, see 1 Cor. xv. 53. It is a glorious state that is meant, even a state of security, happiness, and rest. It seems to me that two principal suits of apparel are provided for the saints; the first is that of Christ's imputed righteousness; the second is that of eternal glory; and he that clothed Adam and Eve, clothes all believers in Christ with garments of grace, and garments of endless light. The vestments of grace and salvation, and Christ's righteousness, we are told to buy of God; and this we can do by parting with all our rags of self-righteousness, Rev. iii, 18. The last clothing which believers shall have, is that glory of Christ in heaven, in which our beloved brother departed now shines, and where he enjoys in full fruition, that heavenly glorious state spoken of by Christ in John xvii. 21—23. God grant it may be our happiness to trace his footsteps, and through the blood of Christ, to enter in through the golden gates into the beloved city, where our brother is singing the song of Moses and the Lamb. In addition to what has been said, I now present you with a short, but faithful obituary of our deceased friend, who departed this life on Wednesday, Nov. 25, 1868, aged 85 years.

This eminent servant of God was born in Peasenhall, in the county of Suffolk, on May 20th, 1783. Like Timothy, he knew the Scriptures from his youth, always bore an unimpeachable character, and feared God above many. His father was a staunch Churchman, and used to say that all the horses in the parish should never drag him into a dissenting meeting house. But there was no occasion for this to be tried; for, blessed be God, he was drawn into one by love divine, where his prejudice became slain, where he lived and died an honourable member, and where he was an ornament to the Christian religion. The mother of our departed friend was a steadfast believer in Christ, a rigid dissenter for conscience sake; and regularly attended under the ministry of that faithful servant of God, Mr. Richard Wearing, of the Independent chapel, Rendham; and of whose earnest labours I have many times heard my beloved brother speak. It was under the ministry of this servant of God that he was nursed, and through which he became rooted and grounded in the doctrines of grace. When he left Suffolk, and came to reside in Norfolk, he attended for a long time under the ministry of Mr. John Fisher, who preached in Wortwell, and Harleston, and whom he very highly esteemed for the truth's sake. Last of all he was directed to Pulham St. Mary, where it pleased the Lord to bless my labours to his edification. After a time, he expressed a desire to be baptized, and to join the church, saying he had for many years seen baptism as a Gospel ordinance, and a duty binding upon all believers in Christ, but had never attended to it, because he never could, till now, find a settled rest, and peaceful home. On June 19th, 1842, I had the pleasure of baptizing our friend, who, after a short time, became a deacon of the church, and remained so till old age and infirmities made him wish to resign his office. For more than twenty years, he maintained this position, and was to me a sincere, faithful, and an affectionate friend, bearing up my

hands at all times, and constantly studying my comfort, and the prosperity of the cause among us. He was greatly beloved, and highly esteemed by us all; and the loss of his usefulness has been felt by both pastor, church and congregation. After our aged brother lost his wife, he removed to London, to end his days with his son, Mr. Joshua Self, who lives at 46, St Mary Axe. So long as he was able to get about, he attended Zoar chapel, Little Alie street. He remained in a pretty good state of health till within about two months before he died, when he complained of losing strength in his legs, and then of asphyxia, or paroxysms of choking, which caused much agony. Being told by his professional attendant, that these were premonitory symptoms of decay, he expressed a dread of death, upon which his son was surprised, having heard his father say so many times that he had no fear of death, that we should surely have dying grace in a dying hour, and that as our days so should our strength be. His son said, "Father, I suppose you mean simply the article and hour of death?" His reply was, "Yes, I do not fear anything beyond this." He spoke of several persons whose death struggles were hard; and the words of Watts seemed much to touch his case:

"The pains, and groans, and dying strife,
Fright an approaching soul away."

My friend says, "About twenty-four hours before my father died, while he was looking at his hands and legs, which were turned quite black, through mortification being set in, he said, "I would not change places with the Queen." His last prayer was this: "Lord God Almighty, be pleased to take me to the mansions which Thou hast prepared for me in thy kingdom; come, come, Lord Jesus, come quickly." He now stretched out his arms, and seemed impatient to be gone; then fell into a kind of stupor, scarcely moving, or speaking after, and died quickly, without one struggle. My father was firm in the doctrine of election, as propounded by John Calvin, and utterly denounced sentiments inimical to a full and free salvation. He was often speaking of Pulham, and praying that the cause might flourish; and expressed a desire to be buried in the chapel yard. Once when I was over at Pulham, he pointed to a certain spot, and told me he should like to be buried there. Owing to the circumstances attending his death, I am sorry this wish of my father's could not be complied with. I have buried him in Abney Park cemetery, formerly the estate of Sir Thomas Abney, in whose family Dr Watts lived thirty-six years. I am glad I was enabled to make a few of my father's last words known to you. He is now in glory, and I know that when a few more years shall have passed away, then I shall go the way "whence I shall not return."

I wish that I may no part of the day be so overcharged with the cares of this life, by my particular calling, as to expose myself to wickedness by neglecting my spiritual watch. If my heart be full of earthly vapours, they will fume up into my head, and make me drowsy. A drunken man is no sooner set in his chair, but he is fast asleep.—*Swinnock.*

What was in that Cup?

CHAPTER IV.

'Tis past, the dark and dreary night,
And, Lord, we hail Thee now;
Our Morning Star, without a cloud
Of sadness on Thy brow,

Thy path on earth, the cross, the grave,
Thy sorrows, all are o'er;
And oh, sweet thought, thine eye shall weep,
Thine heart shall break—NO MORE.

Deep were those sorrows, deeper still
The love that brought thee low;
That bade the streams of life from Thee,
THE CRUCIFIED—to flow.

THE doctrine of the resurrection is as full of beauty and glory, as it is deep and incomprehensible in mystery. I have been following our risen Redeemer in His words, works, and ways, from the grave even up to Mount Olivet. Those word of Isaiah threw a ray of light into my soul which was refreshing and edifying, "He made His grave with the wicked, and with the rich in His death." I see there was nothing written aforetime, but was, or will be, truly fulfilled, and when the Eternal Spirit is pleased to pour a flood of light into some of those prophetic sentences which may for years have been obscure to us; when that light shines in its glory on the PERSON, the travail, and the triumphs of the precious SAVIOUR, how doth it endear Himself, His word, and all the wonderful plan of redemption to our hearts! Sweeter than honey, or the honey-comb, is THE LIVING WORD unto the living soul.

But I must not allow myself the pleasure of inviting my reader to walk with Jesus in meditation from the grave to his ascension into glory; at least not yet, as we have a four-fold evidential testimony to produce; which lies (1) in Isaiah's fifty-fifth chapter; there is a purely GOSPEL EVIDENCE, inasmuch as it is one of the most perfect expositions of a saving call by the grace of the Gospel which the Old Testament contains. I desire to examine each part, if the Lord will give me the dew and light of His Spirit. Then (2) the FELLOWSHIP EVIDENCE is in Solomon's Song, "I am come into my garden, my sister, my spouse," &c. This was unfolded to me in a lonely walk in the far-off valleys, in a way I hope never to forget. (3) The Sacramental Evidence, and (4) the Re-joicing Evidence; as in the Evangelists, and in Ezra's book, will, under God's mercy, be instrumental in clearing away some of the uncertainties which not only distress, but seriously weaken and hinder the disciples of the Lord.

Eagerly and earnestly as I long to get through these, and to come to a manifold answer to the question "WHAT WAS IN THAT CUP?" I find myself carried back to the cross again; a clear view of it in these papers has not yet been given.

I was walking in Cornhill, the Thursday morning preceding last Good Friday, when I thought of a conversation I once had with Mr. Cromwell, of Bath. He told me of the rustic carpenter who preached the Somerset Association sermon many years since, opening his commission by exclaiming "Hey-day, what's come to town to-day? A chop-stick carpenter to preach 'Sossiation' sermon?" &c., &c. This much

excited the people, but after having thrown off a little of his own natural feeling, he read in a commanding tone, his text, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me; and I unto the world." Gal. vi. 16.

I walked and pondered over these words a little, and my thoughts ran like this; here is (1) a temptation to glory in something short of the cross implied. How prone to idolatry is man! Some idol or other he will have, if left to himself. (2) There is a solemn prayer expressed, "God forbid;" it is an appeal to the Lord to prevent it. (3) There is a great subject, or object presented to our view, "the cross of our Lord Jesus." (4) A double experience is declared, "By whom the world is as dead unto me, and I am as one dead unto the world."

This is a great theme. I would secretly and sincerely pray to have the same holy faith and decision for Christ, as had the apostle. Oh, that this had always been the position of my soul!

From the cross of Jesus Christ there broke forth, as I may say, a seven-fold light, revealing such truth as will prove both sanctifying and saving unto all who truly receive it.

1. In the cross of Christ, Paul saw the awful condition of man in the fall, in sin, and under the curse. That is a wonderful word "MADE;" as applied to Christ.

"Made of a woman," there is His sympathy.

"Made under the law," there is His responsibility.

"Made Him to be sin for us, who knew no sin;" there is His entire substitution.

"Being made a curse for us," there the depths of His sufferings.

The awful condition of man in the fall is seen in Cain; in the flood; in Judas; in Herod; in man every day; and in OURSELVES too. Sin is dreadful in ungodly men, it is fearful when it breaks out in professing men; but here as charged upon Christ, how dolorous and how dark!

2. Paul saw here, in the Christ of God on the cross, THE SEVERITY OF DIVINE JUSTICE. How terrible those words in Zechariah, "Awake, O sword, against my shepherd, and against the man that is my fellow; saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones." Christ was the good shepherd; designed to fetch home the sheep. He, "the Man, Jehovah's fellow," He was smitten; in His soul, and in His body; and His disciples were scattered; but God's hand of mercy was turned upon the little ones, to bring them through, and bring them home. "He that spared not His own Son, but gave Him up for us all, how shall He not with Him freely give us all things?"

Not a word is said about a sword in the garden of Eden, not until Adam and Eve are driven out. Then "the cherubim and the flaming sword are seen." And from that time, all through the Old Testament ages, the history and the mystery of the sword is awful; but all is as nothing compared with this stern command, "Awake, O sword, against my shepherd." Oh, could we see sin as it appears, in its consequences now on the Son of God! Could we have clear views of the impossibility of a holy God passing indifferently over sin. Saints, sinners, could we see these things in the true light of the cross, we should not live as we do. But, alas! we are nearly blind, even now, hardened and deluded, beyond all description.

3. Here on the cross Paul saw the boundless-love of God. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," and if for us He died, we shall know God in His love, and shall love His manifested children. The highest demonstration of God's love, was the gift of His Son, thus to die for us.

Must not LOVE behold something in the object beloved, to draw it forth? We, poor things say, "Yes!" What was there then in us? Ah! WHAT?

The sovereign good pleasure of the Almighty Lord God produced the qualifying attraction. Moses was the first great expounder of this mystery, when to the typical church he said, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people," (and without dogmatism, without vaunting, my conviction is, that those who love and live in the Lord; and who in heart and soul, believe His Gospel, are still the fewest of all people :) what then, was the moving cause? The only answer is, "But, because the Lord loved you." If you can get to the bottom of that, "because the Lord loved you," something of the dazzling glories of SOVEREIGN, FREE, UNMERITED GRACE, will for ever blind you to creature merit, or to human co-operation in the matter of the church's salvation. As Paul saw, by faith, the Son of God nailed to the tree, the Spirit applied that wonderful scripture, "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." O, what words!!

4. In the cross of Christ Paul beholds the compassion of Jesus; there was His willingness, His decision. It is a strong word of Paul's, "It became Him, by whom and for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." The Saviour's compassion, submission, spoke out, "The cup which my Father hath given me, shall I not drink it?"

• This was compassion like a God,
That when the Saviour knew
The price of pardon, was His blood,
His pity ne'er withdrew.

On this compassion of Christ toward His given church, I was favoured to see and feel more than I can put on paper now.

5. Paul saw in the cross, the completeness and eternity of salvation. Christ was God's ordinance for salvation, therefore Christ said, "And I, if I be lifted up, I will draw all unto me." He was lifted up, and He will, by the Spirit, draw all the Father gave Him unto Himself.

6. Paul saw here the authority of his mission, he was sent to preach Christ crucified. 7. How variously he did this, as recorded in his epistles; Paul saw the certainty of his success here; God wills it; "It pleased God by the foolishness of preaching to save them that believe." Christ intercedes for this success; the Spirit works by the Word. Preaching the cross of Christ must prevail.

On this seven-fold ray of holy light breaking forth from the cross whereon did hang the crucified Christ, I fain would dwell, but I am pledged to proceed with the seven-fold state of saved men; and the

Biblical evidences of the use a LIVING FAITH doth make of the Lord's provision for the recovery and raising up of the church from her fallen condition.

Those four Hebrew words which the schoolmen tell us our word "man" is variously drawn from are certainly not to be considered exclusively progressive. They say man's first name is "Adam," that is, like red clay; his body is of the dust of the earth; but there is a never-ceasing vital-spark in him, called THE SOUL, and this makes man to be a "malleable" creature; I mean he is capable of being turned, or made capable of being turned, or made either into a vessel of wrath, fitted to destruction, if left in the hands of the great deceiver; or, into a vessel of mercy, if, by being given to CHRIST, he was "afore prepared unto glory." Man, in this malleable, clay-like condition, can be shaped by education, by training, by theological schooling, and by circumstantial and moral influences into a useful ornament of society; or if bred and reared in the dark dens of ignorance and iniquity, he may be turned into a most dangerous character, heaping up wrath against the day of wrath, that is, if the royal, the sovereign, the omnipotent voice from heaven should never for him proclaim

"Almighty grace! arrest that man."

If the Spirit of the living God enter into the soul of this *Adam*, revealing and applying the holy fire of God's law of commandment, then that soul becoming melted under the fearful apprehensions of wrath, of death, and of banishment from the love and glory of a holy God, passes from the merely *Adam*-state, into the second state which is called, *Enosh*. Yes, "ENOSH;" that is a poor, bruised, sickly, sorrowing, and oftentimes desponding creature. Poor *Enosh*, who art thou like now? Like unto Hezekiah; ah! indeed, it is true. Like him, I have said, "I have cut off (like a weaver) my life; He will cut me off with pining sickness, from day even to night, will He make an end of me. I did mourn as a dove;" and yet often did I try to groan out, "O Lord! I am oppressed; undertake for me." How awful, then, appear those sins by which we think we have cut off our souls from hope for ever! But, "the law made nothing perfect;" it will, in the hands of the SPIRIT, produce commotions and convulsions in the conscience, beyond all that tongue can tell or pen describe; it turns man to *Enosh* with a vengeance; it levelled the giant-minded Saul of Tarsus to the ground; it made him cry out, "Who art thou, Lord? What wilt Thou have me to do?" But he passed from this *Enosh*-state, to the third name, *Geber*; and became strong in prayer and faith; so that with a holy emphasis, the Redeemer, exclaims, "Behold! he prayeth!" and, that there is divine strength in faith and prayer is abundantly proven in Jacob's case, of whom it is said "He had power over the angel, and prevailed!" What angel? The Angel of the covenant, even the glorious GOD-MAN, the ancient mediator. What kind of power was that he had? The prophet (Hosea xii.) says, "He wept, and made supplication unto Him;" he poured out his very soul unto this gracious Days-man; and, he "would not let him go until He blest him." Oh! my soul, is there not power in that believing—Christ-embracing—and Christ-presenting prayer, whereby thou dost enter into the presence of Him, who saveth unto the uttermost? Ah! how wicked am I, that I live not, labour not, prevail not, more fervently and fre-

quently at the throne of His grace; for the prophet speaking of this great transaction, he says, "He" (that is the angel) "found him," (that is Jacob) "in Bethel, and there He (the angel) spake with us." Who spake with us? He says, "Even the Lord God of Hosts: the Lord is his memorial;" hence, to all the spiritual family of Jacob, the prophet gives out this exhortation, "Therefore, turn thou to thy God, keep mercy and judgment, and wait on thy God continually." So, by the furtherance and fruitfulness of grace, thou shalt not only be *Geber*, strong in faith and prayer, but, thou shalt be "ISH," that is, a man of perfections; "A MAN IN CHRIST," standing by faith complete in Him, and saved in the Lord for ever; and when this blissful realization is thine, thy soul shall (as mine, even mine, did the other night) desire to sing aloud—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming worlds, in these arrayed,
With joy shall I lift up my head."

Thus, to "win Christ," thus, to be "found in Him;" thus, to realize "the power of His resurrection," will lead us to cry out with the beloved Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" and crucified unto the church too, so far as the flimsy and false profession of it is concerned.

I believe this leading of divine grace will give us internal sympathy with one of our homely poets where he sings—

"My fav'rite theme is JESUS!
All else I count but loss;
No other subject pleases;
I glory in His cross!
With inward spirit's ardour,
I praise Him for His grace;
Dear Lord! this heavenly favour
Of love to thee—INCREASE."

It may be my reader is disappointed because I have not come at once to the four-fold chain of scriptural evidence, which witnesseth unto the certainty of the fact, that ye have "received Christ Jesus the Lord;" causing you to praise His name for that unctuous truth, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." I am assured that a careful contemplation of the causes of Paul's glorying in the cross, will the better prepare you to receive the evidential testimonies as yet only given in the outline.

C. W. B.

Death of Mrs. John Bunyan McCure.

[With deepest sorrow, we insert the following just to hand.—Ed.]

DEAR SIR,—For the sake of those friends of Mr. J. B. McCure, who may not have heard, I should feel obliged by your inserting the following in the *EARTHEN VESSEL*, for next month. We are thankful to hear that the "Nineveh," the ship in which our dear brother left England on the 1st Dec. last, arrived safely in Sydney, March 19.

In a letter dated Feb. 24th, from a daughter of Mr. McCure's to my wife, to hand this day, we learn the mournful news of the death of his dear wife, which took place Feb. 23rd, three weeks before he could have arrived home. We most deeply sympathize with our dear brother in this sad bereavement, it must have been a terrible blow to him, and especially as he was not aware when he left England of his wife being ill. May the God of all grace strengthen, support, and succour him in this trying dispensation, is the earnest prayer of yours very truly,

EBENEZER CABR.

1, Buccleuch terrace, Coldharbour lane, Camberwell, April 23rd, 1869.

Perseverance and its Reward.

PREACHED IN THE TEMPERANCE HALL, DEVONPORT, ON LORD'S-DAY
AFTERNOON, OCTOBER 25TH, 1868.

BY

MR. F. COLLINS, MINISTER OF HOWE STREET BAPTIST
CHAPEL, PLYMOUTH.

(Concluded from page 131.)

WE will now approach our second point of observation.

II. Notice, SOME OF THE REASONS OF THE SAVIOUR'S SILENCE.

In the first place, let me observe that the silence of the dear Redeemer to the cries of His needy people do not at all proceed from any indifference on His part to their afflictions, the whole testimony of God's blessed words declares to the contrary; His unchanging love forbids it, the infinite price paid for their redemption forbids it, His covenant faithfulness forbids it, we have the sweet assurance that Jesus is a friend that loveth at all times. A child of God is assailed with the temptation, because the Lord is silent to His prayers, to ask no more, to settle down in the gloom of despair, for surely, says he, if I was a child of God, He would answer my prayer, He would speak a word to comfort me. Paul was God's child, yet for a time God was silent to his entreaty to be delivered from the thorn; God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way for your escape. Says one, I waited patiently, enduringly, for the Lord; none but the Lord can deliver a quickened soul from the horrible pit, and he inclined unto me and heard my cry, he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock. None know the horrors of the pit of sin, in this world, but the soul that is quickened from the dead, so as to seek deliverance therefrom, by the blood of the covenant, guilt, condemnation, law curses, unbelief, darkness, rebellion, and terrific fears, make it an horrible pit beyond description. In this pit, in this miry clay, the quickened soul cries for deliverance, and waits, for what otherwise can he do can he deliver himself? are there any among the sons of men who can deliver him? No. In self-despair, with a sweet confidence in the Lord's ability to save, he cries, he longs, he waits for the Lord. How sweet, my brother, the words, "And He inclined unto me;" as an affectionate father whose love inclines him to listen to the cry of his lost and afflicted child, so the deep affection of God to His afflicted child, inclines Him to hear and to deliver His lost one. Yes, God loves you with His whole heart and soul, and this love is eternal.

1. One reason we assign for the silence of the Lord to His people is, to teach them that deliverance from their trouble is the result of His sovereign pleasure; His people shall learn that salvation is all of grace, that all spiritual blessings in answer to prayer come to us from His everlasting good pleasure in Christ Jesus. God's sovereignty, which is absolute, universal, and eternal, necessarily lays the proud sinner low; God's people feel it a humbling lesson to learn, but most blessed in its fruits

when learnt. It is the ordination and promise of God to answer prayer, and by His own hand of grace He creates true prayer in the soul; the flesh would proudly declare that God has given the blessing for its long and fine prayers. No, says God, I will answer the prayer that goeth not out of feigned lips; I will hear their cry, and will save them; praying breath shall ne'er be spent in vain; yet shall they know that I shew mercy because I will shew mercy. The child of God is in deep soul trouble, because of the awful imperious lusts and rebellions that he feels within; a sense of his destitution and helplessness presses him down, these things makes him cry unto the Lord for help; no answer is received, no deliverance is felt, the crying continues, the burthen becomes more oppressive in its power, he feels ready to halt, the strength of prayer all but exhausted, no power left for further effort, the eye is weary of looking up, a fear seizes him that he is a cast-away; in this extremity of trouble and helplessness, the Lord answers his prayer, sends him relief, and makes him rejoice in the Lord. I see now, says he, that God answers prayer how and when His sovereign grace determines; the crown is now placed upon the right head. David feared that God's mercy was clean gone for ever, but he adds, this is my infirmity, I waited the answer at my time, and in my way, but God has sovereignly appointed the time when, and the manner how, He will answer the prayers of His people. For the vision is for an appointed time, at the end it shall speak, and not lie, though it tarry and wait for it, because it will surely come, it will not tarry.

2. A second reason for the Lord's silence is, to make a conspicuous manifestation of His own grace. God's children shall be brought to see that every spiritual blessing, life, light, power, pardon of sin, justification in the righteousness of Jesus, and everlasting victory comes to them from the depth of His own heart's love. How rich and blessed is the soul when from experience he is constrained to say, "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower." But how is this precious experience attained, how does the soul realize this blessed condition? Is it not when all creature strength is drained away, when all the wisdom and ability of the flesh is annihilated; after a fierce onslaught of temptation, and deep prostration in the dust, when all natural religion has expired, the Lord is pleased in pity and in love to reveal Himself in the power of His salvation, redressing every grievance, and supplying every want. My hearers may have seen a child at the door of its parents, it is crying for admission, and has been waiting there for a long time; no one opens the door, the parent is silent; still the child waits, it still pleads for admission, and will not leave until the parent rise and let him in. Why does the child not leave? because it is the door of his father's house; and does not this set forth the child of God, standing at the door (Christ is the door of His Father's house, knocking, begging, crying for admission.) Some one here it may be, that is there now, and has been there for a very long time, how is it you do not leave the door? What sustains you so long in that waiting condition? It is the door of my Father's house, say you, I cannot leave it; to whom shall I go? I love the door, I have needs that none else can supply; if I perish, I'll perish at the door. Thus while the Lord is please

to withhold for a time the blessings sought, with the other hand He sustains the soul in the attitude of a suppliant, until He satisfies him with the goodness of His house, and gives him to realize that in his weakness, Christ is his strength, in his poverty, Christ is his riches, in his impurity, Christ is his holiness; in his bondage, Christ is his freedom; and in his misery, Christ is his happiness. And thus in a blessed and conspicuous manner we behold the manifest grace of God. But there are seasons when the child of God cannot pray, at least there is no feeling prayer from the heart, even when he utters words with the mouth, he is as the ship at sea, with the canvass spread when there is no wind, there is no motion of the vessel, a dead calm prevails.

More the treacherous calm I dread,
Than billows bursting o'er my head.

But the unspeakable mercy of those who are quickened from the dead is, that the time of their troubles and afflictions of whatever kind, and the seasons of the Redeemer's silence, does not retard the flowings of grace, but rather makes opportunities for its more conspicuous display.

3. A third reason to be assigned is, that the Lord's temporary silence to the cries of His people, gives peculiar prominence to His grace in answering their prayers. Whatever makes the Lord experimentally known to the soul as the God of grace and salvation, will be highly appreciated by the saved sinner. Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life; and what is the soul's living desire? is it not the coming in of the Lord Jesus in the power of the Holy Ghost, filling the soul with His love and salvation? It is the living Christ my soul pants to enjoy, as the sweet doctrine, the precious experience, and the living practice of my whole heart. And how blessed are the fruits of His coming, this precious tree yieldeth fruits every month, and makes December as pleasant as May; life, light, peace, and joy unspeakable, are the effects of His coming. The precious promises, as the leaves of the tree when applied, will prove a remedy for all our diseases? Would my hearer be strong in the Lord? then you must know what it is to be weak in yourself. Would you live near to God? then you must know what it is by the coming in of Christ to die daily to self. Would you rejoice in hope of the glory of God? then you must experience what it is to sink into self-despair. Who values the blessing of the hospital cure? who but the person that was taken there as the last resource, whose case was feared to be beyond the power of medicine, or the skill of the physician; the person who, when taken there, feared that he should be conveyed from the hospital to the grave, but who, by the successful attention of the doctor, rose from the bed perfectly healed, and went forth in the enjoyment of sound health. And who appreciates the Gospel? Who are they which truly believe the name of Jesus? Who sets store by the precious doctrines of free grace? It is the person who has suffered from the awful diseases of sin, the desperate plague of His own heart, who has been long waiting for the cure, begging and beseeching at the throne of grace, whose soul draweth nigh unto death, but to whom the Lord appears in the hour of His extremity to answer prayer. Be of good cheer, then, my waiting, desponding brother, hast thou been tempted the Lord has cast thee off? does hope and fear alternate, a little hope and much fear? The time

draweth nigh for thy deliverance, for now is your salvation nearer than when you first believed, though at present silence prevail.

Let us now come to the consideration of our third point for remark, viz. :—

III. THE BLESSED REWARD OF THE WOMAN'S PERSEVERANCE.

We see in this case, three things for special notice, here is the Lord's silence ; His answers to the disciples, and to the woman ; and the Redeemer's commendation of the woman's faith ; " O woman, great is thy faith, be it unto thee, even as thou wilt." As we have spoken concerning the Saviour's silence, we will now notice the Lord's answer to the disciples. The disciples besought Jesus to send her away, " And His disciples came and besought Him, saying, Send her away, for she crieth after us ;" the earnest crying of the woman had become a source of annoyance to the ears of the disciples. Jesus breaks silence, He speaks in reply to His disciples, saying, " I am not sent but unto the lost sheep of the house of Israel." These words, in their literal meaning, could not have afforded the poor Canaanitish woman any encouragement ; in their appearance they are greatly discouraging ; she might have said, I am no Israelite, there is no mercy for me, it is no use beseeching any longer, I will leave and go away ; it was painful for Him to be silent to my cry, but now by His words I am forbidden to hope, O the wretchedness the denial gave me ! But no, she came nearer, and worshipped Him, as though she had said, all other physicians have failed, this is my last and only resource, my only hope, and though I do not belong to Israel after the flesh, I feel I am a needy creature, and He alone can grant me the blessing I need ; I know he is able, I'll creep to His feet, and she worshipped, saying, Lord help me ; I cannot do without thee, I will not let thee go unless thou bless me. O my hearers, behold the mighty grace of God sustaining this poor woman in this her time of extremity. Is there present one of the poor of the Lord's dear people, discouraged from the long silence of Jesus to your prayers ? Has the Word also appeared to cut you off from hope, from all hope, poor trembling one cry on, be encouraged from the successful perseverance of the poor woman. Oh ! but will the Lord hear me ? He does hear ; this trial of thy faith shall be for the glory of His grace ; there is a needs be, He will shew thee His great salvation.

2. To the woman's prayer, the Lord was pleased to reply, but He answered and said, " It is not meet to take the children's bread, and give it to the dogs." What an answer from the precious lips of the Redeemer ! Did it not strike the woman dumb ? rather did she not retort upon the words of the dear Saviour, and throw back the insulting language of being called a dog, with indignant scorn, could she further stay to ask a favour at the hands of Him who called her dog ? It is true faith that makes true heroes ; the woman was not insulted in being called a dog by the dear Saviour, she admitted the truth of the charge, and found therein a further plea for the blessing ; and she said, " Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Master, thou hast well said, I am all unclean, a Gentile dog ; I have no claim, no right by nature to the children's bread. It must be an act of free grace, if thou givest me a blessing, yet dogs have the crumbs which fall from their master's table ; a crumb, dear Master, give me, though a worthless dog. Is not this descriptive of the case of

some poor crying soul, now present? Ah! says one, I am, O, I am so great a sinner, I have sinned with my eyes open, sinned willfully and willingly, can there be hope for me? I will continue my suit; who can tell? if Jesus fails me, I am lost for ever, Lord, help me. Jesus will save thee, poor soul; He came to save the Canaanitish woman, and save her He did; the disciples were annoyed with her cry, but the dear Redeemer was supremely delighted; so is He at all times with the cries of His poor and needy people, for all and every one that seek mercy at His hands, there is sure and final deliverance. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him that puffeth at him." Christ has shed His blood for the vilest of the vile, He brought in a righteousness to cover the naked, and justify the ungodly; He hath wrought out a victory for the conquered, and hath established almighty strength for the helpless, "Truth, Lord," said the helpless woman, "yet the dogs eat of the crumbs which fall from their master's table."

3. Then Jesus answered and said unto her, "O woman, great is thy faith, be it unto thee, even as thou wilt." Precious words, a joyful answer to her prayer; what a glorious finish to the apparent rebuffs, and what a blessed reward to persevering prayer. Tried believer, continue crying to the Lord; afflicted soul, still wait thou upon God; oppressed woman, desponding man, be encouraged; faith, precious, crying faith shall have its reward. "O woman, great is thy faith," she knew Christ was God over all, and blessed for ever; she saw His ability to save, and to give her the desire of her heart; she felt her need of mercy, and at the feet of Jesus she lay until the answer came. What kept her crying when the dear Redeemer answered her not a word? Her faith. What brought her to worship at His feet? Her faith. What enabled her to turn to such good account the words of keen rebuff spoken by the Lord? Her faith. "O woman, great is thy faith, be it unto thee even as thou wilt;" all is thine, all thou wilt to have, take with a divine welcome. Here then is strong encouragement to the needy and worthless soul to persevere in believing prayer, even when much discouraged with the silence of Jesus, "But He answered her not a word." The Lord add His blessing. Amen.

HYMN SUNG AT THE CLOSE. (MEDLY).

"But He answered her not a word."—Matt. xv. 23.

Once a poor sinner cried
To Jesus Christ the Lord;
Who seemed His heart and face to hide,
Nor answered her a word.
So in distress have I
His gracious aid implored,
Who yet seemed deaf to all my cry,
Nor answered me a word.
Afflicting case indeed,
Will He no help afford?
Has He left off to intercede
Who answers not a word?
Ah! must I beg in vain
Before this loving Lord?
Will He still hear my soul complain
And answer not a word.
Oh! must I perish here,
And will not He regard?
He knows my overwhelming fear,
But answers not a word?

And must I give it up?
Is Jesus' heart grown hard?
And must I drink this bitter cup?
And He not speak a word?
Will He reject my soul?
Is all His mercy barred?
A look from Him would make me whole,
Who answers not a word.
Yet I'll entreat Him still;
This shan't my prayer retard,
I'll trust His name, I'll wait His will,
Ere long He'll speak the word.
My soul in Him rejoice,
Thy snit shall be preferred,
He hears thy mournful, plaintive voice,
And soon He'll speak the word.
Then will I sing and say
Let Jesus be adored;
Who has not cast my soul away,
But spake the healing word.

The State of the Gospel Ministry.

CHAPTER IV.

WHEN Elijah was in the cave, there were seven things which he mentions, before the SECRET BLESSING came. I can but notice them.

1. There was a question, "*What doest thou here, Elijah?*" something like this, in a singular manner, has followed me for years.

2. There was a confession. "He said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and **THEY SEEK MY LIFE TO TAKE IT AWAY.**" How exactly sometimes the word of the Lord appears to fit the case of His own people.

3. There was, then, a Divine command; "And He said, go forth, and stand upon the mount before the Lord." That was on the top of Horeb, where the Lord had spoken to Moses; it is called "the mountain of God." This was when Moses saw the bush all on fire, yet, it was not consumed. So with many of the Lord's people it is now; yea, my own bruised spirit would say, for more than thirty years it has been so with me; flames and fires of almost every kind, yet not consumed; "cast down, but not destroyed."

4. "*The Lord passed by.*" He came, but speedily was gone. Of many of our ministers, it must not be said, the Lord has not called them, and commanded them, but it would seem as though He had passed away. Oh! that He would return!

5. "A great and strong wind rent the mountain; but the Lord was not in the wind." He permitted it, but was not in it; so the adverse winds which beat heavy upon us, are permitted of the Lord, but we cannot find His blessing in them.

6. "After the wind, an earthquake," &c. Earthquakes, literally, have been dreadful of late years. Two or three editorial earthquakes, this year, have caused no small commotion, "But the Lord was not in the earthquake."

7. "After the earthquake a fire." Persecutions are not unfrequently called fires, "But the Lord was not in the fire." With His martyred saints, the promise has been true, "When thou passest through the fire, I will be with thee;" but there are fires of hot persecutions, sometimes, wherein the Lord is not found.

Now comes the blessing. After the fire, "A STILL SMALL VOICE!" To us, this still small voice came with these words, "*The Lord is our Judge, the Lord is our law-giver, the LORD is our KING; HE WILL SAVE US!*" We desire to praise the Lord for this still small voice. From it a sermon was delivered, and which we have begun to write out, under the title of "The Safety and Glory of our Nation," which we intend to publish, if our friends will subscribe for it, or pay the costs; it was a precious word. But, in the midst of all this wind, earthquake, fire, and fear, we have not been collected enough to defend the present state of the Gospel ministry, excepting so far as a fraction of it may be found in the following letter, addressed to a friend in the noble county of Suffolk:—

TO MR. JOHN ELLMER—Dear friend, I thank you for the clever critique you furnished on the *Reviews*, but I desire to leave those clever gentlemen to revel in their own glory; certainly without condescending to notice them in the pages of this work. For the information of those FRIENDS who may not understand them, I may issue a reply some day; but as I never read, scarcely ever see, the issues referred to, I only know by report, that something has been written respecting me; but as I have been well employed of late, I lose neither sleep nor appetite, by the criticisms referred to. You ask me, respecting some pamphlet which it is supposed I have had some hand in issuing. I assure you, I have nothing whatever to do with any pamphlet on the subject yet issued. Some of my friends will, it may be, publish the address I delivered at our anniversary meeting. If they do issue that address, no improper allusions to others will be found therein. Beside this, I may at some future period, show how awfully falsely some of the striplings have dealt with me. They desired to ride on my back, and, thinking I might serve the churches thereby, I allowed them to do so; but, because I could not carry them up to that degree of fame they desired, they loaded me with base falsehoods. For the present I endure all these things; and leave the deceivers and the deceived to feed upon the serpent's meat, until they prove it unwholesome; then, with a keen appetite, they will gladly seek after the truth, in every sense of the word.

When your letter reached London I was in the country. In a favoured country village I spent two Sabbaths, then I came on to Bristol; and there I delivered an address with some freedom. I fled from that city early one morning, and came on to London, to assist at the formation of a new Baptist cause at Bow; and at the ordination of Mr. W. H. Lee. Between my arrival from Bristol, and my reaching Mr. Lee's chapel, only an hour or two intervened; but in that interval, while silently by myself preparing for the solemn service which I had to engage in, a voice, or an impression, or something, said inside of me, "Mr. James Wells will not be at Mr. Lee's ordination; YOU WILL BE CALLED UPON TO GIVE THE CHARGE." I did not notice it, at first; I had heard nothing of Mr. Wells for several days; I had no reason to believe he would not be there; but the impression grew stronger upon my mind. I said, "If it should be so, what shall I say? I am not prepared at all, to give any charge. A multitude will come together to hear Mr. James Wells's charge, and I would not be prepared to stand in his place on such an occasion. In a moment (do not smile at this) the outline of a charge was all laid before me. It was simple, serious, and as seasonable as any man could desire. I left my house with a deep conviction that Mr. Wells would not be there; although not one word of that conviction did I express. Mr. Thomas Stringer gave the introductory address upon "the church of the living God," in a truly scriptural manner. I then proceeded with the formation of the church; and as in some of country places they ask how such a service should be conducted, I will just give an outline of the service that afternoon.

After shewing from the Acts of the Apostles our scriptural authority for the formation of Gospel churches, the question is asked—

1. Will all those friends, who desire, and are decided on being united in Church fellowship, kindly stand up and lift up their hands? This was cheerfully done.

2. As it is of infinite moment that all who are thus united together in the faith and fellowship of the Gospel, should be known to be those whom the Lord hath called, will any one answer for them, that they are believers in the Lord Jesus Christ, and those who fear the Lord? Mr. W. Lee expressed his confidence in them; they were all of them, decided and consistent Christians, believers in the true Gospel, and firm in their adherence to the New Testament order and ordinances.

3. Will any one relate what may have been the leadings of Providence in the commencement of this cause, and show how far it may be hoped that

the blessing of the Lord has attended the labours of His servants here? Mr. Lee clearly opened up the way in which the Lord had led them.

To each individual the right-hand of fellowship was then given, with suitable words of exhortation. The church was declared to be duly formed on Strict Particular Baptist principles and practices, and Mr. R. G. Edwards read, and the choir and crowded congregation heartily sang a most precious hymn.

4. The church was informed that it was their privilege to call any brother to the office of pastor whom they knew the Lord had made a blessing to their souls. If they now wished to publicly call (and recognize) Mr. William Henry Lee to be their pastor, would they signify the same by standing up, and lifting up their right hand? This all the newly-formed church did immediately.

5. Mr. Lee was asked to give the meeting a faithful testimony as regards his call by grace, which he did in a feeling, clear, and satisfactory manner.

6. Also, as regards his call to the ministry, it was evident, his heart had been set upon this work, and gradually the way had been opened up before him.

7. His faith in the doctrines of grace, his views of the Gospel, and his determination respecting the mode and order of the ordinances were related.

8. After hearing the several confessions of his hope and of his faith, the question was now put to the church: "Are you all now satisfied with Mr. Lee's testimony? Can you heartily receive him as your minister and pastor? If you cannot, now is your time to speak, or for ever hold your peace, unless, he should in any serious way betray the trust reposed in him." All heartily expressed their faith in him, and publicly renewed their call.

9. Mr. Lee was asked to express his acceptance of the church's call, which he did. The right hand of fellowship was given him, and the afternoon services closed by sing a hymn composed especially for the occasion by Mr. Baldwin, a brother beloved in the Lord, and whose mouth the Lord has begun to open for the dispensation of the Gospel. We hope soon to hear he is settled in a good pasture, and over a loving and praying people.

A crowded company then took tea, supplied most excellently under the management of Mr. Lovelock, and a committee of Christian ladies. The evening service must be deferred until next month. The whole of the services were very happily bedewed with the favour of the Lord. Mr. Lee certainly has a prospect and a position most grateful to all who pray for, and sympathise with the progress of our adorable Lord. Amen.

THE LATE MR. GEO. ABRAHAMS.—We have read lately of a cruel father most barbarously beating his own children; and it filled us with pain of heart. Alas! how low is man fallen. How dreadful his nature! How awful, (if grace prevent not) must be his end. Not only natural, but even spiritual and ministerial fathers, oftentimes appear harsh and unkind toward those to whom the Lord made their ministry a blessing. No doubt there is wisdom in all this; to keep us from leaning too much to the creature. These thoughts forced themselves out as we read in *The Gospel Advocate* a few lines which so exactly represent the image of that favoured servant of the Lord, the late minister of Regent street chapel, City road, Mr. George Abrahams. Twenty years since, he was preaching in Bedworth, from Psalm lxxii. 6, 7. In the early parts of his discourse he said—

"About fifteen years ago, when preaching in Westminster, I made use of this expression: 'If you would do anything toward your own salvation, you must rise much earlier than you do. John Wesley tells us he rose at four in the morning; now if there be any of his followers here, let me tell them that it is a great deal too late. If they ask why, my answer is, 'They ought to have risen before Adam fell!' 'A strange idea,' say some. It is an idea, however strange, that you will never be able to over-

turn. How can a man who has fallen down and broken every limb do anything towards his salvation ?

“But to relate how I came by this portion (a thing I frequently do, though I can give no reason for it, unless, knowing the people of God are an inquisitive people, who may wish to learn how a man obtains his sermons or his text, whether from commentators or others, what time of the week he begins, and so on). I heard a great man in London once say, and he seemed to talk very comfortably, that he had gotten his morning’s discourse ever since Wednesday, and then he hammered away. I thought I was very well off if I could obtain mine by Sunday. And this was said by a man greatly run after. Now these are things I never could manage ; the Lord prevented me ; and I hope I never shall be able to manage them. Bless the Lord for ever, who will not leave me to myself ; I have truly had a specimen of it since I have been at Bedworth. My mind was made up to preach from a portion of God’s Word in the New Testament, and I was inclined to think that it was the portion I should preach from at least once, if not twice. However, about half-past four this morning I awoke, and although hardly quite awake, these words came unto my soul, ‘He shall come down like rain upon the mown grass : as showers that water the earth : in His days shall the righteous flourish, and abundance of peace so long as the moon endureth.’ If you had given me all the world, I could not sleep from thinking of this blessed and glorious King of Zion, who was to come down as the rain on the mown grass. I could not give it up. There was was no more sleep for me ; it was all over with sleep when the beloved came. One thing arose, then another ; this was how I came by my text. Thus, dear child of God, I am not my own, I am bought with a price, I cannot do one thing and say another ; therefore the Lord gave me this to speak from, and in speaking from my text I must be a little orderly.

EAST LONDON.—Mr. Franks held his fifth anniversary in Bloomsbury chapel, in April. These happy “Independents” (who are opposed to us, because we cannot disregard that injunction of our Holy Master, “Teaching them to OBSERVE all things whatever I have commanded you,” &c.) ; have issued another periodical, “for promoting spiritual unity ;” by which we shall be instructed ; because it opens a channel for all those who cannot see, or will not see, the baptism of believers by immersion to be a New Testament ordinance, to write out their views and feelings : and thereby still further to endeavour to cast us into the shade. We can esteem those ministers who never professed to believe in baptism by immersion ; but, we have known men professing the strongest faith in that ordinance ; who, (because they found it to be a hindrance to what they call their usefulness,) afterward made shipwreck of their faith, and instead of being friends as they professed to be turned upon as foes ; declaring that an unction from the Holy One had given them light to see we were all in the dark. None of the striplings ever revered such men as William Huntington, Joseph Irons, George Abrahams, Isaac Beeman, and others, more than we did. They are all gone home. In the vitalities of godliness, they were valiant, useful, and favoured ministers of Christ. Another William Huntington has never yet appeared ; his large chapel in Gray’s Inn lane always looks to us as though it was in mourning for its master. Another Joseph Irons has not yet appeared. The poor “GROVE” has been the scene of much unhappiness since its founder departed. Mr. Jay would gladly see the large house crowded as it was wont to be ; but, alas ! it is not so. In the pulpit of the late George Abrahams they have had those excellent men, Matthew Welland, (who stands in that sacred Jiruh at Lewes) also, George Holden, Mr. Hallett, and others ; but on whom has fallen the mantle of that wonderfully-favoured Jew, whose soul delighted to lift his Saviour very high ? We know not ; but this we know, the truth-expounding Baptists still progress. Like Jacob, they are plain men, dwelling in tents, and, except in London, and

some parts of England, they are neither mighty nor many ; but the Lord has left us a small remnant in all parts of Christendom ; and we believe they hold fast by Isaiah i. 16—20 ; and Acts ii. 41—47. In the triumphs of the cross, we sincerely pray that all who love and labour to exalt the sinner's Friend, may be favoured with most divine success. The efforts to "promote spiritual UNITY" in the hearts of the living elect of God will be certain of success, because it is the one object of the great Advocate on high.

ONWARD TO THE REST.

Phil. iii. 13, 14.

ONWARD and upward, and earnestly pressing
 Forward to Him whom by faith I can see ;
 Seeking for nought but His hourly blessing,
 Thro' whom, I hope, I a conqueror shall be.

Feeling within the continual renewing,
 Helping me on in the wearisome fight ;
 Leaving the things now behind, and pursuing
 Still in yon path to my home of delight.

Toiling, and fighting, but sure of the victory.
 Sure ! 'tis the Master has gone on before ;
 And e'en to old age, and e'en to hairs hoary,
 Still, still, He will carry, His promise is sure.

Sure ! it is sealed with the blood of atonement,
 All that the Father hath given, shall come ;
 Ne'er shall be uttered one word of disownment,
 "Of all that are given, he cannot lose one."

Forward, and looking, and trusting, and running,
 Holding a holy communion within ;
 Nearer, and nearer, by living faith coming,
 Closer, and dearer, more fully in Him.

Having sometimes a clear view of that mansion,
 "Very far off, and still very nigh ;"
 Longing for wings like a dove, with expansion
 Homeward, and up to my fatherland fly.

Eh ! the homecoming, how gladsome the greeting !
 Home of the pilgrim, for the weary, sweet rest ;
 With loved ones before gone, how holy the meeting,
 In JESUS for ever, eternally blest.

Cherr'd with the prospect that soon He will call me,
 E'en come Himself, and take me safe home ;
 Patient I'd wait, and watch, and look for Thee,
 Dearest BELOVED, until Thou shalt come.

Walking through the Valley of the Shadow of Death.

A MEMOIR OF MRS. J. CLARK, OF CHATHAM.

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[The late pastors, W. G. Lewis, Elijah Packer, and John Poynder, were brethren so much esteemed by the now deceased Mrs. Clark, that we insert the following testimony with peculiarly solemn feelings.—Ed.]

VARIOUS are the instrumentalities used by God in the building up of His church, and in the comforting of His people. Amongst the instruments thus owned of God, is our periodical literature, in which are taught the deep things of God, and in which are recited the happy deaths of God's people.

By the agency of magazines of *Gospel truth* how many of the tried, but precious ones of Christ's flock are blest! They are, through affliction, or some other cause, prevented attending the house of God; hence, the absolute necessity of an instrumentality adapted to meet their case. And do not the *EARTHEN VESSEL* and similar magazines supply them with truth which, humanly speaking, they could not otherwise get? Are not our magazines which teach the Gospel of God, silent monthly bearers of precious truth to thousands, to whom they speak words of comfort?

With the view of being the means of comforting some soul, and bringing glory to God, we here give a short account of the triumphs of grace in the life, and happy death of Mrs. Clarke.

Mrs. Clarke was born in the Isle of Sheppy, Kent, in the year 1801. About the early part of her life we know nothing, therefore must be silent. In the year 1829, she began to attend Zion chapel, Chatham, then under the pastorate of the late Mr. W. G. Lewis, from whose lips she heard the grand truths of the Gospel. There is no evidence, however, that she spiritually experienced the saving power of the Gospel she heard preached at Zion, as it was not until 1843 that she made a profession of religion, and that was on her becoming a member of the church now worshipping at Ænon chapel, Chatham. She was baptized on the 14th of Sept. 1843, by Mr. Chapell, of Maidstone, and received into the church as a member, on the 1st. of October of the same year, by Mr. Poynder, of London. In the year 1835, she was united in marriage to Mr. Clark, to whom she was fondly attached, and with whom, to the close of life, she took sweet counsel. She was a good wife, a fond mother, and a constant member of the church of Christ. Some time ago, she had a fall which caused a dislocation of the hip-joint, from the effects of which she never recovered. At times she thought she should recover; but growing worse, she gave up all hope of ever being able to get to God's house. While her hope gave way as to physical recovery, her spiritual nature seemed to grow, her views of truth became clearer, her hope of heaven became brighter, and her realization of Christ as her precious Saviour became stronger. I visited her several times, and ever found her able to bear testimony to the power of God in her soul. She was never much tempted by the enemy, she used to say she

hoped he would not be permitted to come; once she said, "Ah the old enemy must not come while my Saviour is near!" Sometimes her spiritual vision would become dim; she then would express her weakness and nothingness; but never long did her heavenly Father leave her in that state. He would reveal Himself to her again, then she would say, "Bless God He is good." "I am a great sinner, but Christ is a great Saviour, He has saved me, I have a home in heaven." Her husband often talked and read God's word with her, often offered prayer on her behalf. At these times God seemed to open heaven, and the glory rested on them.

The day before she died, she prayed, "I am a poor helpless worm, oh! my Father, take me to thyself," and became unconscious; but revived again, she said, "I thought I was gone." She gave signs that she was on the Rock of ages, she gradually became weaker, and at one o'clock on the morning of the 22nd of March, her ransomed soul entered into rest.

Thus another, to whom the Gospel was dear, is gone; another of the elect of God has passed from earth to heaven; another of the polished stones taken to be put in the temple above. May God the Spirit make the church of God pure and Christ-like, may the writer and reader die the death of the righteous, and meet at last in heaven.

Zion chapel, Chatham.

A. M. R.

Kindred and friends for Jesus' sake,
 Approach the royal board;
 And for awhile your pains forget,
 In drawing near the Lord.
 Here's mixed wines well spiced with love,
 Your fainting souls to cheer,
 And more than this, the promise says
 The Saviour will appear.
 Behold His hands, behold His feet,
 Look at His wounded side;
 And on His sorrows may you dwell,
 While ye the cup divide.
 See mercy's stream, how rich it flows,
 Nor let it from you pass,
 But bear in mind 'twas in that stream,
 Your sins the Saviour cast.
 Thus while the thousands range at large,
 And take their fill of sin,
 You, by an act of sovereign grace,
 Are found the guests within.
 Now let your hearts for love so great,
 Adore the Saviour's name;
 And from the table rise, give thanks
 In hope to come again.

1843.

JOHN POUNDER.

A Sabbath in London.

SKETCHES OF DR. CUMMING AND MR. JAMES WELLS.

It is a pleasant fact, and a source of gratitude to God, that in our London churches, the truth of the Gospel is set forth, notwithstanding the declen-

sion of the times in departing from the living God ; which may be lamentably witnessed moreover in those places of the most superb and costly appearance without, standing in bold relief like the great Athenian Acropolis ; but within, furnished with all manner of sensational delusions to entrap the blind, the end of which is death. The truth of the same is solemnly verified, see *Thess. ii. 11*, "For this cause God shall send them strong delusion, that they should believe a lie ;" the consequence of which follows, to whom the words of the apostle in *Acts xiii. 41*, may be further addressed, "Behold, ye despisers, and wonder and perish," &c. But to the sovereign discriminating grace of our blessed Jesus, be the glory ascribed, "That we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

It was my happiness the other Sabbath day, to sit under the sound of the Gospel, heralded forth by two eminent servants of the Lord, of no ordinary standing in the great metropolis, known especially in the theological and polemical circle as men logically argumentative, in their own order, and none the less divinely imbued with the mind of Christ ; one of whom was John Cumming, D.D., minister of the Scotch church, Crown court, Covent Garden. The chapel here is truly characteristic of the house of God, if the comparison here be strict, as priest, so people, the analogy is, that they are learned, wealthy, and godly. The Dr. ascended the rostrum, and read for his lesson *Rev. xiv.*, upon which he made a few grand comments as much as is contained in many sermons ; he then took his text out of the 13th verse of the same chapter, *i.e.*, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours ; and their works do follow them" which he divided and subdivided into several heads, but mainly for brevity's sake, I will endeavour to condense the subject matter, as far as the sweetness of the same will admit, as I took no notes at the time. First, he dwelt with a confirmed decision, upon the *voice*, and the nature of the *blessed*, who were they ? *viz.*, the whole election of grace ; a people separate from all others, whom Christ chose for His own peculiar treasure, in the covenant of grace, by which act He became our sin, and we His righteousness. 'O the preciousness of the Gospel !' The second cardinal point considered was, the blessing pronounced upon those that *die in the Lord*, here he dilated sweetly upon the union of Christ and the church ; those in Christ, of which the vine is a striking illustration, he portrayed in a very vivid manner, the dissolution of soul and body, the keenness of the vital principle at the apprehension of the great change ; they cease from their labours (earthly) expressive of the words of *Job iii. 17*, but the solution of their employment is simplified, see *Rev. xxii. 3*, "And their works do follow them ;" nothing more definite could have been produced in order to clear up this point than that which the learned Doctor rehearsed, distinctly urging upon his hearers that the works here meant were the fruits of divine grace upon the heart that influenced and actuated every regenerate soul, see *Matt. xxv. 35*. Works as a reward of merit was an abomination in the sight of the Lord, but space and memory fails me to give here a minim of the beauties of the Gospel which the Doctor set forth, and concluded without a crotchet.

In the evening of that day I was privileged to hear Mr. James Wells, of the Surrey Tabernacle, a minister of no mean ability, on the walls of Zion, sounding the alarm, equally rich in divine truth and grace (whose voice may said to be like that of the silver tongued Chrysostom) deliver a most soul-charming discourse upon the words found in *Gen. xxxii. 26*, Jacob wrestling. He divided his subject into three general heads, or rather classes and characters of men. The first and second were in reference to those who did not come under the sweet saving sense of the text, *e.g.*, the careless and godless sinner, the pharisaical zealot, and lastly, the soul that by efficacious grace should receive the full benefit of all the merits and perfection of Christ, the God-man mediator. He drew first, a faithful description of the

careless soul dead in sin (and like the left-handed Gibeonites could sling a stone to an hair's breadth); he shewed with great earnestness and deep penetration into the real trait and delineation of such, with great pathos and effect, which heightened to words of prayer, that God would show mercy to their unrighteousness, &c. Secondly, he spoke of the zealot such as is found everywhere, and known evidently through the public press, in the case of the procession of the cross, where it was shown that Christ was exhausted, and consequently fell down three times; here the preacher broke forth with words most unmistakeably powerful, and justly denounced such proceedings as blasphemy; here he showed in opposition the theory of the weakness of Christ, see Isa. lxiii. 1—3; that when Simon a Cyrenian was called to bear the cross, Christ was not fainting physically, but travelling in the greatness of His strength, mighty to save, which truth he confirmed by synonymous terms, well chosen. Thirdly, and lastly, he concluded by giving in detail, a graphic description of those who, like dear old Jacob, wrestled with God, and finally prevailed, whose names were changed as Jacob's; which truth was truly of a soul-comforting, and God-honouring nature. In concluding his sermon he did not fail to display a little of his quaint originality and good humour in describing the diary of the worldly pleasure seeker and the child of God, which was better given, than reiterated here. May the Lord smile and abide by such a champion of Gospel truth.

Faithfully yours,

W. WINTERS.

Church Yard, Waltham Abbey, March 30, 1869.

DOCTRINAL TRUTHS IN METRICAL VERSION, DEDICATED TO
"AMARANTH."

"My peace I give unto you."—John xiv. 27.

"In the world ye shall have tribulation."—John xvi. 33.

WHERE holiness abides,
Peace like a river flows;
Pure from its source its glides,
Expanding as it goes.
It bears upon its silvery tide,
The heirs of grace, to Canaan's side.
O, who would choose to dwell
Strangers to sacred peace?
What breast that would not swell
In prayer for its increase?
And welcome every providence,
That would this precious boon disperse?
The world's malignant blast,
May scathe the plants of grace;
And darkness may o'er cast
The Sun of righteousness.
But storm, and shade, and agents meet
To make the Christian's peace complete.
Faith may be sorely tried,
And hope dejected be;
Each cistern may be dried,
That used to yield supply.
'Tis then the soul with ardour craves
The grace that pacifies and saves,
When God's all-cheering ray,
Dispels the clouds of sin,
When with the soul 'tis day,
And all is peace within.
How ardently she pants, and sighs
To mount, and dwell in purer skies.

Totteridge, April 2, 1869.

ROBERTUS.

Productions of the Press.

The Bible Plan Unfolded. By James Biden. London: E. Stock. This pamphlet is beyond the reach of most critics in this day. Every man has a kind of line and light of his own. Without the special unction of the Holy Ghost, no man can enter into the deep things of God. If the Lord God was to lead the thousands of young men who are now shooting up in our pulpits to read this book, and if the same divine power applied its solemn sentences to their hearts, they would run to their chambers to hide themselves under the wings of the mercy-seat; and then wait and weep in penitence and prayer, until the inward revelations of Jesus and his love, constrained them to go forth not with the words which man's wisdom teacheth; but with such things as the Holy Ghost alone can teach, for they only are safe and useful for dispensation. We are anxious minutely to analyse every page of this extraordinary book, for we are not prepared to receive its mystic teachings yet.

Our Gardens. Beyond the usual instruction for horti-and-flori-cultural purposes, Mr. Shirley Hibberd fills "The Gardener's Magazine" with such various stores of pleasing, literary, domestic, foreign, and homo intelligence, as to produce a real monthly treat to all who carefully peruse his largely circulating journal. It is a fine library at the small sum of tenpence for four weeks; and can be had from Allen's publishing house in any part of the world.

RECOGNITION SERVICES of Mr. Geo. Reynolds, the pastor of the Cave Adulam church, Stepney, are published in a neat volume, and can be had of Mr. Robert Banks, 30, Ludgate hill, post free for seven stamps. To all the members of our churches it will prove useful.

"THE OLD SOLDIER," a translation from the French, a heart-breaking, but faith-strengthening narrative, is given in the monthly pages of "Old Jonathan." The old soldier's address at the grave of his darling child, suddenly torn from his widowed heart, is a sermon ten thousand times more powerful than half the discourses delivered by bishops and learned divines of the present day.

"WHERE DOES HE PREACH? AND WHEN?" It is a remarkable fact that the pulpits of our London churches and chapels, for the most part, are supplied by the best men that can be found in all parts of the country. Where did Mr. John Foreman come from? from Suffolk, or Cambridgeshire. He was an Eastern Counties farming-man; but the Lord took

him from following the plough, and has made him a laborious Gospel minister for very many years. Where did Mr. James Wells come from? from Hampshire. We shall not here tell the tales of his country life, before his conversion; but all who have heard them, know well enough, that a most singular country lad was he; for whom the Gospel has done great things indeed. The same may be said of nearly all our London ministers; the consequence is, when the country people came pouring into London, as they do now by tens of thousands, it is no uncommon thing to hear them asking, "Can you tell me where Mr. So-and-so preaches in London?" And perhaps they ask until they are tired, for not one in a thousand they meet can tell them. To obviate all this loss of time, we should recommend every person who is not connected with any Christian denomination, to make it a point to secure a copy of "The A B C London and Suburban Church and Chapel Directory" every year. A new and correct edition is published this month; and can be had from our office, post free for three stamps. It is "a complete hand-book to all the Protestant places of worship in London."

A SWEET LITTLE LITERARY BOUQUET, of prose and poetical pieces for family and for friendly reading is Mr. George Newman's last small quarto, published in London, by M. A. Pattie & Co., Ivy lane, "Sketches and Glimpses; being Sketches from Life, and Glimpses of Immortality," is the title. The leaves are all of various tints; and the subjects reach the highest happiness of the glory kingdom, while they descend to depict the street Arabs, and the still lower miseries of this chequered and dangerous world.

THE EDITOR'S ADDRESS TO HIS YOUNG FRIENDS, in the "Gleaner" for April; and a funeral sermon for Lucy Wright, by Mr. Sears, are certainly the best kind of reading to give to persons of all classes. Lucy Wright was a Christian of the good old style; and "The Sower" furnishes cheering evidence that she "finished her course with joy." "A happy soul in Christ!" "I shall soon be with Jesus!" "I feel the bottom; it is good." These were some of her dying words. Worth more than millions of worlds must that religion be, which, with honesty, enables a departing soul to exclaim—

"Peace with conscience, peace with God,
I've obtained through Jesus' blood;
All my sins are washed away,
I shall stand in that great day."

Our Churches, Our Pastors, and Our People.

SURREY TABERNACLE, WALWORTH.

GOOD FRIDAY appears to be becoming an exceedingly popular anniversary day among the Particular Baptists. Yearly our announcements of services on that day increase, not, we are sure, from any Popish idea, connected with the day itself, but from the opportunity it offers to most of attending these services. As usual, two services were held in Mr. Wells's noble chapel; sermon in the afternoon, and public meeting in the evening. It was announced that the pastor would preach the afternoon sermon; and, at first, some disappointment was manifest, when it was found Mr. Wells thought it wise that some ministerial brother should occupy the pulpit on that occasion, in consequence of an affection of the throat, from which the Surrey Tabernacle pastor suffers much. Mr. Wells stood engaged to preach for Mr. Ponsford on Good Friday morning, but on the preceding evening he sent a communication to say he must not be expected; nevertheless, feeling somewhat relieved on the Friday morning, he quite unexpectedly fulfilled his engagement at Clapham, being most anxious to serve and to show that Christian feeling towards Mr. Ponsford, and his church, that we could desire to see existing to its fullest extent amongst the entire body.

After preaching at Clapham, Mr. Wells found he must not attempt to speak again in the afternoon; his place was well supplied by the young pastor of Ebenezer, Bermondsey, Mr. H. A. Lawrence, to whom the Surrey Tabernacle friends gave a hearty welcome. A host of friends assembled to tea, after which a public meeting was held, the attendance being very large. Mr. Pocock presided, and after singing "On Christ the solid rock I stand," prayer was offered by Mr. Hall, of Clapham. The chairman's opening address was cheerful and encouraging. The business of the meeting was to further the object of payment for the houses in the rear of the chapel; and as he (the chairman) was suffering from a severe cold, he should ask his brother Mr. Butt to report progress. Mr. Butt, in his opening remarks, took a lengthened and interesting review of the forty years' labours of their pastor, tracing their movements, step by step, from their first small place of meeting to the present noble building in which they were then gathered. They had gone from strength to strength; each succeeding movement bringing with it its increasing responsibilities, and its enlarging and encouraging results. The Lord's hand had been wonderfully

manifest amongst them; and it was cause for much gratitude to witness the immense congregations that gather from Sabbath to Sabbath within the walls of that place to hear the words of truth as proclaimed there. Mr. Butt then read a statement respecting the houses they had built at the rear of the chapel, from which we learn it is proposed to provide a fund for the payment of the ground rent of the chapel, which is £115 per annum, and also a fund for keeping the building in proper repair, in accordance with the terms of the lease. During the year towards this object £734 18s. 4d., had been subscribed, which reduced the debt to about £1,300, which he doubted not the friends would soon remove. Mr. Wells in addressing the meeting, spoke warmly of what the people there had done; he considered among other causes of their success, not the least was, that they had governed themselves, and he was glad to find they had lost none of that Christian stamium which had always been one of their prominent characteristics. Touching the houses; he was now anxious to see the ground rent of the chapel secured. They had built and paid for the place, and now the only thing was to secure the ground rent, they would then be quite secure; and should the place in years to come, get so low as not to be able to raise this annual amount, they would be secure against the intrusion of those, who, for a small sum, would only be too pleased to turn the hypens out. He had full confidence in the people, and in the voluntary principle upon which alone they acted. Short and pleasing addresses were given by Messrs. Hall, Lawrence, Steed, Beach, Doulton, and others; and after singing and prayer, the interesting proceedings were brought to a close.

A collection was made during the meeting, which, with some subscriptions, amounted to the handsome sum of £120.

ANNIVERSARY SERVICES IN MR. PLAICE'S CHAPEL AT SUDBURY.

THREE services were holden in Mr. Plaiice's chapel, on Good Friday. Mr. Pung, of Cottonham, read the Word and prayed, in the morning; Mr. Isaiah Smith, of Yoldham, read and prayed in afternoon; three sermons were preached by C. W. Banks. There was a large and cheerful company at tea in the chapel; and in the large vestry the children were served with kindness and care. Altogether, the day was a happy one. Funds are urgently required for delivering the chapel from its

debt; and we trust the Lord will move the hearts and hands of many to aid the pastor, brother M. Plaice, in this trying crisis. He has laboured there near upon twenty years, and still stands in truth unmoved, in character untarnished. In entering Suffolk, after the recent criticisms, we expected to encounter some coldness, but (we thank the Lord) friends from all quarters rallied around; the chapel in the afternoon and evening was filled, the Gospel was preached, and the utmost kindness experienced. A contemporary says of one occupying a position of conflict, he shewed "how far courage, firmness, prudence, and good temper, may withstand injustice and violence in high places."

The courage and firmness we would covet, is of that holy and heavenly kind which Thomas Jackson tells us Chrysostom had when his enemies were sentencing him to banishment. Nothing daunted by their cruel threats, Chrysostom (anticipating the extent of their barbarity) said—

"What can I fear? Will it be death? You know Christ is my life; and I shall gain by death.

"Will it be exile? But the earth, and all its fulness is the Lord's.

"Will it be the loss of all things? Well, we brought nothing into the world, and can carry nothing out. Thus, all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear; riches I do not sigh for; death I do not shrink from; and life I do not desire, save only for the progress of your souls. But you know my friends the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. Why need I say more?

"Jezebel is raising her persecution; and Elias must fly.

"Herodias is taking her pleasure, and John must be bound with chains.

"The Egyptian wife tells her lie, and Joseph must be cast into prison.

"And so, if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like Jonah; if into the den of lions, like Daniel. If they stone me, it is Stephen I would resemble; if they cut off my head, I shall be like John the Baptist; if they beat me with stripes, like Paul; or like Isaiah, if they saw me asunder." O! for enduring grace.

A correspondent, referring to the Sudbury anniversary, says, "the friends here, deeply sympathize with you, being convinced that a most cruel and unjust attack has been made upon you. The brethren here who heard you enjoyed very much the Word of God's grace; indeed it was the best day we have known since the chapel has been built. I long to inform you of this fact, that you may take courage, and hope in thy God; and as to thy foes, be they men, or devils, they cannot do thee any harm. I feel sure the Lord will hear

our united prayers on your behalf. As for the "G. H." and "V. T.," they will have their day; but, surely no humble follower of Jesus will long continue to support such men. Is it not almost a wonder how they can show their faces in a pulpit? I suppose they are hardened; if they were realizing sweet communion with Jesus, it would be impossible for them to manifest such conduct. The Lord will defend you; look alone to him; put your case in his hands, and all shall be well."

No less than seven distinct sections of the Non. cons., have done what they could to injure us. While we have life, health, and strength, we shall labour to redeem what has been lost; and so long as the Bible is opened in us, the mercy-seat accessible, and an open door set before us we shall labour in hope, in faith, and in prayer.

We were sorry to learn that the only surviving daughter of the late Mr. Barnes, of Glemsford, had suddenly died; leaving a disconsolate husband, and small family. The late Robert Barnes, of Glemsford, was a brother deeply esteemed. A young man is now hopefully occupying the pulpit; and Mr. Kemp, of the new chapel, is steadily pursuing a good work. Mr. Forster, late of Withim, has been dangerously ill at Hastings; it is hoped he will recover. Mr. Green, late of Hoxton, is preaching at Chelmsford; and Mr. J. W. Dyer, is expected to settle at Colchester. We do most devoutly pray the Lord to shower down upon all these good men a large measure of his Spirit, that our churches may revive. Alas! they need it.

MR. JOHN CORBITT'S RESIGNATION AT PLYMOUTH.

DEAR MR. EDITOR, — Having received from our esteemed brother Mr. J. Corbitt, his resignation of the pastorate of Trinity chapel, I beg to forward the same for your insertion in the *VESSEL* for the month of May, being desirous to give full publicity to his movement.

Our brother came to us in love and peace, and as such he will leave us. During the three years he has been with us, we have enjoyed peace and union, and I feel assured he never will have to regret coming to Plymouth, for the Lord has given him seals to his ministry.

Our prayer to our covenant God and Father is that he will be pleased to direct our brother, and direct us, and that he will send us a pastor, one whom he hath called, blessed, and qualified for the ministry. There is a large field of labour here for a man of God, one that is bold and decided for the truth as it is in Jesus.

If this notice should fall into the hands of any such brother who is desirous of a change, we shall be most happy to communicate with him. I am, Mr. Editor, faithfully yours,
JAMES CHAMBERS.

Address, 1, Bilbury street, Plymouth, Devon.

P.S.—To save time in the event of any brother's writing to us, whom we have no knowledge of, will he kindly give us a reference to any well known Baptist minister such as Mr. James Wells, or Mr. John Foreman, &c.

Dearly beloved brothers and sisters in the Lord,—After standing with you over three years on the walls of Zion, and after much earnest prayer to the Lord for direction, I have come to the conclusion that it will be best for me and yourselves to part. I therefore tender you my resignation, to conclude my services in Plymouth on the second Sunday in May, namely, May 9th, 1869; trusting the Lord will provide you a suitable shepherd to feed you with knowledge and understanding, and direct me to some place where he will make me a blessing to his covenant people, of which I have no doubt. I thank you for your constancy and kindness, and leave you in the same peaceful spirit as I came to you; having nothing in my heart but the glory of God, and the welfare and extension of his kingdom on earth. We have no reason to complain; the Lord has given me some living testimonies of his divine approbation, and you a goodly share of his comfortable presence under my feeble ministrations, for which I desire to thank him and take courage. Wishing you peace and prosperity accompanied with every new covenant blessing, I remain yours in the Lord,

JOHN CORRETT.

REFLECTIONS LAST GOOD FRIDAY.

By M. PLAICE, SUDBURY.

GOOD FRIDAY, March 26th, a charming morning! all nature seems revived. All thy works praise thee, O Lord. Let my soul praise thee. Be thou exalted, Lord, in thine own strength.

"Why should all things show some sign,
But this unfeeling heart of mine?"

O that I could live to the honour and glory of the Lord! I feel at such a great distance from the Lord my God. Dear H. is quite busy, she expects a good day. May it be so in the best sense. This day our anniversary will be held. Our dear brother Mr. Banks, is (I doubt not) on his way to us, in order to preach the sermons. May the dear Lord vouchsafe his precious presence; I have felt much a spirit of prayer for him; I believe the Lord will come with him; my heart is much drawn out towards him. How wonderful does the Lord uphold his servant; O my Father, amidst all the conflict my soul passes through, I now feel a sweet calm. My heart is fixed, O God, I will trust and not be afraid, thou hast been my help; my soul shall make her boast in thee, O thou my Jehovah. I shall soon go to meet my brother C. W.

Banks, he will surely come; I feel persuaded the Lord's hand is in all this matter. How marvellous are the ways of the Lord! Come, Lord, with him; set thou thy broad seal of approbation upon his testimony for thee. The dear friends are very cheerfully preparing for the tea party. The little church enjoy sweet peace. How marvelously the Lord doth help me, a poor weak worm, in the ministry of the word. To-day, I shall be favoured to listen to the preaching, Grant, O my Father he (thy servant) may bring a message for my soul, and may thy saints be edified, and poor sinners converted to thee. Is it not thy cause? Thou hast enabled us to hope in thy word; wilt thou not revive us, O Lord, that thy people may rejoice in thee. A brother has brought me a hymn to commence the service. I believe this is of the Lord, 413th hymn.

"Let Zion songs of triumph sing,
Let gladness crown the day,
Jehovah is her God and King;
He hates to put away."

Dear Mr. Kent.

Much sickness prevails in the little church, especially among the aged members. The Lord's will be done. M. PLAICE.

Saturday, March 27th, 1869. — I arose about half-past six o'clock this morning. What a change since yesterday! The ground is now covered with snow, and it is quite cold. Our dear brother C. W. Banks has just left us for London. He appeared quite at home with us yesterday, and we much enjoyed his company. He is a very faithful and laborious servant of the Lord, and his testimony for the Lord was yea! and amen! no! yea and nay Gospel (which is of man and not of God) did he preach. It was all of grace, from first to last; the people heard the Word with great pleasure; the dear saints are quite revived. Verily the Lord has heard our prayers on his behalf, I felt the preaching during the three services to be very precious to my own soul. Dear H. enjoyed the word very much, indeed the hearts of the people of God seem in full sympathy with him. Such is the power of truth, it binds our souls in perfect oneness, and Jesus our exalted Lord is known and glorified, he is our Jehovah and the eternal Son of God, blessed for evermore. A brother minister, G. Pung, from Cottenham, Camba, read the Word, and offered prayer during the morning service. In the afternoon, brother Isaiah Smith, from Halstead, read and offered prayer. Mr. Banks's text in the evening was taken from John xiv. 3. A precious discourse; the Lord was evidently with the preacher; the doctrine, practice, and experiences were all drawn from the Word of God. Much truth was opened in this discourse in a very sweet and orderly way. Mr. B., I, think is very choice in his method of sermonizing, one thing at a time. This is a rare gift, and the

people are thus easily led on and instructed, step by step. No ambiguity in the discourses, a solemn awe prevailed, and our Jehovah God was worshipped, I very believe, in spirit and in truth. O thou, our God and Father, I humbly beseech thee, through Jesus, whom hast exalted at thy right hand, let this day be long remembered by thy people. May the truth live in our souls, through the Almighty power and saving influence of God the Holy Ghost, so we thy people may be keep looking, and watching, and waiting for our ever blessed Lord and Saviour's coming. Then shall we be ever with the Lord; no more a vile body of sin and death, all corruption gone for ever, no slanderers to cross our path. Happy day! hallelujah. Hasten, O Lord, the happy day.

GREAT DAY AT SWAVESEY, CAMBS.

MARCH 24th, 1869, will be a memorable day in the history of the old Baptist cause in this village. The present meeting-house being antiquated, inconvenient, and out of repair, the friends resolved upon making an effort among themselves towards the erection of a new chapel, and the result far exceeded their expectations. Promises to the amount of £500 were made; and one of the deacons kindly gave a piece of ground more favourably situated than where the old chapel stands. Messrs. Hannel and Robb were engaged to draw out plans and specifications, the works were put up to public contract, and tenders for chapel and vestries, at the cost of £847, were accepted, that sum being exclusive of front and side walls.

On the above named day, Mr. Bloomfield, of Bradford, preached in the afternoon to a large congregation; after which the friends proceeded to the site of the new chapel. Mr. Willis implored God's blessing; Mr. W. Leach, pastor, laid the corner stone, a silver trowel being presented him for the purpose. Mr. L. said he had entertained the hope that a friend of his in Northamptonshire would have performed the service; this he had declined doing, but had placed it in his power to put twenty pounds on the stone. The Building Committee, ten in number, having agreed to have a memorial stone, on which they would lay a guinea each; Mr. F. Parsons laid this stone adding his own cheque for £10, thus making £40 10s., on the two stones. Seventy-four guinea bricks were laid, two of them being contributed by the children in the Sabbath school.

Tea having been provided by the ladies, the chapel and the vostry were filled with persons ready to partake of the refreshing beverage.

Mr. Bloomfield preached again in the evening, and his powerful discourse was listened to with profound interest by the mass of people present to hear the word.

Several ministers were present. The amount collected during the day was £135 15s. Hallelujah.

HAYES, MIDDLESEX.—Mr. Editor, I expected to see in last month's Vessel an account of the opening of Hayes Tabernacle, a new chapel erected by the Baptists residing in this locality. Pastor Mr. Z. Turner, from Exeter, came here in May of last year, and preached the Gospel to a few people at Hillingdon Heath, in a carpenter's shop; the congregation numbered about eight persons in the morning, and double the number in the evening. The Lord abundantly blessed the word to the feeding, comforting, and encouraging the living in Jerusalem, and the gathering many persons to hear the word, and some persons say many persons were effectually called by the Spirit of God to receive the Gospel in its power. On June 10th, of last year a church was formed of seven persons, six women, and Mr. Turner, the minister. It was said what will these feeble Jews do? they have done great things, and are doing great things, such as were never done before in this place. I can say, what hath God wrought! They have built as pretty a chapel as I ever saw, holding about 360 persons; have plenty of land to enlarge, and oftentimes it is filled with attentive hearers. Mr. Turner is a God sent man, he speaks out of a full heart, and sympathizing mind: he has felt, tasted, and seen the things he declares, no contradiction in his sentiments, always a certain, sound, and very discriminating; always taking the precious from the vile, and at the same time, one trembles to hear him describe the professor, and warn the wicked; he is quite an original, and he speaks and acts as independent of smiles and frowns of the people, as if he was possessed of heaven and earth. The people who know him most, love him best, and it is my opinion the Lord has sent him here to do a great work. On Jan. 27th, the new chapel was opened with prayer; Mr. Turner offered a short prayer to commence with, and it was prayer indited by the Holy Spirit. The brethren followed with holy aspirations and heavenly breathings, such as made men feel the Lord of Hosts is with us, the God of Jacob is our refuge. In the morning, Mr. Turner took all the service, and I heard many people say, that man lives in communion with God; others, that man's word comes with power; others, what strong faith he has, oh, that I was as happy as he is. You can't help feeling that the Lord and he are on good terms. Mr. Griffiths gave us a good sermon in the afternoon, he spoke with great liberty and was very profitably heard. Mr. Ponsford gave us a sweet experimental savoury discourse in the evening; he gave the sheep and lambs some precious morsels and sincere milk, and they did eat in plenty and were satisfied. About seventy persons sat down to dinner, and about 200 to tea. The

collection, with the cards, was above £150, which was extraordinary, and proves the Lord's goodness to them. Persons loving the truth, and the whole truth, doctrinal, experimental, and practical, come from miles, after seeking savoury food, and not able to find it; and feel at once the truth realized in their souls, and nailed to the Master and his cause here. It may be said of this neighbourhood, "The glory of Lebanon is come unto it, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary. Whereas thou hast been forsaken and hated, I will make thee an eternal excellency, the joy of many generations. A little one shall become a thousand, and a small one a strong nation, the Lord will hasten it in his time." The church at Hayes Tabernacle have formed a Dorcas society, and you may see thirteen ladies at a time making clothes for the poor, and I hear they are to have baptizing soon. We have a religion that speaks for itself. The most ignorant and thoughtless are saying, surely this is religion, we have not seen the like of this before, and if visiting the widow and fatherless and the poor in their affliction, be a part of practical religion we have not had it until now. I hope you will be so kind as to find a place in next month's VESSEL for this letter, and you will greatly oblige yours in the Lord,

AN OBSERVER.

NOTTING HILL.—SILVER STREET BAPTIST CHAPEL. My dear Editor, on Tuesday, April 6th, the third anniversary of the opening of this place of worship was held. This section of the church of Christ are labouring under a very heavy trial; the pastor, Mr. Crumpton, has been prevented through bodily affliction from occupying the pulpit for four months; but being a little better, was able to be present on this occasion, as he was also on the previous Sabbath evening, and spoke a few words from the table to his loving and affectionate flock. On the afternoon of the before mentioned day, Mr. Wilkins, of Soho, in the stead of Mr. George Moyle, of Peckham, delivered a most excellent discourse from Deut. xxxiii. 9. The school-room was well filled with persons to tea, who were hospitably waited upon by the ladies. At half-past six, a public meeting was held in the chapel, when James Peters, Esq., presided, who was introduced to the meeting, in a very Christian and brotherly way by the pastor. After singing the hymn commencing,

"Jesus, I love thy charming name,"

a prayer being offered by Mr. Anderson, of Deptford, the chairman, in a brief, but terse speech, remarked that though he did not belong to this section of the church of Christ (he being an Episcopalian) he was nevertheless, a great admirer of Christian unity, and that was one reason for occupying the post he did this evening. With

reference to the people who worship here, although known to but few, he had had pleasing opportunities of witnessing the progress they had made since their commencement three years ago. Their pastor had his deepest sympathy, believing that the overruling hand of providence was in all these matters, he was compelled to come to the conclusion that all things would work together for good. He then called upon one of the deacons to give some account of last year's proceedings. Mr. Linforth stated that three had been removed by death, four had been added, others were about to join. The affliction of their pastor was a trial to them, but hitherto the Lord had helped, and to Him they looked for the future. Mr. Crumpton essayed to speak upon the name of Christ; his heart and his mind were evidently full of the subject, but want of strength rendered him almost inaudible. Many of the congregations manifested their sympathy for him by the tear trickling down their cheeks. It appeared to me, Mr. Editor, that this good man had had a sight of the better land, and had taken up the position marked out by Stennett, when he wrote

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's bright and happy land,
Where my possessions lie."

Mr. Box, of Woolwich caught the note of Christian unity to which the chairman referred, and gave utterance to some pleasing remarks in reference to the union which exists between Christ and his church. Mr. Osmond followed with a savoury exposition of "Truly our fellowship is with the Father," &c. Mr. Anderson continued in the strain of Mr. Bax, on unity. Mr. Griffiths, of Bethnal Green, gave free utterance to some things touching matchless grace. Mr. Hazleton, of Chadwell street, took as the foundation of his speech, the words of Paul, "He worketh all things according to his own will," and in a laconic, and intellectual way, illustrated the text, by going through the life of Joseph. Mr. Griffin, of City road, Mr. S. Bradbury, superintendent, of Soho Sunday school, Mr. Doncaster, and others took part in the meeting. Each speaker gave a few kind and brotherly words to the pastor. Mr. Maycock was absent through domestic affliction, and sent a letter of apology. After the benediction, a cordial vote of thanks to the chairman was proposed by Mr. Crumpton, and seconded by Mr. Linforth, which was acknowledged in reciprocating terms. Mr. Adams, and Mr. Brbery, have supplied the pulpit during the last four months.

INO.

EDITORIAL JEALOUSY.*

TO THE EDITOR OF "THE EARTHEN VESSEL."

SIR,—I have read the above letter with

* "Editorial Jealousy," a letter by John Waters Banks. Published at 30, Ludgate hill, six copies post free for six stamps.

both surprise and sorrow; with surprise, that there should have been any necessity whatever for its appearance at all; and with sorrow, at the proof it supplies of the existence of a wide spread spirit of calumny and detraction in our Strict Baptist ranks.

With the merits of the dispute itself, I shall not attempt to deal, beyond asserting the two following points. First, that I believe you are wrong, *utterly wrong*, in your "Ten Reasons," for supporting the Church of England. From the Land's End in Cornwall to the Scottish Tweed, I know that Church as well as any man in the kingdom; and having again and again taken "measure and span" of that Church, I say it boldly and without fear of contradiction, that in addition to its papistical tendency by means of its Prayer Book, which has much more real influence in that community than the Bible itself, the Ritualists of that church are doing far more to advance Popery than any other men in the land. But secondly, I contend for your right as a Christian man, to publish the "Ten Reasons" or any other tract, in what you honestly believe to be the interests of truth. This you have done in a manly, open, public manner, and it is to your honour that you have not been ashamed of giving your name. You have not disguised the matter; you have not done the deed anonymously; and you have stabbed no man in the dark. What you have attempted is before the world, and stands in the light of open day, and, apart from our differences of opinion, I honour you for the deed as the act of an honest, straightforward man.

Those of us who venture into print, must expect to encounter all the adverse criticism common to disputed questions; but granting this, is it not perfectly abominable and deserving of the severest possible condemnation, that the criticism should be soiled, and sullied, and disgraced by the imputation of low, base, mercenary motives, for which there is not even the shadow of a proof? I gather from your son's letter, (for I know nothing else of the case) that *again* you have been made the victim of those imputations; and as I have done on former occasions, so I do now, and, if need be, will repeat it, I enter my stern and indignant protest against such an injustice! Your tract is open to fair and manly controversy, but when your assailants proceed beyond this, into the sacred region of motives, it goes far to prove that the class is not wholly dead of whom it is stated in holy Scripture that "the poison of asps is under their lips." Our lovely Christianity is remedial throughout, and should a brother be overtaken in a fault, its tender, compassionate voice speaks and says to us all, "Ye which are spiritual restore such an one in the spirit of meekness." I remain, your sincere friend,

WILLIAM STOKES.

Manchester, April 7, 1869.

[We thank Mr. Stokes for his candid

remarks. A perusal of Mr. John Banks's "letter," will show under what circumstances we wrote "Ten Reasons." In so doing, God is our witness, we simply expressed a conviction we have been the subject of for many years. We say no more now.—Ed.]

BERMONDSEY NEW ROAD.—EBENEZER CHAPEL, WEBB STREET." At a general church meeting of the church of Christ meeting at Snow's fields meeting house, it was proposed, seconded, and unanimously confirmed that a society be formed to be called, 'The Baptist Brotherly Assistant,' for the relief of their sick and distressed poor, to be supported by subscriptions of one penny and upwards, voluntary contributions." Thus reads the first entry in the old minute book of the Sick and Poor Society, now held at Ebenezer, Bermondsey. The date of the entry is March 28, 1815, thus showing the society to have been established now fifty-four years. The entry is signed thus: "President, brother George Francis; Treasurer, William Pope." On the 5th of January 1848, "brother George Francis" was called to his rest; he was a sound, solemn and faithful preacher of the Gospel. At his funeral (at which Mr. Wells, Mr. Foreman, and David Denham were present) Thomas Stringersaid, "The question generally asked is, 'How did he die?' I will tell you. He died in faith, he died in peace, he died in Jesus." The treasurer, Mr. Pope, who, fifty-four years since signed this minute, is still in the flesh; but waiting, very shortly expecting to hear the summons calling him to his rest above. On Easter Tuesday, the annual services in aid of the funds of this society, were held at Ebenezer, Bermondsey. In the afternoon, Mr. Wells delivered a discourse from the words, "O thou of little faith, wherefore didst thou doubt?" A good number of friends took tea. In the evening, at the public meeting, the recently ordained pastor presided, and a report of a cheering character was read by Mr. Knott, showing that during the year, eighty visits had been made to poor and afflicted persons, amongst whom some £25 had been disbursed. Mr. Wale, in moving the adoption of the report spoke of the high consolations the Gospel afforded; and Mr. Lodge seconded the same. The objects of the society were advocated by Messrs. Steed, Caunt, and Anderson. There was certainly (as Mr. Caunt observed) a variety in the addresses. Mr. Wale's was calm, scriptural, and to the purpose; Mr. Lodge's was not so refined, if it was to the point; still, he gave one or two excellent illustrations of the care required in the distribution of the funds of our benevolent institutions. After a few very suitable observations from the chair, the interesting and happy proceedings were brought to a close. We were pleased to learn from the deacons that the collection amounting to over £8, was the largest col-

lected at the annual meeting for twenty years past.

PLAISTOW.—Special services were holden April 11th and 13th, in Baptist meeting, Rathbone street, Barking road. Sermons were preached by Messrs. Gander, G. Reynolds, and Thomas Stringer; and a public meeting closed the services, in the lecture hall, which was well filled, over which Mr. G. E. Buttering presided, with cheerful and suitable remarks. Mr. Lodge condemned the practice of ministers being paid for attending meetings of this kind. He desired to practise Christian charity, and to help, as well as speak to churches who were struggling to raise up a standard of Gospel truth. Mr. Thomas Stringer contended ministers could not be just, and provide things honestly, if they were not remunerated for the time and labour thus spent in assisting other churches. After this, Mr. Stringer delivered a truthful address on the Christian pilgrim's journey from this world to the heavenly city. Mr. Cornwell was full of Scriptural matter on the name of the Lord. Mr. Whitmore, of Grays, reviewed the previous speakers, and took wing, soaring up to the delectable mountains. Mr. Steed showed, with much gravity, how the soul followed hard after God. C. W. Banks spoke of the men who had been instrumental in raising the cause of truth in Barking road, Messrs. Cracknell, W. Palmer, &c., and said, as Strict Baptists, we require three things in these days; spiritual discernment, to know the right way; great decision to abide by the truth; and contentment to be satisfied with such places, successes, reproaches, disappointments, and mercies, as the Lord might please to grant us. Mr. Kemp expressed his mind freely upon the necessity of calling the people's attention at these meetings to the great essential blessing, "passing from death unto life." Mr. Hunt, and the chairman closed the meeting with words of kindness and truth. We understand Mr. Dawson is called to the ministry at Mount Zion for the next three months. Hence, Barking road, with its rising population, is not without the Gospel, while on all hands, churches and chapels of other sections are springing up.

DOWN, NEAR BROMLEY, KENT.—On Good Friday, we were favoured with two plain, truthful Gospel sermons, from that tried but supported servant of God, J. Parsons, of Brentford; there was a very good attendance at both services, and many found it good to be there. We are thankful to say, although in an obscure part, the Lord is blessing his word here; these last few months the congregation has very much increased. In January last, two were added to the church by baptism, and shortly we hope to be engaged again in the same ordinance. The Lord's name be praised. One of the least of his servants,

JAS. CLINCH.

STOKE NEWINGTON — MOUNT ZION BAPTIST CHAPEL, ST. MATTHIAS ROAD. Third anniversary of Mr. C. Cornwell's ministry in the above place was held on Sunday, March 21st 1869, when three sermons were preached; morning by Mr. W. H. Lee; afternoon, by C. W. Banks; evening by Mr. C. Cornwell, minister of the place. We have cause to be thankful to our God, he has kept us these three years in the wilderness, steadily progressing, we can look back and say, of a truth, "hitherto the Lord hath helped us;" truly this is a wilderness, surrounded as we are with superstition, that base system of Ritualism for which our neighbourhood is so noted. O that the Lord would display the riches of his grace, that, whereas sin and superstition do abound, may triumphant grace much more abound in the ingathering of the Lord's children. We pray our dear pastor may yet be the means, in the Lord's hands, of calling many from darkness to light, that will cheer the hearts of pastor and people. On Good Friday, a tea and public meeting was held. Friends came from Bow, Poplar, and Barking road; they showed a spirit of sympathy to our cause. We take this opportunity of thanking them for their kindness. The public meeting commenced by singing Denham's 734.

"Thus far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs."

Brother Battson implored the divine blessing; Mr. Cornwell made a few remarks and read the financial account, which shows we are steadily progressing in that particular, and had the pleasure of thanking the friends for their kindness, as on the previous evening he had been presented with the small sum of £7 12s., as a mark of their esteem, and the writer of this would like to have seen it six times the amount; as the workman is worthy of his hire. Brethren Sack, Kemp, Lee, and Battson addressed the meeting; all spoke well; the people happy. We had a thorough good meeting. One who was there, a lover of the truth,

LOT WESTON.

CAMDEN TOWN.—DEAR BROTHER BANKS.—Some years since you were much interested in the Sunday school at Zion, Goldington crescent, (then Mr. Nunn's). Although the church was dissolved and the buildings have since passed into other hands, yet you will be pleased to hear that the school is still carried on in rooms near Zion. On Good Friday last, Mr. Higham and the deacons of Avonue chapel, Great College street, arranged a tea meeting for the children of their own school, and they kindly invited the old Zion school to participate; and 200 girls and boys had a good tea in Avonue school room, and after tea a series of dissolving views was shewn them, illustrating the life of Christ, an appropriate address being given on each view by Mr.

Higham, and after that, a few instructive and amusing views, by the kindness of the Avenue friends, who believe Bible teaching to be a barrier against Popery, assisted by the teachers of both schools. All was free to the children, and on the children's part we thank the friends for the happy evening the two schools had together. Yours in Christian love, E. IRESON, superintendent of Avenue school; C. BRAZELEY, superintendent of Old Zion school.

MASBRO', NEAR SHEFFIELD.—Dear Brother Banks, In March VESSEL, I read, referring to Masbro', a correspondent states once there was a prospect of a prosperous church, but now it is not so. He says, the reason is as follows: "there is no order; what is worse than all, the flock is fleeced by hirelings." Now, having been in connection with the church at Masbro' from its commencement, and knowing as I do the various trials and persecutions they have had to bear, I must say I feel surprised at the remarks made, and I hope your correspondent will, as a lover of Zion, tell us in what way the flock has been fleeced; for if it is as he states, I am out of the secret; and if I find it true, I shall use my best endeavours to alter such a state of things. As for unity, I can truly say, we were never more united. We have had an addition this month of a brother, whose mouth the Lord has opened to speak in his name. I trust the Lord will bless you still, and guide you with his counsel; and afterward receive you to glory. Yours in the truth,
J. JOHNSON.

March 22nd, 1869.

[The writer of the note in March VESSEL is a Strict Baptist minister, was living in Sheffield, and ought to know the truth of the things whereof he wrote. We have known him several years, and cannot reconcile the two statements. As we had not heard from brother Johnson a long time, we concluded he had fallen asleep, or that he had left Masbro', and, surely, that the little flock had fallen into other hands. We thank brother Johnson for his note, and rejoice greatly to find neither the pulpit, nor pews, neither the people nor the peace of the place are destitute. Surely the cause at Masbro', is one striking instance of honest perseverance being followed by peace and prosperity. We hope to hear still better things of Masbro' yet.—Ed.]

KEDINGTON.—We rejoice to state the Baptist church in this place still prospers. We love to think of its origin and progress. The memory of the late beloved Mr. John Dillostone (who was one of its instrumental founders, and with whom we held Christian fellowship for over sixteen years) is very dear to us. During the whole of that period, we were favoured to visit them every anniversary, and many holy days (with hundreds of the Lord's people) we

have there enjoyed. Last Good Friday, the minister, Mr. Murkin, and his friends, held public services. The debt on the new and enlarged chapel has been quite cleared off; and instead of the fathers, the children are being planted in the truth. The Gospel is faithfully preached; and the blessing of the Lord is realized. We trust the widows and orphans of those who are called home are still honoured of God, and cared for by the people.

MENDLESHAM.—Mr. Shepperd, of Stonham, preached here on April 4th, the word was well received by a large chapel full of people; a spirit of prayer prevails; the Lord's presence is realized by those whose faith and fellowship endures steadfast and sincere. James's word has been a spur to us, "To do good and to communicate, forget not, for with such sacrifices, God is well pleased." The ancients said, "This is a valley of tears, but a paradise of pure delights is prepared." Let us go on, although we have to sow in tears, the promise is we shall reap in joy.

HEDINGHAM.—The report which "A. S. B." gives, is painful. The truth of the Gospel is of the utmost value both for time and eternity. Be careful who you take for your pastor. We are troubled in spirit at brother Wheeler's resignation, but here is another proof of the necessity of Strict Baptists uniting together to help those brethren in the ministry who are useful; but who have large families to support; and whose people cannot support them. We believe it to be a great mistake when ministers leave growing causes in the country, and come to London thinking to be more useful, more successful, and better remunerated. In London, we have two or three good causes, the pastors are gentlemen; but in London, we have a multitude of poor little churches whose pastors can hardly live.

YELDHAM, ESSEX.—The ministry of Mr. Isaiah Smith has been a blessing here to many. The new chapel is filled with seekers and believers; and peace is in the land. But funds are required to complete the house of the Lord, and these we hope will soon be realized.

MARRIAGE.—March 13th, at Zion chapel, High Wycombe, by the pastor and father of the bride, Mr. Walter Rogers, to Mary Elizabeth, second daughter of Mr. Thomas Chivers.

DEATH.—Died at Hall street, City road, April 6th, 1869, Mr. William Clapham, superintendent of the Sabbath school, Zion chapel, Wildernes row. His remains were interred in Highgate Cemetery, followed by a large circle of friends.

A Leaf of Experience.

MR. EDITOR, DEAR SIR,—Thirteen years ago, I was very much exercised about the ordinances of Baptism and the Lord's Supper; and I think, perhaps, a leaf of my experience about that time may possibly help to enlighten the mind of your correspondent, "A Reader," and remove what scruples he may have, if any, against the ordinance of baptism as the door into the visible Church of Christ.

I was brought up in the Established Church, and was sprinkled in infancy, according to the custom, but I am fully persuaded I experienced no regeneration under that rite, as my after life, up to twenty-one years, bore unmistakable witness to my natural depravity, and the flesh bore a plentiful crop of corrupt fruits. But the time came when the Lord had pity on my soul, and sent an arrow of conviction into my heart, and for eighteen months I experienced the terrors of the law almost to desperation, and I was once on the point of conferring with flesh and blood, to know whether there was any hope for such a sinner, but the word came to me, "Commune with your own heart, upon your bed, and be still." So that I concluded the Lord meant to have all the glory of my conversion to Himself, but I was not set at liberty, neither did they give me an abiding hope; but as I was a reader of the EARTHEN VESSEL at that time, and had been for fifteen months previously, and have been ever since, I often saw accounts of persons being baptized, and although I had never seen the rite administered, oh, how I did envy them; but I generally concluded that I was altogether unworthy of such honour, and relapsed into nearly despair again, but I determined I would go among the Baptists, for although I attended a truthful ministry, and a very good one too, I never used to hear a word about baptism, so I advertised for a situation in or near London; and before I had been in my new situation two months, I partly saw the ordinance of baptism administered, that is, as well as I could see it, in the back part of the chapel, from the baptistry, but the effect it had on me was such, that I resolved I would be one of the next that was baptized there. But up to this time, and for some time after, I never once mentioned the exercises of my mind to any human being whatever.

I may just say that I was not at a loss to find plenty of evidence in the Word of God to show that immersion was the proper way of administering the ordinance of baptism, or that it was the proper way of entering into the visible church, as recorded in the Acts of the Apostles, as it said they were baptized, then added to the church, &c. Nor do I see any stumbling-block in any one's way, to right and proper understanding of the word baptized in the Scriptures, for you have only to do what the translators left undone, that is, translate the word into English, and then you can understand the mode, just as easily as you can understand the meaning of sprinkling of blood, or sprinkling the ashes of an heifer; or the pouring of water into a basin, &c. So that I had not that difficulty to overcome, but I was greatly concerned to know whether I was a right and proper subject to follow the Lord Jesus Christ in the ordinance of baptism. After I had been before the church

and was unanimously received by them as a proper subject, I had to encounter Satan, for he disputed my fitness five days ; he told me I should be only mocking the Lord Jesus Christ to follow Him in the ordinance of baptism ; and then the ordinance of the Lord's Supper, he said, I should be eating and drinking my own damnation ; and he so far prevailed with me, that I made up my mind that instead of going to chapel on Sunday to be baptized, I would pack up and start off very early and not say a word to any one. But how was the spell broken, you may be ready to ask ? Why, I turned round as I sat at work, and reached my pocket Testament out of my coat pocket, and opened it on these words : "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—1 Tim. vi. 12.

It is said, where the word of a king 'is, there is power ; now I can bear testimony to the truth of these words, as the effect of the Scripture above quoted, viz. "Fight the good fight of faith," &c., quite settled the matter with me, and though Satan tried to argue me out of their blessed effect, he failed, simply because I believe the King who sent them is stronger than he, and from that hour I enjoyed a peace as comfortable and as satisfactory as I expect to enjoy at any time, while I am in this earthly house, and I can add that I have never regretted obeying that commandment of the Lord's Supper. More, I can truly say that the act done by me in submitting to the ordinance of Believers' Baptism, as it is called, was not a mere act of duty, but the heart-felt expression of "a good conscience toward God." 1 Peter iii. 21.

And so I pray, if it be the blessed will of our Saviour Jesus to constrain your correspondent "A Reader," to follow Him, that he also may enjoy the same, or a greater degree of assurance that he is giving the answer of a good conscience toward God.

Wishing you, Mr. Editor, and all your readers, every needful blessing, I beg to subscribe myself

JOHN.

Comfort to the Bereaved.

"For thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."—Isaiah liv. 4.

WHAT a sweet declaration of truth to Jehovah's widow, to cheer her spirits as she sits all forlorn by herself. In the case of a church being bereaved of a beloved pastor, there is one giving her a sneer, another a blow, or a thrust, while her bosom overflows with grief and sorrow. Now she thinks to herself, I will go to a friend, and tell out my complaint ; here again, she meets with worse treatment than ever, until the thought comes into her mind, I will go to my best friend and husband, and there, where no eye can see her, she pours out her grief to her blessed God, while tears flow down from her eyes like rain, and there she finds relief ; and nowhere else but there for her soul ; a kind kiss from her blessed friend, by way of a blessing poured into her poor soul from on high. And now she forgets the shame of her youth, and remembers her widowhood no more, exclaiming, "My beloved is mine, and

I am his," "He maketh me to lie down in green pastures, he leadeth me beside still waters." O what a blessed friend and husband hath the widowed church of God in all ages of time, and circumstances, and providences, and soul-trials, and soul-upliftings!

Or whether in the storm, or whether in the flood;
Christ by His widow forlorn, hath everlastingly stood.

Moreover, the blessed Father hath ever blessed her with all covenant blessings in Christ, and elected her, and predestinated to call her by His all-conquering grace. Mark, to be conformed to the image of His well-beloved Son. O what a sweet conformity and glorious dress, no more widow's weeds on, but an all-glorious robe, no patching of it, and no patch on it by creature doings; and, beloved, the time will come, when the church of the living God, will appear in this all-glorious dress, cleansed through His precious blood. So cheer up, my fellow-Christian, although the road has been dusty and dry, we have been brought to where there is a well of living waters, Spring up, O well, sing ye to it, has been our cry, and will be again, so prays yours in Christ,

CHARLES LUCAS.

Irchester, Northamptonshire.

"Why are ye then Baptized for the Dead?"

1 Cor. xv. 29.

[The following extract is sent to us by Mr. W. Lynn, being taken from a work on "Baptism, by B. W. Newton," published by Houlston and Wright; price 1s. 6d.]

THIS text gives another example of the way in which Scripture connects the doctrine of baptism in the hope of resurrection. Some in the church at Corinth, were teaching that there would be no resurrection with the body. Why then, asks Paul, were ye baptized? In baptism ye professed that ye had hope as to the future; and ye said well, for baptism does refer to a future hope in resurrection, grounded on the resurrection of Him who has risen as the first-fruits of His people. But if there be no resurrection, what meaning is there in your baptism? It would be folly to say that your hope respects the grave, and that you are baptized in reference to, or on behalf of (*ὀψις*) your dead bodies. Baptism cannot imply hope in the corruption of death, and yet there is nothing else to which it can point in futurity, if there be no resurrection.

The words are designedly abrupt, and should be pointed thus: "Else, what shall they do (*i.e.*, what meaning will there be in the act of those) that are baptized? It must be on behalf of the dead (their dead bodies) if the dead rise not at all. Why are they baptized for them?" Paul speaks of the thought of being baptized on behalf of dead bodies, not only as an absurdity, but as an acknowledged absurdity. He assumes that no one would ever think of alleging such a reason for baptism; and therefore his argument is "Ye must either abandon baptism, or admit the resurrection."

What was in that Cup?*

CHAPTER VI.

"Thus saith the Lord of hosts, the God of Israel, take this evidence, this evidence the purchase, both which is sealed, and this evidence which is open, and put them in earthen vessel, that they may continue many days."—Jeremiah xxxii. 14.

Down to our world the Saviour came
The messenger of grace;
And on the bloody tree expired,
A VICTIM IN OUR PLACE.

He took the cup; he drank the dregs,
On Him the vengeance fell;
He bore the load of all our guilt,
And ransomed us from hell.

Here at thy cross, I'll sit and view
The streams of pardoning blood,
And here I'll point lost souls and cry,
BEHOLD THE WAY TO GOD!

THE Saviour's seven days' mediatorial work are, each and all of them, days of untold interest, and of increasing development, as by the Holy Spirit, we are led to contemplate them harmoniously and consecutively, making up the great truth given us by Paul, "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Take your stand, for one moment, at the foot of Mount Olivet, and here review, and reflect upon, the seven-fold days' work of the Son of God, and, if your eye is spiritual, if your soul is alive to God, you will, I hope, get such a view of the completeness of His work, as shall raise Him more highly in your best affections, and enable you to realize in a purer and stronger sense the great principle which something threw in my heart the other morning, as I was silently kneeling in prayer, and sighing out a complaint before the Lord. The still small voice appeared to say, be always happy in the Lord. He is mighty, He is almighty; you never were anything but weakness and unworthiness; but you are in His hands, He will do as seemeth Him good. Be you reconciled to Him, and to all His doings, and if in no better words, than, in those of the poet, roll thy weary spirit on to Him, saying—

Though dark be my way since He is my guide
'Tis mine to obey, 'tis His to provide;
Though cisterns be broken, and creatures all fail,
The word He hath spoken must surely prevail.

If now, quietly, for one moment, you have taken your stand at Olivet's lovely foot, survey the shining forth of the Divine attributes, each distinctly, on each succeeding day, as the Holy One of Israel passes on, from one day to another, until the whole shall be finished; and when that indescribably large text shall be true, "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that GOD MAY BE ALL IN ALL."

And if thy faith doth realize the holy virtue and divine power which these attributes develope, then, surely, thine is the faith of God's elect, a faith which will work by love, will purify the heart, will over-

* The Printer made a mistake last month in printing Chap. IV. instead of Chap. V., in fact, we find our article, and every part of the EARTHEN VESSEL full of errors. This is awfully galling, but we cannot help ourselves.

come the world, and so unite thy soul to Jesus, that nothing shall betray thee into any permanent state of idolatry, or final departure from the Lord. I must only briefly name the days. I may say, the view of them originated spontaneously in my mind while contemplating the Redeemer's Ascension from this Olivet, near unto which in thought and faith, we now are found.

I. The first day was that of His nativity, when the angels sang our Saviour into this world with their beautiful anthem, "Glory to God in the highest; and on earth peace, good will toward men." In this was manifest the attribute of Divine love! John says—(stand aside ye deniers of the co-eternity and co-equality of the Three Persons in the Godhead:—let me bathe my weary soul in this holy sea for a moment! Its depth, I know, can ne'er be reached; still,) "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren;" and "every spirit that confesseth that Jesus Christ is come in the flesh is of God." The incarnation day was a bright out-shining of divine love. Hence, if we are born of God, we are born of love, and love is born in us; and we shall certainly love the Lord, and in our measure, all who wear His image. "God manifest in the flesh" is the highest expression of Divine love. "Lovest thou Me?" is the grand question of the Saviour; and so to live under the influence of this love to Him as to answer honestly, "Lord! thou knowest that I love Thee," is the most conclusive evidence we can have that in that cup of wrath divine, were all our deaths and hell for sin contained.

After forty years following hard after Him, my inmost soul can say, (and in the midst of my prayer last night, it would speak out)

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

But what is this love to Jesus? Mr. Ryle, speaking of George Whitefield, says, "He was a man of burning love to our Lord Jesus Christ; that name which stands out incessantly in all his correspondence; like fragrant ointment, it gives a savour to all his communications; he seems never weary of saying something about Jesus. "My Master," as George Herbert said, is never long out of his mind. Jesus' love, His atonement, His precious blood, His righteousness, His readiness to receive sinners, His patience and tender dealing with saints, are thorns which appear ever fresh before his eyes. Samuel Rutherford and George Whitefield were men who could both with the most intense affection, sing—

We love the incarnate mystery,
And there we fix our trust.

II. The second day of the Saviour's mediatorial work was the day of His heavy labour; which may well be termed the day of His Sorrow. He was a man of sorrows; He was acquainted with grief. He was in the double position of one bound to obey, and also of one who was called to suffer as a transgressor of the law. I have said, he was like a man in penal servitude; under the curse of a broken law. Surely, of Him in the days of His labour the weeping prophet spake, "Behold, and see, if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce

anger." Here the attributes of justice, righteousness, and holiness shone forth. God spared not His Son, but gave him up for us all; and He being the *Ithiel* ("God is with me) and the *Ucal* (the mighty One) to whom Agur spake, He never failed. He onward went to the fulfilment of every jot and tittle of the law; He made Himself of no reputation; took upon Him the form of a servant; was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. To describe this day as spoken of in the Psalms and prophets, would still keep me from my object; but I cannot avoid this review of the successive seven days of the mediatorial work of the ever blessed Apostle and High Priest of our profession, Christ Jesus the Lord.

III. The third day was the day of His crucifixion on Calvary. Here was His FAITHFULNESS. Remember, when they compelled Him to bear His cross; when they nailed Him to the accursed tree; remember when this day of all days came, He might have said again, "Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?" But, no! He had promised to shed His blood. He would do it; His faithfulness is most transparent here. The doctrine of Divine substitution is the sun (though hidden) of this dark and dreadful day. "GOD MADE HIM TO BE SIN FOR US." "The Lord hath laid on Him the iniquity of us all," and, when this substitutionary light from heaven shines on the great atoning sacrifice, we can with John Dobell, in solemnity, sing,

Now from my sight the clouds remove,
And heaven's pure azure shines with love;
Bright in the sun my Lord I see;
He groans, He bleeds, He dies for me.

On the work of this day, this third day's labour in the mediatorial week, did hang the glory of God as the Author of the New Covenant; and on it hung the salvation of millions of immortal souls. By the determinate counsel and foreknowledge of God was He delivered unto this day's sacrifice. As the heaven-ordained Paschal Lamb, He surrenders Himself into the hands of His murderers. Now, how true it is, "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

This was compassion like a God,
That when the Saviour knew,
The price of pardon was His blood,
His pity ne'er withdrew.

As Christmas Evans said, Jesus gave a bill, payable on Calvary's cross, on that very day, and to the moment He was there. Faith in this "precious blood of the Lamb," will effect the two things we so often ask for in our singing, if not in our souls,

Be of sin the double cure,
Cleanse us from its guilt and power.

IV. The fourth day was the day of His resurrection, which was the day of His POWER. We have seen Him in the early morning of His love, in the long season of His righteousness, and in the day of His faithfulness. Here, in His resurrection, we have His POWER. He is declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. There is not only His

victory over death and the grave; but there is manifested *now* the power of His omniscience; He knoweth where His disciples are. There is the power of His omnipresence. He comes and stands in their midst, although the doors are closed and barred. There is the power of His omnipotence. He breathed on them, and saith unto them, "Receive ye the Holy Ghost." He giveth them authority to go forth in His name, and to preach His Gospel, giving them His promise, "Lo! I am with you always, even unto the end of the world;" for "all power in heaven and in earth was given unto Him, that He should give eternal life to as many as the Father had given Him."

How many years have I thought upon that conclusive Scripture Paul gives us in the Thessalonians, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Are we believers in the death and resurrection of the Son of God? Does our faith and hope hang alone upon His sacrificial-death, and His resurrection-life for salvation, forgiveness, for safety in time, and for a meetness for eternity? Has His resurrection power been realized in us, by His calling us, as He called Mary, by His opening the Scriptures to us, and sometimes making our hearts burn within us? Has He spoken peace to our troubled and once broken hearts? Has He led us to the company of His own disciples? Has He conversed with us? Prepared the table, and bid us dine? Then, do we not desire, like one, to sing—

I yield to thy dear conquering arms
I yield my captive soul;
O let thine all-subduing charms,
My inmost powers control?

If He is our "breaker," our Risen Head, then with Him we shall one day appear in forms most blessed, in glories most divine.

V. His fifth day was the day of His *Ascension*, the day of His sublime MAJESTY. Only His disciples saw Him after His resurrection; only His disciples saw Him ascend; and it is only to those who die in vital union with Him, and who have a reviving faith in Him; it is only to those, that the divinity of His person, the substitutionary character of His death, the almightiness of His resurrection, and the majesty of His ascension, are real and essential facts. I believe with all my heart and soul in those things to which I have referred; Yes!—

I'd stand beside His cross and weep,
Beside His grave I'd sing;
And when I see Him going up,
I'd crown Him as my KING.

My heart doth inly feel pleasure in the thought, in the fact, "He dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin ONCE; but in that He liveth, He liveth unto God." You read, and pray to realize the rest, as spoken in Romans vi.

The ascension day of our blessed Lord is, to me, most precious. It tells me four things at least. 1. There is a real state and place, called heaven, into which Jesus, the King of glory, entered. 2. It tells me His redemption work was completed; or, He would not have ascended, nor could He have entered in, if He had, but the sound of the words "It is finished," had ascended to the highest throne, ere He Himself

appeared there. You read in Judges xiii. 20, "The angel of the Lord ascended in the flame of the altar." That flame represented the acceptability of His burnt-offering and of His meat-offering which Manoah laid on the rock, and which rock became an altar; the burnt-offering was his entire sacrifice of Himself for the sins of His people; the meat-offering, the entire devotedness of His whole person to the glory of God and to the well-being of His church. That flame was a comingling of the fires of justice on the one hand, and of love on the other. This mysterious flame was His chariot.

Justice and love together join,
To hail a person so divine;
And waft Him to His throne.

(3.) His ascension tells me He has other business to do in heaven. He must go, and send the SPIRIT down. He must ascend, and stand as an advocate before the eternal throne, until the last living stone shall on Zion's top be laid; then (4.) will He usher in another day. There is a prophecy pointing to the ascension of Jesus in Proverbs xxx. 4. In that prophecy the universal government of our ascending Lord is identified with His royal ascent. Seven questions are propounded, which I would feel pleasure in offering answers to as furnished by the Holy Ghost, but my space now forbids. Let us, however, look well at the questions:—

1. "Who hath ascended up into heaven? or,
2. "Who hath descended?
3. "Who hath gathered the wind in His fists?
4. "Who hath bound the waters in a garment?
5. "Who hath established all the ends of the earth?
6. "What is His name? and
7. "What is His Son's name, if thou canst tell?"

The winds, the waters, the ends of the earth, all are in His hands who hath ascended.

If thou canst tell, implies, first, a great mystery; who can tell His name? It implies, secondly, a great honour. If thou canst tell out the mysteries and mercies of His name, it is an honour great indeed. To know Him is life eternal, and if by the telling out of His name you can instrumentally turn many to righteousness, the promise is, you shall shine as the stars for ever and ever. Instead of being a poor black sinner shut up in the blackness of darkness for ever, you shall shine as the brightness of the firmament which surrounds His dazzling throne. Then, "if thou canst tell" implies the safety and happiness of all who know His name; and in that name do dwell.

VI. His Gospel day, is the sixth day, the day preceding the perfect Sabbath. It is the day of His MERCY. The doctrines of grace are doctrines of mercy, the promises of the Gospel are promises of mercy, the living children of God are vessels of mercy; the churches in the living Jerusalem are buildings of mercy. The Saviour's intercession in heaven is an intercession of mercy. His invitations which *He* sends to poor dying men are invitations of mercy. In this, the Saviour's Gospel day, He has sent forth His mercy and His truth. Like mighty angels in the hands of the Holy Ghost, MERCY and TRUTH have gathered in millions of souls; they are still gathering. How long ere their work will close I cannot tell, but, to every poor perishing sinner whose heart has been

touched by mercy's soft and certain voice, to all such I should say, "AND YET THERE IS ROOM."

VII. The last day will be the day, the crowning day of His glory. Much is said of this day in the blessed word, but I cannot, must not, enter into its details now. I fully intended when I commenced this paper to go at once to the evidences promised in the last chapter. I have been taken captive in my soul by the thoughts of my blessed Saviour's seven days' work. Oh! my beloved readers, pardon this digression; the more I am afflicted, persecuted, and distressed, the more my soul panteth to lay hold upon the great realities of the Gospel of God's grace. And, in this, I hope I fail not altogether.

I must, reluctantly, close this chapter. In doing so, let me ask, is there not a hidden, but revealing mystery in Daniel's words, "He shall confirm the covenant with many for one WEEK?" From each, and from every one of the Saviour's mediatorial days, in which He wrought out, and brought in everlasting righteousness, there is a confirming testimony given to the children of God. Of these, and the evidences, may we be partakers, and on them may we dwell with delight next month, so prays

C. W. BANKS.

A JOYFUL SIGHT.

"I went down into the garden of nuts to see the fruits of the valley, and to see wheth'r the vine flourished, and the pomegranates budded."—Cant. vi. 11.

TRAVELLERS tell us of beautiful fertile portions of the earth found in the midst of sandy deserts, over which they have travelled long stages without seeing a green leaf or a blade of grass. Suddenly they have come on a patch of Eden, verdant, lovely, refreshing to the sight. Here they have lingered, contrasting this beautiful spot with the barren waste around, and admiring the wisdom and goodness of the Creator in preserving vegetable life and freshness in such neighbourhoods, like little garden plots kept and dressed by angels, despite the sterility reigning outside. Nothing in the moral world will better compare with the oasis of the desert, than a living, loving family of active Christians, watched over and fed with nourishing knowledge by a faithful under-shepherd; having discreet and zealous deacons, practising a wholesome scriptural discipline, preserving the unity of the Spirit in the bonds of faith. The church at Peckham, under the pastoral care of brother George Moyle, seems to be much like this: the pastor declares the whole counsel of God, the people encourage him by their presence and prayers, and the deacons use their office well, diligently performing the important duties, and maintaining the proprieties of the diaconate. They unite in useful works, kindly remembering the poor, cultivating in high efficiency a large Sunday School, and by various quiet means, diffuse the word of salvation in their locality. Bodily labour is healthful, keeps the blood in circulation, and the animal spirits sober; and we know that a church well employed in the activities of Christian zeal and love, is, in a great measure, exempt from those humours of the flesh, which break out in envy, pride, unholy bickerings over unprofitable questions, and too often ultimate in divisions and reproach.

The pastor has now stood in the pulpit at Peckham twenty-one years, and it was thought by his flock a suitable time for giving an extra evidence of their esteem, and after consultation they decided to present him at the anniversary meeting with a purse of gold, to which only the members of the church should be asked to contribute. The meeting was fixed for the 10th

of May, when a good tea was provided, and a large company assembled to partake thereof. The cheering cup, with its dainty accompaniments, discussed and dismissed, the chair was taken, a welcoming hymn was sung, and brother Dixon made prayer. We learnt the plot about the purse was to be a secret, a sort of parenthesis in the usual routine of an annual meeting; and the donee, at least, was to know nothing of the infliction intended for him. From all we could gather on the subject the secret was as well kept as secrets generally are, and if the good man in the chair had any inkling about the matter, he wisely humoured the generous device, and said nothing. Mr. Moyle closed his opening address by calling upon Mr. Congreve to give a report of last year's progress, who, after telling many gratifying particulars of internal peace, happy agreement in vital truth, and numerical additions through converting grace, he affectionately congratulated his pastor on the restoration of his health, his unswerving fidelity in his Master's cause, having seals of approbation in the edification of saints, and quickening of sinners, and on the freshness and success of his ministry generally. Then he gracefully introduced the fact of a private subscription by the church, resulting in a purse, which he handed to him, containing fifty guineas; assuring him of the cordial regard of his flock, and their fervent wishes for his life to be long spared, and that his last days may prove his best in spiritual enjoyment and pulpit power. To this the pastor responded in fraternal grateful language, thanking the contributors for their present, and God who had given him a place in their hearts, through love to the truth he was honoured to preach. Addresses followed from brethren Anderson, W. Palmer, T. Jones, and W. Flack, comprising a variety of subjects pertinent to the occasion, and the meeting was closed about nine o'clock by singing the coronation anthem, and benediction by the happy Mr. Moyle. A history of the cause at Peckham for the past twenty-one years, if it could be written in full, would no doubt show much of change—of good work, of divine blessing, human infirmity, and Satan's enmity. Yet here it still exists in strength, in efficiency, and hope. HE IS FAITHFUL THAT PROMISED. We cannot suppose our good brother has always had a full cruse, and a door of utterance, or that the people have always been lively in the cause of the Lord, striving together for the hope of the Gospel; though we may believe that seasons of the contrary have been few and far between. The writer was present at an interview between Mr. Gadsby and the deacons of a distant church, who had come to complain of their minister, a truly good man, who had been heavily tried in providence, whereby his heart was lacerated, and his hands hung down. Mr. Gadsby knew his case well, and sympathised with him, as did the writer. One of the deacons said to Mr. Gadsby, "Why, sometimes, Sir, he cannot preach at all." "Aye," said dear old Honest, "I can believe that, for the man who can always preach, never preached at all." A golden sentiment never to be forgotten. Honour to the memory of him who uttered it! It is true as holy writ, the preacher cannot always preach with intelligence, freedom, and unction, and when he feels the absence of his divine prompter, he may talk, but in his own sense it is not *preaching*. And the people cannot hear always to their soul's profit and satisfaction. The wind bloweth where it listeth, and the exercise of sovereignty on God's part should lead to the exercise of prayer, patience, and sympathy on the part of ministers and people, who are taught in this and other cases to bear each other's burdens, and so fulfil the law of Christ. Though a Paul plant, and Apollos water, it is God, only God, who giveth the increase. May the church at Peckham, and every other section of Christ's flock, realise the grace of the promise—"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."

T. JONES.

The State of the Gospel Ministry.

CHAPTER VII.

OUR notes under this heading this month must be brief. In the metropolis, during the latter end of April, and the whole month of May, there have been crowds of Missionary, of Evangelical, and of Benevolent gatherings; and if talent, if talking powerfully and pleasantly, if the congregations of thousands, and if the collections of immense sums of monies, are genuine signs of peace, prosperity, and of the progress of the Redeemer's kingdom, then, it must be admitted, the signs are not wanting.

That mysterious and ancient prophecy, or parable, which "the Lord put into Balaam's mouth," has never become obsolete yet; "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Those of the Lord's people who heartily and sincerely believe, embrace, and practically contend for the whole truth of the New Testament, do certainly, in a sense, "dwell alone." Is it possible to witness the immense gatherings of professed Christians at these times, and to remember that there is one particular sect, that there is in London, and in many parts of England, a number of churches, ministers, and people, professing to hold most firmly the doctrines and discipline of the New Testament who have no external amalgamated union? No recognised president, no authorised governing executive, no annual address, no metropolitan yearly assembly, no visibly cementing bond whatever! Can this fact be recognised and reflected upon, and the question not arise with considerable anxiety, "WHY IS THIS?" Wherefore does it come to pass that in this fast age of improvements, in this time when "companies," "associations," "unions," and well organized "societies" are so universal everywhere, that the people who do know the TRUTH, are found, comparatively speaking, dwelling alone; "not reckoned among the nations?" Is it the will of the Lord that it should be so? Why is it? Echo answers "WHY!" What a flood of reasons, of causes, of motives, and of mysterious circumstances, crowd before us while we ask the question "WHY!"

"No president?" some might ask, and in answer, many interesting and important characters might be reviewed; but not this month. We only notice one event, or give an extract from one letter, which is characteristic of the state of many other ministers and churches in our denomination at the present time. Our Plymouth correspondent, whose letter is dated May 12th, says—

Last evening, a farewell meeting of Mr. Corbitt's was holden at Trinity. There were a godly number of people present. Mr. Chambers informed us there is £1,500 debt upon the chapel; that they are intending to have supplies at present. That he has had fifteen ministers offering their services from the notice in the EARTHEN VESSEL; the editor of which must have a very large amount of ministerial power on hand for disposal. Of course, the list of applications is still open; what will be the number when it is closed who shall say? Mr. Corbitt said

some wished to know the reason of his leaving Trinity chapel; he could give it; it was, "empty pews! empty pews! empty pews!" He replied, the Sabbath he gave in his resignation, when he went into the pulpit, there were not twenty people in the whole body of the chapel. The friends presented him with a purse containing £15."

Both for Trinity and for Mr. John Corbitt we are grieved. From the hearty welcome Mr. Corbitt received, and the prosperity attending his beginning at Plymouth, we hoped the Lord designed him there "to finish his course with joy;" but this departure disappoints us. We must be allowed to express the strong desire of many that TRINITY be not left to go into the hands of any who are opposed to the truth. It was built by those who loved and lived in the Gospel, although they were not New Testament Baptists; and to allow such a noble sanctuary to be handed over to others would be a painful reflection upon us all. Mr. Arthur Triggs's tears, prayers, and preaching, instrumentally raised the cause. When he left, Joseph Rudman appeared to be the Lord's messenger to establish a church there, nearer to what we believe to be right. Many were fed and comforted, and called under his ministry; but he was soon taken home. How many, since Mr. Rudman's funeral have occupied that pulpit! now it is vacant again. Will not our ministers and churches pray that the Lord would Himself send them a minister of His own anointing; or, otherwise, that under brother Francis Collins, the two might unite together; and thus, with the Lord's blessing, make up one good Particular Baptist cause in Plymouth. If the hearts and hands of the pastor and people at Howe street were thus strengthened and encouraged, a happy resuscitation of truth might be realized. We presume not to dictate; we only suggest. What the future of Trinity will be, the Lord only knoweth, but we would cry unto the Lord most sincerely that "Ichabod" may not be written there.

ONE SOLEMN PLEDGE.

"What is thy request and it shall be granted unto thee?"—Esther v. 3.
 "Let him kiss me with the kisses of his mouth."—Canticles i. 2.

I ask not riches, wealth, or power,
 The gewgaws of life's fleeting hour;
 I ask no place of high renown,
 No diadem or earthly crown.
 I ask no gorgeous, rich attire;
 No throne of state is my desire;
 No earthly homage to me paid,
 Or riches when in the tomb I'm laid.
 I ask no laurels, place, or name
 Recorded in the book of fame;
 No earthly mansion or estate,
 Prized by the lordly or the great.
 I ask not for a seraph's fire,
 Nor angels' wings, or golden lyre,
 Nor transit from these mundane things,
 To join the choir where Gabriel sings.
 But this I ask, my Saviour, this—
 One fond embrace, one sacred kiss;
 One solemn pledge, that I am thine,
 That Thou art now, and ever mine.

RECOGNITION OF MR. R. G. EDWARDS AT ISLINGTON.

AT Providence chapel, the recognition services of Mr. R. G. Edwards, as pastor, were held Tuesday, May 11th. Mr. Wale gave a beautiful description of the nature and constitution of a Gospel church; shewing its relationship to Jesus Christ as its head; grounding his remarks on Eph. i. 22, 23, "Head over all things to the church, which is His body, the fulness of Him that filleth all in all." We recognise no authority but the Word of God; the ordinances to be observed, what we are to believe, and the work of a minister, are found therein; we must neither add to nor diminish from that blessed book. Some see not baptism, but is it not in God's word? is it not as plain as faith? if you do away with one, why not the other? Why not as well let believing in Jesus be a matter of no moment? Why not set aside the Lord's Supper? A minister must be sent of God and qualified by Him, being moved by the Holy Ghost, not placed over a people through human patronage. Sometimes the Prime Minister gives a preacher a living; and if he is a Liberal, his patronage runs in a certain direction; or if a Tory, in another direction, as the case may be; but not so God's sent servants. Our Lord has the disposing of them. A church is composed of living stones; any number, great or small; for wherever Jesus Christ is, there is a church; and He has said, "Where two or three are gathered together in My name, there am I in the midst." He and His church are never separated, they were one in the mind of God before the world began; take that beautiful verse in Titus—"In hope of eternal life, which God, that cannot lie, promised before the world began." Mr Wale's excellent address was listened to with great attention.

A hymn having been sung, Mr. James Wells ascended the pulpit, and requested one of the deacons to state the leadings of providence in bringing Mr. Edwards to this people, which was done somewhat as follows: The church was formed in 1850; Mr John Glaskin was its first pastor; in which capacity he laboured very successfully, and was much beloved for fourteen years; at length he received, and accepted an invitation to Brighton; and though he loved us, and left us, the love remained the same, both on his part and ours; and some of us having heard Mr. Edwards some years back exceedingly well, we at once said, he is the man if we can get him. We wrote him, and he supplied the pulpit immediately after Mr. Glaskin had left; but we had a variety of supplies, and a pastor was chosen, and when that pastorate ceased in June 1868, Mr. Edwards again occupied the pulpit. The friends heard him well; first, for two Lord's-days, then for a month, then for six months, and then he was invited to, and accepted the pastorate; and to prove that it is of the Lord, as we hope, He has given us a pastor in answer to prayer. Since he has been with us, he has received twelve new members into the church; five by baptism, and seven from other churches; eight more have been before the church, and will (D.V.) be baptized the last Lord's-day in May; and with three from other churches will make eleven more to be added to this. Mr Wells and the friends appeared satisfied with this statement. Mr. Edwards was then requested to state his call by grace; he was brought up by religious parents, but

convinced of sin about the age of sixteen, and none can tell but himself the depth of soul-trouble he passed through, being afraid to sleep, lest he should wake up in hell. At length being brought under the ministry of Mr. Allen, at Cave Adullam, Stepney, he ultimately was brought into the liberty of the Gospel, and was baptized with his mother about thirty years ago; and as the sorrow had been so great, so also was the joy, that he ever after had the desire to preach the Gospel to others, to tell to sinners round, what a dear Saviour he had found. Mr. Wells having requested him to relate his call to the ministry, said of all motives that was the proper one, to tell to others what we have tasted and handled ourselves. Mr. Edwards having asked the Lord to put it in the heart of some person who knew nothing of him to ask him to preach as he should then think the Lord's hand was in it, which prayer the Lord answered in a remarkable way; he then stated the truths he preached, all which statements were put to the members present, and they signified their satisfaction with them. Mr. Wells also was much gratified with what he had heard. Mr. Wale then joined the hands of the pastor and deacons, expressing a wish that the union may be lasting and happy. Mr. Reynolds, of Stepney, offered the recognition prayer; and after singing, the afternoon service was brought to a close. Tea was provided; after which Mr. Wells conducted the evening service; and gave the charge to the pastor from Romans xv. 16, "That I should be the minister of Jesus Christ to the Gentiles." The text he divided thus: first, What you are to be; secondly, What you are to preach; thirdly, The end at which you are to aim; fourthly, The means by which it is to be accomplished. Mr. Wells clearly stated what a servant of Christ is, and the work he has to do; encouraging the pastor with some instances of his own usefulness when he had felt downcast and sometimes out of temper; how the Lord has sent some to tell him of the blessing they have received under his ministry which he had little expected. Thus encouraging him to persevere, remembering the glorious end at which they aim, the salvation of immortal souls, but remembering also the means by which it is to be accomplished as in the text, "being sanctified by the Holy Ghost." Mr. Wells is too truthful to place the power in the hands of man; he spoke well to the church, and to the deacons; and after singing "All hail the power of Jesu's name," and prayer, the interesting services were concluded. The attendance was very good; and the collection also, which was presented to the pastor. I beg to add the following lines as our sentiments on the occasion—

In sweet contemplation of times that are past,
 When in this house of prayer, our souls have been blest,
 Lord, bless us again, let those seasons revive,
 Bid thy people rejoice, and let dead people live.
 Thus prosper this cause, let it flourish once more,
 With a solid success, as it has done before.
 Some changes we've seen, but we've kept well together,
 Cemented by love, that can stand some rough weather.
 We hope it's divine, even Christ in the heart,
 That from Him and His people we may never depart.
 We thank the dear friends, for their liberal support,
 They've stood by the cause through every report.
 We thank Mr. Wells; he's a friend most sincere;

We pray he may live for many a year,
 For the sake of the churches, and his own people too;
 For who's to succeed him, God only can know.
 To Mr. Glaskin, of Brighton, our attachment's too deep,
 By distance or time to be sent to sleep;
 Mr. Edwards, our pastor, Mr. Wale, and the rest,
 With the dew from on high, may they ever be blest.
 Let union and love between pastors be found,
 And also in churches, oh! let it abound.
 We seldom can meet as we have done to-day,
 But through grace we hope to meet by and bye,
 Where parting and sorrow, are all done away.

A. W.

DOCTRINAL TRUTHS IN METRICAL PHRASE.

No II.

"O thou of little faith."—Matt. xiv. 31.

[The writer of these lines addresses himself to "doubting sinners." That is, to those who have been both *called*, and *quickened*, by the Eternal Spirit, but, who, as Mr. Hart says, *fear to presume*. To such trombling, halting, fearing souls, "Robertus" would say—

"Venture on Him—venture wholly,
 Let no other trust intrude."—ED.]

YE doubting sinners hear!*
 "O wherefore do ye doubt?"

'Tis Jesus calls you near,
 "Why will ye stand without?"

He is more ready grace to give,
 Than you feel ready to receive.

You come to mercy's door,
 But you're afraid to knock;
 You see, but not explore
 The footsteps of the flock;
 'Tis thus you err, and sigh away,
 The precious hours of mercy's day.

God's call brooks no delay,
 "Now is the accepted time;"
 The message runs, "to-day,"
 To-morrow is not thine;
 His grace so rich, so full, so free,
 This day thy Saviour shews to thee.

And is the gift so small,
 He purchased with His blood,
 That you can doubt His call,
 As Jews of old withstood?
 God's mercy has no other plea,
 For hearts unmoved by Calvary.

Totteridge, May 1, 1869.

ROBERTUS.

* It is not the reading or hearing of "Calvary" can move the heart, but, if the preaching of the cross prove ineffectual, Paul says it is so to them that perish; but, "unto us who are saved, it is (through the Holy Ghost) the power of God." When, unto a living soul, the crucified Christ is revealed as the substitutionary sacrifice for sins, faith worketh repentance, repentance rises up in hope; hope maketh not ashamed, because, by the Spirit, the love of God is shed abroad in the heart, and on that melting heart the promise soon is sealed.

“There is His Sympathy.”

ONE day after dinner, I took up the *EARTHEN VESSEL*, and read the paper in May number (1869) entitled “What was in that Cup?” While reading the words, “There is His sympathy,” fastened on my mind; I looked at them; I viewed them from several standpoints, and asked, as if moved instinctively “Where?”

Why in the Scriptures.

“Can it be seen nowhere else?”

Let experience tell. It ought to be seen elsewhere; it should be seen in the Church of God; she ought to be Christ-like, gentle, lovely, holy, and sympathetic.

“Why ought the sympathy of Christ to be seen in the Church of God?”

In virtue of her relation to Christ. Such is the relation that exists between Christ and the Church, that the purpose of His soul, the love of His heart, the zeal of His life, and the sympathy of his whole being ought in a measure, to be seen in the Church of God. The Church is not only in Christ, but Christ is in the Church, therefore, the church ought to reflect the image of Christ, ought to show the character of the life that is in her.

The sacred relation existing between Christ and His people, lays them under solemn obligation to recognise and walk by the high and holy law of love, which runs through His whole work for them. There is no aspect of Christian life where this law of love is more unheeded than in relation to sympathy. I do not argue for human sympathy, but for Christ's. To all who are saved, He has, with the other graces of the Spirit, given some of His sympathy; therefore it is a dishonour to Him for the Church not to manifest it, as it is for such a purpose it is imparted. How few, comparatively, there are who profess to be Christ's, who weep with those who weep, and rejoice with those who rejoice! What ought to be the rule is the exception, and the result is, humanly speaking, coldness, lowness of spiritual feeling, and cruel separation. How different our church would be if we sympathized more with each other more than we do. Our sympathy ought to have a wider circumference than our prayers and mere good wishes. We ought to help the weak, and do it as unto the Lord; we ought to feel pained when the extremest and weakest member of Christ's body is in sorrow or trial, and feel at the same time, under obligation, not as a charity, but as an incumbent duty to relieve and help. Never was there a time in the Church's history when a common sympathy on the part of the different members of Christ's body, with the other one is needed more than now. Things contrary to the truth are being taught in high places for the truth and are called truth; the church is often robbed of her peace, and has to hang up her harp, and weep because of desolation. May Christ give us this for His glory's sake,

Chatham, May 4th, 1869.

A. M'K.

Consider Her Palaces.

"God is known in her palaces for a refuge."—Psalm xlvi. 3.

I was present at the opening service of the Congregational church, Approach road, Victoria Park, in March 1869. A more commodious, really handsome building, I never saw. There were over two thousand persons present; many old men, and heaps of young and middle aged. The singing was spirit-stirring. One Mr. Ollerenshaw read the Scriptures and offered prayer. In reading, he never said one word by way of comment; but his modulations and emphases; his lifting his arm, his pausings, and earnest expressions, rendered the different parts of the word exceedingly interesting. His supplications were to me something like Jacob wrestling with the Lord. I write seriously and truly, I know not when I have heard such a powerful pleader in prayer as Mr. Ollerenshaw appeared that evening. When he had closed, and left the pulpit (and that pulpit is large enough to hold six of the noblest men you can find) Mr. Newman Hall ascended; when they had sung the hymn, he prayed, then he read his text, "That I may win Christ." He told us Paul wanted three things. He wanted a better righteousness than his own; a better holiness, and a better kingdom. He sought for them in Christ, that is, justification, sanctification, and glorification, were the three great blessings Paul desired, and to obtain them, he sought to "WIN CHRIST." Mr. Newman Hall told us that the three great foes of the present time were, Rationalism, Ritualism, and Worldlyism; and the only weapon with which we could fight these foes, was the doctrine of Justification by the Righteousness of Jesus Christ. There were some things said which I did not sufficiently understand to receive them; there were some things most specially belonging to the office and work of the Holy Spirit, which I did not hear sufficiently enforced. Still, it must be admitted, the preacher evinced considerable ability, reverence, and power of illustration. Altogether the service was devotional, impressive, and calculated to lead those who fear God, who have faith in Jesus, and who love fellowship with the Father and with the Son, to desire to be found in Christ, not having any confidence in the flesh, but so savingly to know the Saviour here, as to be found of Him in peace, when He shall in His majesty and glory appear the second time without sin unto salvation.

This immense palace near the Victoria Park was originally designed for the ministry of one Mr. Reuben Seddons; but that gentleman has now a separate congregation. Who will be the minister of this church I do not know.

THE GROVE CHAPEL, CAMBERWELL.

A RECENT visit to this house of prayer, by one who remembers with feelings of gratitude and thankfulness its former days of prosperity under the valuable and spiritual ministry of the late Joseph Irons, is associated with reflections of a somewhat sorrowful character. In those days as the hour for worship arrived, crowds were seen flocking up the hill between the trees that sweetly shadow each side of the grove; and it was needful to be early to secure a place. It is not so now; we could wish it was; and why is it not? The question we must leave for others to answer. Mr. Jay, the successor to Mr. Irons, is an experimental and able minister of the word. We term him a "sweet expounder of the Gospel," a man who seeks his message at

the throne ; and pleads earnestly for success to attend the same. Many of the old familiar faces are not now to be seen there ; their places are vacant ; they have passed the Jordan ; and the place that knew them here shall know them no more for ever. The places of the fathers have not been filled by the children ; and many have been removed in providence. Still there remains a people to praise the Lord , and we should be happy to know that under so plain, so faithful, and so choice a ministry, the former days of prosperity and usefulness were again experienced at the Grove. After singing—

My waiting soul would stay,
In such a frame as this,

the Preacher read that sweet little Psalm, "The Lord is my Shepherd ; I shall not want ;" and also the 10th chap. of John. In pleading with the Lord, special reference was made to the "present crisis," referring as we took it to the Romish proclivities of many in the Church of England ; and also to the general state of declension from truth, and the spread of error in many of the various sections of the professing church. The text was from the Song of Solomon : "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon ; for why should I be as one that turneth aside by the flocks of thy companions ?" These were the words of one in love with Christ, anxious to find the flock, believing the Lord feeds them where they gather together ; and giveth them rest. It is the longing of a poor soul who has lost its resting place ; or the earnest inquiry of a newly quickened sinner— Jesus, as the object of a believer's love ; the love of Jesus for the flock ; and the feeding and causing the flock to rest, were the points of the discourse, or in two words— "The Flock and the Shepherd ;" and seeking rest and heavenly pastures. On such a subject Mr. Jay was happy, and the people appeared to enjoy the word spoken. The present "Grove" pastor, like his predecessor, is a poet ; and it is customary with Mr. Jay at the close of many of his discourses to read some verses he has composed on the subject under consideration. At the close of the discourse here referred to, he read the following lines :—

SEEKING REST AND HEAVENLY PASTURE.—(Song 1, 7.)

Tell me, Jesus, where thou feedest
Thy beloved flock at noon ;
Where to rest thou gently ledest
All thy ransom'd, all thy own.
Tell me, Jesus,
Send a gracious answer down.
Why, O thou whom my soul loveth,
Should I oft as one appear,
That from Thee and Thine removeth ?
Seeking other loves to cheer,
Tell me, Jesus,
Thou to me art only dear.
Lord, Thou knowest for a blessing,
Oft I languish, oft I weep ;
Long for times of soul refreshing,
From the Shepherd with the sheep !
Tell me, Jesus,
Where the banquet thou dost keep.
Shew the pastures so concealed,
Lead me to that holy place ;
Let thy glory be revealed,
Feed me with renewing grace.
Tell me, Jesus,
Thou shalt have alone the praise !

There is a good Sunday School now at the Grove : the friends have built a convenient and commodious school-room at the rear of the chapel, the cost of which has been nearly defrayed.

We pray that a great revival may be experienced in this part of the Church of Christ.

R.

Productions of the Press.

The Religious Tendencies of the Times; or, How to Deal with the Deadly Errors and Dangerous Delusions of the Day. By James Grant, Author of "God is Love," &c. Second and concluding volume. London: William Macintosh, Paternoster row.

Several notices of Mr. Grant's first volume on these alarming subjects were given by us when that book made its appearance. Some thousands of persons have read that searching exposure of the state of our Christian churches ere this, as the first large edition was speedily cleared off; and a second edition of the first of the series is now in the course of circulation. The two volumes, bearing the same title, can now be had together, by those persons, who, as yet, have never perused Mr. Grant's bold, honest, and comprehensive efforts to obey the exhortation of St. Jude, "Ye should earnestly contend for the faith delivered once for all unto the saints."

Mr. Greenhill, the great expositor of Ezekiel's prophecy, says, "An unfaithful minister is perfidious to God and to man." Moreover, he saith, "if death come to souls through ministerial omissions, how much more certain is it, that ruin will follow in the train of those men who publish corrupt doctrines; who are what Peter calls 'false teachers; who bring in damnable heresies; bringing upon themselves swift destruction!" Mr. Grant has shewn that the whole of Christendom is infested with ministers of this description: most fearlessly has he torn off the mask from many of them; unfolding and revealing their deadly delusions.

If the telegraphic wires announced an invasion by some foreign power upon this little island, its inhabitants would be awfully terrified. If some fatal leprosy or plague-spot was found to be making its way into our cities, towns, villages, and families,

all would be up and at work to resist the deadly foe; but, Satan, as an angel of light, clothed in all the most attracting forms he can assume, is fast filling the pulpits and platforms of our nation, pouring forth his soul-poisoning delusions, and, by millions he is received, welcomed, and adored. Talk of a "Personal Anti-Christ!" some future monster! some masterpiece of Satan, yet to come! We re-echo the words of the inspired John, "Even now, are there many Anti-Christ; whereby we know that it is the last time."

We believe Mr. James Grant, (acknowledged to be the most laborious Protestant advocate in Europe), is the only man who has dared to publish to all the world the dangerous and corrupt condition of that immense army of men who profess to be the ambassadors of Christ, but whose doctrines and doings declare them to be nothing more nor less than "blind leaders of the blind." And will his thundering explosions awake and call forth the energies of the people to shake off these worse than narcotic dreamers? We fear not. A secret dread haunts our spirit, inspiring us with the awful persuasion that in this way, the judgments of the Almighty are fast falling upon our churches, upon our nation, upon our people. As we ponder over this "roll" which Mr. Grant has written, we are reluctantly drawn to the conclusion that in his spirit and work, he is like that living creature of which John speaks in the Apocalypse, "I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, *Woe, Woe, Woe*, to the inhabitants of the earth."

Yea, it is, to us, as though the ancient prophecy was now finding its fulfilment in England, in Ireland, in Scotland, and in the whole of Christendom; as though either to these so-called Protestant nations, or to the professing churches in them, the Eternal Word was in silent anger,

saying; "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; all the bright lights of heaven" (these are the ministers of the churches) will I make dark over thee; and set darkness upon the land, saith the Lord God." Long before Mr. Grant's solemn declarations of our ecclesiastical and evangelical state appeared, we feared this crisis was approaching. His books are a confirmation painful to contemplate.

As introductory to more descriptive notices of Mr. Grant's second volume, we may inform our readers it contains, first, a preface of great interest, in which Dr. Leask, as well as others, is introduced as one who has had "the mask torn off his face, and who now stands before the religious world in his true colours." Secondly, this volume contains four chapters of "correspondence," arising out of the first volume. Thirdly, two chapters on "The Immortality of the soul." Fourthly, "Additions to the first volume, on Future Punishments." Fifthly, "Our Religious Literature." Sixthly, "Prevailing Practical Errors." And lastly, "The Heresies of the Plymouth Brethren." If this book does not open the eyes of thousands to the mischievous tendencies of the present lifeless state of the professing churches, it will be another proof that we are now in the wise and foolish virgin state; and that things will wax worse and worse until the midnight cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him."

The Dissenting World, an Autobiography by Rev. Brewin Grant, B. A. London: W. Macintosh. An historical and mystical life of a man, who has been greatly cried up; but is now as loudly cried down, simply because he has not seen so blindly through the present popular delusion, as thousands of his fellows have done. It is sometimes exceedingly dangerous to have a mind of your own; to dare to express that mind is certain death, at least so far as "the rulers" have your life in their hands. Well, we brought nothing into this world, but a corrupt nature, and a deceitful heart;

and we can carry nothing out. What may befall a man between the coming in and the going out, none can tell, but if, by the grace of God, we have passed from the death unto life; if we have found "the one pearl of great price;" if we are faithful unto the Master, and if our only Master be the Lord Jesus Himself, then "the crown of righteousness" is sure. We cannot say more of this autobiography at present.

The Man with the Slaughter Weapon in his hand, has mounted his Popish throne again, and having well bathed himself in gall-water, and arrayed himself in the autocratic robes of the editorial *We*, dares, first, to set down positive false conclusions; carries himself on to a series of wicked inferences, and then demands of his victim certain definitions easily enough to be given, if good could result therefrom; but, the tone, "We should like to know," &c., is so arrogant, so fulsome, so self-inflated, that we hope his victim will let him have all his glory unto himself. One thing we may add, a more blind, untruthful, and malignant series of notices (alias "reviews," aiming to curse, crush, and cast a man away) could not often be produced. As to those who "held by" the writer, we may just observe that their history, how they "hung on, clung on, crept on, and held by" so long as their own purpose could be served, would be a curiosity, which in some of the future centuries would shine in the British Museum as a gem of the first water, especially if it contained the life and likeness of the man who from five shillings to twenty, increased his claims for certain scrawls, until he was shaken off altogether. We confess these things are unworthy the Christian character; and were it not that thousands of simple minds are misled, we should not refer to them at all.

The Gospel Magazine for May has some articles most seasonable and useful at this time. One on "Earthquakes," a review of passing events, and several spiritual papers, make up a good number.

Heathenism and Christianity in

Ceylon, is a paper of much interest, in "The Sword and Trowel." "Sips of Sweetness," for babes, and for broken hearts, is good. "The Apostle of Kerry," "The Green-Eyed Monster," and the Editor's review of Dr. Leask's *Rainbow*, render Mr. Spurgeon's magazine generally acceptable.

Rome's Claims to Infallibility, by Mr. Venn, of Hereford, is an illuminatory paper in "Our Own Fireside" for May. Its "Curiosities of the Pulpit," and "Homes of England," are touching and truthful pieces.

The Book for every Christian's Reference all the Year round, is Robert Banks's "A B C Church and Chapel Directory," just published by him at 30, Ludgate hill. Post free for three stamps.

BOOKS, LETTERS, PAPERS, &c., RECEIVED.—"Christ in the Pentateuch; or, Things Old and New concerning Jesus: by Henry H. Bourn. London: S. Partridge & Co." A handsome and truthful interpreter of the Old Testament types, by the New Testament testimonies." *Sketches and Glimpses*," by George Newman, in scarlet cloth and gold: a pretty book, with pleasing poetry. —Newton's thoughts on Leviticus. "The

Soul's Progress seen in the Prophet's Vision: a Sermon at Mr. Binney's chapel, by Rev. Llewellyn D. Bevan. To be had at J. Paul's, Chapter-house Court." A sermon full of ideas, and elegant in style. "The Queen Travels often by Night," is a spiritual piece in "Zion's Witness." "Free Will versus Free Grace," by G. G. Baldwin. Shirley Hibberd, Esq., in the "*Gardener's Magazine*," treats us with some account of the "Glory-Trees," which are here and there to be found in warm climates. Some of us are dwarfish and dull enough now; but all true believers in Jesus hope to be "GLORY-TREES" in the high and holy land where dreadfully deceptive and fearfully destructive storms will never blow down the trees, as some are hurled down here. The "*Gardener's Magazine*" for May, looks brighter in dress and more beautiful than ever. W. F. Edgerton, Tring; G. White, of Normanton; "Alpha," on the Nature of the Saviour's Sympathy with the Tempted—a deep question: answer as speedily as possible. W. J. Chapman, of York Villo, Kendall, Co. Illinois. We should be thankful if he would send us all particulars of his pilgrimage.

TIDINGS OF SORROW AND OF JOY, FROM MR. JOHN BUNYAN M'CURE.

PRIVATE notes—and letters for publication—arrived too late to give them in any length this month. Mr. J. B. M'Cure promises a letter each month; and full details of his voyage, of the death of his beloved wife, of the meeting to welcome him home, and of his progress in the ministry, will all be given in the *EARTHEN VESSEL* in due course. This our readers may rely upon.

We have read with much interest the review of the voyage—which was dreadful, dangerous, and almost totally destructive; but the following closing section is all we can give this month. After describing the voyage, Mr. M'Cure says:—

"MY DEAR BROTHERS,—I am writing this letter while sailing abreast the Australian coast; believing that we shall arrive in safety I will continue it, and finish it on my arrival in Sydney.

I am indescribably oppressed in my mind respecting my dear wife; poor dear, I know she has had a *trying time* of it during my long absence. I do hope that I shall find her well. We have "sown in tears, I trust now that we shall reap in joy." The Lord grant it; it has been my prayer during the voyage; often while thus praying, it has

appeared as though some one was speaking to me, *she is dead!* it plainly must be the enemy who is thus oppressing me.

At last we have come up to Woolongong, 45 miles from Sydney.

Thursday, March 18th.—The Lord has just delivered us from death! We were near the Botany Heads, when the rain fell in torrents, and the wind blowing hard, we could not see the land, when the man on the look out at the head of the ship cried out, "Breakers a head! land ahead!" On our starboard bows could be seen the south head land of Botany, the wind blowing with greater violence, and we were within one mile of the land, and not half a shot distance from the rocky breakers. We were in the broken waters; had not the ship answered to her helm, in three minutes we should have been dashed to pieces, and not a soul could have been saved. It was the Lord who saved us; it was truly marvellous; it was God-like; and blessed be His name. The remaining part of the day, and all night, we were obliged to tack about until the gale moderated.

At 2 o'clock on Friday, the 19th, after a voyage of 102 days, we cleared the Heads of Port Jackson. And now—instead of reaping in joy, after the sorrow of heart I have endured during my long absence, I am now called to reap in tears of sorrow.

I saw a boat coming up to the ship with some of my friends; when they came within speaking distance, I called out to them, "Is all well?" The answer was, "All well."

The tone of voice excited my fear. I again called out, "Is *all well?*" There was no answer; my friends came on board; I said to them, "Tell me, is all well? how is my wife?" The answer was, "It is well with her! SHE DIED on the 23rd of February." Oh, dear me, what a blow. I thought my heart would break.

My friends very kindly took me home. My poor dear children were delighted on seeing me, for they feared that some evil had befallen me. What a trial have they endured, in having to witness the illness and death of their mother, and father away, perhaps at the bottom of the sea! Our meeting and my feelings I cannot describe. It is a very sorrowful termination of my mission! But in the midst of my sorrow I have this consolation, to know that the Lord was very, very gracious unto her. She was joyful in soul, rejoicing in the Lord.

Just before she died, she said, "I have but one earthly desire, and that is that I may see my dear husband once more; but if it is not the Lord's will, *I am quite resigned; my will is swallowed up in His!*"

I cannot write more now; by the next mail I will endeavour to write fully upon the solemn subject, and my reception by my friends.

Brethren, pray for me. The Lord be with you all will ever be the prayer of your willing servant for Christ's sake,

JOHN BUNYAN M'CURE.

Castlereagh street, Sydney, March 25th, 1869.

DEATH OF MR. THOMAS GUNNER.

AFTER many years of zealous labour, in defence of the truth—and after enduring a long and heavy affliction, the above venerable servant of the Lord departed this life on Tuesday, May 18th, at half-past eleven; and was buried in Nunhead cemetery, Tuesday, May 25, 1869. We shall set up a literary memorial of the good man in our pages as soon as possible.

Our Churches, Our Pastors, and Our People.

PECKHAM—RYE LANE. On Monday, May 10th, a very interesting service was holden in the Baptist chapel, Rye lane, to commemorate the twenty-first anniversary of Mr. George Moyle's pastorate over that church. A large number of friends gathered in the commodious school room to tea, which was served in that excellent and kindly manner always shown here. In the evening a public meeting was held in the beautiful and handsome chapel, which was filled by friends who appeared to evince a great interest in the proceedings. The pastor presided; and after singing and reading a portion of Scripture, Mr. Dixon offered prayer. Mr. Moyle, in his opening remarks, said, they had met to recognise the Lord's goodness and faithfulness towards them as a church and congregation. He felt, on his part, they had met together for praise and prayer oftener than they should again; but that was not their business, the injunction was, "work while it is called day;" and so long as the Lord spared him, it would be his greatest happiness to preach the unsearchable riches of the Gospel. After twenty-one years spent among them, love reigned in their midst, peace was continued among them, no dissension, differences, or disturbance; and though not rapidly increasing still they were gradually progressing, and their incomings were greater than their outgoings, therefore they were met to record the mercies of the Lord. There was a secret that had been carefully kept from him, that was about to be divulged; some movement had been going on, a hint of which was given last October. He should now request his brother Congreve to address them.

Geo. Thos. Congreve, Esq., then rose, and expressed the pleasure he felt in witnessing so large a meeting, especially as there was another important meeting in the locality that evening, where Ex-Sheriff McArthur, M.P., was laying the foundation stone of a ragged school in connection with East lane church. The speaker never rose with greater pleasure. He had a special commission to their esteemed chairman and beloved pastor from the church; and on their behalf he rejoiced in the goodness of Almighty God in again raising him up from much weakness; and he hoped, he might long be spared till his silver hair became still whiter, if that were possible, and it should please the Saviour to say to him, "Come up hither." Turning to Mr. Moyle, the speaker said he was deputed by his fellow deacons and the church, to present to their beloved pastor, on the twenty-first year of his pastorate a purse containing fifty guineas, as a small token of their Christian affection. They might have offered for his acceptance some

costly piece of furniture, but considered that the money would be more useful; especially as his health was failing. Some persons pretended to despise money, but he did not believe them, it was like the story of the fox and the grapes. Money properly used was a great blessing, it was only when ill used that it became filthy lucre. He hoped that their pastor would not measure the love they bore him by the amount of gold presented, but would receive it as a small token of their continued love and esteem. Nearly the whole of the members of the church had contributed towards the fund; and some extracts from letters of absent members were read, which breathed a very warm and affectionate regard for the pastor.

In accepting the present, Mr. Moyle said, "My dear friends, I accept this your kind present in the same spirit in which you have given it, and that is a spirit of love; I see in it the goodness of God towards me coming through you; I take it also as an expression of Christian affection for my labours amongst you; and as such I receive it joyfully and thankfully."

Mr. Congreve said he was to "report progress." The Sabbath school, Bible classes, and other agencies were in good working order; one teacher and two scholars had joined the church, in the year; two young women from the Bible class were waiting for baptism, and others were enquiring the way. Respecting finances, besides contributing £20 to the Baptist Fund, they had paid £100 off the building debt, which now only amounted to £111, and he considered that if they continued the penny-a-week subscription, with that and the October meeting, the amount would soon be forthcoming.

The meeting was then further addressed by Messrs. Anderson, Thomas Jones, Plack, and Palmer; after which the benediction was pronounced; and the interesting proceedings were brought to a close.

ORDINATION SERVICES AT BILLINGBORO'.

MR. EDITOR,—I had occasion to be at Billingboro', on Good Friday, and hearing there was to be an ordination at the new tabernacle, built for one of Mr. S's students, I thought I would go and hear, for it does not matter to me what denomination a man belongs to; if he loves Jesus Christ in sincerity and truth, he is my brother, however we may differ on some points of minor importance. The service began at 3, at which time there were about forty people present; the service began by a hymn by Mr. Swift (Independent), after

which he read, and then prayed; another hymn was sung, when Mr. Orton, (General Baptist, Bouru) stated the object of their meeting, and said Mr. Smith, the pastor elect, would give an account of his call by grace, and his call to the ministry, and what doctrines he intended to preach; but, judge my surprise, when Mr. Smith got up and said there was no necessity to enter into particulars, as the people had an opportunity of hearing him preach frequently, therefore, he should, on the present occasion, give them an address on the best means of preaching the Gospel. Of course, he must have a throw at Ritualism; I think he might look at home, for I don't know whether it might not be said of the greater part of his speech, alas! master, for it was borrowed; he seemed quite dependent on his notes. If a professed minister is not prepared on such an occasion as that to give a reason of the hope that is in him, he has not much room to denounce others; in fact, I think the sending out of such inexperienced young men, to be calculated to do more harm than good. There was also another omission, viz., "Stating the nature of a Gospel church." They sung a few verses, and Mr. Orton prayed; after which Mr. Rogers, theological tutor of Mr. Spurgeon's college, gave the charge from these words, "The Acts of the Apostles," implying that the pastor elect was to copy after the apostles. I could wish that he did, and every other man professing to be a minister, then we should not have so much free-will and duty-faith, and saying the Gospel has two sides to it, I suppose he means like some sermons, Calvinism on one side, and Arminianism on the other. How different with the apostle! he says, "Our word to you was not yea and nay, but in him was yea and amen to the glory of God." Mr. R. expressed his perfect satisfaction with the foregoing, some of his leading ideas were "to remember that his office was purely spiritual," to maintain his authority, showing that he sustained as high an office as any in the church; to study the scriptures, &c. I recollect hearing a minister to whom I feel a great union of soul, deliver a charge to a minister in Bucks, nineteen years ago; and I contrasted the tameness of this charge at Billingboro' with that delivered in Bucks. There is no comparison. Talk of the progress of truth, nay, truth is fallen to a great degree, and people like to have it so.

The evening service was better attended, but no more profitable. Mr. Rogers preached to the church, and gave them some good advice; he took no text, nor was the word of God read during the service; he spoke very highly of Mr. Smith as a Christian, and a minister; that he was of a very lovable disposition, and that he was very highly respected by the students in the pastor's college. Mr. Rogers then proceeded to address them on their duties to him. 1. They were to honour him; so far, so good;

the ministers of Christ are to be esteemed very highly in love for their work's sake. I wish that it was more prevalent. 2. They were to love him. 3. They were to sympathize with him. 4. They were to aid him in temporals and spirituals. that if he wore a shabby coat, that would be their fault; they were not to give him too much money, nor give him too little. Lastly they were to pray for him. After Mr. R. concluded, Mr. Swift gave an address of congratulation to the minister and the church on their success. After which, Mr. Smith, the pastor, congratulated himself and the church on their future prosperity, promising he would faithfully perform any admonition given, and called upon them to perform theirs. I never was present at such an ordination, nor do I wish to be, if that is the way in which the students from Mr. Spurgeon's college are ordained. Where are we going? we are crying out about the Church of Rome, the Ritualists, the Established Church, we have need to cry aloud, "Spare us, good Lord." Yours truly, A VISITOR.

STOWMARKET.—New Baptist chapel, special services were held Whit Monday; a sermon was preached by pastor W. F. Edgerton, of Ebenezer chapel, Tring, from 1 Samuel xvii. 4. Tea was served in a becoming and orderly manner, to a number of friends. Public meeting in evening, Mr. Sparham in the chair; besides whom we noticed brethren W. Edgerton, Sack, of London, Howard, of Ipswich, Snell, of Baycon, Muthersell of Bury, and others. After which, Mr. Howard, of Ipswich, gave an address upon work, watch, and wait, in connection with the subject given to the speakers, which was Christianity; and how best to promote Christian union. The speaker entered largely into the work that is to be done, and seemed to understand the right way of working for the extension of Messiah's kingdom. Mr. Sack followed with a warmth and energy calculated to arouse the careless and unconcerned to speak of the finished work of Christ, and the fulness, and freeness of redemption, as the ground work of all hope, and the cause of all Christian effort, proving that we work from life, and not for life. He made the Gospel bells to ring out clearly the key note, "By grace are ye saved," blending at the same time, the overpowering words "Work while it is day." Mr. Muthersell, gave a somewhat searching, and doctrinal address upon Christianity, dealing rather with the principle as it is connected with those who see eye to eye in the doctrines of the New Testament as he believes them. Our friend said some good and weighty things, such as God will surely bless, Mr. Snell came up with a heart full of love to Christ, and all who love him in sincerity and in truth. Christianity was viewed to be the love of God in the soul; he contended that

it was to be found among almost all who called themselves Christians; he must exclude one, and that would be the Unitarian and Socinian, for they denied the divinity of Christ, and as they did not hold the head, they must be out of the way. He (the speaker) believed some of God's jewels were even among Romish rubbish; would not Luther have gone to glory even if he had died in his monk's cell, reading God's Word? and have we not a right to believe that that there are many whose hearts are right, but they are shrouded in ignorance? It matters not what sectarian name a man uses, if he is taught of God he holds all essentials. Sectarianism was in the days of the apostles, and ever has been, and it is ours to love those who love Christ, and follow in his steps. Mr. Edgerton followed in the same track, speaking upon how best to promote Christian union. The mercy-seat was the place where believers in Christ could all meet and join hands in the fellowship of the Gospel, and to create union, would be to try and teach those who cannot go the track perhaps doctrinally, which we do in a spirit of love, remembering that all are dependent upon the Holy Ghost for instruction; there is a time coming when all shall see eye to eye, when the Lord shall bring again Zion, and all party names be lost in the light of heavenly joy.

A collection was made, and a vote of thanks passed, and presented to the ladies and chairman, and the meeting closed with the hymn of praise and the benediction. Truly it was one of the most spiritual and happy meetings that we ever witnessed.

TIMOTHY.

MR. G. REYNOLDS'S REPORT OF MR. PIKE'S ORDINATION.

TO THE EDITOR OF "THE EARTHEN VESSEL."

SIR,—A friend put into my hand THE EARTHEN VESSEL containing Mr. George Reynolds's report of services at recognition of Mr. J. G. Pike, as pastor of Baptist church, Commercial road, London. Allow me to state, a more wicked caricature of two most solemn and impressive services, it has never been my lot to read. Your correspondent says, "From the commencement to the close, I did not hear one sentence about either the finished work of Christ, or the work of the Holy Spirit in the heart of a vessel of mercy." I can only account for this on one of these suppositions: either George Reynolds was deaf, or he was asleep; or, he has intentionally misrepresented our proceedings. He may take which alternative he chooses, but in any case, I must consider him a most incompetent, not to say unfaithful, reporter for your pages.

"The charge to the pastor was read by his father." The unaltered manuscript of

my address is before me. It was chiefly designed to illustrate the character, the calling, and the work of the Christian minister, from Ephes. iii. 8; here is a sentence or two.

"In unfolding the wealth of Jesus Christ, I know you will expatiate on the riches of his divine perfection. You will dwell on the unsearchable riches of Christ's compassion and love; of his atonement, of his saving grace and power. Some minds are never exhausted, some oceans have never been fathomed. Such are the riches of the grace of Christ in receiving, welcoming, forgiving and blessing sinners; and such are the riches of his power, who is mighty to save. Nor will you forget the unsearchable riches of Christ's knowledge and grace to complete the work he has begun. Not one believer is neglected by the great Shepherd; not one immortal spirit shall miss its home."

In reference to the work of the Holy Spirit, I said, "Let me insist upon the necessity of habitual prayerfulness in the discharge of your work. The apostles put prayer before preaching, when they said, 'We will give ourselves continually unto prayer, and to the ministry of the word.' You are weak in yourself. It is only as you are aided and blessed by the Holy Ghost that your message will be received, and your work a success." I merely give those sentences as a sample of the proceedings of the day. I regret that George Reynolds had not a better use for his pen, than deliberately to violate alike the spirit and the letter of the ninth commandment of the moral law, which I believe to be still obligatory upon Christian men, and especially Christian ministers. I am, Sir, yours respectfully, J. O. PIKE.

Leicester, March 22nd, 1869.

[We must leave this matter in the hands of our brother Reynolds. We know he is not deaf, we do not believe he fell asleep, and only sent us his dream. We hope our brother will be able honourably to clear himself, and us too, of any deliberate violation of the truth.—ED.]

AGED PILGRIMS' FRIEND SOCIETY, ANNUAL MEETING.

THE annual meeting of this valuable institution was held on Tuesday evening, May 4th, at the Freemasons' tavern. Major General Burrows presided. The weather certainly was very unpropitious, and this may account for the paucity of attendance; or it may have arisen from the change of place, but whatever the cause, we are sorry to say the numbers were very limited; and we the more regret this, as it was one of the best meetings we remember to have attended. Robert Baxter's address on the power and fruit arising from pleading continually with the Lord, was listened to with the deepest attention, and had a

manifest influence on the meeting. The adoption of the report was moved by the Rev. F. Tucker, B.A., of Camden Town; and was seconded by Mr. Pike. From the report read we gather the following facts. There are now 670 pensioners receiving benefits as follows: 71 receiving ten guineas per annum; 418 receiving £5 5s. per annum; 175 receiving 4s. per month; and six receiving 2s. per month. From the four auxiliaries, the Parent Society has received during the year £327 4s. 11. H. Smith, Esq., of Nottingham, has sent £100 for the Pilgrims; and £50 for the Camberwell Asylum. The report then refers to the handsome donation of £1000, given by a stranger, as noticed in THE EARTHEN VESSEL of April. The deaths of Messrs. Dodson, Gardiner, and Cooper, were spoken of with grateful feelings for past services; the last named gentleman has bequeathed £500 to the Society. Mr. Dodson's position as treasurer has been filled by the appointment of James Harris, Esq.

The second resolution was, as we have stated, most ably moved by Robert Baxter, Esq., and was seconded by Mr. Tiddy, of Camberwell; this resolution urged the churches to form auxiliaries to assist the parent Society; and we trust this matter will be heartily taken up at once. The resolution was warmly supported by Mr. Dibden, who as a very earnest, and practical believer in the providence of God, urged the committee not to put their funds into the bank, but to spend it, and put on as many pensioners as it would permit. A verse having been sung, a resolution asking for assistance in the erection of the Hornsey Asylum, was ably moved by Mr. Wale, of Blackheath; and seconded by Mr. W. Alderson, of Walworth. A vote of thanks to the chairman was moved by the treasurer, and seconded by Mr. Whittaker, of Blackheath, after which the doxology was sung and the proceedings closed.

SALEM CHAPEL, MEARD'S COURT SABBATH SCHOOLS.

THE fourteenth annual meeting of the friends and supporters of the above schools was held on Wednesday evening, the 21st ult. The attendance was very gratifying. After tea had been disposed of, the public meeting was presided over by the pastor, Mr. W. H. Ibberson, who was surrounded on the platform by several ministerial and lay brethren. After the devotional exercises, the report was presented by the secretary, Mr. J. S. Emery. From this statement, it was shown there were sixteen teaches; nine male, and seven female, all of whom are members of the church, two having been recently admitted, with one scholar, into church fellowship. The number of scholars admitted during the year was forty-eight, and nearly all the corresponding number had left; the total being 106. In connection may be mentioned an

interesting feature, known as SCRIPTURE SUNDAY, which takes place once a quarter, when the superintendent puts various questions to the pupils, and in proportion to merit, suitable little books, &c., are distributed.

Then there is the foreign school, which is carried on at 12, Panton square, with five teachers, and about fifty scholars, the average attendance being forty. This, it appears from the report, was founded, and the cost is principally defrayed by Mr. Dougar, with the laudable desire to bring under Christian instruction the children of foreign parents.

The financial report gave the total expenditure as £22 5s. 6d., leaving a small balance due to the treasurer. The committee are desirous of obtaining school rooms near the chapel, though the prospect looms in the distance, for that purpose £57 13s. have been subscribed to the building fund.

The chairman warmly commended the Sunday school work, as did other speakers. Mr. Wilkins, of Soho, Mr. Towell, of Blandford street, Mr. Dunn, &c.

On the previous Sabbath, the ordinance of baptism was observed on four persons. In consequence of the delicate health of Mr. Ibberson, Mr. Anderson performed the ceremony, and preached in the morning from "But with the precious blood of Christ." The discourse was characteristic of deep and patient thought, and was delivered with a warmth and energy which could hardly fail to impress the minds of his hearers.

In the evening Mr. Ibberson preached from "Then they that gladly received his word were baptized, and the same day were added unto them about three thousand souls." His sermon was calculated to confirm the doubtful, and arouse the thoughtless to enquire "Whether these things be so, or not?"

HOUNSLOW.—It hath pleased the King of Zion to again visit this part of his garden, and gather from amongst us another lily, in the person of our late sister, Mary Rose, who fell asleep in Jesus, February 22nd, 1869, after a short period of suffering with a rapid decline. It pleased the Lord to look upon her when a mere child, and at the early age of fifteen, she was baptized and became a member of our Open Communion Baptist church. After a time she came to reside in London, and was directed by the good hand of God to our brother Foreman, under whose ministry she learned to distinguish between things that differ, and as her judgment of what is truth became more enlarged, and her faith established, she became a member of the church under his care. From London, another removal brought her with her husband and family into the neighbouring village of Lampton, and having heard the pure word of God's grace at Zoar chapel, Hounslow

her membership was removed from Mount Zion chapel, to Zoar, with which she has stood in orderly communion, till the Lord was pleased to take her to that brighter world, and richer banquet,

"Where congregations ne'er break up,
And Sabbaths know no end."

And of her I can truly say, that during the four years that I have been here she has never given me one moment's sorrow. She knew the power of truth, and professed it by her walk; she knew the preciousness of truth, and gave evidence of it, by seeking it in God's appointed ways; trifles did not keep her away from the means of grace; prayer meeting or preaching, she was in her place. Last July we had to bury her last child, and the death of a most promising young friend immediately afterwards, were blows she never rallied from; from that time she was another woman, and as the season crept on, it became very evident she was fast going home; yes, very fast, but very quiet. Many solemn interviews we had with her in private, in all of which there was only one wish uppermost; a larger realization of divine favour, an unchanging covenant and sure foundation was her only boast, and having been schooled in adversity to know her own nothingness, she knew how to prize the revealing grace and applying power of God the Spirit. As her moments flew on, we paid her many visits. "Jesus only" was the burden of her testimony. At our last meeting on Lord's-day afternoon, Feb. 21st, her words were "He only is my salvation, the Rock of Ages is my refuge, and that rock never moves." And in the same sweet confidence she breathed away her spirit, on the afternoon of the following day about six o'clock. Truly it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The Lord has raised us up to put his people in life, but man steps in death, the bond servant of a carnally organized church would not allow us to speak over her body, or even to bury her; but the Lord permitted us to say a few words on the behalf of his own goodness and grace, in our own chapel, from the words "To die is gain;" and as we know not where these leaves may go we say to every reader, have you this refuge, and will this be your gain?
Yours faithfully in Jesus,

WILLIAM H. EVANS.

RIPLEY.—The fiftieth anniversary of the natal day of the Minister of the new Baptist Church, at Ripley, Mr. C. Z. Turner, was commemorated on Thursday, May 13, 1869. Two sermons were preached by C. W. Banks. Friends from Leatherhead, from Esher, and other places came to cheer the heart of our brother Turner, unto whom the Lord has given in these parts a field of usefulness. In the evening C. W. Banks was requested to pre-

sent the pastor with a token of the pure affection of the people, which Mr. Turner acknowledged in a very neat address, in the course of which he expressed his thanks to Mr. Daws, for allowing them to meet in the chapel rent free; and his hopes that a more commodious place might some day be given to them. We always look upon Mr. Turner as one of the happiest ministers we are acquainted with, for thirty years; his careful and truly Christian wife and himself have travelled life's rugged road together; and they both look well prepared to travel another thirty yet.—Ed.

KNOCKHOLT AND DRY DRAYTON.

—Anniversary sermons were preached at Knockholt on Whit Monday by C. W. Banks. The house was filled; Mr. Clinch, the present minister of Down, and Mr. Ockendon, of Leatherhead, assisted in the services; and it was found to be a sacred season. The Baptist churches at Down and Farnborough are both maintained under the ministrations of the brethren Clinch and Ballard, with encouragement and success. Foots Cray, Orpington, and other churches in this part of Kent, are destitute of pastors; although they are supplied by able brethren. On Whit-Tuesday, the Baptist church at Dry Drayton, near Cambridge, under the pastoral care of Mr. Parish, held its annual services in Mr. Phipper's barn very kindly lent for the occasion. The day was thoroughly wet; and prevented many from meeting; nevertheless, the large barn was quite full in the evening, nearly so in afternoon; and a happy company took tea between the services. The venerable Harris, of Cambridge; and Mr. Pung, of Ottenham, opened the meetings, and in preaching we had cheerful, yet solemn and earnest liberty, and a peculiar hope persuaded us to anticipate some day hearing real good was done. The words of Moses were precious, "Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down their dew." On our journey down that morning, we saw the ancient John Foreman, the well-known and largely loved apostle of the Suffolk and Cambridge counties. At his advanced age, now going on for eighty, it is surprising how day after day he travels and preaches. At Oakington he was taken ill; but he recovered; and is visiting his large diocese, confirming the souls of the disciples. Mr. Parish, juv., at Oakington, is prosperous in his ministry. At Swavesey, Mr. Leech, and his friends, are rapidly raising their new large chapel. When finished and opened, we trust Mr. Leech's ministry will be more than ever permanently powerful; that "the golden bell, and the pomegranate" will both be so blest unto the people, that crowds may throng the sacred place, and prove true disciples of Jesus. C. W. B.

GOSTHILL.—Three sermons were preached here on Lord's Day, May 16th, by Mr. J. Palmer, of Constitution Hill Baptist Chapel, Birmingham. There were good congregations each service, and the collections were satisfactory. It is a poor neighbourhood, and the cause has during the last six months much declined. This is attributed to the opening of a new Episcopal church in the neighbourhood, where Mr. Gregg is the incumbent, and who preaches the doctrines of grace. There are also two other Particular Baptist chapels near; that where Mr. Smith preaches at Old Hill, and that at Rowley Reges, where Mr. Matthews preaches. The chapel at Gosthill was built by the old pastor, Mr. Joseph Parsons, whose ministry was much blessed, and during which the cause prospered. He came to a happy and peaceful end. His last words were, "It is all well; I know that my Redeemer liveth." His afflicted son-in-law is now one of the deacons. The free-grace Baptists appear to be rather numerous in this the so-called black country. Deaths and accidents are frightfully frequent, so that it is indeed a mercy for souls to have a good hope. Deacon Parsons looks very happy in his office, his good wife and daughters are all hearty in the cause. Who can tell what sovereign grace has done, and is still doing, in this and all our village chapels: and how truly welcome are the good men who, like brother Shelton from Birmingham, carry their Gospel messages on Lord's days to poor but deserving people. May the Lord abundantly bless all our village preachers. [Amen! says one of the Little Ones.]

REHOBOTH—SIBLE HEDINGHAM
—DEAR BROTHER BANKS,—Our May anniversary was held on Lord's day, May 9th, when Brother Kemp preached on the occasion. Service commenced in the morning with

"How did my heart rejoice to hear,
My friends devoutly say, &c.

After reading and prayer Brother Kemp spoke from Psalm xxiv. 7, 8, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle." First, the conflict of Christ over sin, Satan, and death. 2ndly, the manner of his conflict, single handed; of the people there was none with him, and he did it valiantly. 3rdly, His ascension; he entered Heaven by right, also as the Representative of His people. In the afternoon, from Matt. xiii. 16. "But blessed are your eyes, for they see, and your ears, for they hear." Brother Smith, of Yeldham, opened the evening service, after which Brother Kemp spoke most solemnly from 1 Cor. 1, 18. He noticed, first, the subject matter, viz., the Cross; 2ndly, the different effects produced. Altogether it was a pro-

fitable day with us, and the Lord's presence was enjoyed and felt. Notwithstanding our heavy trial as a church, the dear Lord is magnifying himself in the salvation of sinners. We are in expectation of an addition to our church shortly; may the Lord make it a blessing to others, and by His Spirit constrains more to come in, who have tasted that the Lord is, and has been indeed gracious to them. So that songs of praise, even in the valley of Achor, may be our privilege, enabling us to rejoice in tribulation. For

Trials bring us to His feet,
Lay us low and keep us there.

Bless his name for these mercies evermore.
Amen. Yours, &c., MINNUS.

MR. KERSHAW AT "ZOAR."—The cheerful month of May, proverbial for bringing flowers, has once more seen John Kershaw in the ancient pulpit at Zoar, although last year it was hinted that possibly that might close his annual visits to London. We are glad to say, on the occasion when we heard him, he appeared in excellent health; his voice was as strong as usual; and his earnestness and activity in the pulpit was all that could be desired from a minister so advanced in life; his subject, every now and again, so warming his spirit, that with much earnestness he would clap his hands. His theme was, "Those that honour me, I will honour them;" and a very excellent discourse was the result; and we are glad to say the preacher did not omit the practical bearing of the question; we were admonished to see that we honoured God in our worldly dealings, not forgetting the golden rule, "Do unto others," &c. We were to be more exemplary in our actions; let our families and our servants see and know that we lived in the fear of the Lord. David sought the honour of God also, by seeking the prosperity of Zion: we could take example from that. The discourse showed depth of thought, variety of ideas, and much spirituality of mind. "Zoar" was not full as in days of old, but the congregation was larger than general; of courses there were the usual number "on the stair," that may invariably be seen, and to a person unaccustomed to the place, it might lead them to suppose all seats were occupied. At the close of the discourse, Mr. Kershaw announced his intention of baptizing before he left London; and he invited some "lambs that were bleating about the fold," to come and speak with him; very encouragingly and kindly to such seeking ones he spoke. We pray he may be spared again to visit Zoar many times, if with such "good words" and encouraging as on this occasion.

STEPNEY.—Cave Adullam chapel and school Building Society held its seventh

annual meeting, Tuesday, April 27. James Mote, Esq., presided. The report showed a balance of £218 17s. 6d., being an increase over last year of £39 6s. 9d., exclusive of £5 0s. 2d. interest, a greater amount than has ever yet been realized in one year. It grounded its appeal for further support on the moral grandeur of the twofold object contemplated by the committee, the erection of a building for the preaching of the Gospel, and the instruction of the young, as God's great means of the conversion of sinners, and the comfort and edification of believers. Brethren Wale, Jones, Stringer, Edwards, Steed, and Lodge addressed the meeting. A collection was made amounting to £3 0s. 4d., besides which, one friend brought a donation of £10, and kindly promised his best endeavours to obtain another like sum. Upon the principle that people will assist those who are doing their utmost to assist themselves, we most earnestly and respectfully appeal to all lovers of truth to assist us. Donations and subscriptions, however small, will be most thankfully received by Mr. George Reynolds, pastor, 8, Barnes street, Stepney, E.; Mr. C. C. Abbot, treasurer, 82, Grafton street, Mile End; or of the Honorary Secretary, Thomas Culyer, 91, White Horse street, Stepney, E.; who will duly acknowledge the same, and afford any further information that may be desired.

NEWTON ABBOTT.—**DEAR BROTHER BANKS.**—On Friday evening, April 23rd, the Baptistry at the Strict Baptist Chapel, East street, was once more opened: our Pastor, after sermon, immersed three believers, in the name of the Holy Trinity, Father, Son, and Holy Ghost. We desire to bless God he appeared for us in the time of our extremity, in answer to prayer, sent us a man after his own heart, who instrumentally has fed the flock of slaughter with knowledge and understanding, comforted the heart of God's tried people, and built them up, and established them in the glorious doctrines of free and sovereign grace. Peace, love, and joy reign in our midst. Our brother holds week night services in the villages, Abbots Merswell, Kingstonyton, and Kingshorswell, and the people continually testify they sit beneath the shadow of Christ their Lord, and that his fruit is sweet to their taste. Alleluia, praise the Lord.—**JOSEPH MERRIN, ALEX. PETER, THOMAS PEARSE, DEACONS. EDWIN LANGFORD, PASTOR.**

STRATFORD NEW TOWN.—Special services were holden in the Baptist Mission house, Lovett road, Tuesday, May 4th. Sermon in afternoon from Isaiah lx. 22, by C. W. Banks; in the evening, Jude's exhortation, "Ye should earnestly contend for the faith once delivered unto the saints," was considered in original and honest

speeches by brethren G. Baldwin, a young man of prospective usefulness, G. Buttery, C. L. Kemp, Thomas Gowing, W. Symmons, W. Hunt, W. Sack, I. Seaborn, Friends Lee, Longley, Branch, Fowler, Smith, and others, assisted in helping this infant cause. Contributions for the support of the Stratford New Town Baptist Mission, will be received by the treasurer, W. Symmons, Fine Colour Works, Wick Lane, Old Ford, London, E.

WALTHAM ABBEY—**EBENEZER BAPTIST CHAPEL.** The forty-fifth anniversary of the formation of the church now meeting in the above place was celebrated Tuesday, April 20th. In afternoon, Mr. Francis Collins, of Plymouth, preached a sermon full of marrow and fatness; our souls did sweetly feed from "The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee, and shall say, destroy them;" in which he made several allusions to the faithfulness of God in his promises to him, and the strong attachment that he felt to the church at Waltham Abbey for the past twenty years; when on one occasion about that time he preached from the same text in the town, and when he had concluded, a good brother stepped forward saying he could hold out no longer but wished to be baptized. A good number of Christian friends took tea. In the evening, good brother J. Wilkins, of Soho, spoke happily from Deut. xxxiii. 3. Mr. J. Flory and Mr. Austin took part in the services. The season was truly refreshing. The day terminated to the praise and glory of God. W. W.

WOOLWICH.—We regret to learn, heavy afflictions have caused a temporary suspension of Mr. Maycock's ministry at Carmel. His prospects there, a few months since were cheering. Out of the furnace may the Great Refiner bring his servant, clothing his spirit with increasing spiritual, mental, and ministerial power; and so girding up the loins both of body and mind, that he may prove a Boanerges, in this day of great ministerial weakness. So, sincerely prays the companion in tribulation, and the original, instrumental helper, of Carmel's afflicted pastor. Our Plumstead correspondent says, Mr. Geo. Webb has left Wild street; and now preaches at the tabernacle. What a singular history the churches in those South Eastern suburbs would present! We are, in review, travelling from Zion, at Deptford, to Gravesend, and onward, reflecting most kindly upon the labours of such ministers, (and their singular movements) as William Felton, W. Caunt, W. Anderson, G. Wyard, B. Davis, Jesse Gwinnell, W. Strickott, B. D. Wale, I. E. Cracknell, J. Warren, Henry Hanks, the venerable Box, the eloquent Griffith, H. G. Maycock, the late

lamented and beloved Wall, and others in that great Kentish outlet from the metropolis. A few leaves from our note book, may be useful.

READING.—**DEAR BROTHER BANKS,**—We had a very excellent tea meeting on Good Friday; nearly 200 took tea. Brother G. Edwards preached a good sermon in the evening to a large assembly. Brother Pearce, by mutual arrangement exchanged pulpits on the Sunday following. We were pleased to hear our brother again; sixteen years had elapsed since his visit to Reading. One year has gone since brother Pearce commenced his stated labours here. We have dwelt in peace; often experienced the presence of our Lord and Master; making the Gospel the power of himself to the comfort of many souls. Twelve persons have been added to us in church fellowship. Our pastor has been kept steadily proclaiming the truth as it is in Jesus; earnestly and affectionately contending for the faith once delivered to the saints. There is a real union between the minister, deacons, and members. Mr. Pearce is engaged generally twice every week, preaching in rooms appointed for mission work, trusting to God for his blessing to accompany the word to the conversion of poor sinners. Yours in Gospel bonds,
A MARTIN.

[This encouraging note came not into our hands until May VESSEL was out. Having known the church at Reading in her low state, in her conflicts and sorrows, we rejoice to be permitted to publish the fact, that the name of the city even in this day is found to be, "The Lord is there."—Ed.]

LEATHERHEAD.—The opening of the new Strict Baptist chapel, took place April 1, 1869, by Mr. J. Wells in afternoon, Mr. Stringer in evening; good sermons; good company; good collections, the sum of £12 19s. 2½d. The chapel cost £300; we have paid £100, which is a great deal for a poor people. "What has God wrought for us!" If any kind friend feels disposed to help us by Post Office Order or other ways, will be thankfully received by WILLIAM HARRISON, The Priory, Leatherhead, Surrey.

LIVERPOOL.— "A traveller" says, "this immense northern metropolis is by no means favoured as London is with many churches who stand in the pentecostal pattern. Mr. Freeman has a few people at Shaw street; but since the days of Modley, Giles, and others, the real Baptist churches have not been so successful as we could wish." Has our correspondent heard Mr. Dawson? Many of the good old supporters of Shaw street have fallen beneath the changes of time.

BARNESLEY.—Mr. James Johnson, of Sheffield, has been preaching the Gospel here with the blessing of the Lord attending the same. The Temperance Hall has been taken, and opened for divine worship; and it is expected some will be baptized, and a New Testament church formed. We wish brother Johnson and his friends in Barnesley the utmost success. "An old student" does not like the term, "Strict Baptists." It is not a very kind-looking sentence. We propose that our churches be called "New Testament churches." Such a term justly expresses their foundation, their faith, and their practice.

EGERTON FOSTAL.—The anniversary sermons were preached on Good Friday, by Mr. John Rayment, of London. We understand large congregations assembled; and good collections were contributed. We are sorry to learn, the pastor of the church, Mr. R. Y. Banks, has been again very unwell. We should be pleased to hear he had settled down in his own diocese, retired from the heavy labours of the world, and devoted to the best interests of the church.

RUSHDEN.—On Good Friday, the Lord's blessing was added to a goodly number of the children of God, who congregated to hear two Gospel sermons by Mr. A. Baker. Tea was provided and enjoyed by the friends, all very happy; the presence of the Lord was enjoyed. Those there were who went another road, the reason best known to themselves. Bless the Lord, O our souls, for his mercies endure for ever.
C. L.

OLD FORD.—Mr. J. E. Cracknell, of Newbury, delivered a useful lecture on "Happy Homes," &c., in Bethel, April 27, C. W. Banks moved, Mr. B. B. Wale seconded, a vote of thanks to the lecturer, for an address so telling, and so true. We thought it should be published. The anniversary of Bethel Sunday schools, was holden May 30th and 31st; sermons were preached by C. W. Banks, and addresses delivered by several brethren who are zealous friends of Sabbath schools.

HAMPSHIRE.—All the churches are not dead. A good minister says, "We are all in a living state. I trust some among us are rejoicing in the full salvation that is in Jesus; others are sighing and crying after it. Latterly, since you came into Hampshire, two young men have been made acquainted with salvation in the Lord by the power of the Eternal Spirit. We all feel grateful for these displays of sovereign grace, because they are rare."

PLYMOUTH.—Mr. Vaughan is making

an appeal to remove liabilities from their schools at Mount Zion. Nearly 600 children are receiving instruction. In the midst of many thousands, Mr. Vaughan is considered by the friends of truth to be a useful and industrious witness for the doctrines of grace.

HALESWORTH.—Mr. Gooding, the long-loved and laborious pastor of this church, has lately been encouraged by a token of the church's affection toward him. We thank G. P. for this cheering note.

BRIGHTON.—Mr. G. Isaac, the Baptist minister, has been bereaved of his beloved wife.

BERMONDSEY NEW ROAD.—The friends at Ebenezer, Webb street, have cleansed and painted their chapel, and reopened on Sunday, May 9th, when Mr. Lawrence preached morning and evening; and Mr. James Wells in the afternoon. At the close of the afternoon service, the preacher recommended the church to take active measures to obtain a good site of ground, and as soon as possible to build a new chapel, in a good position, as he looked upon their minister as an extraordinary young man.

QUADING.—Our correspondent says, "Mr. Wise's friends have bought ground, and are about to build him a chapel. Mr. R. Bowles has been down to encourage the work." Between Boston and Spalding is Quading; and has already one Baptist chapel, but still, divide and separate, is the work of our day in all parts.

RUSHDEN.—Lord's-day, April 25th, 1869, two more baptized here, and two more baptized friends joined the church; herein is that saying true, one shall sow, and another reap, so that both sower and reaper shall rejoice; and truly these acknowledge both, to the praise and glory of God. Hallelujah. Praise ye the Lord.—C. L.

Notes of the Month.

A HANDSOME JUBILEE.—A friend once told us that he heard Edward Mannering when he first came into the ministry; he was then sound and experimental in divine truth. He has preached in London fifty years; and his friends have presented him with a jubilee gift in the shape of £1,500. Very sensible and useful donation. The following notice is singular.

"Mr. Mannering was a Suffolk boy, adopted by a worthy couple in Essex, who intended he should do as they had done in

the occupation and management of a farm. But when only a stripling he found himself irresistibly impelled to preach, and his first attempts were so successful that his vocation was manifest, and though he did not succeed in obtaining a regular collegiate training, for the doors of Hackney Academy, at which he knocked, would not open to him, he was yet able, with the help of hard work and tuition from some neighbouring ministers, to fill a London pulpit with great approval. On his first advent to the metropolis his associations were not of the most promising kind. He was taken up by the Huntingdonians, but his good sense soon set him free from their narrow trammels, (if nothing better than mere Huntingdonian trammels held him, the sooner he was free the better), and he became connected with the Congregationalists, amongst whom he has long been held in honour. His first pastorate was at Jewry street, Aldgate. The old chapel had been shut up, but, though when he first preached in it only two families were pledged to attend, it was soon crowded with hearers, and of the congregation so gathered he may be said to have ever since remained the minister, for it was incorporated with that to which he afterwards preached at Hollywell Mount chapel, and that, again, with the congregation at Bishopsgate, where he has for the last five-and-twenty years faithfully ministered in holy things."

[Mr. Mannering has been a very happy man. Well kept, and well employed.]

BAPTISTS.—The report given in, in April says: During the past year forty-six new houses of worship have been erected, and twenty-nine others enlarged or improved at an aggregate cost of £92,950, and supplying seat room for more than 18,000 persons. The whole number of Baptist churches in the United Kingdom now amounts to 2,447. The increase has not been limited to any one particular district, but there are some parts of the country in which the increase has been less conspicuous than in others. In Cumberland, Westmoreland, and Cornwall especially, the Baptist cause has made but little progress. On the other hand, the central association in London, and the associations in Devon, Bristol, Wilts, and East Somerset have been particularly active. The sum raised for rural and town missionary work amounted to £4,000. The clear increase in membership has been 10,982, being a larger accession than in any year since 1860, and bringing up the total numbers to 281,506. The number of scholars in the Sunday schools is now 267,896. As church members and Sunday scholars do not on the whole average more than a half of the congregations, the number connected with Baptist places of worship may be estimated at more than 1,000,000. During the year 24 ministers have died, while 114 have entered upon the work of the ministry.

[As many of those churches which are

decidedly "New Testament churches in their faith, ministry, and order, never connect themselves with the Union, we may add, the numbers are much larger than here stated.—Ed.]

RICHMOND.—"S. Anks" query we solve not. If the D. Lewis is the friend of R. Wheeler, then we believe D. Lewis is a good man; nearly every good man is setting up preacher; we hope this D. Lewis will make a really good one. Three solemn features mark our days. 1. "Heaps upon heaps" (Judges xv.) are running with or without tidings. 2. Churches are dividing. 3. Many who set out as decided Baptists, when they find it does not pay, move off to the more popular and easy systems, open-communion and free-will principles. And, truly, the man who has unbiased brain enough to impartially review the present condition of the Strict Baptist body will only weep in sorrow.

EPHING.—Mr. Winters has furnished us with an historical sketch of "The Progress of Dissent in Epping," which will be peculiarly edifying to all who watch the growth and trials of the Gospel Kingdom.

ISLINGTON.—"Zion's friend" must forgive our not inserting the extraordinary effusion of praise poured forth by the young man; let this suffice; Mr. John Foreman, and Mr. Samuel Milner, both appeared well, happy, useful, and delivered excellent discourses, while Mr. Hazeltou prospers more and more in his good work.

HIGH WYCOMBE.—"A farmer" must give his name and address ere we publish his letter; and we make no promise then. The review of church history is singular. The meeting described by the farmer requires interpretation. There is a wide difference between "a bland hypocrisy, and a heart-melting forgiveness." It is a deep sea.

CAUSEWAY.—Between the Prince of Tyrus, (described in Ezekiel xxviii.) and the Apostle Paul (who "endured all things for the elect's sake") there is an amazing gulph, wide as the poles asunder; but we cannot go through "The Prince and the Apostle; or, which is He?" at present. For many years we have known persons bitterly opposed to the minister "Causeway" is displeased with; but there is not a man living who has a larger host of determined foes than has the editor of this work. Does that prove him to be a devil? Between natural gifts, educational acquirements, and the Holy Ghost in the ministry, there is such a close approximation, that to form a sound judgment is difficult. "The Prince and the Apostle," when published, will be a light on two different characters.

IPSWICH.—Mr. John Cox, the eminent writer on millennial thomas, has left Ipswich, and has built himself a new chapel, in his own garden, at, or near, St. Mary Cray. How singular!

IMMORTALITY.—We have a copy of a letter sent to Mr. Penrose, of Penzance;

and shall insert it speedily. We purpose, also, to pursue this subject, because through the denial of it, the white shroud of a deadly formality is fast covering the churches called Protestant.

BRISTOL.—Mr. Webb's letter is received. It requires consideration. From what we have seen, heard, and read, of the Bristol efforts to establish a cause of truth, we should think a more singular chapter in the history of the professing church could scarcely be found. Mr. Dod is a stranger to us. We defer for a future occasion a review of the Christian churches of truth in Bristol.

STOKE ASH.—All such dispensations are painful. "Searching conscience" is truly suggestive; the times in which we live are significant for the heaviest trials befalling ministers. In some form or other, we have seen men falling on every hand. We never can yet see with "Searching Conscience;" rather with the late James Brook we should say, "Was not our Lord's prayer and Satan's sieve both on the side of Peter?" Oh! yes, a man, a minister is in Christ, or he is not. If he is in Christ, Satan will seek to destroy him, but Jesus will pray that his faith fail not. When we hear of ministers denouncing us from their pulpits, and saying hard things against our Vessel, in order to raise up some little pet of their own, we say, "all that is very natural;" we are all the mere creatures of a shadow. To-day we are most boisterous; to-day we denounce every one but our own proud selves; to-morrow we lie down to die; the next they shut us in a coffin; we are soon forgotten; and others, come in our stead. May we "win Christ, and be found in him;" then,

"On shores beyond the river,
We shall see our glorious Giver,
There, for ever,
Yes, for ever,
We shall crown him
Lord of all."

No weak jealousies, no dreadful overthrows, no Satanic delusions, no evil thinking, no hard speeches, no sickness nor sorrow—

"But boundless joy shall fill our hearts,
When gazing on his face;
We'll realize what faith imparts,
While glory crowns his grace."

And as we finish our few remaining steps in the desert, as we come near to the gates, may the sacred sense of sins forgiven, and the prospect of a blissful heaven, soften and sanctify us all. All who prefer an opposite spirit, we leave with him by whom actions are weighed.

MARRIAGE.—At Hackney, May 25th, 1869, the widow of the late Mr. John Foulser, of Bethnal Green, to Mr. Wrenoh, of Stepney.

DEATH has entered brother Stringer's family, and removed a lovely child to the high and holy hills where sickness is never known. Our brother, like ourselves, has had no little of it lately.

The Sixth of Hebrews Rightly Divided.

Hebrews vi. 4, 5, 6.

[The following paper has been written by brother Kemp, the pastor of the Particular Baptist church at Poplar; we trust it will be read with care, and be the means of confirming and comforting many of the Lord's children. There are several essential points of divine truth clearly enunciated.—ED.]

KNOWING that the sixth chapter of the epistle to the Hebrews has been wrongly handled, and many of the Lord's people have suffered thereby; having been tried very much myself in the same way, I have given my thoughts, and what I feel to be the mind of the Holy Ghost, on this somewhat difficult portion of God's Word.

There are two theories, or opinions, respecting these verses.

I. That the believer may fall away and be eternally lost; this would contradict very many blessed portions of sacred truth; and the truth is one harmonious whole. 1. Christ hath said, "They shall never perish;" and again, "He that believeth on Me, is passed from death unto life, and shall not come into condemnation." 2. The false doctrine of falling away is contrary to the covenant; to the efficacy of Christ's blood; contrary to the everlasting love; to the perfectness of the Trinity; to the fallen state of mankind, and everything else except the doctrines of those who are dead in sin, and blind to truth.

The second view, or creed, upon these verses, is held by those who believe the doctrines of grace, and they believe the characters in the above verses to be those who never partook of grace; I cannot believe any are beyond the reach of mercy and salvation, this side hell, except by, and according to the eternal counsel of the great I Am; that is, that there is no sinner, notorious as he may be for the sins of his life and heart, that brands him as a son of perdition. Known to the Lord are all the elect; but not to us; hence, we are to preach the Gospel to every creature in all the world, and as many as are ordained to eternal life shall believe; but the view of our dear brethren of those passages excludes a vast number from hope, and fills the blood-bought family with fear; and the other, of opposite opinion, gives the lie to the word of unerring truth; they are servants in the hands of the adversary in discouraging the only souls saved by the glorious Saviour.

Amongst those to whom the apostle wrote were weaklings or babes, (Heb. v. 13, 14), which he endeavoured to urge forward, exhorting them to leave the first principles; viz, repentance, faith, baptism, laying on of hands, resurrection of the dead, of eternal judgment, and he says, "this will we do if God permit, for it is impossible," &c. Now in the first place, I will try and show what it cannot mean, and secondly, what it does mean.

I. It cannot have allusion to those who are not the Lord's people, (1) because of the word "for," in the fourth verse; if he had commenced describing a different people the word "and" would have been substituted. (2). The mere professor has nothing to fall away from, only his profession, and the sooner he falls from that the better; and certainly he

will not thereby commit a sin from which it is impossible to restore him. (3). Because the repentance in the text is spiritual, and not natural, for where would be the use or good of restoring them to a dead repentance? This would be a repentance without faith, and we read, whatever is not of faith is sin; therefore it would mean restoring them to sin. (4). Because they cannot crucify to themselves the Son of God afresh, except He had been crucified for them before. (5). Because the character described here, or any other character in the shape of man, vile as sin can make him, or black as Satan himself, can have forgiveness through faith and repentance; there never was one yet too black but the blood could make him white, be his sins ever so many, or ever so great; Jesus is able to save to the uttermost, and who can tell what the uttermost of God is? (6). Because the description is that of a Christian. Who can enlighten a dead man? What dead man can taste, what dead man has any gift, and who ever did partake of the Holy Ghost, but the saints of the Most High? See 1 Cor. xi. 13, 14, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, but he that is spiritual judgeth all things." (7). Many have drawn an inference from the ninth verse, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." I am of opinion that to the end of the seventh verse, the same characters are meant, but the eighth verse are those who are flesh without spirit, who are without God, either Father, Son, or Holy Ghost; and such cannot fall away; for they never rose higher than the horrible pit, in which they were born; and our Lord is not unjust to expect grace, gifts or fruit, where He has not sown for the crop. The eighth verse therefore is a description of the ungodly, and the apostle in the ninth verse is persuaded better things of the regenerated Hebrews, and things that accompany salvation. (8). Where would be the use of such language as is contained in the fourth, fifth, and sixth verses, if it was to mere professors? We do not see the apostle doubting of any to whom he wrote, but he is speaking all through the epistle to build them up in the Christ of God, the covenant, the blood, the promise, and the oath.

II. And now, in the next place, we will briefly consider what truth is taught here:

1. That the believer cannot FALL AWAY; fall he may, but not fall away; for the word reads "He (that is, the Lord) upholdeth all that fall;" because no one can fall but the man who has been lifted up out of this natural condition. When he commits any transgression, he falls into the same; notice, the Hebrews doubtless had been taught the doctrine of final perseverance, and the apostle's argument would be this—if they should fall away, there would be an end to this most blessed doctrine, for they could not be received again to repentance.

2. Notice the fall here, is, the falling away of the new nature; in Adam the first we stood and fell, and to redeem those loved from all eternity Christ came, sacrificed Himself, made His soul an offering for sin; but this was for the sin of the old nature; and by one sacrifice hath He perfected for ever those who are sanctified; therefore there remaineth no more sacrifice for sin. If, then, the new nature could sin

as the old, or be one with the old in transgression, this would constitute the falling away of the believer, and to restore them again to repentance Christ must die the second time; hence the words in the sixth verse "Crucify to themselves the Son of God afresh; and put Him to an open shame." This, however, could not be done; seeing that He died once, He dieth no more, death hath no more dominion over Him; and the saints are kept from falling, as John says, into sin; for he that is born of God sinneth not, he cannot sin; and Paul says, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me;" that is, my new man, my new creature, the new nature is no party in the transgression, but hates all sin, with a perfect hatred; so far from the new nature being one with the old in sin it lifts up its voice and power against it, resists it, fights against it, hence the conflict in a believer's soul; for so we read in Solomon's Song, "What will ye see in the Shulamite? As it were the company of two armies;" yes, the old man will never be improved, and the new shall never fall away.

3. This is the best and strongest doctrine to keep the believer from falling into sin, for every one that hath this hope within him purifieth himself, even as God is pure; and again, we are exhorted to give all diligence to make our calling and election sure, for if so, we shall never fall, or fall away. To know our election is the strongest inducement to love, serve, worship, adore, and glorify Jehovah.

And lastly, this verse of truth was calculated to lead them forward in the divine life, and it was Paul's desire that they should use no longer milk, but strong meat, and where will the Lord teach this doctrine but to those who are weaned from the breast, as the Psalmist says, "My soul is even as a weaned child." To know that we are saved beyond the possibility of being lost is the true liberty of the children of God. The man that keeps from sin because he is afraid of being lost at last, is still in bondage, but the child of God in liberty, that knows sin cannot damn him, but keeps from sin through love to holiness and Christ, and hatred to sin—to all sin, Christ hath indeed made him free, and he shall never fall away.

If it can be proved that these views are not in accordance with the only rule of truth, the law and the testimony, will those who see the wrong, show the why and the wherefore? Yours in the Gospel.

C. L. KEMP.

The Progress of Dissent in Epping.

To take a retrospect of the past, in connection with the rise and progress of dissent, the ebbing and flowing of real vital religion, from the times of the glorious Reformation to the present *data*, would swell to a volume, which is not the intention of the writer. But it will be essential only for me to take just a superficial glance, locally, upon the primary stages of Non-conformity during the past two hundred years; (known among political dissenters especially as "St. (Black) Bartholomew," when the "Act of Nonconformity took effect;") in which the county of Essex is somewhat renowned for the fruitful issues of that dire persecution. In consequence of the same. I may add, as an interpretation of our meaning, *i.e.* the

words of I. H. Merle D'Aubigné, D.D. "And do not those revolutions, which cast down dynasties, or even whole kingdoms into the dust; those huge wrecks which we fall in with, in the midst of the sands; those majestic ruins which the field of humanity presents, do not those cry loud enough, GOD IN HISTORY?" The locality, which is well known to thousands of Londoners for its genial summer air, its rustic walks through woody hills and vales, which on special occasions afford healthful recreative pleasure, *ad libitum*, to the numerous metropolitan schools and other parties, is Epping Forest. The early history of Epping is so contiguous to that of Waltham Abbey, that the one cannot be justly read without the other, ecclesiastically considered. Upon this part we must but slightly touch for the sake of brevity; but will endeavour to show a few of the changes under which the cause of truth has existed in the town of Epping, since the times of the Commonwealth.

Epping is about sixteen and a half miles from London, pleasantly situated upon an eminence; it contains 5,281 acres of land, and a population of 2,105, according to the last census. Morant states that it was considered a "great parish, having in it 300 houseling people." The parish church, the nave of which is of great antiquity, stands on what is called upland. The first minister to it as a vicar, was Thomas Warren, in 1545; before which, the Abbots of Waltham, were the sole proprietors and ordinaries of the place. It is not necessary for me here to give any detailed account of the preachers, from their first installation after the dissolution in 1543, which I have by me, but only in one or two cases which may be noticed in due course. If we may judge the character of Thomas Warren, it can only be by him who installed him, namely cruel Bonner, who was the means of sending many to heaven in a chariot of fire. The Chapel of Ease, the date of which goes back to a very early period; this was first erected for the convenience of the inhabitants dwelling round about there, who depended entirely at that time upon the ministrations of the Word of God for their souls' profit, by the clergy of that place, as there were no means of hearing the Gospel elsewhere, without jeopardizing their lives. This chapel is called St. John the Baptist; I think the good servant of our Lord, John, would not have cared to have had his name handed down to posterity under such conditions, as the chief end of his mission was to baptize *versus* sprinkling. This chapel was made free from Episcopal jurisdiction in 1540, "without the cure of souls." King Edward VI., in 1560, granted it to John Cokk, with reserve to the inhabitants of Epping of free ingress and regress to and from the said chapel, for hearing of divine service, as had been accustomed in former time; and in those dark ages before the Reformation lands and tenements were put in feoffment by several persons, to find a priest to sing mass in this chapel. Also John Reynolds left in 1647, £1 to be paid to the minister for a sermon to be preached in the chapel on Wednesday before Palm Sunday, as a preparation for the Lord's Supper. This chapel was licensed, and made Episcopal, for the sake of obtaining assistance to enable them to build the present place by Dr. Barrow. An addition to the old chapel was made in 1622, and a new aisle added in 1662; this was pulled down in 1832, and a new plain gothic building erected, and opened for divine worship in 1833. I find that although the truth was restricted to the established church

especially, until the middle of the 17th century, yet there were sound sterling men of God in the church, who were equal to their position. Among the principal ministers of that day, was the learned and faithful messenger of grace, Jeremy Dyke, M.A. Brook in his lives of the Puritans, vol. ii. p. 297, states that he was beneficed at Epping, in 1609, and that he was a person of cheerful spirit, richly furnished with divine grace, and eminently useful in his ministry, and especially so on one occasion in the conversion of Mr. John Norton, whom the Lord afterwards called to the ministry; he soon emigrated with the famous preacher of the Gospel, Thomas Shepherd, to New England, where he (Norton) became pastor of the church at Ipswich, and died April 1663. We learn from the parish register of Epping, that the vicar in 1648, was the valuable divine John Harper; he signed the "Essex Testimony" in that year, and in 1650, the return for Epping is, "Mr. Harper by order of the committee for plundered ministers, an able godly preaching minister." These were troublous times; by the act of uniformity, he, poor man, was ejected from his living, though as Calamy says, he afterwards conformed.

Another of the same class of truthful men was John Fereby, he also signed the Essex testimony, and the Essex watchword; "He freely and voluntarily set up, and for a long time, constantly and gainlessly maintained a lecture at Epping," at the peril of his liberty, as well as his goods, but the truth was precious in those days. He was returned in 1650 by the committee for plundered ministers, "an able godly minister;" he died two years afterwards. Some of his discourses were printed, two of which bear this title, "The Lawful Preacher," and "The Pulpit Guard Relieved," aimed at the anti-preachers of Epping. Thomas Holbeach was sequestered from his living here, but in 1660 he was again restored; he made but little progress, it appears, during his ministry for the benefit of the people of Epping. His successor was an able minister and teacher, Henry Wilkinson, D.D.; he was collated to his living at Epping, Oct. 30, 1643. While here, he was appointed on the "clasis," and also one of the assembly of divines at Westminster. In 1648 he signed the "Essex Testimony;" he afterwards removed to Oxford, where he received the diploma of D.D. While here he preached a sermon from Rev. iii. 16 (see Walker's Sufferings of the Clergy, cap. xiv.) which gave great offence to the officials; he was then suspended, he soon returned back to Essex, and took out a license for preaching in his own hired house, he died 1690. The Gospel (says my friend Rev. T. W. Davids, of Colchester, in his valuable book "The Annals of Evangelical Nonconformity,") had been too deeply rooted in Epping, especially under such ministries as those of Dyke, Harper, and Wilkinson, for it not to survive the severities that followed the Act of Uniformity. This trial of faith and conscience is an evident proof that the Church of England in those days must have been a great bulwark against the Church of Rome, although not altogether free from many of its errors. Dyke might be said to be the father of the dissentors in Epping; he was very self-denying in his ministry, that the Gospel might abound. In 1622, Oct. 28, he preached an excellent sermon (which I have before me) at the "consecration of the Epping chappell," founded upon Exod. xx. 24, "In all places where I record my name, I will come unto thee, and will bless thee." An extract from it may

not be out of place. In the dedication to his loving and beloved people of Epping, he says, "God hath brought the preaching of the Gospel early among you, after the dark night of Popery." He speaks of God "blessing a weekday lecture over besides the Sabbath service, and in raising you up many good friends for the enlargement of your chappell, the ancient place of your lecture, and I am not sorry that our town should be among the number of those that can affront the papists in their boasting." In page 9 he states very quaintly, *i.e.*, "it was an old observation that at first, the church (see Ezek. vii. 20) had wooden chalices, and golden priests, and also golden Christians, but afterward it had golden chalices, and wooden priests, and so wooden Christians;" in page 17, "Who would build an ordinary dwelling house, to have it stand empty? who would build a house for *Zijm* and *Im*, ostriches and screech-owls to dwell in? Be careful to hold up the service of His name, the ministry of the Gospel here, and be sure it shall not stand empty; for in all places where my name is recorded, I will come unto thee, and if God come it shall not stand empty." His other published sermons are entitled "A Counter-poison against Covetousness," Luke xii. 15, 1619; "A Good Conscience," 1624; "Mischief and Misery of Scandal both given and taken," 1631; "The Righteous Man's Tower," &c., 1639; "A Worthy Communicant," 1642; "Quench not the Spirit," "The Heart Smitten," "The Right Eating and Digesting the Word," by Jeremy Dyke, of Epping, 1640. It is a strange fact, that although the ordinance of Believers' Baptism has never been as yet strictly and practically observed in Epping, yet a Particular Baptist minister was born there in 1617, namely, Daniel Dyke, son of the above. This learned minister, being dissatisfied with the terms of conformity, he left the living at Barley, in Herts, valued at £300 per annum, and embraced the sentiments of the Baptists. In 1640 he became chaplain to Oliver Cromwell, and in 1653 was appointed with Mr. Tombs (the only two Baptists) as one of the "Friars," to prove all such men as should be admitted to the church as ministers. He was chosen in 1668, after the death of Mr. Patient, to the office of joint elder, with the celebrated William Kiffin, whom he succeeded at Devonshire square. (Wilson's History of Dissenters; Crosly's History of the Baptists.) Here he ended his days in 1688, aged 70 years; his remains were interred in Bunhill fields, the precise spot is now unknown. He lived through three great storms, and had several writs out against him, yet was amidst it all wonderfully preserved, and only suffered imprisonment one night (see Bunhill memorials). In June 11, 1672, a gracious man named Richard Haylies licensed his house in Epping as a congregational meeting place. Nathaniel Ball, an ejected minister, preached in his own house the same year at Epping, with a license as a Presbyteriau teacher. He suffered great privations, he lived in a small cottage of forty shillings a rent, and frequently suffered the spoiling of his goods; it is said of him that he spent himself in his Master's work, and shined as a burning light in the golden candlestick, wasting himself, and shortening his days, as a candle is consumed by giving light to others, by his indefatigable labours. It appears that sometime between 1638 and 1660, a malting, situate on the site of the present chapel, was purchased, and a meeting house erected there, though under what auspices is not distinctly known; this place, no doubt, was closed during the severities that followed the

Act of Uniformity. The first pastor of whom any record survives was John Nettleton, who married the daughter of Dr. Philip Doddridge; he left Epping in 1718. The records are then defective until the accession of Zechariah Hubbard in 1755, who was succeeded by Peter Good, in 1759, and Good in 1770, by S. Saunders, during whose pastorate, the present place of worship (Independent) was erected. W. E. Bishop succeeded in 1780, then Brown, who was succeeded by James Gill, Gill in 1800 by W. Saunders, Saunders by Jones, Jones by Muston, Muston by Joseph Alcot, in 1833, by Stephen Banister, Banister in 1841, by I. Chapman, Chapman in 1843, by G. D. Mudic, Mudic in 1848, by S. Chancellor, who was succeeded in 1854, by the present pastor, Rev. John Teesdale Davis. We find that Ball held two public disputes (see *Annual Evangelical Nonconformist*, p. 598) with George Whitehead, the Quaker, in 1668. In 1685, George Fox, the Quaker, visited Epping forest, and stayed for a few days at the country house of Charles Bathurst, where he wrote a long epistle to his friends (see Fox's journal). The present Friends' meeting house is situate in Hennell's street, which was erected in 1849. The little Baptist chapel (so-called though not practically known as such) is the principal feature of our subject, *e.g.*, a few friends, lovers of the truth, who were formerly scattered among the various denominations of Epping and Waltham, thought it expedient as being more spiritually advantageous, to open a room for prayer, near their own dwelling; it had long been upon the minds of some to pray for the Lord to direct them in the matter. Six of them accordingly agreed to open a room where they might assemble, with a view of having a minister to preach on special occasions only, as means would allow; this being effected, they were soon directed to apply to a good brother in the ministry, namely, Mr. John Weeks, who was not only able and willing to preach the truth, but also to help them in a pecuniary point, which was a very acceptable consideration at that time. The Lord smiled upon their endeavours, and soon honoured them with further help in the ministry, by sending a warm-hearted, cheerful brother, Mr. John Brindell, who preached alternately with Mr. Weeks. After staying in the room a few months, the ceiling of which being so very low, and badly ventilated, it appeared almost compulsory to seek some other place to worship in; at this juncture, it was understood that the National School room was unoccupied, and would be a suitable place for the purpose, but upon application being made to the Church authorities about it, they understanding somewhat the nature and principles of the applicants, refused to let it, of course. However, the Lord who is not confined to ways nor means, speedily put it into the heart of a kind gentleman of the neighbourhood (a Churchman) George Lawrence, Esq., to build them a place upon such favourable considerations that the friends could readily meet; other kind supporters soon came to their assistance, amongst whom were Mr. A. Whipps, and Mrs. Whipps; but as it was in the days of old when the sons of God met together, Satan also came amongst them, and stirred up a little dust, this, like a freak in nature soon vanquished. The little house of prayer was soon erected (upon agreement that four persons were to become bond to hold it at a rental for the term of ten years,) the four were Mr. Arthur Whipps, Mr. Haslam, Mr. Cottis, and Mr. John Weeks, the pastor, and it was opened on Good Friday, 1863. Mr. Price, of Hertford, opened the morning

service by reading a Psalm, and Mr. Weeks and Mr. Brindell occupied the pulpit the rest of the three services of the day; this was truly a refreshing season. Mr. Weeks still continues to preach the good old fashioned truth, occasionally in conjunction with Mr. Crawley; but Mr. Brindell has long since been called another way in providence. The sixth anniversary of the above cause took place on Good Friday last, the weather being fine a goodly number of anxious souls assembled together to hear the Word of Life dispensed by our highly favoured brother in the Lord, Mr. John Hazelton, of London, who preached in the morning from Psalm lxxxi. 10, and in the afternoon from 1 Peter iv. 16. Dinner and tea was amply supplied in the Town Hall to an excellent company of friends; in the evening a public meeting was held in the same place, the minister and several other friends spoke. The day closed, when many of the assembly expressed that it was good to be there.

W. WINTERS.

Church Yard, Waltham Abbey, April 13, 1869.

What was in that Cup?

CHAPTER VII.

To save my falling soul from death,
Th' immaculate Redeemer died;
Lord! my offences drove the nails,
The soldier—I—that pierced Thy side,
For this, my restless eye runs o'er,
Because I can lament no more.

EVERY day doth more and more convince me of the absolute necessity of KNOWING for ourselves that we are born again; born of the Spirit; that we have passed from death unto life; that our faith in Jesus is "the faith of God's elect;" that our salvation is secured unto us by the suretyship of Jesus; that it is sealed by the Spirit of all Truth; and that our thirstings and our longings after the holiness and happiness of the heavenly hosts, are evidences of the indwelling of that Spirit without whom no man can live, or love, or believe in, the Christ of God. How remarkable to us appear some of the ways whereby souls are led to seek after, to know, and to be assured of their salvation! I have lately read a page or two in Thomas Brooks's essay on "the Progress of the Upright," wherein he says, "God knows how to deliver from troubles by troubles; He knows how to deliver from afflictions by afflictions; and God will by lesser afflictions that befall His people deliver them from greater afflictions; and by those lesser troubles which do befall them, He delivers them from greater troubles which otherwise would come upon them." That was a true saying of one who cried, "I had perished, if I had not perished; I had been undone, if I had not been undone; I had been ruined, if I had not been ruined; I had been broken in pieces, if I had not been broken in pieces." I remember a story of a godly man, that as he was going to take ship for France, he broke his leg; he could not go by that ship, and that ship was lost at sea, and not one on board was saved; so, as we may say, the breaking

a bone was the saving of a life. A writer in Huband Gregg's *Gilead* doth illustrate this great fact in the following narrative ; he says :—

“Among the slaves who were brought into the New England States, at the time when slavery was prevalent, was one woman who, immediately on being told the history of the love of Jesus Christ, exclaimed, ‘HE IS THE ONE ; THIS IS WHAT I WANTED !’

“This language causing surprise, her history was inquired into. It was briefly this :—while living in her simple hut in Africa, the kidnapers one day rushed upon her family, and carried her husband and children off to the slave ship, she escaping into the woods. On returning to her desolate home, she mourned with the bitterness of ‘Rachel weeping for her children.’ For many days her heart was oppressed with a heavy weight of sorrow—and, refusing all sustenance, she wandered up and down the desolate forest.

“At last she said a strong impulse came over her to kneel down and pour out her sorrows into the ear of some unknown Being, whom she fancied to be above her, in the sky. She did so, and to her surprise, found an inexpressible sensation of relief. After this, it was her custom daily to go out to this same spot, and supplicate this unknown friend. Subsequently, she was herself taken and brought over to America ; and when the story of Jesus and His love was revealed to her, she immediately felt in her soul that this Jesus was the very friend who had spoken comfort to her yearning spirit in the distant forest of Africa.

“Compare now this experience with the earnest and beautiful language of Paul ; He ‘hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.’

“Is not this truly ‘feeling after God and finding Him?’ And may we not hope that the yearning, troubled, helpless heart of man, pressed by the insufferable anguish of this short life, or wearied by its utter vanity, never extends its ignorant, pleading hand to God in vain ? Is not the veil which divides us from an Almighty and most merciful Father, much thinner than we, in the pride of our philosophy, are apt to imagine ? And is it not the most worthy conception of Him to suppose that the more utterly helpless and ignorant the being is that seeks His aid, the more tender and the more condescending will be His communication with that soul ?”

This leads me to attempt to enter upon the evidences of interest in that cup, of which the Saviour so pathetically spake, “Father, if it be possible, let this cup pass from me !”

I know right well that the essential evidence of personal interest is FAITH, believing with the heart unto righteousness ; but, the exercised believer hath so many difficulties in connection with his faith that he often pines and pants after correlative, or confirming, fruits, whereby his heart may be assured, his conscience rightly quieted, and his soul enabled to delight itself in the fulness and freeness of grace which is in CHRIST JESUS THE LORD.

Nothing of an experimental character can, I think, exceed the three-fold meaning of that appeal which the HOLY GHOST, by Paul,

makes unto the Corinthian church ; "the cup of blessing which we bless, is it not the communion of the blood of Christ ?"

As I stood at the Lord's table last evening, pouring the wine into the cup, that appeal went through my soul with peculiar solemnity. I asked, is this cup simply a form, merely a custom, a monthly ceremony only ? or, does faith look through the sign unto the redemption signified ? Do I realize the fact, the double fact which this cup is designed to bring to remembrance ? (1) that, under a specious garb, under a beguiling enchantment, Satan entered the garden of Eden with a cup of poison, a cup of death, a cup of misery ; that this cup he gave to Ève, she drank thereof, and then she carried it to her husband, and he drank of it, and from his poisoned veins all the family have become poisoned ; so that the whole head is sick, the whole heart is faint ; from the crown of the head unto the sole of the foot, there is no soundness ; nothing but wounds, and bruises, and putrefying sores. Oh ! do I not know that "the fall" is a dreadful reality ! There were three things in my favour which ought to have made me good, if the heart had not been too deceitful, and the nature too depraved ; (1). I was born of pious and of praying parents, sound believers in the truth, and for the first seven years of my life, did my mother most specially pray for me ; and pray over me. At my birth the parson told her with a kind of prophetic authority, she was to nurse me for God ; and from her lips came the words into my young soul, before I was seven years old, which fastened conviction there. Then (2) from seven until twenty, I was under the strictest legal and Church of England discipline ; lived with my grandfather, who was a godly man, I must believe ; lived with my grandmother, and she was a practical believer in the use of the whip, or rod, or any instrument of chastisement ; lived in the churchyard, where graves were always being opened ; death-knolls were always tolling ; funerals were always taking place ; and when passing through this graveyard in winter, I was sure to fancy I was followed by ghosts, and the grim spectacles of those persons whom I had known in life, and whose coffins I had seen laid in the dust ; (3) in my inner man, there was always a desire to *be* good, and to *do* good ; beside all this, I am bound to affirm, that Jesus Himself did call me out of darkness into the true light of the Gospel ; and although I have had neither commercial nor classical education ; although I have been favoured neither with academical or ministerial training ; yet the Gospel of the grace of God has been proclaimed by my mouth, and with the most sacred feelings of my soul ; this thousands have realized ; of the truth of this thousands have been witnesses ; and how joyful should I be if I could review the whole course and career of my life, without bitter pains and heavy sorrows ! But Job's confession falls in upon me here, "Though I wash myself with snow water, and make my hands never so clean, Thou shalt plunge me in the ditch, and mine own clothes shall abhor me." I stop not to make comment upon these words, for I do think nearly all the puritans of the present day, almost all pastors of the present time, have made it one part of their business to speak their own comments on my troubles ; therefore I need not attempt to supplement their criticisms ; this one sentence I may add : it is the utterance of Caryl's pen, "We are never so black before God, as when we are whitest in our own eyes." I have no whiteness of my own ; still, the sense of my weaknesses is relieved in some measure by that word in

Isaiah li. 22, "Thus saith the Lord, the Lord and thy God, that pleadeth the cause of His people; behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again!" This leads to the second fact in Paul's appeal to the Corinthians.

To me Isaiah's prophetic saying teacheth that all the attributes of Deity did unite to take out of the hands of the elected family, that cup of poison which Satan poured into the blood of the federal head; and that cup of trembling was put into the hands of the Divine substitute, which "He drank quite up," and having done so, He presents to His own church the symbol of eternal life, saying, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of Me."

Most properly then, doth Paul speak of it as, "the cup of blessing." To have the cup of death, with all the curses and miseries connected with the lost state, removed out of our hands, and to have the blessing of life in Jesus, and the hope of eternal life in Jesus, is a mercy more rich than any words of mine can describe. As I stood at the table that evening (June 6th, 1869, the brethren Symonds and Cakebread having just given to me the right hand of fellowship as the pastor of the church; as I stood at the table that evening, and thought within myself, twenty-one years ago this very night, I received into the church at Crosby row, many who have since gone home to glory; as I stood that evening,) I had deeply humbled feelings of penitence and faith, of gratitude and of hope, as I uttered "the cup of blessing which we bless, is it not the communion of the blood of Christ?"

How quietly Paul weaves in the experience of faith with the essential fulness of that one great offering whereby Jesus did perfect for ever them that were sanctified; he says, "the cup of blessing which we bless." That is "we bless" the Holy Trinity for this cup, or for the mercy signified thereby. We do, or we ought, at the table of the Lord, more particularly to bless the God and Father of our Lord Jesus Christ for having given His Son for us; and we ought to bless the Lord Jesus for having given Himself; and we ought to bless the Holy Ghost for having created in our souls that life and that light; that faith in, and that knowledge of, the emblem, enabling us therein to discern the Lord's body; therein we behold His heart pierced, His blood streaming, His soul poured out unto death; therein we are led to reflect upon and to remember the dolorous cries of THE CRUCIFIED ONE on the cross, "My God! My God! why hast Thou forsaken Me?" And, at length, with a loud voice, He cried, "It is finished!" and bowed His head in death.

I have experienced a secret holy gladness in my heart in anticipating, in approaching, and in administering what we term the Lord's Supper; the great drawback often is, the little portion of time which we can devote to it, who attend to it after the evening service; nevertheless, it is indeed, "the cup of blessing which we bless;" and when the Divine Comforter doth, in this ordinance, as the blessed Saviour promised "He shall take of mine, and shew it unto you," then, it is "the communion of the blood of Christ."

I remember, with thankfulness of soul, as I was speaking on "the Burnt-Offering," at Mr. W. H. Lee's anniversary, this thought flashed

across my mind, and hurriedly I said, "There is a three-fold mystery connected with the atonement. First, there is a great mystery in that declaration, 'The blood of Jesus Christ His Son, cleanseth us from all sin.'"

My reader, this to me, is at times, a theme of the holiest, the highest, and most wonderful character. The angels desire to look into this great mystery. It is said, they "adore and burn;" but the benevolence of the Saviour's love; the struggles of the Saviour's passion, are too wonderful for them; I am sure they are too wonderful for me. The lessons to be learned by an enlightened mind, while contemplating the wonders of the Saviour's sacrifice, are sublime in their nature, and solemn in their effect. How much I wish I could, in spiritual thought, and in holy adoration here feel my rocky heart to melt, and joy and peace abound.

The second mystery is, the work of faith in dealing with this trial and triumph of the eternal Son on the cross of Calvary. It is a little touched by the poet—

E'er since by faith, I saw the stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.

The third mystery is, the entire removal of the guilt of sin from the conscience making the soul to rejoice in God, having received the atonement. But, I must submit to leave off again without touching Isaiah's Gospel evidence. I have only room to ask, "Is it not the communion of the blood of Christ?" Is it not an outward sign and symbol of that inward fellowship, that soul-realizing participation of the death and of the resurrection of Jesus, which caused Paul to cry out, "He loved me and gave Himself for me?" More powerfully to know, more practically to manifest the certainty of my interest in these heavenly mysteries, and in these saving mercies, is the secret prayer of yours in the hope,

C. W. B.

[My friend, may I ask thee, art thou a willing, a loving, a believing, an abiding obeyer of that loving direction, "This do in remembrance of ME?" If thou art a disciple, and yet neglecting this, let me ask, "What doth hinder thee?"]

THIS IS IT.

Shine, Lord, as in the days of yore,
With thy all-lovely powerful grace;
Draw us to love thee more and more,
Until we see thee face to face.

Shine, Lord, as in the days of yore,
Down from thy glorious throne;
On thy seeking, loving, praying poor,
And make thy glories known.

Irchester, April, 1869.

Shine, Lord, as in the days of yore,
O'er the etherial plains;
Bless thy Zion we implore,
Make known to her that Jesus reigns.

Shine, Lord, as in the days of yore,
Into our hearts with light divine;
Heal every wound and every sore,
Throughout all ages, through all time.

CHARLES LUCAS.

That Sin of Sins, Self-Destruction, and other Temptations.

FIRST PAPER.

[The excellent writer of the following paper is not bound to pursue this theme ; but it is one of such variety and value to the Church of Christ, that it is desirable to pursue it.—Ed.]

“Watch and pray, that ye enter not into temptation.”—Matt. xxvi. 41.

WE must come into the solemnities of the Lord's sufferings to form some idea of this word of exhortation, which is a word suited to us in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. The great temptation to the church is to deny Christ, and to be ashamed of His cross, or to shrink from sufferings for His sake. What I mean by sufferings, is, to hate self, with all the lusts of the flesh, for His sake ; to hate the applause of the world, and every vanity it brings forth into existence, for His sake ; to cleave to Him according to the knowledge the Spirit has given us of Him, for without this fellowship knowledge, we cannot either suffer, or reign with Him. The greatest temptation is to apostatize from Him, so as to lose the savour of His name, as David did, when he walked on the roof of his house and lusted after Bathsheba, and he fell into the snare of the temptation, like Peter, when he denied his Lord with oaths and curses, When I said apostatize, I did not mean finally, I meant only for a time, till restoring mercy brought them back again where every spiritual mind wishes to be, that is, entombed in communion with God. But there are also secret temptations permitted of God ; yes, an evil agency is set to work, and we in heart alide back into the arms of the tempter ; yet we groan, we sigh, we pray when we can, but sometimes we cannot. Our hearts are as hard as stones, and the heavens reveal not their light, and God gives no dew, and this word follows as a perpetual chastisement, “The backslider in heart shall be filled with his own ways.” Thus every form of temptation annoys and distresses to a degree unspeakable, this is the punishment ; God employs sin to kill sin, and thus cures us of the disease by a perpetual fire. The Spirit of Christ is a fire within our heart which burns up our dross, “yet the true gold sustains no loss.” Our God will be known in the palace of the heart for a refuge, a friend near when sore temptations press.

Amid temptations sharp and long,
My soul to this dear refuge flies ;
Hope is my anchor, firm and strong,
When tempests blow, and billows rise.

The fulness of the mercy of the Lord appears in the hour of temptation for it is a great incitement to evil, with little felt power to resist. The suspension of power makes us tremble, yet the Lord keeps and delivers ; yes, the mercy of the Lord is from everlasting to everlasting to them that fear him, and that mercy is greatly displayed in the time of temptation. Temptation is a trial of faith and love ; the bait is exactly suited to the flesh, consequently, is opposed to the law of our mind, and needs the greatness of the mercy of God to keep us back from presump-

tuous sins." James says (chap. i. 12 to 15) much on the subject of temptation; he says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him." Here the tempted Head stands permanent above and for His brethren.

He once temptations knew,
Of every sort and kind;
That He might succour shew
To every tempted mind.
In every point the Lamb was tried,
Like us, and then for us He died.

The sympathies of the God-man are a precious balm in the consciences of tempted souls, but the Holy Ghost must apply it. The supporting power of Christ, and His succouring comforts are not obtained by human means, or by duty-faith, it is the Lord's own sovereign will in the performance of His promises, wherein He has ever appeared faithful.

James adds in verse 13, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Thus very solemnly the apostle sets forth the corrupt source from whence the temptations come, which though God permits, He is not the author of. An evil agent is at the foundation of every temptation, which is as readily met by the evil of our flesh. Thus Satan tempts, and our corruptions draw us away unless our God prevent; He is our hope, He is my rock; He my defence, having Him I shall not be greatly moved; yea, with Him I shall be confident, and not be moved at all from the ground of my confidence, which is His faithful word. And but for Him, who can stand against the fiery darts of the wicked one, who nestles down in our corrupt flesh? I should commit every sin which is hateful in the eyes of mortal man, in the eyes of the church more so, and in the eyes of our Holy God and Father, unspeakable so, but for His preventing mercy. How often has the awful sin of sins, viz., self-destruction, followed a beloved child of God, month after month, and year after year; and I have said, O Lord, why, what for? what end can it answer? I and many more have learned this lesson in the school of Jesus, that it is to humble, and make us watchful and prayerful, promoting in us deadness to the things of this world, that we might seek after, and be filled with heavenly realities.

Temptations are a fire kindled by the order of the Holy Ghost to consume our dross, that we might be vessels set apart for the Master's use. Temptations bring us into fellowship with Christ in sufferings, unto fellowship with Him in His victories. Many temptations Christ had to meet, to endure, and to conquer; it is said of Him, Luke iv. 13, "And when the devil had ended all the temptations he departed from Him for a season." He soon returns to Him again in His members, or in the church, in Christ, that is tempted in His Spirit in us that suffer, and it is His spiritual power in us that conquers. He could say, "Get thee behind me, Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." Our Lord is wise to discern the gilded bait of Satan's temptations, even in Peter, it appeared like real love to Him, but it was only the flesh rising up in opposition to the glory of God's salvation. Our

Lord had to suffer, to fulfil the love of His heart ; but speaking after the manner of man, He must have suffered unspeakably more had He turned back, but this could not be, for many waters could not quench His love, neither could the floods of temptation drown it, in Himself, or in His people. I know 'tis a fiery trial, but it is to try our faith, for the trial of our faith is much more precious than gold that perisheth, though it be tried with fire, that it might be found unto praise and honour, and glory, at the appearing of Jesus Christ. Anti-Christian doctrines are a great temptation to the children of God ; this is that hour of temptation which was spoken of to the church in Philadelphia, Rev. iii. 10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the earth, to try them that dwell in the earth." The opposite elements in our flesh try our spirits, whether we are of God ; and the anti-Christian powers in the earth, try the true spiritual church of Christ ; the one is earthly, and suits the earthly mind ; the other is heavenly, and must dwell alone, and cannot, must not be reckoned among the nations ; but we have earth as well as spirit, here comes the temptation, and here stands the promise, "I will keep thee ;" were it not that God kept my soul, I should have chosen the smooth path, years gone by, but I have had, and still have, respect unto the recompense of the reward. However, the smiles of mortals are delightful, and enchanting to the flesh, I know it is so, but the frowns of God are unbearable to the real believer. It will not do to follow the fleshly multitude to do evil, but rather to suffer affliction with God's children, to shoulder the cross, and gain the crown. We dare not be uncharitable nor dare we sacrifice our conscience to the shrine of human wisdom, that which is natural must come first, afterwards that which is spiritual. So it is in the general profession of Christ, the first impression on our mind was according to the literal or natural meaning of the word, we thought we ought to do our duty, and keep the law, and attend to all outward forms and ceremonies, and as reasonable men and women, to be guided by our senses, without much enquiring after faith, which to us, at that time was more a mystery than a light to our souls. Now in such a state there is much opposition to Christ both in thought and practice, this I call Antichrist, which the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His spiritual coming. These Antichristian principles I also call tares, which the angel anointed ministry is sent at the Gospel harvest to gather into bundles first, and burn them, and then to gather the wheat into my barn. Thus you see, the first work of an anointed ministry is, to execute vengeance upon the heathen, and punishments upon the people, to bind the Antichristian kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written, "This honour have all His saints."

It is evident then that the Antichristian powers are in our own flesh, which in itself is as bad as the whole mass of corruption in Adam, for in his very corrupt loins, sin was conceived, and from him came forth ; it is said, Gen. v. 3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, (after his imago, 1 Cor. xv. 49), and called his name Seth." Every principle of our fallen mind is sin (or Antichrist) that is not like Christ. These powers so closely allied to heaven-born spirits, form a great source of temptation to the

true and living Church of Christ. But our Head is incorruptible, so is our inner life derived from Him. As He sits enthroned at the right hand of God, so all in Him shall sit there too. The conqueror's seat is the throne of glory which God has prepared for all that love Him, then blessed is the man (or soul) that endureth temptation, for when he is tried, he shall receive the crown of life, &c.

But often in our weak moments we say, shall we hold out to the end? shall not some temptation swallow us up even now? though we have been preserved these many years, are we sure we shall hold out to the end? I answer, none but God can solve these hard questions; for their unbelief the Jews were cut off; thou standest by faith, we have no time to loiter, but plenty of time to rest; rest where? in Him who has called us, on His holy promise, on His divine faithfulness, in His communing love shed abroad in the heart by the blessed Spirit; rest in His renewing power, He is able to keep our feet from falling, and to present us faultless before the presence of His glory with exceeding joy. Rest in the spirit of prayer! yea, pray without ceasing; rejoice in tribulation, continue instant in prayer, the end of all things is at hand, covet the secrecy of His love, and you will soon shout beyond the power of doubt, and sing, Hallelujah for ever. Amen.

THE LAST ILLNESS AND DEATH OF MRS. JOHN BUNYAN M'CURE.

TO MY DEAR BRETHREN AND SISTERS IN CHRIST IN ENGLAND.

DEAR BRETHREN,—It is my painful duty to give you some particulars respecting the illness and death of my late dear wife, who entered into her heavenly rest twenty-three days before my arrival in Sydney. Oh! what a sad and sorrowful home I have now come to, after all the trouble and sorrow I endured during my long absence in England, on behalf of our place of worship. It is true that I have been the means, through my mission to England, of saving the Lord's house from being sold; but I have lost my wife, and have thus sacrificed my earthly all.

At present, I can take no pleasure in the work I have had the honour to accomplish. Our chapel is freed, but I am in bonds. Every time I see the chapel, I am filled with sorrow, knowing that I have freed it at an immense cost, therefore I fear that I shall never be happy any more in it. At the same time, I know that I am in the hands of my ever gracious Lord, who can sustain me here, or send me elsewhere. Not my will, but Thine, O Lord, be done. December 17th, my poor wife while coughing violently, ruptured a blood vessel in her lungs; it was twenty-five minutes before the hæmorrhage ceased, but it came on again the following evening, and continued twenty minutes. Saturday, remained quiet and cheerful all day; Sunday, much worse, bleeding came on worse than ever; doctor pronounced her case very dangerous, no hope of recovering, her left lung being entirely gone, and only a small piece of the right left. During the three following weeks the hæmorrhage continued, and then ceased altogether. All through her illness she was wonderfully sustained, never murmured, but was quite resigned, those who visited her, said that they shall never forget her happy state of mind. During the early part of her illness, every morning she enquired as to the state of the weather, if the wind was favourable for the "Nineveh," "how long it does appear before the ship arrives," (it being now over due).

When asked if she did not wish to see her husband, she replied, "Oh, very much, but not if it is not the Lord's will." February 22nd, the doctor informed my daughter that she could not live till morning, and requested that she be informed. A very dear friend, Mr. Mills, was set for to speak to her upon the solemn subject, that her end had come. Directly she was informed she replied, "I am prepared to go any moment; I have but one earthly wish, and that is, that I may see my dear husband once more; but if it is not the Lord's will, I am resigned, my will is swallowed up in His." She then spoke of the two youngest children, Lydia and Arthur, aged eight and ten years, and said "I hope they will be cared for, they are too young to be left without a mother's care." She then told her eldest and fourth daughters, Jane and Jemima, how she wished her personal effects to be divided among the children; and then said, "I am not afraid to die, I am not afraid of death, I shall be with Jesus, and shall be better off." Several times during the night she said that she could hear beautiful music and singing, and surprised that they who stood by could not hear it also, holding up her hand, saying, "It is coming nearer." Tuesday 23rd, at half-past six o'clock, p.m., she said to her daughters, "Take my hands," which they did, holding them in theirs. She looked at them with a smile, and said "I shall soon be gone, in five minutes." Exactly at that time she fell asleep in Jesus, with a sweet smile upon her countenance, which remained stamped on her face in death. Although it did not please the Lord to spare her life for us to meet once more on earth, I am thankful that she lived to receive my last letter, and to rejoice, which she did, in the success the Lord favoured me with, in the completion of my mission in England; and sometimes expressed a wish if it was the Lord's will, that we might spend the remainder of our days in that honoured land.

The following letter was addressed to me by brother Mills, who during my absence, was exceedingly kind and attentive to my dear wife and family, and whose testimony for the Lord was blest to her soul. I will here transcribe it.

"My dear brother,—I feel assured that some particulars relating to your dear wife's state of mind during her illness will be interesting to you, and also to others. I believe the Lord's faithfulness and love was much displayed towards her in the peculiarly trying circumstances in which she was placed. When her illness became serious in the early part of December, she expressed a wish to see me; when I called, we conversed about the precious things of Christ, and she informed me that she had derived great spiritual profit from a discourse she had heard me preach about two months previously from John xiv. 23, and part of the 24th verse, "Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him; He that loveth me not, keepeth not my sayings." This Scripture was by the Holy Spirit made to her a great comfort; and she wished me to mention it to you, dear brother, as she thought it would be suitable for her funeral sermon. In her case love reigned instead of fear, so blessedly, that she could speak with the sweetest composure of anything about her departure to her heavenly home, and the dear Lord never suffered her to want the support of his own gracious presence through the whole of her illness. She said of course she longed to see you, but the day before her death she said, when informed that her end was very near, "My will is swallowed up in His," her heart was fixed trusting in the Lord. On the evening of February 23rd, she passed peacefully away, and on Thursday she was followed by a large number of sorrowful friends to the house appointed for all living. On the following Lord's-day, sermons were preached morning and evening, in improvement of the sorrowful event to large congregations of those who deeply sympathized with your dear bereaved family and yourself. I preached in the morning from Rom. v. 21. In the case of our dear sister, grace did reign. in giving and sustaining spiritual life, and over her special trials, one of which was giving you up to labour in the Gospel the wide world over. Grace

reigned over her natural timidity, and over her natural desires, that she looked calmly on death as putting off this tabernacle and putting on immortality, and to depart was to be with Jesus which is far better, so much better that those who loved her most dearly could not wish her back. Blessed are the dead that die in the Lord. Mr. G. Shepherd, of New Town, preached in the evening from Gen. v. 24, "And Enoch walked with God, and he was not, for God took him." The particulars of which I cannot give you, as I was not able to be present. I am, dear brother, yours affectionately,

JOHN MILLS.

During her illness she desired one of the friends to ask me, on my arrival, if I had had a presentiment of her illness and death, expressing her own conviction saying, "Yes, I believe that he has." How remarkable! On the 17th of December, the day she was taken ill, those words came to my mind, "Be ye reconciled to God;" at the time I could not understand the object of their application, but I know it now, and feel my need of the grace to enable me say, "My will is swallowed up in His." And then I dreamed that my wife was dead, and often while in my cabin praying unto the Lord on her behalf, it appeared as though some one was saying to me, "She's dead!" and thus I have often been stopped while praying. On the Lord's-day before her death, I preached from "Love is strong as death," and was very much exercised in my mind respecting her. But I hoped for the best, and looked forward to the time when I should see her face once more, but alas, it was not from the Lord, or it would not have failed. My dear brethren, fare ye well until next mail, when you may expect to hear from yours for Christ's sake,

JOHN BUNYAN M'CURE.

Castlereagh street, Sydney, April 21, 1869.

[We have preferred giving this statement from Mr. M'Cure, of his wife's death, previous to his letter to us containing an account of his homeward voyage. That letter shall appear next month.—Ed.]

DOCTRINAL TRUTHS IN METRICAL PHRASE.

No II.

Psalm xxxiv. 8.

"O MAGNIFY the Lord with me,
And quitting earth awhile;
By faith, to realms above we'll flee,
And bask in Jesus' smile.

Thought cannot guess, nor tongue express
His wisdom, love, and might;
But saints, who meet His name to bless,
Obtain increasing light.

As radiant lines from circles run,
And in the centre meet;
So He, their centre and their sun,
Attracts them to His feet.

The very thought of meeting Him,
'Mid heaven's refulgent light,
Now makes earth's brightest joys look dim,
And cheers life's waning night.

Totteridge, June 1, 1869.

ROBERTUS.

Productions of the Press.

EVERY occupier of a pulpit—every preacher of a platform, and every man professing to have a message from heaven to men, should read a three penny pamphlet, entitled *Apostolic Ordination*; or “What is it that constitutes a valid ministry?” By G. D. Published in Ave Maria Lane, by Messrs. Marlborough. We have written a fuller notice of it. We know a minister who read an extract from it, in the course of his sermon. It is very good and true.

Over twenty-eight years has Dr. Doudney filled the office of editor of the *Gospel Magazine*. The varied, and spiritual contents of the June number tell us plainly he is neither weary nor worn out in this good work. It is the “Gospel Magazine” still: and THE GOSPEL to the true Israelites is more precious than all the things this world contains. In editorial work we have had more than thirty years’ service; nearly twenty-five years in the conducting this EARTHEN VESSEL, and other papers beside. We have had many years of fierce and heavy trial arising out of the temporals of the work; and as regards the literary department, the most incessant fire of opposition has been kept up against it. Still, we live; and in the strength of the Lord, we hope to continue; and yet to be raised above the reach of the noisome pestilence; but if in the fight we die, may we be favoured even then to realize the promises in end of Psalm xcii., and all will be glorious indeed.

Mr. Spurgeon, in *Sword and Trowel*, and Mr. Doudney, in *Gospel Magazine*, have both given copious extracts from Mr. Grant’s last volume. We expect the President of the Metropolitan College cannot look upon the Plymouth Brethren very happily; for they aim at two or three things by no means helpful to the enterprises of his college and students. First—these “Brethren,” as they are called, are planting their rooms for “gatherings” in all the towns and villages in the kingdom; thereby they draw off many from the regular chapels. Then, secondly, they have established a free-trade in the ministry: no man is to be the settled pastor; much less is any man to be paid for his work; but, rather, every man who is qualified to speak, and is willing to speak for nothing, he is at liberty to do so. And, then, thirdly, many persons well to do in the world connect themselves with these brethren, and they visit the poor, give them kindness and help in the week-time, and the “means of grace” on Sundays, ALL FREE; of course these things are acceptable to that large class of persons who cannot—or care not to pay for sitting in a church or a chapel. If these “brethren” are the Lord’s instruments for saving sinners and feeding saints—they certainly make a profession of religion more easy than those ministers who charge a guinea a-year for a seat, and expect large contributions beside. We do not believe that the rejection of a settled pastor, by “the Brethren” is according to the best of all books; but their charity and their cheapness is sure to bring them plenty of people. Mr. Spurgeon says, “they are labouring to seduce the members of our churches.” Ah! and they have done it, to our knowledge, to a large extent. It is surprising how soon some people are carried away by the “all-for-nothing” system.

“Another hot Summer”. So says Mr. Glenny, in his voluminous monthly, *The Gardener’s Magazine*. It is a fact, that the dwellers in cottages in the country are delighted with *Shirley Hibberd’s Magazine*. It is one of their household words at least. The *Bee Culture* papers, and pictures are of great value.

James Hervey’s *Life* is most tenderly and beautifully rendered in *Our Own Fireside* for June, and Mr. Venn’s paper, *Rome’s Claims to Infallibility*, is completed in the style of an authorized historian.

Jabez Evans’s *Goodness Acknowledged* in the most familiar little *Bank of Faith* we ever saw. He lives at 13, Arundel Crescent, North Road, Plymouth.

Christ in the Pentateuch is a smart volume, by Henry H. Bourn; published by S. W. Partridge & Co. It is a laborious compilation; and to per-

sons and to parsons who cannot afford to have a theological library, their comprehensive and contrastive view of the types may be useful.

Near—even at the Doors, is the title of another work on the Apocalypse; published by E. Marlborough, & Co., Ave Maria Lane. If this author is correct, we have no need to fear the Church of Rome—nor the downfall of any material section of Christendom; but we rather refer our readers to this “Layman’s” arrangement and comment, than, at present, to give any opinion.

Poets are not so plentiful as some might think they are; especially truthful and experimental religious poets—they are very few and very far apart. Nevertheless hymn-books are issued in great variety. Every minister who thinks something of himself, must, of course, have his own hymn-book, and therein will be found a large number from his own pen. To make a good selection of hymns, suited for all the wants and occasions of the people, is a difficult task, especially when, to promote a pleasanter and purer harmony in Sunday Schools is the design. We have been most agreeably surprised to find Mr. George Thomas Congreve, of Coombe Lodge, Peckham, has issued a pretty little book, bearing the following title, “*Gems of Song for the Sunday School*. A hymn-book adapted for general use in Schools and Families.” This sweet little gem contains upwards of two hundred hymns; many written or given especially for the book. The compilation of this neat, beautifully printed, and sacred little volume, by a Christian gentleman in Mr. Congreve’s position, must certainly be a work and labour of love. Two hundred of the best hymns for schools, well printed and bound in cloth for three half-pence, is most certain to be hailed and welcomed by thousands. A specimen copy of the work will be sent by Mr. R. Banks, of 30, Ludgate Hill, post free, on receipt of three stamps. Mr. Banks will also be happy to communicate with superintendents respecting the introduction of the book into their schools.

SYMPATHETIC PRAYER.

Touched to the core our spirits move
 In hallowed and in fervent love
 For brethren in distress;
 Feeling their pangs, their troubles, we,
 Seeing, are led in sympathy,
 To cry, “O Father bless!”
 Bless with a moment’s ease, we pray—
 The avalanche, Almighty, stay,
 That threatens to descend,
 Temper the wind, the tempest rob,
 Settle the heart and brain that throb,
 And with affliction bend.
 Oh! should it be that one of thine
 Has run before the Lord divine,
 And so the brunt has felt,
 Now may he follow in His wake,
 Jesus in thy protection take
 Him whom the storm doth pelt.
 May He behold Thee in the way,
 And list to what His Lord doth say,
 And serve Thy will below;
 And when Thou dost in Heaven appear
 Without a grief, a sigh, a fear,
 With gladness to Thee go.
 May all with cares and sin distressed,
 Heap it on Thee, and be at rest,
 And find in Thee their peace,
 And mount at their Beloved’s voice,
 And in the Bridegroom’s love rejoice
 When sin and death shall cease.

Weymouth.

W. KELLAWAY.

Our Churches, Our Pastors, and Our People.

THE SUFFOLK AND NORFOLK BAPTIST ASSOCIATION.

TO THE EDITOR OF THE "EARTHEN VESSEL."

DEAR SIR,—Some few years ago, a few friends sincerely attached to the Strict Baptist cause considered, as your VESSEL had obtained a large circulation in Suffolk, and being persuaded it is sending forth many streams of information to other English countries, wherein reside many who fear God, and who were here nursed, cradled, and grew up to men and women; seeing also that not a few from Suffolk, have left for America, Australia, New Zealand, and other distant parts of the world, who most eagerly look for good tidings from their home of past days; seeing you so kindly send forth much information respecting the cause of God in so many different places; those friends felt that the VESSEL would be the proper channel whereby to issue a report of our Association from year to year. Because you have done us this good service, unkind remarks have been made by some who consider themselves in authority; but such jealousy has been unheeded; the report has been continued. This year a friend living at some distance was to supply the information; but although he was at the meeting and did much good service by taking notes, &c., it was left for your humble servant to put matters together for you. I much prefer seclusion, being naturally of retiring habits, yet on me the lot falls, and I will do the best I can, assuring you much care has been taken to give a faithful report. I assure you I shall use no materials, or give any opinion, to either please or displease any one, whether in or out of this Association, but will try to give the truth in love.

The annual gathering was this year at Somersham; a rather small village situated about midway between Ipswich and Bildestone; the tent was pitched in a small meadow, at the rear of the Baptist chapel. The chapel looks neat and commodious, but its surroundings have a cramped appearance for a country place. The distance is about six miles from Ipswich; the scenery on the way thither is as pleasant as could be desired; the weather was beautiful, contributing much to the enjoyment of a mind which loves to meditate on the goodness of God in creation, and in providence. Nature, with its smiling face, seemed to welcome the townsmen at every turn. The inhabitants of Somersham looked as if they welcomed each visitor's approach, although before night they gave such strangers plainly to understand they had an eye to their own profit. At a con-

fortable distance from the usual tent for public worship another large booth was erected, and well provided to refresh and sustain natural life; also, another booth, containing unnecessary clay and shag, with the usual accompanying superfluities. I care not to enquire from what fund these luxuries are supplied; but if they are to some necessary dainties, sure a whole field need not have its air polluted by persons of all sizes and ages, rich and poor, parson, deacon, and member, strutting about with a long clay pipe, nearly long enough to require other assistance to support it, and this too, during the time service is being carried on hard by. "Evil communications corrupt good manners."

The services commenced Tuesday, June 1st, at half past ten; Mr. Brand, of the Bungay church, acted as chairman; a hymn was sung, prayer offered, and Mr. Brand gave a suitable opening address. Another year's mercies had been received; let them try and remember the way the Lord had led them; and heartily acknowledge that goodness and mercy had followed them. One object in view was to sympathize with and help such churches as were in need, and another object was to rejoice with those who were in prosperity; the religion of Jesus was social, he knew nothing of an isolated religion; he concluded by reading the articles of faith, rules, &c.

The first letter was from WATTISHAM, which reported no accessions from the world. The fire in the ancient temple was never to go out; and the people were to bring what was required, and if divine precepts are not obeyed, no wonder if religion be a low ebb. Sunday afternoon congregations large, when weather fine; school flourishing; well sustained by teachers; two received in; number of members 167; villages preached in five; school 190; one dead; good old friend "death," who, for many years, was well known as belonging to the Association tent.

It is a matter of surprise, why at Wattisham, with regular service in chapel, other meetings should be held in school room hard by at the same time. Let friends meet for mutual improvement as often as they can, and invite all they please to join with them, but above all other meetings, let the sanctuary service in God's house be respected and honoured. It is feared by some, that after all the efforts so put forth, the result may not be what is altogether desired or anticipated.

BECCLES; good old pastor Wright cannot leave his house; is eighty years old; has been pastor forty-seven years; sends his Christian love to the ministers and

messengers, and through them to the churches. If we would be fruitful, we must obey; there is one Lord, one faith, and one baptism; it is not our present joy to speak much of prosperity; there have been seasons of delight; the co-pastor, Mr. Bland, resigned, and left his office last July. The dear old pastor is willing still to work, if the Lord enable him, if not, he hopes the Lord will supply all that is needed. Baptized two; received two; separated two; dead eight; members 184; children 98.

HALESWORTH. Mr. Gooding, the pastor, came as far as Ipswich, but was too ill to proceed on his journey. The congregation not so large as formerly; Sunday school given up; it is hoped only for a time; baptized three; received three; separated four; dead three; members 113; many do not attend. I am sorry to hear this once prosperous and well conducted school is given up; always felt certain the zealous superintendent, Mr. Bedwell, would never be weary in well doing; but it is feared there is something decidedly wrong between Ipswich and Denmark somewhere, the discontinued school, and the thirty absent members mean something.

BATTLEDEN. This letter reports a holding fast to the great doctrines of the Gospel; peace enjoyed; Lord's-day mornings are claimed by many for their own use, afternoon congregations and village gatherings are good; baptized five; received three; restored one; dead two; members seventy-nine; villages three; children seventy-five.

FRIGTON. Mr. Browne did not attend; the letter read by Mr. Last; the good seed of the kingdom continues to be sown by Mr. Browne, but he cannot make it grow; four have died; two are separated; members sixty-eight; children fifty-eight. The letter nicely encloses the following:

"Thus shall this moving engine last,
Till all the saints are gathered in;
Then for the tempter's awful blast,
To shake it all to dust again."

GRUNDISBURGH. Harmony and peace remains undisturbed; baptized three; received three; dismissed one; dead three; nominal number of members 269; children ninety-six; villages four.

This was about the best and most concise letter sent from Grundisburgh for many a year; it did not ramble into all quarters of the globe, nor take up the banking interests, or commercial transactions, of different countries. From the tone of this letter, we hope our pastors will employ most of their time in promoting the interests of the churches.

"Satan finds some mischief still,
For idle hands to do."

NORTON. True vital godliness at low ebb; a few are lively, many indifferent and careless; morning congregations thin; afternoon better attended; school pros-

pering; friends are required to take more active interest in this department; dead two; members fifty-four; children forty-two.

LAXFIELD. This large and prosperous church offers its most hearty annual congratulations, hoping the Master's presence may be enjoyed at the meeting, and the warmth received by the ministers and messengers be carried back to the several churches. God is with us, we have good and happy meetings; for some months God's converting grace seemed withholden; this led us to search for the cause; several members are removed in providence; we labour for God, and labour makes provision sweet. Baptized eight; received two; restored two; separated five; dismissed six; dead four; villages nine; members 254; children 207.

WALDRINGFIELD. Christian salutation; nothing very encouraging, none have come forward of late to tell the news of converting mercy; still, the good seed is sown in hope. Separated three; restored two; dead four; members 109; villages three; children fifty-one.

SOMERSHAM. Ministers and messengers welcomed on this occasion, and may the means be blessed, have not been exempt from drinking of the bitter waters of Marah, but are not without supplies from the stream flowing from the rock; have had a thorough revision of the list of members; received two; separated two; villages five; members fifty-eight; children sixty.

The above letter read as though things were working harmoniously in the church, and union maintained, but from enquiries made, it appears another letter might be truthfully written, wearing a rather different aspect; time, however, will prove which representation is most worthy of being credited.

CRANSFORD. The congregations not so good; the Methodists have established themselves here; baptized one; dismissed one; dead two; members fifty-two; children twenty-three; this letter bore evident marks of faithfulness and honesty.

OCOLD. Congregations good as heretofore; the Lord is still our strength and shield; brother Stebbings said he had never witnessed so much love before in the church; the village gatherings good; baptized two; restored one; members seventy; villages six; children twenty-four.

PULHAM. Attendance good, much enjoyment; Mrs. Taylor, the minister's wife deeply afflicted, a heavy trial for this man of God; Christian sympathy is greatly needed. Baptized three; received four; separated one; dismissed one; dead one; members eighty-five; villages six; children sixty-seven.

STOKE ASH. Mr. Hill is not well; Mr. Collins, who read the letter, advised him not to come, change of air and of scenery required, rest from labour he must have, for this, help is needed, no use sending him

away empty handed. The church is dwelling together in peace and unity; meetings for prayer are refreshing seasons, the congregation is increased, his labours have been very heavy for the last twenty years. Baptized one; received two; dead three; members 190; villages eleven; children eighty. The increase of congregation in the pastor's absence may sound rather singular to some; perhaps it may, in some measure be accounted for by the fact, that a Baptist congregation a few miles distant have lately been almost scattered to the winds, and some living in the direction of Stoke Ash have sought refuge there. It has been, and still is, a good congregation, many of whom are in comfortable circumstances.

● **SUTTON.** Christian salutation. Two brethren are very useful in preaching the Gospel around the locality. Dismissed two; members sixty-five; villages three; children fifty.

RISHANGER. This was a good letter; the ministry of Mr. Harris is greatly blessed; some who formerly were scholars, have been received into fellowship. Baptized five, restored one, separated one, dead three, members 139, villages two, children sixty-six. O Lord, be pleased abundantly to reward thy dear servant for his labours of love, and render tenfold into his own bosom.

BUNGAY. Mr. Brand, the moderator, read this letter, which reported the attendance not so good as formerly. Baptized one, members seventy, villages three, children twenty-one.

CHARSFIELD. The church is still without a settled pastor; Mr. Grimwood, of Gosbeck, has supplied frequently; the people would like him to resign his business, and settle with them, but he waits for a time. Thanks tendered to brethren who have kindly helped; afternoon services are well attended, the church deeply feel the loss of a pastor, their former pastor having been with them many years. Some are evidently waiting to put on Christ by baptism. Dead one; members seventy-three; school sixty-five. Mr. Collins, who read this letter, stated the time was come, and this letter with others, proved it, that our small churches must revise and remodel their financial matters. A minister is wanted and the people cannot pay him; this and other churches must adopt a different method before they can be successful. Some of us, who heard this, wondered what all this could mean; why, here is a cause which for many, many years sustained an honest servant of Jesus Christ; he was one of, and one with, the people; he adapted himself to their circumstances, dwelt among his own people, and was satisfied; God helped him, and honoured him, and blessed his labours; but times are in this, and other respects, altered, and some ministers are becoming more than ever discontented, and Mr. Collins seems likely to increase that dissatisfaction. Mr.

Collins knows most of the Charsfield people; the greater part of whom are agricultural labourers, working for about nine or ten shillings per week; they have to maintain a wife and family out of their earnings; how can such men give abundance of gold and silver to feed the dainties of those who are seeking a nice, snug, easy berth? Let Mr. C., and other rich neighbours rather lend a helping hand, and out of their abundance give liberally where it is needed; this would be setting a good example, and be doing much more good than whipping the horse that has not strength to pull a heavy load. Apostolic example and counsel seems lost sight of in this respect; those well to do, yet over-crazing ministers of the present day don't seem as if they could even remember manifold scriptural exhortations in these matters, only about two or three detached sentences just to suit a certain purpose. We are acquainted with the opinions, and feelings in some churches; we know why certain things are not protested against on certain occasions; they require help, they are looking for it; would be glad of some, yet they know too well the spirit by which some are actuated, so that silence seems their best course. We know the idea of amalgamation is got into certain people's heads; but in the majority of cases this would be unwise, injurious, and destructive; perhaps, in many instances, it would be positive cruelty to break up the gatherings of good praying Christians in villages; many a poor old pilgrim (besides other people with large families) would be debarred the privileges of fellowship with God's people according to the honest dictation of their own conscience.

GREAT ASHFIELD. Peace is enjoyed in this little assembly. Mr. Bookhouse has returned to Brockley. Dead one; members eighteen.

WALSHAM. Mr. Barnes said, unhappily the letter was at Walsham; he regretted it, as it was a model of brevity; then we ought to model from it, said Mr. Collins; amen, said many more. Mr. Barnes gave the different items, but said that the letter would not have taken more than two minutes and a half to read. Received six; restored one; separated one; dead three; villages three; members ninety-three; children thirty-five.

HADLEIGH. Mr. Field settled here as pastor, congregations increasing. Received one; dead two; villages three; members fifty-four; children thirty.

TUNSTAL. Things are looking up at Tunstal; Mr. Lamb, after preaching for one, two, and three months, accepted a twelve months' call; and has now received a unanimous invitation to become pastor; congregation on the increase, services cheering. Mr. Lamb has lost his wife, and is left with three children; church has purchased a burial ground, at a cost of £170, towards which £80 has been collected. The friends at Wattisham have kindly sent

them £2 3s. 6d. Baptized one; received two; dead eight; members 173.

FRESSINGFIELD. With unfeigned humility this letter acknowledges the Lord's goodness towards them; to us belongeth shame, but unto the Lord belongeth all the praise and glory. Mr. Caleb Broom has become the settled minister, and is labouring successfully; the Lord is blessing him. Baptized six; dead two; villages three; members seventy-two; children 100. The Fressingfield friends have a beautiful chapel; it is in a highly privileged locality.

HOXNE. Still evidences of the Word being blessed; Sabbath days are much enjoyed; congregations excellent; debt all cleared off; villages well attended;

"If such the sweetness of the stream,
What must the fountain be?"

Baptized three; received two; separated two; dead two; members eighty-four; villages six; children 150. Let other churches learn one of the causes of success at this place. The vestry is well filled at the prayer meetings.

The church at Clare has withdrawn from the association.

GLEMSFORD. Very troublesome times have been endured here, some things which have caused great trouble and sorrow are not fit to relate; some are from so many changes in the ministry, each one seem determined to have their own way, regardless of all consequences. Our house is like the house of Saul, it grows weaker and weaker; some cannot be charmed; again without a pastor; some set eloquence before Christ; but we want rightly to esteem ministers for their work's sake; we are not without hope, and considering the many commotions, congregations are good; have had a young minister since January; all we can now say is, he is listened to attentively. Listen and consider, ye members of churches, to the next sentence. Prayer meetings are not well attended. The friend who read this letter added, the portrait was too good, and statements too true. Separated two; dismissed three; dead three; nominal number of members, eighty-seven; children eighty-two.

SAXMUNDHAM. Mr. House has left, his ministry did not give full satisfaction; a Mr. Woodrow preached for three Lord's-days, and then accepted a six months' engagement, the friends are making efforts to support him; school given up. Dead two; members thirty-eight; villages three.

LOWESTOFT. Congregations steadily increasing; no boasting, with humble gratitude, acknowledge God's goodness; pastor's health better; by exertions £70 is paid off the debt; £275 remain. Baptized one; received three; restored one; suspended one; dismissed three; members forty-one; children seventy.

ADDUNGHAM. Mr. Holland, formerly of Glemsford, preached two Lord's-days, one month, three months, and then received

twelve months' call, with a view, &c.; attendance good at chapel, and villages two, out of debt. Received one; separated four; dismissed two; members sixty-three; villages four; children forty.

YARMOUTH, without a pastor; Mr. Suggate refuses to accept the pastorate. Baptized three; received one; dismissed one; members sixteen.

GILDENCROFT, Norwich. One of the members dead, eighty years old; have erected a baptistry above floor, considered an improvement upon the sunken plan; have been in the habit of borrowing the baptistry in Pitt street. Baptized nine; received five; dismissed one; members eighty-three; children 120.

SUDBOURNE. Congregations good, many have died compared with the number of members; it was a good Christian letter. Dead seven; members thirty-three; children fifty.

BRADFIELD. Congregations good; a schoolroom has been erected; day school is held, two of the oldest contributors in the congregation are dead; Mr. Everson, of Bradfield, and Mr. Edgar, of Rougham, the pastor, Mr. Wright, has resigned, and is about leaving. Baptized nine; members eighty-one; villages four; school sixty. It is thought Mr. Wright is too fast in leaving this people.

NORWICH, Orford hill. Mr. Brunt is now pastor here. From the time Mr. Corbitt left, Dec. 1865, to Mr. Brunt's coming July 1867, about half the members left, twenty-nine have been added during the present ministry; prospects are now brighter. Baptized six; received fifteen; restored eight; members 109; children sixty. The school for want of room is limited to the congregations.

The reading of the foregoing letters occupied nearly three hours, much too long time; some letters were tiresome; half the length would be sufficient. Such letters need not contain such an elaborate defence of Gospel doctrines; but a summary of general information about the respective churches, and the usual statistics. The attendance was very scanty the first day, and no wonder, for people are heartily tired of hearing the letters read; it tries the patience, and wears out poor old nature; three hours and a half or more is too much for one service; on this day a good many left before the conclusion, which lessens the collection. The good things near by were quickly scampered after, and both parson and people seemed intent upon their own business. After spending an hour or so in partaking of the good things of this life, and the hearty shake of the hand of friendship, salutations, congratulations, &c., the tent was again repaired to. Mr. Bird, of Rattlesden, conducted the services, while most of the ministers and messengers attended to association business in the chapel. As we entered the tent in afternoon, that noble

verse was sounded forth in strains of praise,—

"He that distributes crowns and thorns,
Hangs on a tree, and bleeds, and groans."

Mr. Woodgate, of Otley, read John xx., and prayed. Mr. Isaacs, of Brighton, preached and selected his text from John xx. 16, "Jesus saith unto her, Mary. She turned herself and said unto him, Rabboni," &c. Mr. Isaacs made no particular formal division of his subject, but spent about an hour in expatiating upon the power, love, blood, and sympathy of Jesus; and the effects produced in a grace-taught soul. A full report of this discourse is now before me; I must not occupy your pages by giving the details of this well-arranged and nicely packed discourse. Although the sermon was good, it did not seem to go down nicely with some, seeing that Mr. Isaacs is not a universal favourite in Suffolk. When pleading for help in money matters, Mr. Isaacs said the people looked as if they had got the money with them, and if they emptied their pockets here, they would be none the poorer when they got home; he also represented the association meetings as religious merry making. One of these assertions could not be true, and the other was of too low a cast to do the society any good. After a refreshing cup of tea, the tent was again repaired to; hymn sung, "Jesus, we hang upon thy word," &c. Our townsman, Mr. Willis, the esteemed minister at Zoar, read Psalm lxxiii., and prayed; hymn sung, "Upon Mount Zion Jesus stands," &c. Mr. Wilkins, of Soho, came forward to preach, prefacing his sermon by a short earnest prayer, his text was from Exodus xxxiii. 14, 15. He began his sermon by a reference to the history of Jacob from his first day's journey; his ladder on which the angels were ascending and descending, figurative of prayer and praise ascending, and heaven's blessings descending upon God's chosen. He entered into and expounded the subject in a scriptural, experimental, God-glorifying, and soul-comforting manner, and it was most decidedly the best and most precious sermon preached at those meetings; the company was more numerous than in other parts of the day, attention was rivetted, and God was truly honoured in the ministry of the word. We think souls were refreshed, and made to rejoice. On the following morning, a prayer meeting was held at six, by the messengers; at half-past nine another prayer meeting by the ministers; by the time this meeting was concluded a large company were assembled; not less than between two and three thousand were met. After reading and prayer, by Mr. Cooper, Mr. Collins preached the first Association sermon, his text was Matt. xi. 29, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." No one present thought the preacher was speaking of, or preaching himself, it might with some be considered a very good

sermon, but not so with the writer; why he should drag the doctrine of "preexistarianism" into the text I know not. He said, some people say it is a "hobby of his," and truly they do say so; and they consider that a "hobby" that is, blind, broken-winded, and lame in all its legs, is not safe to ride. Mr. Collins also represented the worth and merit of Christ's atonement to be sufficient for the whole world; and not for this only, but for a thousand worlds besides. Dear Mr. Editor, I do glory in the all-sufficiency of the atonement of Jesus; but the saving virtue of this atonement does not extend to those that are eternally lost, if so, the blood of Christ was shed in vain. We were not accustomed to hear the atonement so represented when Mr. Collins used to preach at Dairy lane chapel, more than thirty years ago; then it was God the Father's purpose, God the Son's purchase, and God the Holy Spirit's possession; but we suppose nature and science have been married to Scripture since that time, and so it must be left.

Mr. Whorlow (who has been suffering from lameness) concluded the morning service by prayer.

In the afternoon, Mr. Bird read the scriptures and prayed, and Mr. Barnes, of Walsham, preached to a large concourse of people, indeed all could not hear, his text was taken from Psalm xlv. 17, "I will make thy name to be remembered." Mr. Barnes gave utterance to many precious things; some thought, and even said, he had left his sermon with his letter at Walsham. Mr. Editor, we must not criticise these great men any further. I hope the Lord will continue to use them for some spiritual good in his cause, in their different spheres of labour, by gathering together, and building up the chosen of his love. May God preserve this band of Christian churches from sinking into, and drinking in the abounding errors of the day; their articles of faith are sound, and never were intended to be so elastic as to embrace the popular notions of these last days. There is one alteration greatly needed in the singing department on these occasions, whole verses of hymns are given out at one time; on the first day two of the hymns were composed of six line verses; it is impossible for any man or woman, to join in such singing, as they cannot bear in mind a whole verse, unless with them it happens to be a very familiar hymn. Some have books it is true, but the hymn is not read for the accommodation of such. The professional singers have it all to themselves, many others standing or sitting in dumb silence, a call was publicly made by one friend for two lines, and for that hymn the request was complied with; some will reply that the singers don't like part of a verse at a time, as it interferes with the connecting harmony of the tune, but such a consideration ought to be waived to enable all to unite in singing the praises of the Lord. Many of the letters report thin

congregations on the Sabbath mornings; country churches have a lamentable habit of this; where the house and public worship of God can be wilfully neglected, it argues sadly for the state of such professors; any whimsical excuse is considered a sufficient justification in this respect for even many church members; where a soul is alive and healthy in spiritual things, such carnal ease cannot be indulged in.

The associated churches generally have this year had but little prosperity, as the letters plainly tell. Very few have been added by baptism in comparison with some few years past; but rather more by letter and experience, the average number by baptism during the previous seven years had been about 154; for the present year, the figures will stand about as follows: baptized seventy-two, received seventy-six, dismissed and separated fifty-one, dead sixty-nine, village stations eighty-five, members 3,144, children 2,070. One church has withdrawn, but none appear to be added this year. The next annual meeting is to be at Occold, near Eye, and it is hoped the comfort of listeners will be a little more considered in writing the letters, we sometimes hear that brevity is the soul of wit.

“When God makes up his last account,
Of natives in his holy mount;
Th’will be an honour to appear
As one new born and nourished there.

Wishing for you, Mr. Editor, and the church of God in general, health, peace, and prosperity, I remain yours sincerely,

June 8, 1869.

W. D.

[We thank our special correspondent for this report. We know thousands scattered over the world will be interested in it. Our review of it must be deferred.—Ed.]

PLYMOUTH.—TRINITY CHAPEL. Mr. Editor,—This month's Vessel has a letter from a correspondent attempting to give an account of Mr. John Corbitt's farewell meeting at Trinity chapel; he says he is grieved for Mr. Corbitt and for Trinity; but we cannot tell why he is grieved for Mr. Corbitt or for Trinity. Mr. Corbitt has not disgraced himself by coming to Trinity, nor has Trinity done anything to hurt Mr. Corbitt. Who could dare to touch our brother's moral or ministerial character? In the whole of our knowledge of him, he has been an example to all, both to ministers and private Christians; he is no idle talker, no tale bearer, he lives as becomes the servant of the Most High God. As a minister of the Gospel he has been kept faithful to the truth, and, we can say, he has been the means in the hands of our Covenant God of establishing a Baptist cause of truth at Trinity, and what we believe is

in accordance with the New Testament command, “Go ye, therefore, and teach all nations, baptizing 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 alway, even unto the end of the world.” Now, our brother has taken his farewell of us, believing the Lord had finished his mission at Plymouth. He was with us over three years; during which time he had many seals to his ministry, several of them came forward and acknowledged the Lord's goodness to their souls, and were baptized and added to the church. Our brother came to us in peace, and during his stay, we enjoyed peace, and to show our high esteem and Christian regard for him, we proposed a farewell meeting previous to his leaving, which was cordially responded to, and at the same time, to present our brother with a testimonial. On the 11th of May, the meeting was holden in Trinity chapel, when several ministers of the three towns were present with Mr. Corbitt, to address the meeting. Service was conducted in the usual way; we gave a brief outline of the Lord's dealings with us, from the time Mr. Corbitt first came up to his leaving; at the conclusion of our statement, we presented our brother with the testimonial, a purse containing £17 2s. 6d., all voluntarily given by the friends of Trinity. Brother Corbitt then rose, and in the love of his heart thanked the friends for their great kindness; receiving the token of their Christian regard for him, and of love for the truth he had been led to proclaim; and he believed the truth they loved would still be declared within those walls. Mr. Corbitt then gave out a hymn, and called upon Mr. Collins, of Howe street, chapel, and Mr. Hammington, Corpus Christi, Stonhouse, who addressed the meeting in a most kind and affectionate manner. Mr. Veale, of Westalvington, closed the meeting in prayer.

A large number of friends gathered round our brother and his beloved wife to take their parting farewell, and to witness those whose souls had been blest, under his ministry, taking their last farewell, was very affecting—a farewell meeting long to be remembered by pastor and people: such an one never was holden in Trinity chapel before.

Brother Corbett has left us,—we are still under the same care; the Lord has been with us; we feel assured he will be with us in days to come. We have his glorious promise, that he will never forsake the work of his own hands. The word of God has been, and still is our

guide; and through Him who is the living Word we shall stand, and "Ichabod" will not be written on the walls of Trinity. When we put our hand to the work of cleaning and repairing the walls of Trinity, we had the word of God given to us for our support and guidance.

"Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?" "The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts. From this day will I bless you."

This is the word the Lord gave us for our encouragement: bless his name. We have faith to believe His word. We are looking to the Lord to send us a pastor: in His own good time He will send us one. We have a man of God with us for a few weeks—Mr. Richard Varder, of Harbertonford, Devon, and to follow him our Brother Langford, Newton Abbott, stands engaged to supply two Lord's days.

When C. W. Banks comes, we shall be glad to receive him, to fill up two Sundays in July; our Heavenly Father sends us good men, we desire not to be wedded to another church, nor another church with us. We are very comfortable, and God's living family desire to rejoice in the one all glorious union Christ* and his church.

Do not think, because we have no faith in church unions and monster gatherings, we love not the Lord's ministers, and the Lord's people. Oh, no, we have a great love for the Lord's ministers, and to his people, and love to assemble with them, and have Christ exalted in our midst. Oh, how heart-cheering to have the glorious Gospel preached to us, and brought home with the Spirit's power to our souls, and how good to meet with the brethren at the throne of grace, as we often do at our prayer meetings; thus being united in heart and soul, is one of our greatest privileges.

We would ask, why is your correspondent grieved for Mr. John Corbitt? Let him give his reason. Was it honourable and Christian like of Mr. Corbitt to leave when he felt his work was done in Plymouth? Certainly. He left us far better than he found us: in this our brother is an example: it was his own desire to leave; had we responded to his wish he would have left long before.

Mr. Corbitt has been instrumental in doing much good, and we think it just and

due to Mr. Corbitt for us to state his great act of kindness on his leaving. In receiving the testimonial, he said, "I shall not take anything for my services from Ladyday up to the time I leave you (which was half quarter's salary), taking into consideration your heavy debt, and great responsibility. I therefore receive the testimonial as double remuneration for my labour, and esteem the same as an honour, and an act of Christian love."

Your correspondent says, "This departure disappoints us." What has your correspondent done for the support of Mr. Corbett, to prevent his departure; and what will he now do to prevent Trinity from going into the hands of those who oppose the truth? Surely, he must have some motive.

Were it not for the Christian esteem and regard we have for our good brother, Mr. Corbett, we should have treated such remarks with silence. Yours faithfully,

JAMES CHAMBERS.

P.S.—We beg to acknowledge the receipt of various letters from various parts of the kingdom, in reply to our notice, for supplies at Trinity. Those who have not heard from us will kindly accept this as an acknowledgment.

BOW.—The first anniversary of the opening of the Baptist cause at Albert terrace, was held, Lord's-day, May 31st. Mr. Cornwall, of Stoke Newington, preached to a good congregation in the morning; an excellent discourse in afternoon by Mr. Thos. Stringer, from the words, "Know ye that the Lord hath set apart him that is godly for himself." Brother Stringer enjoyed great liberty; the pastor, brother Lee preached the evening sermon out of Amos ix. 9. All day the attendance was good. On the following Tuesday, June 1, a tea and public meeting was held; a large company took tea; public meeting commenced at half-past six by singing; the pastor in the chair. Brother Baldwin sweetly implored the divine blessing. The chairman called on brother May to read the report, in which he stated the rise and progress of the cause of God in connection with this part of the vineyard of Christ; showing that the good hand of our God is with us; the cause was carried on for six months, when the friends gave brother Lee an invitation to speak to them stately, this he accepted in December 1868. Since that time the congregation has steadily increased. In March, 1869, a church was formed on Strict Baptist principles, by C. W. Banks, consisting of thirteen baptized believers in Jesus Christ, when brother Lee was ordained pastor of the church; one person has been received in since, and

others are waiting to be received into church fellowship. The financial report showed that the friends supported the truth by their liberal contributions; about £55 has passed through the treasurer's hands during the year. Brother May then, in the name of the church, and congregation, presented the pastor with a very handsome Bible, as a token of their esteem to him, as the minister of Jesus Christ to them, knowing that he esteemed the Word more than thousands of gold and silver; also a book mark, worked on perforated card, with Holy Bible, and "Fear not, I am with thee," Isaiah xli. 10, marked on it, which was the ordination text. Brother May stated that though there had not been any called by grace there, or brought in under brother Lee, many old and established Christians had been comforted through his instrumentality, which he took as a token that the Lord was with them, and encouraged the pastor to go on in the strength of the Lord, knowing that we shall reap if we faint not. Brother Lee replied with some very suitable remarks, thanking the friends kindly, and entreated an interest in their supplications at the throne of grace for him, that he might speak as he ought to speak. The chairman then said he had a pleasing duty to perform, that was, to present to brother Henry Lee, the precentor, with a Union tune book, from the friends, as a token of their esteem to him as a Christian brother and fellow member; expressive of their esteem to him for the excellent lead he takes in the praise of God amongst them. All hoped the same happy and united spirit might continue amongst them that hitherto had existed. Brother H. Lee then thanked the friends for their kindness, stating he did not want a gift from them, but he would accept it as a token of their appreciation of his services; it encouraged him to continue in the work in which he very much delighted; he was willing to assist the cause of God and truth in any way. He concluded by saying "Pray for the peace of Jerusalem, they shall prosper that love thee." Mr. Banks was then called upon to address the meeting on the burnt offering, which our brother appeared to enter very sweetly into, and had his Master's presence with him. A hymn was sung, then brother Sack addressed the friends on the sin offering; he appeared like a giant refreshed with new wine, and showed what the sin offering was, and then applied it to the Lord Jesus Christ, as the great sin offering for the church of God. Brother Stringer next addressed the meeting on the peace offering; he was like a young man refreshed with sleep, and appeared to have eaten the roll, or digested the Scriptures, and brought forth the precious things contained therein. He showed that there could be peace but by Jesus Christ, who made peace for us through his one offering for the sins of his people; referring to brother Banks, said he was like the Jordan which over-

flowed in the summer all its banks, and as for brother Sack, he appeared like a sack that you had only to untie the cord, and out it came most blessedly indeed. He concluded by wishing the cause God speed. Brother Caunt spoke on the meat offering, and truly blessed he was, shewing what was to be offered and what was not to be offered. Brother Cornwall is one of the valiant men of Israel, giving the Scriptures as his authority for all he advances respecting salvation matters. Brother Kemp could not attend, being at brother Lodge's meeting the same evening. Several hymns were sung during the evening. There was a full house, and all enjoyed the services; stating they never were at better than the three holden at Bow. This happy meeting concluding with prayer. Signed, GEO. MAY, HENRY LEE, Deacons.

STOW MARKET—NEW BAPTIST CHAPEL. Services of a very interesting, and profitable character were held in the above chapel, on Whit Monday; Mr. Edgerton preached in the afternoon from 1 Sam. xvii. 40; it was a truly edifying and consoling discourse. A large number of friends partook of a nicely provided tea at five o'clock. The evening meeting was about the happiest, of like character, ever held in that place; Mr. Sparham, of Shelf-hanger, presided. After singing "Kindred in Christ for his dear sake," &c., and reading Isaiah xii., called upon Mr. Hart, formerly of Wortwell, but now almost retired from active service, in the Lord's vineyard, to supplicate the Lord's blessing. There were five ministers present to speak, besides the chairman; viz. Mr. Howard, of Ipswich, Mr. Sack, of Hackney road, London, Mr. Mothersole, of Norton, Mr. Snell, of Beyton, and Mr. Edgerton, who is now supplying at Stowmarket for three Lord's-days. Mr. Howard (many years a preacher among the Primitive Methodists) avowed himself still possessed of a little Methodist blood, although he, by God's grace, and the Holy Spirit's teaching, had been brought to renounce Arminian sentiments; he dwelt in a very happy manner upon the subject for the evening, "Christianity, and the best means whereby to encourage and promote Christian union;" he very frankly accorded real honesty, and faithfulness, to his former connexions, believing many of them are now acting from the motive he once did, in preaching Christ according to the light imparted to them, and that they are acting upon the principle of a pure desire of doing good, and benefiting their fellow-men; oftentimes, said he, after preaching, and trying to do all the good I could, have I been ready to hide my head in a sack, because I had not worked better, and preached Christ better. The chairman very pleasantly remarked that one sentence of Mr. Howard was about to be literally fulfilled, as the next speaker's name was Sack, "But Joseph's cup was

found in Benjamin's sack." Mr. Sack (who had the previous day been preaching at Mendlesham) said he had stayed over the Monday in the neighbourhood purposely to show his love and affection for his brother Edgerton, and to give him a word of encouragement in the Lord's name. He entered very instructively into the various departments of Christian work, giving a few words of wholesome advice and encouragement to ministers, deacons, Sunday school teachers, members, and all who could, and would work, to promote the interests of the great Redeemer, and benefit their fellow men. Mr. Mothersole entered more minutely into the subject, in a doctrinal way, shewing the important difference between a mere professor and a real Christian; then came Mr. Snell, who usually is very grave and solemn, now in one of his happiest moods, delivering one of the best speeches he ever gave, confessing himself to be what is called a real "hyper," but whatever differences might exist in the creeds and forms of different sections of the Christian church, he believed there were gracious souls amongst them all, not even excluding the Roman Catholics, but Socinians he would exclude, as they hold not the "head," but denied the divinity of the Lord Jesus Christ. It seemed to be the will of God there should be various sects and parties among Christians; with all his opposition to Arminianism, there were many on that side, and in that department, he liked much better than some who were Strict Baptists; but he never was united with the Wesleyans, and did not believe he ever should now. He illustrated the various Christian sects, by different families, living in separate dwellings, but all under one roof, he had for more than twenty years lived on terms of peace with a neighbour under the same roof, but he questioned if that good feeling would have continued, had the thin partition wall been removed, which now separated their dwellings. So with the different Christian sects; a man belonging to no sect had no mind and no opinion of his own. Mr. Edgerton then spoke of the love that cements Christians together in one common cause; and the chairman concluded by giving some wholesome counsel and advice to the friends of Jesus. One plan adopted by the chairman is worthy of imitation on such occasions, that is, not to allow each speaker more than a quarter of an hour. This was certainly one of the best and most profitable meetings ever held in this chapel. May it prove to be but the dawning of happier days, so prays,

A SINCERE FRIEND.

THE CHELTENHAM CHURCHES.

IN this beautiful town, known, if in no other way to the readers of the *EARTHEN VESSEL*, as the scene of the successful

labours of James Snaith, John Bloomfield, and Mr. Lewis, formerly of Chatham, for many years, the Gospel is still preached in a greater or less degree, and the Baptists are many in number.

Having sojourned there some few months, and having been somewhat acquainted with most of the ministers and cause there. I hope to furnish in this paper, some account of the situation and prosperity of the several churches. I shall notice them as they occur to my mind, without attending to any imaginary priority of claim.

Bethel chapel is the oldest Baptist cause in the town. As I supplied here lately for some six or eight months, I shall say little, as whatever I say, may appear invidious. It is a large commodious chapel, capable of accommodating seven or eight hundred people. It is however, at present, very thinly attended. There are good endowments; about £100 a year for the poor, and about £20 a year, for the pastor Mr. James Snaith was pastor here in the early days of his ministry, but resigned and removed with his friends to the present Town Hall on adopting Mixed Communion. The church has had no pastor since. Mr. Bloomfield and Mr. Freeman, who laboured there many years, were not pastors, but ministers. Since Mr. Freeman's death, supplies have filled the pulpit. Mr. Jones was there for some months; also Mr. Pegg. Mr. Jones gathered many people, but ultimately withdrew, and with his friends built

Wollington chapel, which is also a Strict Communion Baptist church. Mr. Jones is a preacher of considerable talent. His sermons are well arranged, correct in language, and ideas are plentiful. Through weakness, or ill-health, he has lately suffered much from a weak voice. The chapel is an iron one; spacious, and very comfortable, having good vestries. The congregations are encouraging.

Salom chapel is undoubtedly the most aristocratic of the Baptist chapels in Cheltenham. This church has also a branch chapel, in Gas green, the poorer end of the town. Salom chapel was built for Mr. James Snaith, just prior to his leaving Cheltenham for London. It is a very spacious and noble building, having a large school room, which is used for week evening services. There was nearly 150 people the week evening I was present. The text then was, "And the Lord turned the captivity of Job, when he prayed for his friends," Job. xlix. 10. It was an experimental and practical discourse. Mr. Lewis was the first pastor of this noble chapel. Mr. Scorey, is the present pastor; he is very acceptable and popular; a learned, intelligen-ent, energetic and kind preacher of the Gospel.

Cambray chapel was also built for Mr. James Snaith upon his return from London, and where he continued until laid aside by his last illness. This is also a spacious and noble place of worship. The chapel debt

is now wholly paid; Mr. Cracknell was pastor here for some short time; the present pastor is Mr. Jackson, brother in law to Mr. C. H. Spurgeon. There is a very large Bible class connected with this chapel consisting of 700 or 800 young people. Mrs. Jackson superintends this, assisted by her sister, Miss Spurgeon. Mr. Jackson is an acceptable preacher, calculated to be very useful to the young; he has a loud clear voice.

The Baptist preaching room, near Great Norwood street, is supplied by preachers of the *Gospel Standard* party. But on Lord's-day evenings, Mr. Gordon, late of Milton, generally preaches. The place is small and inconvenient, but well filled when Mr. Gordon preaches, as he is well known, having many years visited London, and other parts. I need scarcely add, that he is a lively, affectionate, experimental preacher of the glorious doctrines of grace.

The Congregational church, Winchcomb street, is a fine building, with crowded congregations. Dr. A. Morton Brown is the greatly beloved pastor. I heard the good doctor twice; he is undoubtedly, the most popular and influential dissenting minister in the town, having been settled there between twenty and thirty years. The town could ill spare him; his ministry is after the type of Mr. Jay, of Bath, and Angell James, of Birmingham. He has a bold, eloquent, fatherly style and appearance in the pulpit. Doubtless he is very useful and prosperous.

North Lane church belongs to the Countess of Huntingdon's connexion. Mr. Ramsey is the present minister.

The Scotch Presbyterian church is a good commodious building. Mr. Murray has lately been inducted as the minister.

There are several Wesleyan chapels in the town. Mr. Fych is minister at the Old Well chapel.

The Parish church, where Mr. Close, (now dean of Carlisle) drew such multitudes, is now thinly attended, being supplied by curates. The rector, Dr. Walker, having taken a dislike to the old building, has withdrawn from it, and preaches steadily on Lord's-days and Wednesday evenings at

The Temporary Iron church. The doctor is eloquent, with a loud, commanding voice; he is said to be an evangelical preacher.

All Saints church and Prostbury church are notoriously Ritualistic. There is also a large and handsome Roman Catholic chapel in St. James's square.

Trinity church, where Mr. Hillington preaches, is well attended. It is the only Episcopal place in the town, where the truths of the Gospel are fully preached. Mr. H. used to be formerly at Birmingham, where he was much valued. To those who may visit Cheltenham, and who can put up with Church of England forms, Mr. Hillington's free-grace ministry will prove acceptable.

I have written impartially; although a sincere lover of the doctrines of sovereign grace I have not censured all others. I think it would be very wrong to do so; some who may not preach the Gospel so fully, are doubtlessly blessed by God in their work.

In a future paper I propose to give a brief review of the churches in Birmingham.

J. P.

Birmingham.

THE CHURCHES AT HOLLINWOOD. TO THE EDITOR OF THE "EARTHEN VESSEL."

SIR,—I have read with astonishment the remarks in this month headed "Hollinwood." As a member of the little church in question, I feel in duty bound to expose the strange misrepresentations contained in your correspondent's statement. I am perfectly at a loss to understand what motive can have induced him to write such a piece of confusion. The true facts are these:—Some twenty-five years ago, a Particular Baptist church was formed in this village, and a chapel built and named "Bethesda." Unhappily, discord began to show its head, and the little church was divided against itself; the result of which was, about half the number of members (including the late lamented Mr. Wm. Wood) separated, and began to meet in a house. The cause of the separation was not upon any doctrinal ground, but through personal disagreements, the chapel, not having been formally put in trust, fell into the hands of a Mr. Wild, who held it as private property until his death, about four years ago, when, by his will, it appears to have been made over to the church now meeting there. After several years, the party who separated finding it inconvenient to meet in a house, built a small place, which they named JIREH, and in the year 1863, their members having considerably increased, the present chapel, bearing the same name, was erected. Previous to this, however, several efforts were made, particularly by the late Mr. Wood, to effect a reconciliation and a reunion; but entirely without success. The cause has since suffered considerably through the unhappy circumstances connected with the removal of the resident minister, and more lately, by the loss of Mr. Wood, who, I am happy to state, was enabled to leave behind him a blessed testimony to the faithfulness of a covenant God; rejoicing in the article of death that his soul was firmly fixed upon the Rock of Ages; and while his face beamed with a more than mortal effulgence, with his expiring breath he gasped, "Holy! holy! holy! Lord God of Sabaoth!"

His son Thomas, who was the superintendent of the Sunday school, and a zealous and an untiring labourer in the cause, had, three weeks previously most sweetly entered into that rest that remains for the people of God. In reference to Messrs. Kershaw

and Taylor, (omitting the titles given) it is well known that their support and patronage are given to the old chapel Bethesda, and not to the one Mr. Wood was connected with. As to who the younger and more zealous people are, who are anxious to fill the pulpit from one of those nurseries of pride and self-importance, some of us would be glad to know. I believe the church and the pulpit are as free from the various *isms* and errors as most churches, and perhaps more so, and as to outsiders it seems absurd to make church responsible for their opinions. Judging as charitably as the case will allow, your correspondent has written without a correct knowledge of facts, and so far, has laid himself open to well merited rebuke.

Apologizing for the length of this epistle and trusting you will give it the same publicity as the one which has called it forth, I am, yours in the love of the truth,

JAS. HOLOATE.

[Having well known, and highly esteemed, both Mr. Wood and his son, and having preached in Jireh once and again, we are zealously willing to give this history, and feel certain our Manchester correspondent will explain the mystery.—ED.]

GLEMSFORD—PROVIDENCE BAPTIST CHAPEL. The ninth anniversary of this Sabbath school was held Lord's-day, May 9th. Mr. W. Beach, of Chelmsford, preached morning and afternoon; Mr. Wilson, of Clare, in the evening. It was a happy day, many rejoiced, feeling that the Lord was with his servants; the chapel was crowded afternoon and evening. Collections good. Monday afternoon, teachers and children took tea together in the chapel, after which they adjourned to a meadow, nearly opposite, kindly lent for the occasion, where different games were provided for the recreation of the young. In the evening, a public meeting was held, Mr. Beach presided; he opened the meeting with that beautiful hymn,

Awake! my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh! how free.

After which, Mr. Page, of Cavendish, engaged in prayer, which was followed by a few appropriate remarks from the chairman on the "Loving-kindness of the Lord." Addresses were then delivered by Messrs. Hervey, Wilson and Kemp, (pastor) and words of encouragement, exhortation, and advice to both teachers and children. The school is increasing in numbers, teachers are united. We have much to be thankful for, and desire to raise our Ebenezer of praise to the Omnipotent Triune God Jehovah, looking to him continually, who alone is able to prosper us, and make us instruments for good in the highest sense.

R. W. H.

HILLINGDON HEATH, MIDDLE-

SEX.—MR. EDITOR,—Could you, or any of your correspondents inform me and others, from whom ministerial brethren obtain licence to occupy the seat of judgment, and judicially arraign their brethren, and condemn them from learsay. One of these wonderful gentlemen visited our locality a short time ago, Mr. P., from Brentford, and gave an address in the evening at the re-opening of Salem chapel, Hayes. I was present, and heard my name mentioned, also a letter which appeared in the last month's VESSEL, a part of which Mr. P. said was false. I have abundant evidence to prove the Lord's aged poor and afflicted people at Hayes have been much neglected for years, and during the year of my residence among them, I, with many of the Lord's people, plead guilty of the sin of neglect, with which the people of Hayes are charged in the letter written by the observer. Mr. P.'s assertion is without proof, and must be taken for what it is worth, and that is nothing. I object to the sweeping mode of expression, and the condemnatory spirit in which Mr. P., delivered his address, and I am prepared to show that his representations were false, and his conclusions unscriptural and unchristian. The observer's eulogising me in his letter, and the high compliment paid Mr. P. by Mr. H. for his address, were alike, and ought to be regarded by all spiritual persons as dung and dross. ZECARIAH TURNER.

Providence villa, Hillingdon heath, Middlesex.

FOWNHOPE.—TEA MEETING. The friends in connection with the Baptist chapel held their annual May meeting. Thos. Blake, Esq., of Ross, presided. Friends, representatives of Baptist and other congregations in the district, came to cheer pastor Mudge and his devoted wife, among whom it may be said a very creditable sort of reciprocal feeling exists. The chapel was tastefully decorated with overgreens, flowers, and suitable texts. We noticed one embodying the earnest prayer of all true Christians, "O Lord, revive thy work;" also one placed above the pulpit, very expressive of that great truth, faintly enunciated by ministers now. It reads thus: "For the Lord hath chosen Zion, he hath desired it for his habitation." For the mottoes and decorations the friends are indebted to the taste and exertions of Mrs. G. Hook, Miss E. Lewis, and Miss Alice Tyler. At four o'clock tea commenced, smiling faces told us our friends were enjoying pleasant intercourse. After tea, E. I. Forster, Baptist minister, of Hereford, supplicated the divine blessing; the president, spoke of the Christian's higher life. Speeches followed from pastors Jas. Jack, of Ledbury, M. Plaice, of Sudbury, Suffolk, G. Howo, of Ross, E. I. Forster, Mr. Pomfrix, of Gorseley, and Mr. G. King, of Hereford. At intervals hymns were sung, Miss A. Tyler ably officiating as organist; the meeting

concluded with hearty singing the well-known hymn "All hail the power," &c.

ASKET, RISBORO', BUCKS—BAPTIST CHAPEL. On Wednesday, May 19th, anniversary services were held in our chapel, three sermons were preached; morning and evening by Mr. Hazelton, of London; afternoon by Mr. Chivers, of High Wycombe; the morning was gloomy but our covenant God was pleased to look on, and in his rich mercy, bid the threatening clouds disperse; at the appointed hour our sanctuary was filled, many coming from Thane, Wadsden hill, Sydenham, Aston Clinton, &c. Their hearts were cheered, and we hope, souls saved. Brother Hazelton spoke of the Christian's warfare, and ultimate triumph. Mr. Chivers preached well in the afternoon. It will be pleasing to you to know our beloved pastor, Mr. Thompson is labouring earnestly, faithfully, and affectionately in our midst; the chapel generally well filled. Alterations have been made at a cost of £15. Our brethren pleaded for us, friends and members gave the dinner and tea, of which an unusual number partook; this, with the collections, enabled the treasurer to pay off the debt, within a trifle. We have much cause to bless our God for this, and all past favours, and to go on our way rejoicing. The God of heaven bless you is the prayer of your very old subscriber,
JOHN READ.

Apsley Manor.

NEWPORT.—ALBERT HALL, ENGLISH BAPTIST CHURCH. On Lord's-day morning, May 16th, brother Thomas preached a glorious sermon on the words, "Lowest thou me?" The Spirit came, and gave our brother freedom, to dive deep into the mysteries of the kingdom. He said, "there was no love like the love of Christ; it was like himself, unchangeable; it was set up from everlasting, and will continue to endless ages. He is in one mind, none can turn him." On the 17th, the school, about 100 children, and 100 Christian friends, went to Betts's farm, where Messrs. Hockey, Lewis, Jones, and Goodey, were with them; Mr. Thomas, the pastor, was unavoidably absent. After tea, the children sang the hymns at the farm house of Mr. W. Jones, who kindly lent his field to play in, and his barn, where the children and friends could run to from the rough weather. Our minister, church, and school are growing, through grace divine.

TRING—EBENEZER CHAPEL, WESTERN ROAD. Special sermons were preached, May 11th, by Mr. George Wyard, of Borough Green. The afternoon's discourse was based on Romans xiii. 2; the evening upon Nahum i. 7. Two sermons full of the Gospel of the blessed Redeemer. At tea, we observed ministerial brethren Crampin, of Aston Clinton, Glasgow, North, and others. On Lord's-day morn-

ing, May 9th, Mr. Edgerton immersed three believers in the name of the Trinity. Success attends the Word. W. F. E.

SHOREDITCH.—Providence, Curtain road. The 226th anniversary was celebrated on Lord's-day, May 30, when Mr. Lodge, the pastor, preached morning and evening, and Mr. Wells on the following Tuesday. The spiritual repast on Tuesday, was supplemented by an ample provision for the body, which of course was done justice to, and apparently enjoyed. The subsequent meeting was presided over by Mr. Lodge, who was well supported by ministerial brethren. The singing of "Kindred in Christ," &c., and a good brother engaging in prayer, commenced the proceedings. Mr. Lodge, in his usual quaint, honest, unadorned way, said many good things in reference to the Lord's bringing him to Providence, and sustaining him there. Ministerially the cause was generally flowing, and the people were happy under a discriminating Gospel. Brother Crowhurst gave in his remarks a text for the evening, "Holding on," as suitable for an occasion when we were assembled to celebrate the anniversary of a cause of God reaching as far back as 1643, which was a time of trial and trouble for the church, nevertheless "upheld till now." Brother Edwards followed anticipating the glory which would result in holding on. Mr. Holmes and Mr. Kemp spoke generally in a manner suitable to the occasion. The brethren C. W. Banks, Lawrence, Myerson, and Reynolds also spoke warmly, and with power; and a very happy meeting was brought to a close. [We are sorry to have to curtail this report].

HORNSEY RISE—EBENEZER CHAPEL, BIRKBECK ROAD. Our anniversary again gives cause for abundant thanksgiving, as shown by our church's increase. Sunday school (a larger room much wanted) and itinerancy, exerting a healthy influence around, and for so young a cause, struggling with many difficulties, an encouraging balance sheet. Our warmest thanks are due to our venerable brother, Mr. John Foreman, assisted by brethren Griffith, Osmond, G. Webb, C. Cornwell and Cuming, for their valuable services, and to a goodly circle of friends from surrounding churches, whose love and sympathy we highly prize.—W. S. WATERER, pastor.

EXETER.—A correspondent says, Mr. John Hunt Lyon is supplying the pulpit Mr. Turner left. The blessing of the Lord attends his ministry. We shall be happy to learn that the church groweth in zeal, in spiritual life, and in large numbers under Mr. Lynn's ministry. We hope soon to pass through Exeter, and once more speak in that great city.

DEATH.—Mr. John Wigmore has lost his most excellent wife. She died May 4th, 1867, aged sixty-two.

Sudden Death of Pastor John Corbitt.

“His days are determined; the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass.”—Job. xii.

NEARLY a quarter of a century has passed away since first we knew the brother whose name now stands enrolled amongst the many faithful servants who have passed away from their scenes of labour and of privilege in this world. At the commencement of the period above referred to, Mr. John Corbitt was a useful, faithful, bold, and zealous minister of Christ's Gospel in Bedfordshire. He was the same in all his subsequent pastorates. At Manchester, Chelmsford, Norwich, and Plymouth, and in many other places, his testimony for God, and his perfectly honest and straightforward devotion to the cause of truth, was at all times, and in all places, productive of signs, seals, and the attachment of living souls, which proved to a demonstration that the blessing of the Lord was upon him. His natural make of mind, his independent spirit, his determination to abide by all which he believed to be in unison with the will of God, might not be pleasing to some who listened to him; nevertheless, his conscience was clear, his conduct was rigidly consistent, his private and ministerial character was unblomished; in secret before the Lord, he was full of comfort, and in public, before the people, he was full of confidence; his bow abode in strength; and the arms of his hands were made strong by the hands of the mighty God of Jacob. How many thousands of precious souls have been either called, or confirmed, delivered, or comforted, through his penmanship and his preaching, will never be fully known until the last day when God shall make up his last account.

We are writing these few brief lines in Plymouth; in the midst of that flock from whom, as an under shepherd, he had but recently removed himself. All of them have mourned with unfeigned sorrow over his loss; but, as in Elijah's case, the chariots of heaven came suddenly for him; and from all the circumstances of time he is for ever gone, leaving his disconsolate widow, his family, the church at Irthlingborough, and thousands besides, to shed the tear of sorrowing resignation over his grave, while they all endeavour to exclaim, “The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.” The peculiar circumstances attendant upon the very sudden decease of our late friend, Mr. Corbitt, will be best described by the writers of the following notes which we give just as kindly forwarded to us.

A LETTER FROM MRS. CORBITT.

[The following letter addressed to Mr. Butt, from the widow of our

departed brother will, we are certain, be read with sorrowful interest.—
ED.]

Irthlingborough, July 6th, 1869.

DEAR MR. BUTT,—I beg to return you many thanks for your very kind consoling letter to hand this morning, and in return, I will endeavour to give you as correct account as I can of the leadings of providence towards me and my dear departed husband, in bringing us to this, our anticipated new home. We arrived here on Tuesday evening, from Cheltenham. Mr. Corbitt was very poorly the time we were there, so that we were fatigued with our journey, but the Lord was very kind to us in giving us a comfortable night's rest, and we were as cheerful and happy as it is possible to be in this world of changes. On Wednesday morning, Mr. C. was very poorly, did not get up until mid-day, he took but little dinner, but was cheerful; between two and three o'clock, we went to look at our new home, and here I must acknowledge the friends had done everything they could to make us comfortable. We were very pleased with it. My dear husband expressed himself thus, "If the Lord gives me strength, I shall do well here." The time we were looking at the house he was taken worse, and we were obliged to return to our lodgings, and send for the doctor, and put him to bed, and in one hour and forty-five minutes from our leaving our expected new home, he was a corpse, with spasms at the heart. On Saturday afternoon, his body was laid in the silent grave. Mr. Wilkins, his son-in-law, gave an address at the grave, when more tears were shed than has been seen on such an occasion for many years, in this place.

Accept my love and present the same to all enquiring friends. I am,
dear friend, yours affectionately,
MABY CORBITT.

Mrs. Corbitt's address after this will be at Mr. Kimpton, Wheelwright, Horningsea, Cambridgeshire.

MR. CORBITT'S DEATH AND FUNERAL.

Our brother Corbitt left Cheltenham on Tuesday, 25th June, arrived at Higham Ferris in his usual health, came to Irthlingborough. On Wednesday, after dinner, went with Mrs. Corbitt to look at the house the friends were getting for them to live in. When there he was taken with a pain in his heart, left the chapel-house, and went to his lodgings, still felt the pain, sent for the doctor. When he came, he ordered a blister, which was put upon his chest; he then groaned again; and Mrs. C. was going to call the person of the house, when she turned and looked at Mr. C., saw him gape three times, and he was gone from a world of sorrow to be for ever with the Lord. From the time when first taken ill until called to be with the Lord, did not exceed one hour and a half, in the afternoon of 30th June.

He was so happy in the morning of that day that he said he should not be happier when he got to heaven. On Saturday, July 3rd, his mortal remains were conveyed to the grave by the members of the church, the deacons bearing the pall. Brother Baker and myself led the way from the house to the chapel, when I gave out that hymn of Denham, No. 367; brother Baker read; then I called upon the Lord in prayer; brother Baker gave out hymn 470; brother Wilkins spoke over the grave, and the service was closed by prayer. A goodly number of persons were present.

On Sabbath morning I preached at Irthlingborough; and Mr. Baker in the afternoon and evening. I went to Rushden in his place.—Yours in the bonds of the Gospel,
E. DEBNAM.

FROM MR. JOSEPH WILKINS, MR. CORBITT'S
SON-IN-LAW.

MY DEAR SIR,—I thank you for your very kind expressions of sympathy, in reference to our dear father's death. It is, indeed, a sudden shock and a heavy trial to the whole family. I am sometimes almost ready to ask, "Can it be so? Is he dead? Is it a reality?" Alas! it is! he's gone! and gone for ever, we believe, "to be for ever with the Lord."

I think it is likely I shall publish an account of his last days, and sudden death, etc., to complete his work, called "The Lion Slain and the Lamb Exalted," &c., as soon as I can go over his papers, diary, and other MSS., to see what matter he has left behind for such a work. I know he wrote much with the view of supplying me with material if ever I felt disposed to complete his memoir, &c.

It was my painful duty to bury my dear father, and to preach his funeral sermon at Irthlingborough. It was remarked to me by one who has been in the habit of attending funerals in the burying ground at least forty years, that he never saw so many wet eyes before, as at the time of the address at the grave on Saturday, July 3rd. The funeral sermon was preached on Monday the 5th, to a large assembly indeed. Yours in
Jesus, J. WILKINS.

Soho chapel, 406½, Oxford street, London, W.
July 9th, 1869.

SKETCH OF THE LIFE OF MR. CORBITT.

MR. JOHN CORBITT, who has been so suddenly removed by death, was born on the 22nd of January, 1800, in Silver Street, Golden Lane, London; but a few weeks after his birth the family removed into Cambridgeshire. In speaking of his parents, Mr. Corbitt says: "I was brought up under the kindest of God-fearing parents; and the strictest attention was paid daily to my morals;" but this kindness was not at that period of his life understood; and he early became acquainted with lads of "vicious habits," from whom he soon learned the practice of swearing and other evils. Still the parents persevered, and upon John showing a strong determination to absent himself from chapel on the Sabbath, it was decided as a punishment for such absence, that he should be deprived of his Sabbath-day dinner. Of this period of his life he says, "I was like the wild ass in the wilderness, I loved to snuff up the wind at my pleasure." But with all this determination to "snuff the wind," and to seek his own pleasure, he appears never to have listened to the Gospel, however unwillingly he may have gone to the house of prayer, without the word having some impression on his conscience; and often in the old chapel at Cottingham, under the ministrations of Mr. Meekins, he has felt, "Thou art the man;" and under the searching ministry of Mr. Sutton, he also was often led to tremble. The affectionate mother appears to have been much exercised about her son during his early years;

but after he had reached the years of manhood, she felt constrained to leave him in the hands of the Lord; keeping him much on her mind, and earnestly pleading for him repeatedly at a throne of grace. Infidel thoughts now took possession of his mind, and he relates a circumstance of driving his mother from Cambridge, and on the journey he gave expression to these thoughts, when suddenly a beautiful rainbow appeared in the cloud, and the loving mother asked her son, "Who set that bow in the cloud?" The father was equally strict with the son; and on one occasion, when some irregularities in his conduct had brought forth some reproof from the aged father, he told John plainly that "he should never go to hell with his eyes shut." This sentence of the father never left the son; and although every means were used to drown this remark, and remove its remembrance, it remained, "a nail fastened in a sure place;" there was no effectual work in the soul as yet; rebellions continued; and although some remarkable interpositions of Providence were shown, still sin reigned. Subsequently, Mr. Corbitt appears to have been a subject of long and sharp convictions; of rebellious and bitter feelings against the Gospel; of many severe and painful trials, in the loss of two of his children, his first wife, and trying providential circumstances. But we pass this, and here give his own words of the period when the Lord appeared for him. He says—

"But now the time arrived for the Lord to speak more powerfully to my soul; and to make this the more plain to me, he suffered me to come into a most dreadful state, so that I verily wished I had never made any profession, for I really thought I had deceived myself and others, and felt that I should now endure a most miserable life, and die a miserable death, and sink to an eternal hell.

"Oh, how my soul was tossed about under this temptation! not a gleam of hope: no sun, moon or stars appeared for many days, and no small tempest lay on me; so that all hopes of being saved were lost: and I cast out (with my own hands) all my former hopes of conditional comfort: and had struck sail, and committed myself to the merciless ocean, never again to think of salvation. In this distressed state, I went to Fenstanton to hear Mr. Drawbridge, of Wellingborough, who took his text from Amos iii. 12, 'Thus saith the Lord, as a shepherd taketh out of the mouth of the lion two legs and a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch.' This sermon was the first I had ever heard, that showed up the deceitfulness of the heart. I felt truly I am the man described in all the legal workings and self-preserving endeavours of the flesh; this very much deepened the wound; but when the remedy was brought forth, and the sovereignty of the Lord shewn, I could not believe them for me; so I returned writing bitter things against myself; and instead of better, I grew worse and worse, and instead of acting faith and taking God at His word, and shaking off my trouble, as some tell us is our duty to do, I found unbelief abounded, and God's word appeared all against me, and could take no more of it but such as sealed my condemnation. I should have been glad enough to have shaken those fears off, but found I could as well create a world as to take the comforts or reject the sorrows. However, before I arrived home that night, it pleased God (who commanded the sun to shine out of darkness) to shine into my heart, to give me the light of the glory

of God in the face of Jesus Christ. This was done, first by telling me (as sensible as with an audible voice) his 'grace should be sufficient for me.' So strange, sudden, and sweet, were those words applied to my soul, that I stood still to repeat them, when to my further astonishment, those words came with redoubled power, and effected a deliverance so surprising and joyful, that the snare was broken and the bird liberated. 'Look unto Me, and be ye saved, all ye ends of the earth, for I am God, and there is none else.'

Some time after this, we find Mr. Corbitt "giving his experience," without really intending so to do; he says:—

"One day after Mr. Smith had done preaching, he gave it out that a church-meeting would be held immediately after the congregation was dismissed; and although I never had any conversation with the minister, or any of the friends, neither did I know that the church-meeting was the proper place or time for me to stop, yet I could not get out. I got up once, then I could not go away; so I sat down again until the minister had taken his seat in the table pew in the front of the pulpit, when he looked very wistful at me, and then told the friends that he supposed I had got something to say to them; and addressing himself to me, wished me to give them a faithful statement of the Lord's dealings with me, and to begin where the Lord began with me. This I did with as much liberty, freedom, and frankness, as ever I have preached a sermon since."

On the following Sunday he was baptized; and although during the week he had been the subject of much deep exercise; so much so, that it was with much difficulty he was persuaded to attend at the ordinance; and when he arrived at the side of the river, it was in much trembling and fear. In an instant, however, his doubts and fears were removed by the powerful application of the words, "Is not this a brand plucked out of the fire;" and "he went down into the water like a lion, and came up like a giant refreshed with new wine." Following this, he appears to have enjoyed a season of Gospel liberty. and peace.

In 1836, Mr. Corbitt married his second wife, and present widow, at Waterbeach, and the first seven years they spent on a farm in Huntingdonshire. In speaking of his now bereaved and affectionate widow, he says, "Such is the union now after twenty-six years, (this was written seven years since) that if I were to go to preach, or to the prayer meeting, or to see a friend without Mrs. Corbitt, I should immediately be asked, 'Is Mrs. Corbitt ill?'"

In the village where Mr. Corbitt was now located, the Gospel was not known; and this was a source of much anxiety to his mind. 'Tis true there were a number of clergy in the *locale*, but the Gospel was not to be heard. Mr. Corbitt was desirous of opening his house for worship, but the landlord of the farm was one of the churchwardens, and he feared he should get notice to quit if he was guilty of such an act of Nonconformity. However, the application of a portion of Scripture set the matter at rest in his own mind, and he announced his intention to his wife, who had some fears as to the propriety of the step; but those fears were removed by the explanation given; and on the first Sunday evening in 1838, a little band met together in Mr. Corbitt's house for prayer and praise, and much peace was realized by the power attending the word as expounded by our departed brother.

It will be impossible in a life so full of incident, to even touch on the most remarkable circumstances connected therewith. It is evident the Lord intended our brother to plough up other ground than that on his farm; and it is singular how one circumstance after another occurred, when he was placed in such a position as to be compelled to plough the Gospel field, and considerable success attended his labours. About the end of the year 1843, Mr. Corbitt began to supply at Fenstanton, Potten, Blunham, Chatteris, Needingworth, and other places; being almost constantly engaged, or as he used to say, "in full orders." We must quote just one instance of how he was "thrust" into the work. He says:—

"On Sunday, the 25th of December, 1843, my wife and me set off with the pony and gig, intending to go to Godmanchester, to hear the Gospel; but as we went along the road, we agreed to go to St. Ives, it being nearer, as we wanted to go home to dinner, and to St. Ives we went. As soon as we got well seated in the chapel, Mr. S—— came and touched me on the shoulder and said, 'We are disappointed of a minister to-day, and we want you to preach for us this morning;' at which request, my wife and I both burst into tears. She said, 'It is of no use your casting yourself down; it is what you have been praying for, and now is the time, and you must go.' At which I arose, and ascended the pulpit for the first time, trembling like one with the ague, and my knees smiting together. After singing, I attempted to read but could not see the letters for tears; oh, how my soul did heave to the Lord for His assistance; I got through my chapter I never knew how, but in prayer I felt an enlargement of soul and union to, and dependence on, the Lord. When I came to give out my text, the Lord much strengthened me, and by His assistance, I spake with boldness and liberty; and many of the people expressed themselves much blessed, edified, and comforted. As soon as the service was over, I hastened to the inn to get my horse, and get home as quick as I could; for I was ashamed of what I had done, and feared being requested to preach again. But Mr. S. was soon on the spot, he seized me in a friendly way by the collar, and exclaimed, 'You are not going home yet.' I said, 'I promised to be home to dinner, and have ordered my horse.' 'Put the horse back,' exclaimed Mr. S., 'you are going home to dinner with me, and you shall preach in the afternoon.' This was something like being taken with violence, though it was all in love; but I exclaimed, 'I cannot preach if I stop, for I have got no text.' 'Never mind (says my determined friend), you shall preach text or no text;' so with much persuasion and almost compulsion, I consented to stop, and went to dinner with Mr. S.— But I was in a sad way—'*Preach and no text* (thought I), now my foolishness is sure to be discovered. O, that I had never come to St. Ives. This is a sad job, *preach and no text!* oh, dear, what shall I ever do? Besides, the people at St. Ives almost all know me; they will tell one another, and there will be a house-full of people to stare at me; I am sure I cannot preach; I have told the people all that I know about religion this morning. O that I had but went to Godmanchester this morning, then I should not have got into this trouble. *Preach and no text*—what shall I do? Then I took the Bible to look for a text; but I was in too much confusion to find one; and I all but despaired of being able to say anything in the afternoon;

but the promise that I have many times since realised, was made good to me—'As thy day thy strength shall be, and my grace is sufficient for thee, and made perfect in thy weakness.' I now threw myself back in my chair, and tried to utter my request to the Lord, when words came tumbling into my mind, (like apples of gold in pictures of silver)—'I will not let thee go except thou bless me.' There was text and subject too in a moment; and I was impatient to be gone, for fear I should lose my sweet feeling of the Lord's goodness. O how precious is the Word of God when thus suitably applied; none can enter rightly into these things but them that experience them. The Lord who gave me my text, helped me through much better than any one could expect."

Subsequently Mr. Corbitt laboured at Biggleswade, at Oldham street, Manchester, at Salford, at Norwich, and his last pastorate was at Trinity, Plymouth, and we need only refer our readers to the testimony that was given in last month's VESSEL by Mr. Chambers, showing the good will and Christian love that existed in that place towards Mr. Corbitt.

Those who know the Irthlingborough church and people best, felt much pleased in hearing Mr. Corbitt had accepted the invite to the pastorate. He was hoping to be made useful to that people. The church was rejoicing in the anticipation of the union. In a few hours the scene is changed. John Corbitt is quietly but speedily taken home; the church's rejoicing is turned to mourning; and instead of that noble form standing erect in the pulpit, it lays quietly outside, in the chapel yard.

NOTES OF FUNERAL SERMON,

FOR OUR LATE BROTHER JOHN CORBITT, BY C. W. BANKS, AT PLYMOUTH.

How sweet are the soft and gentle whispers of the Spirit in the soul when any sudden commotion doth disturb the mind! I was at the Totness station waiting to go on to Plymouth, when the sudden death of Mr. Corbitt lay on my mind. How singular it appeared! The church at Irthlingborough had hoped once more to be settled with a suitable pastor. There is in that place a substantial building, a truth-loving people; and when the announcement reached me that the church at Irthlingborough had elected, and Mr. Corbitt had consented to become their pastor, I said, "He was the very man for them." He had anticipated a little happy communion with them. Himself, and his much-loved wife, had reached the scene of his future labours; they had inspected their new manse; and all were expecting him to commence his labours there Sunday, July 6th, 1869, when the arrow swiftly flew to his heart, and in less than two hours he was a corpse. As I thought over these things, the words so gently whispered in my soul, "He is taken away from the evil to come."

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away; none considering that the righteous is taken away from the evil to come. He hath entered into peace; they shall rest in their beds; each one walking in his uprightness."—Isaiah lvii. 1, 2.

The Holy Ghost, by the Prophet Isaiah, speaks of the Lord's people in a comprehensive manner as follows:—

1. *As they stand in their Covenant Head.* Here he calleth each one by the term, "the RIGHTEOUS," and as they stand in grace they are merciful men.

2. He speaks of them as they stand in their fallen mortality, he says, "the righteous perisheth."

3. They are spoken of as under the special providence of God, they are "taken from the evil to come."

Lastly, the Holy Ghost describes their three-fold condition after they leave this world, "He hath entered into peace," "They rest in their beds," "Each one walking in his uprightness." These words I repeat, came into my mind, while travelling to Plymouth, anticipating my work for a Sunday or two in Trinity chapel, the pulpit so recently occupied by our suddenly deceased friend, Mr. John Corbitt. Such events certainly demand our serious consideration; for we must not be guilty of the carelessness herein condemned, "None considering that the righteous is taken from the evil to come."

At the close of the sermon the choir sang "Vital Spark" in a soft and solemn manner, which had a great effect upon the multitude assembled. We never heard that sacred piece of music better rendered.

In Howe street chapel, also, an appropriate funeral discourse was delivered by Mr. FRANCIS COLLINS, from the words, "To die is gain." It is honourable and gratifying to know that the churches and friends holding the truth in these towns, dwell together in harmony and peace.

The discourse drawn from the words quoted, may be given on another occasion; but there is no room for them this month. Trinity chapel has been put into excellent condition, and, on the occasion of Mr. Corbitt's funeral sermon, it was well filled. Mr. Vardor is invited to supply the pulpit the next three months.

DOCTRINAL TRUTHS IN METRICAL PHRASE.

No III.

"Call upon me in the day of trouble."—Psalm I. 15.

REFUGE of my stricken heart,
Oh restore Thy peace to me!
Stretch Thy hand, allay the smart,
Pierce the cloud that hides from Thee.
Listen to my eager call,
Thou who art my "all in all."

Prompted by Thy promise, Lord,
Come I now to plead with Thee;
By the unction of Thy word,
Heal my wounds and comfort me.
Let my days be free from strife,
Radiant with the light of life.

Lord, I will Thee glorify,
When deliv'rance then hast giv'n;
Pain and sorrow then defy,
Nought shall check my flight to heaven.
Whilst Thou wilt bestow on me,
All Thy loving sympathy.

When these conflicts shall be o'er,
May life's evening-tide be bright!
When I reach yon blissful shore,—
aze on uncreated light!
How I'll sing Thy love to me,
Through a long eternity!

ROBERTUS,

Tetter'dge, June 17th, 1869.

Modern Arminianism.

[In a religious periodical which had a short life, and recently expired, a letter appeared from a correspondent under the signature of R. T., which would have done honour to the pen of the immortal Toplady. In reply to this, two letters appeared signed respectively J. B. D., and J. Knowles. J. B. D., from the tenor of his remarks, is evidently an Arminian Episcopalian, and J. Knowles is a Wesleyan Methodist; the latter, in answering R. T., penned the following sentiment:—"I believe a saint may fall away, that one who is holy, or righteous even in the judgment of God Himself, may, nevertheless, so fall from God as to perish everlastingly." To this God-dishonouring sentiment, the following letter appeared in the next issue.]

SIR,—After reading the excellent letter of your correspondent, "R. T.," contained in your impression of the 13th inst., I had resolved to offer a few remarks confirmatory of its general tenor; yet, believing that a newspaper is not the best vehicle for the discussion of theological questions, I declined to carry out my purpose until I read the two letters in reply, which appeared in your issue of the 20th.

I am rejoiced to find by the admission of "R. T.'s" letter into your columns, that the Independents of the present day do not repudiate the doctrine so ably advocated by their great Puritan ancestors; John Owen, &c.

Those of your readers who are acquainted with ancient ecclesiastical history, are aware, that for the first four centuries of the Christian era what are technically called "the doctrines of grace" were universally held by the followers of Jesus; it was not until the beginning of the fifth century that the free-will heresy disturbed the unanimity of the Christian church; at this juncture, a Welsh monk, who assumed the name of Pelagius, propagated his creed; the cardinal article of which is, when freely translated, that Adam's transgression is not imputed to his posterity; and that men are justified and predestinated to eternal life, not by the favour of divine grace, but for the worthiness of their own works. Now, taking Mr. Knowles as the expositor of Wesleyan Methodism, in this particular aspect of it, it is pretty clear that the strictures of "R. T.," on the doctrines of this sect, are scripturally true.

I trust some of your clerical readers will enter their protest against the—I had almost said impious—views entertained by Mr. Wesley and his followers, on "Final Perseverance," which it seems Mr. W. was in his fortieth year inclined to believe.*

I presume by his having "no connection with Methodism" that your correspondent "J. B. D." is a clergyman of the Episcopal Church; if so, I would advise him to contrast the articles of his own church with Mr. Wesley's decision on final perseverance after he was forty, and then say whether he can reiterate *this* statement in his published letter: "I affirm that in no pulpits are the great doctrines of the Gospel more fully inculcated." What are the great doctrines of the Gospel? Without enumerating them, I may say in brief, they are all contained in the Pauline epistles; and not the least important of them is that which declares the free, full,

* Mr. K. states this as a fact.

and final salvation of the "elect according to the fore-knowledge of God;" none of them can be fairly tortured into a ratification of conditional grace, and a precarious salvation. It is possible your two correspondents think with an eminent divine of the seventeenth century, that it would have been better for the church if Paul had not written a line of his epistles. This clergyman was of the Laudian school, and doubtless found it impossible to square his adopted notions with the formularies of faith and doctrine promulgated by the inspired apostles. It is evidently as needful now as it was in the days of the apostles, to ask the question, "What is truth?" In seeking an answer for this momentous question, we are too apt to consult the fallible dogmas of the originators of sects, and to ignore the only infallible guide to a right solution; hence it is, that so many who assume to be expounders of the truth as it is in Jesus, teach for doctrines the commandments of men. - The Christian Church may be divided doctrinally into two sections: the advocates of free-grace and those of free-will—you may find both in the same church; but as these doctrines are antagonistic, both cannot be right. I am aware that many men are better than the creeds of the churches to which they belong; that they manifest in their lives the possession of saving grace; and nothing but the sovereignty of divine grace could make them "wise unto salvation," under their unscriptural tuition. The battle ground of these two parties is the moral law; both recognise its obligation on the life; both admit its inexorable demand of perfect obedience to the very tittle; but both are not agreed as to the method of salvation; all acknowledge they are debtors to the law of God, for that all have broken it, that there must be a substitute for the transgressor, because God hath concluded all are under sin; that if man is to be saved he must either depend on his own righteousness, or that of another imputed to him. When brought into this strait how gladly the ear of faith catches the welcome sound—"Christ is the end of the law for righteousness to all them that believe;" and in the transport of joy the disciple exclaims, "Lord, I believe;" he can now sing that beautiful hymn of Zinzendorf, which Mr. Wesley taught his followers:—

" Now I have found the ground wherein,
Sure my soul's anchor may remain."

* * * * *

" O love! thou bottomless abyss,
My sins are swallowed up in thee."

I could never reconcile the Calvinism of some of Wesley's hymns, with the cardinal tenets of the sect. Toplady himself wrote not more forcibly in his verse, in honour of free and sovereign grace, than did Charles Wesley; it would thus appear that sects who differ among themselves on points of doctrine, are unanimous when they approach to God in hymns of praise. A popular living divine said to me one day, "Where the Spirit of the Lord is, there the Lord Himself is; and I have found the Lord's people amongst Romanists and Ranters."

The subjects involved in this discussion are so momentous, and have been so ably advocated by the wisest and best men in all ages, that it would be presumptuous in a layman to cull passages from their writings to support the views of your original correspondent; I may, however, be permitted to exhort your Arminian readers to search prayerfully the Word of God; in the exact ratio of agreement between their creed,

and the law, and the testimony of God, will be the degree of light, life, and Christian liberty they possess. I am not censorious when I affirm that one of the prominent errors of our time is neglect of the Word of God; hence Christians adopt the shibboleth of a party, and trust to man-made creeds. What saith the Scriptures? "Cursed is man that trusteth in man, and maketh flesh his arm." "Cease ye from man." The very constitution of men's minds forbids that they can all "see eye to eye" in unimportant matters; but in the saving doctrines of divine truth, they who are renewed in the spirit of their minds, and are living members in the mystic body of Christ, are all "taught of God," "they shall not come into condemnation, but have passed from death unto life."

I cannot conclude my letter without offering a few observations on Mr. Wesley's views on the "final perseverance of saints." How will the advocates of Mr. Wesley's views interpret such passages as these? "We are confident of this very thing, that he that hath begun a good work in you, will carry it on till the day of Jesus Christ." "Having loved His own, He loved them to the end." "He that believeth in the Son of God, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." I could almost fill my paper with kindred passages. How much mental misery and Christian instability do they guarantee to themselves who close their eyes to the glorious truth, that God "rests in his love," that the grace implanted in their hearts is an infallible pledge of future glory, that it is the indestructible work of the Holy Spirit, and the earnest of their inheritance above! To quote the language of the immortal Toplady on this subject, "the Spirit could not with any truth or propriety, be the earnest of their inheritance, if the inheritance itself was precarious, and suspended on conditions of uncertain performance. An earnest is actually a part payment, and so much of the inheritance advanced beforehand, and which ensures the remainder; otherwise it would be no earnest at all." Permit me to give another pertinent quotation from Toplady's defence of the Church of England against the imputation of Arminianism. After an elaborate argument, he concludes thus: "We are authorised both by Scripture, reason, and the strictest maxims of philosophy, to term converting grace *irresistible*; since, where God really designs to renew a sinner unto righteousness and true holiness, we think it incompatible with every notion of deity, to suppose that the intent of an all-wise Being should be eventually defeated, and His plan disconcerted; or that the measures made use of by an Almighty Agent should be baffled and issue in nothing.* It does not follow, because some promises seem to run conditionally, that therefore the performance of the conditions themselves is suspended on the free agency of man; prayer and the other means of grace are not superseded, but even rendered needful by the certainty of God's predestination; for *Qui vult finem, vult etiam media ad finem*.† The manifestation of God's goodness in the final salvation of His people, being the end designed by Him in His gracious decree, must necessarily have been first in the divine intention; but this end being last

* Dr. Halley in his, "Lancashire and Nonconformity," just published, says, "The Calvinism with which the Puritans fought Popery, Prelacy, Arminianism, and sin, became philosophical necessity among the metaphysical divines of the last century."

† He who wills the end, wills also the means to that end.

in actual execution, certain correlative means must necessarily intervene, in order to carry the divine intention into actual execution ; and to connect the decree and the accomplishment of it together."

I have thus striven to give your readers who interest themselves in this controversy, both logical and theological arguments in support of the special doctrine impugned by your correspondents, "J. B. D." and Mr. John Knowles, which, to my own mind, are conclusive. I do not expect to convert them to my views ; I know too painfully, how tenaciously these views, and a proud, natural theology, cling to their possessors. The advocates of a free-grace Gospel have ever been, and ever will be, a "little flock ;" and, like their Master, "despised and rejected of men ;" most of them unknowing and unknown ; "nevertheless, the foundation of the Lord standeth sure ; having this seal, the Lord knoweth them that are His." I am dear Sir, yours truly,

Totteridge, Herts, Dec. 30, 1867.

ROBERTUS.

"Alone with Jesus."

"And when they had lifted up their eyes, they saw no man, save Jesus only."—
Matt. xvii. 8.

HAVE you ever, dear reader, in imagination, accompanied the disciples Peter, James, and John, to Mount Tabor with their Lord ; and have you while there, been favoured with a glimpse of that glory which shone on the face of Jesus ? If so, then happy are you, for what greater privilege can be granted to us in this world than to realize that we are "alone with Jesus ?" What loving condescension on the part of our Saviour to allow us to have such free access to Him, and like the beloved disciple lean on His bosom, while we confide to Him all the sorrows of our heart. Then it is we feel that Jesus is human, as well as divine ; He understands all we suffer, and all we need, and by His divine nature, can succour and support us under all our trials. While here below, we are often weighed down by troubles, and feel them burdens heavy to bear. The night of affliction is very dark, and often made darker by the withdrawal of our Father's smile, and then like the Psalmist we are troubled, and looking within to ascertain the cause, we find backsliding of heart, weakness of faith, want of gratitude and love. But this consciousness of guilt, instead of clogging our devotions, should make us cling closer to our precious Jesus. We would not like Simon Peter say, "Depart from me, for I am a sinful man, O Lord," but we would rather say with the poet—

My faith would lay her hand
On that dear head of thine ;
While like a penitent I stand,
And there confess my sin.

While in this world we meet with much which will, if rightly met, drive us to Jesus. We have not only bodily afflictions, but we have like the Psalmist, "deadly enemies" to contend with ; foes without, and foes within. We have sometimes to say, our "soul is among lions," for in proportion as we reflect the image of Christ will the world hate us. But Jesus foreknew, and therefore He forewarned us of this, and for our encouragement has said, "Be of good cheer, I have overcome the world."

But, vexing to the soul as these outward enemies are, our inward foes are more to be dreaded, for they often proceed from our own sinful heart. I think we are apt to attach more blame to Satan than is due to him. If we feel a carelessness in prayer, a deadness of love, a want of appetite for ordinances, &c., we are apt to look upon it as the effect of Satan's temptations, when a little self-examination would show to us that it arises from some secret iniquity not repented of, and not forsaken, and if sin is indulged or excused in the least degree, there will be a disinclination to the presence and society of Jesus. Satan, however, is ever ready to suggest something to the mind which has a tendency to keep us from the throne, and disincite our hearts to eternal things; and too frequently we listen, and yield to his suggestions, and thus get into bondage. Consequently, we have often to weep under the pressure of the conflict with indwelling sin, and to say with the apostle, "In me dwelleth no good thing." "O wretched man that I am, who shall deliver me?"

How much there is to interfere with spirituality of mind. How many proud thoughts flit through the imagination, how frequently envy casts a gloom over the heart; how frequently are we tempted to murmur at the dispensations of God's providence. Thus we offend our heavenly Father, and cause Him to say, "I will go and return to my place, until they acknowledge their offences." Thus instead of enjoying uninterrupted communion with the Triune Jehovah, we allow sin to rise up and form a wall of separation between us, and sad indeed would be the result of such backslidings of heart if our Saviour was as changeable as ourselves, but though He hides His face from us in wrath, it is but for a moment.

While we are mourning His absence, and asking in anguish of spirit, "Whither is my beloved gone?" "O that I knew where I might find him!" He is looking upon us with tender compassion, for the believer is very dear to the Saviour's heart; he is firmly grasped in the hand of Omnipotence, already sealed unto the day of redemption as the property of the Lord; therefore, though He justly hides His face and causes a cloud to cover our path, behind that cloud there is a serene sky, and though for a time He withholds the brightness of His face, yet He is saying to us, "Return, O backsliding children, and I will heal your backslidings."

Where shall we look for one amongst God's children who is not sensible that in thought, word, and deed, he has offended against the Most High. Let us then "take with us words and return unto the Lord, and say unto Him, Take away all iniquity, and receive us graciously." Let us repair again to that spot where in times past we have communed with our Saviour. Let us seek to be alone with our Jesus, while we confess our backslidings, and seek His forgiveness, and in the language of His disciples on their way to Emmaus, intreat Him to "Abide with us," that His presence may preserve us from sin. And let us seek Him not only as our refuge, but as our choice. Let love be the motive which prompts us to seek His society, then will the throne of grace be our dearest, our happiest home, and the communion which God loves, is that which arises from our love to him. We should go to Him, not merely because we are pressed with fears, or vexed with cares, but because we love the light of His countenance. Then shall

we sit all the day long in heavenly places with Christ Jesus. Such communion is the life and soul of the Christian, for while we thus cling to Him, hid under the mantle of His love, we shall in a measure partake of His meekness of disposition and lowliness of heart; a calm and sweet serenity will dwell in our bosom, and we shall be able to look forward to death and eternity with composure; and as we look forward to that world of happiness, light, and love, we shall sometimes long to close our eyes to this world, that we may go and dwell in the presence of our precious Saviour, and with those who have "washed their robes, and made them white in the blood of the Lamb." How it should stimulate and encourage us to think that their trials and tribulations are at an end. Amongst them are those who, while on earth, have been subjected to poverty and privation, for it is said, "They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them." Their sorrows are at an end, for "God shall wipe away all tears from their eyes." There they dwell, not "alone with Jesus," but are surrounded with angels and archangels. Yes, it is a glorious fact, that they do not surround angels, but angels surround them, for redeemed spirits are permitted to stand nearer the throne than angels can, while those glorious and innocent inhabitants of the heavenly world stand amazed to see the millions of apostate creatures recovered, and restored to the divine image by the grace of our Lord Jesus Christ. Yes, even angels will be filled with admiration and transport, to see such an innumerable company of polluted worms of the earth, washed from their sins in the blood of God's own Son, accepted as righteous in the sight of God, by faith in the great Mediator.

Dear reader, have you a good hope through grace that you shall one day join that company? If not, O be not satisfied until you possess it. To have a clear evidence of heaven within, is a spring of constant and divine consolation. O, to behold in the light of faith, the glory of that day, when we shall rise to enjoy the sweet society of Jesus, and sit with Him upon a high and glorious throne! O blessed state, to live in the full blaze of divine glory; unspotted holiness and everlasting joy shall be the portion of all the heavenly inhabitants, while they eternally sing, "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever."

"Where fightings without, and fears from within,
Shall weary no more in the warfare of sin;
Where tears and where fears, and where death shall be never,
Christians with Christ shall be, soon and for ever."

MARIE.

The Sixth of Hebrews Rightly Divided.

[Our brother Kemp's article last month, is exciting attention. There is scarcely another portion of the Divine Word more solemnly perplexing to many thousands than is the sixth of Hebrews. To a certain extent, we shall allow intelligent and devout authors to express their mind.—
ED.]

DEAR MR. EDITOR,—In answer to Mr. Kemp's invitation of discussion, in the truth taught in Hebrews vi. 4—8, I send this, under a deep sense of the weightiness of the matter.

I ask believers who may read this, to consider, prayerfully, the whole passage from chap. v., verse 2, to chap. vi., verse 20, which is a parenthesis from the main argument; this being taken up again in chapter vi., verse 20, by the reference to the Melchizedec priesthood of Christ. The practical conditions of the Hebrews (chapter v. 2, 12; vi. 10), was one of much Christian love and activity, but of little instruction in truth. Still, in them, as children of God (vi. 9,) it was possible to "stir up the gift of God that was in them;" the apostle treats them as those in whom that "unction from the Holy One" (1 John ii. 20,) with its attendant powers of knowledge in divine things, was only slumbering. Thus, they can be exhorted to "go on" (chap. vi.,) and are not as those in whom the very foundation-doctrines would have to be "laid again," i.e., who had renounced (chapter x. 26—9) the very essentials of Christian faith. Of the Hebrews' salvation, the apostle had no doubt, though he had been led by "love without dissimulation" to speak of them as in vii. 12. But there were those then living in whose souls, if it had been possible, the very foundations must have been "laid again." These apostates from the profession of Christ had received light, had become "partakers of the Spirit," i.e., of His miraculous gifts, (1 Cor. xiii. 2) called just below "the power of the age to come;" yet they had "fallen away" from that light, and had become the enemies of the Lord to the extent of "crucifying Him afresh," i.e., of feeling with those who once cried, "Crucify Him!"

So much for the general sense. A few words are needed to clear up the separate parts.

1. The word is not necessarily "enlighten," but "lighten." Compare its use in John i. 9, "which coming into the world lighteth every man." Such is the true rendering.

2. "Trusting" implies trial, which may be followed, as in this case, by rejection. Balaam had "tasted the good word of God," which he had been used to proclaim, yet had died the enemy of the Lord.

3. For "the powers of the age to come," read Acts ii. 16, 21, where the Pentecostal outpouring is said to be "that spoken of" by Joel, i.e., the earnest of the full accomplishment of that prophecy, just as the present indwelling of the Spirit is the "earnest of our inheritance" (Eph. i. 14) yet to come. The Spirit is not now "poured out on all flesh," among God's chosen people; they are yet in the state described in Rom. xi. 25. Nor are the last words of Joel in that place, (chap. ii. 32,) as yet fulfilled, even partially; and so Peter, speaking in the power of the Spirit of truth, omits them.

The description of these unspeakably solemn verses cannot of course in its entirety be interpreted of any now living. But there are some whose characters are essentially the same. I could mention one, well known in Oxford as a professor of much evangelical truth, about forty years ago, who even accompanied A. N. Groves on his missionary tour to the East. This man is ending his days as an avowed Anti-Christian; five years ago he lectured publicly in South Place chapel, Finsbury, against the personal character of Christ; and, privately, I am told on good authority, he declares that the blood of Christ is no more than the blood of an ass. Are not such facts a solemn illustration of John xii. 37, 39, "Though He had done so many miracles before them, yet they believed not on Him. Therefore they could not believe." There are

very many in all ages on whom, while they yet live, death eternal has passed.

I will only add, that 2 Peter ii., especially verse 22, should be read in illustration of this early apostasy. Yours in Christ,

S. I. B. BLOXSIDGZ.

27, St. Petersburg Place, Bayswater, W.

July 1st, 1869.

What was in that Cup?

CHAPTER VIII.

AWAY from my quiet home and study, and in cars and pulpits every day, I feel I cannot do more than write an apology for the continuance of the question I have long been pursuing; besides, the sudden death of that noble and useful brother John Corbitt, demands much of my space this month; and from letters I am receiving, it is not unlikely that the excellent Jeshurun, the upright one of Rochdale, John Kershaw, is not far from his end. So that a kind of shaking is upon my spirit, and to calm down beside Gethsemane, to look, to listen, to learn, and to leave behind me lessons drawn from that tragic scene, seems almost impossible. And yet, why not? I am in the retired chamber of that devoted brother and sister in Christ, Mr. and Mrs. James Chambers, of Plymouth; whose house and hearts are open to soothe and help poor pilgrims, like myself; for, like Cowper, when he looked on the lifeless image of his mother and said—

“O! that those lips had language!
Life has pass'd
With me but roughly
Since I heard thee last,—”

like Cowper, I say, since I saw my much-revered mother on her dying bed, and her trembling voice exclaimed, “Into thy hands commit I my spirit, for Thou hast redeemed me, O Lord God of truth,” since then, indeed, with me, it has been rough, and I have deserved nothing but blackness and banishment; and all we have out of deep perdition, is mercy rich indeed! And but for that cup, to us, to me, at least, that mercy could not flow.

“But now to sorrow must I tune my song,
And use my pen to notes of saddest woe,
Which on our dearest Lord did seize ere long,
Dangers, and snares, and wrongs, and worse than so,
Which He for us did freely undergo.
Most perfect hero! tried in heaviest plight
Of labours hard and huge, too big for human wight?
Ho, sovereign Priest, stooping His regal head,
That dropt with odorous oil down His fair eyes,
Poor fleshly tabernacle entered,
His starry front low rooft beneath the skies;
O, what a mask was there! what a disguise!
Yet more, the stroke of death He must abide,
Then lays Him meekly down, fast by His brethren's side.”

Ah! but He is risen, He has ascended! O, what majesty is in that line, “GOD IS GONE UP, with a shout,” and ere the mystery of God is finished, He will come again, and receive unto Himself all the Father

gave Him, and so shall they for ever be at home with Him. "Each one walking in His uprightness;" and until that day-break, and the shadows flee away, (with the church I would say,) "Turn, my beloved, and be thou (to me) like a roe, or a young hart upon the mountains of Bether."

I know the debt I have to pay, by giving the evidences of interest in the Redeemer's sacrifice; to my readers I must say, have patience with me; and all shall be adjusted. Particular Redemption, Personal Sanctification, the Work, the Witness of the Spirit, the genuineness of THE faith, and the assurance of the heirs of glory, with a meetness and ripeness for the "Father's House," are all subjects of large meaning; and if each one of them might be personified, they would be seen standing between the garden of Gethsemane, and the living trembling soul; and to each such soul, every one of these spiritual persons would say, as re-echoing the Redeemer's own words, "This is my blood of the New Testament, which is shed for YOU, for the remission of sins," at least so believes,

C. W. B.

A LETTER FROM SUFFOLK.

TO THE FRIENDS OF TRUTH IN THE VALLEYS STRETCHING BETWEEN THE MALVERN HILLS AND THE WELSH MOUNTAINS.

As I shake on in a smoky Great Eastern, this Saturday, June 12, 1869, I pencil a few words to you, hoping the blessings of life, health, peace, and prosperity, may attend you; and that you will soon see a great revival in that place, so dear to you all. Since I left you, I have been preaching every Lord's day at the Bow Bethel. Our Sunday School services were cheering; and some meetings I have attended, and at some anniversaries in Surrey, Kent, Cambridge, &c., I have been favoured; and that a good measure of faith is enjoyed by some among whom I have laboured, is evident—but in no place can there be seen much evidence of the power and happy fruits of divine grace. Great political commotions—many large gatherings of professing Christians—but how much of spiritual good is in all these demonstrations I judge not.

There is something distinguishing in Isaiah lxiii. The last verso reads thus: "WE ARE THINE: thou never bearest rule over them; they were not called by thy name."

Isaiah might well be called the Evangelical prophet. He had clear and holy revelations of the person of Christ—of the Incarnation of Christ—of the sufferings and substitutionary work of Christ. In the sixty-third chapter, Isaiah has a grand discovery of our Lord Jesus coming forth as a mighty warrior. He has never personally appeared in this character yet; but the Holy Ghost has declared that he will come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Suddenly, as it seems (on the prophetic scene), Isaiah beholds One in the character of a mighty conquering hero. Isaiah bursts out, "Who is this that cometh from Edom, with dyed garments from Bozrah?" In the answer, the great warrior says, "The day of vengeance is in my heart—the year of my redeemed is come." We have not seen the great Redeemer in that character yet—we have not yet thus heard him speak. But the day is hastening, and the text and context shows you what the position of the true church will be then.

Three things specially mark the people of the Lord.

I. They are related unto God, "WE ARE THINE."

II. They have been CALLED BY GOD. Of their adversaries they say, "they were not called by thy name," as we have been.

III. They are taught of God. "Thou never bearest rule over them."

The relationship in which the church stands to God is of a four-fold nature. The first part of it is a relation which stands in Divine Sovereignty, and in everlasting and electing love. This foundation—this essential root—this first great source of the Church's salvation, is not much noticed in these times; but Paul gives it plainly in the opening of his letter to the Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in Him, that we should be holy and without blame before Him in love, having predestinated us to the adoption of children," &c., "that we should be to the praise of the glory of His grace." It is a relationship of love; and lest you should think that the fall, or any of the consequences of it—might break up the relationship, He saith, I think, to all the redeemed family, "I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." Does not this last line settle all dispute? "Loving-kindness," when from a fellow-creature, is winning; but danger, death, and destruction appeared our doom; then for some loving heart and constraining hand to draw us into that state of grace, that with John we could say, "whom having not seen we love," this surely is some happy evidence of our being in the family. The Fathers said, God has tied himself unto His people by a covenant of His own engaging. This is called "a covenant of life and peace": once brought into this covenant by regeneration, and by revelation, they can never sink into spiritual death; nor can they wage war with God—with Christ—with the Spirit—or with the Gospel.

The second part of this relationship is in the Mediator—one vitally uniting the Church unto Christ, the Covenant Head, and giving every true believer all the benefits flowing from the Saviour's person and work. Is not the Holy Ghost plain upon this, by Peter, "Elect according to the foreknowledge of God the Father, unto (mark this) UNTO obedience and sprinkling of the blood of Jesus Christ." There is the Saviour's perfect obedience for their justification; there is the sprinkling of His blood for their pardon and their purification: they are made one with it, and all of it is imputed unto them. On this foundation stands the Saviour's plea, "That they all may be one as Thou, Father, art in Me, and I in Thee." This relationship is experimental, by the power of the Holy Ghost, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." This relationship will be perfected in glory; for the day will come when the voice of the multitude will be heard, saying, "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready." Comment upon this relationship I must not burden you with now. In safety I reached the internal part of Suffolk; and on Sunday, June 13, I endeavoured to speak three times in that sacred place called Mendlesham chapel. There were large congregations, and between the afternoon and evening services we had the Lord's Supper. At the house of Frederick Rünneckles, I lodged for the time—and I was thankful to find that, although tribulations abound, still, he, his brothers, and their families, abide faithfully and honestly in the truth; how far, and how deeply they have been shaken I will not attempt to describe; but heard my friend (to himself) exclaim—

"From sinner and from saint
We meet with many a blow."

Blows, hard and heavy enough, have been thrown violently at us all; but hitherto we have been upheld. I had quiet and sympathising converse with Jabez and Nathaniel Hart in the pleasantly situated villa of the latter friend, whose sorrows have been more intense than any words can tell; but I often think calamities of this kind are referred to by the poet, when he says,

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

I leave Mendlesham for the present, simply noting, they need a good pastor, an able preacher of the Gospel, and a devoted practical Christian man as their minister. I do pray the Lord to send them such an one in their own time; for, although in no county is there more zealous opposition to me, I do deeply esteem many of the true Israel in these parts.

You would have been happy with us last night in the Cave Adullam, at Winstone. Frederick Runneckles gave us nice hymns, I realized steady freedom in prayer, and in speaking out of Psalm cii. 19; I was favoured,—“This shall be written for the generation to come, and the people that shall be created, shall praise the Lord.” The weather here is wet, cold, gloomy, and unsummer-like; but I hope to preach four times more in these parts, and then return.

That you all may be favoured to enjoy the assurance of your own soul's salvation, is the prayer of
C. W. B.

Jazaniah, and the Chambers of Imagery.*

[FIRST DISCOVERY.]

“They say, the Lord seeth us not, the Lord hath forsaken the earth.”—Ezek. viii. 12.
“In what attire must I approach His seat who dwells on high?
Or bow before His awful throne, who fills immensity?”

The Record, in a recommendatory review of Mr. James Grant's second and concluding volume, entitled, “The Religious Tendencies of the Times,” (which is now publishing by Mr. Macintosh; and also at our own office, 30, Ludgate Hill), closes its article by expressing the opinion that the most interesting portion of the volume is the account we have of the origin, progress, divisions, and errors of the “Plymouth Brethren.” Very few of our readers, we expect, have ever fully understood the character of those people; in no one consecutive form will they find the portraits of Edward Irving, the influential, but erroneous chieftain Darby; the leaders of Ebrington street church, and others, so faithfully drawn, as they are presented by Mr. James Grant, in this volume. As we have pondered over the unveilings of many men of whom Mr. Grant is talking, the words of Isaiah sounded louder than ever in our ears, “All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth;

* This Jazaniah, the Chambers of Imagery, and surrounding scenes, were prophetic revelations of characters, events, and circumstances ever occurring in the professing world. We call attention to this part of Ezekiel's prophecy.

but the Word of our God shall stand for ever.”

Mr. Grant's descriptions of the elegant enthusiasm and earnest eloquence of that remarkable, that extraordinary man, Edward Irving, and Miss Hall, and others, lead us more than ever to love, to admire, to be satisfied with, and to rejoice in, the permanent purity and evident safety of the simplicity of the Gospel of Christ. Men of gigantic minds, men of large mental powers, men of wealth, and of natural wisdom, have professedly embraced the Gospel; but their speculative genius being dissatisfied with the simple truth as it is in Jesus, they have launched out into unrevealed, unknown deeps; have soon made shipwreck of their faith; confusion and contempt have fallen upon them, and instead of proving that the bond of their brotherhood was the faith and the fellowship of Jesus, their dissolution, destruction, and enmity one toward another, have seriously wounded the cause they so lovingly appeared to espouse.

No one, scarcely, will sympathise with us, when we express our conviction that, for many years, there have been reasons to fear that the soul-quickening, truth-unfolding, and Christ-exalting powers of the Holy Ghost, have been comparatively

withdrawn from our so-called churches.

What have been the consequences? The rushing in of every kind of heresy, every species of finery, and of form; deceiving some, and distressing many.

"Preaching to the intellect, instead of preaching to the heart," as Lord Shaftesbury recently said, has been the source of much mischief in the visible church. This fashionable and popular idol of the day, MAN'S INTELLECT, set up in the temple instead of the glory of Christ in His new covenant and mediatorial characters and offices, is the fatal mistake. And, in reality, we fear, it is of little consequence, whether we have the Pope of Rome as our pretended supreme head, or, the Popes of the Church of England, the Popes of the Congregational churches, the Popes of the General Baptist colleges, and denominations, the Popes of the Plymouth Brethren, or any other Popes. They are all, to a man, determined, if they possibly can, to overthrow the strictly conscientious New Testament churches. The bitterest pang of all is, there are Popes in these last-named churches; and they are as bitter toward some of their brethren as was old Dr. Smith when he thundered out his denunciations at the Oxford burning while Latimer and Ridley stood waiting to be chained to the stake.

Popery, sirs, is TYRANNY. And when one little piece of intellectual humanity sets itself up to write down, to preach down, or to slander down, another piece of humanity, because the first piece has rather more of cunning wit, of dogmatic craft, and of self-assumed presumption, than has the latter small embodiment of humanity, it is nothing more than tyranny, or Popery; yea, the present race of Popes are contemptible cowards, when compared with Bonner's vassals. When Lord Williams, Dr. Marshall, and Mr. Irish, caught a poor fellow who dared to have a mind of his own, they dragged him out in open daylight, and burned him before all the people: but our Popes, they ignore the vitals of truth, and stab in the

dark all who dare to uphold it; and because you do not fall dead at the first blow, they follow you, year after year, incessantly piercing their victim, until, his spirit being broken, he falls into the grave.

The Record, in its review of Mr. Grant's volume, shews that the Drs. Raleigh, Dale, and others of high standing, are all fast going down into the mysterious waters of error, and quotes those lines:—(awfully prophetic lines for England!)

When nations are to perish in their sins,
'Tis in the church the leprosy begins;
The priest, whose office is, with zeal sincere
To watch the fountain and preserve it clear,
Carelessly nods, and sleeps upon the brink,
While others poison what the flock must drink.

Oh! oh! if these cutting words could find one tender conscience in the breasts of any of those high-standing men who profess to know and love the Saviour's truth; but, have never unitedly laboured to defend it, or to disseminate it among their fellows; if such a conscience could be found, the lines we have quoted would sting them deep indeed.

Mr. James Grant has done nobly so far; but he must not stop at the end of this second volume. We are mistaken if he does not even now hear the words sounding in his inmost soul, "Turn thee yet again, son of man, and thou shalt see greater abominations that they do." Our critical hero has been scaling the external walls, he has seen on these walls a number of watchmen, not of the good old stern and sober type, who stood their ground well, and told the time of the night truthfully; nay, Mr. Grant has not fallen in with them; but he has met with a large number of delicate, refined, gentlemanly, high-fod and true-bred classical watchmen; and the whole of them profess to be exceedingly busy in going forth to meet the Bridegroom; but Mr. Grant has discovered they have "no oil in their vessels;" in their extraordinary efforts to manufacture some of their own, or to borrow of others, they have become partially blinded; the city is in danger! hence, this modern Joshua has sounded with his ram's-horn lustily once and again. He was, we think,

rather astonished that, at "his first answer, no man" came to throw him off his ground. This second shout, however, has awakened some of the stout hearts, and we expect a fierce conflict will be the result.

For many years we have been

down in the lower parts of the city; if the writer of these "Religious Tendencies" should be obliged to condescend to men of low estate, as some might count them, we shall have many stranger exposures yet.

A PATRIARCHAL PILLAR.

"He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that He gave them."—Ps. xcix. 7.

THE WORDS AND THE WORKS OF MR. JOHN FOREMAN: MR. JOHN KERSHAW: MR. JAMES WELLS: MR. J. C. PHILPOT: AND OTHERS OF THE ANCIENTS OF ISRAEL.

It is said, the Rochdale Baptist pastor—JOHN KERSHAW—is crossing the river: but he may rally yet. From some books and letters fast coming to hand, we are collecting material for the erection of a literary ministerial monument. Many in our churches believe that the faithful ambassadors of Christ are fast going home; and that their like will not again be found in this world. As a legacy to our children, we are working hard to set up a PASTORAL PILLAR, in remembrance of some whose words and works will never die. The pompous, the priestly, the proud, and the ambitious little boys, who are climbing the walls, may laugh at us; but we must go on with our work: we soon shall leave it all behind. Oh! may the SPIRIT OF WISDOM guide us, and use us for the extension of the knowledge of the truth! The first work we notice is—

"*Believer's Baptism and Communion Considered,*" &c., by Mr. John Foreman. A new edition of this shilling book is now published by W. Holmes, Hill Street, Dorset Square. The announcement of this book is sufficient. Mr. John Foreman's masculine and methodical mind has here worked out a testimony (in defence of THAT baptism which Christ and His Apostles instituted and observed), quite impregnable, and undeniable; and we purpose reading extracts from it to our young people; because the fashionable and the fascinating spirit of the age is persuading weak minds that baptism by immersion is an old fashioned and ob-

solete ceremony—not at all consistent with the improved morals of our times: so they wrap it up: so they blind the eyes of the people. Israel said, "The Lord is our Judge—the Lord is our Lawgiver—the Lord is our King. He will save us." Let us read His Book: let us observe His commandments: let us cry unto Him at His throne: let us follow faithfully and obediently His SON, and if our opponents and critics—if our open-communication and water denouncing neighbours will neither believe Jesus Christ nor His Apostles, it is useless to attempt to instruct them. We really do love all good CHRISTIAN men—truly spiritual, God-fearing men—whether they are New Testament Baptists or not: and seeing there are so many who decidedly know, love, believe in, and honour CHRIST, are certainly sanctified by the SPIRIT OF GOD, yet do not follow the Saviour in this one solemn ordinance, we often mourn in silent sorrow; and inwardly wonder WHY these beloved ones in the Lord do not see the beautiful harmony of the Pentecostal pattern, as we are favoured now to do. Still, we have no enmity against them—nor shall we ever envy the various temporal advantages which they gained—or gain—by rejecting the much despised ordinance of the Baptism of believers by immersion. Few could esteem or venerate the late William Huntington more than we did: but in his turning away from baptism as he did, he seriously perplexed us; and so with many more: they are convinced that a

strict abidance by the Pentecostal pattern would keep many from their chapels; and they believe it would limit their usefulness, and circumscribe their income; hence they sneer at us, "strait-laced Baptists," as we are termed; and while we are poor, mean, despised, and afflicted, they prosper, and grow rich in this world's goods. We must leave them and their doings with Him by whom actions are weighed: and, certainly, we pray that when the eternal God shall count up His people; when He shall make up His jewels; when He shall separate His sheep from all the rest, we do now silently and sincerely pray that the most naughty opponents of this ordinance, and that the bitterest of our foes, may then be found completely justified in the righteousness of THE SON OF GOD; and in their Saviour's likeness shine and reign for ever.

The noble and wonderfully honoured author of "Believer's Baptism" has often done his utmost to crush us; but then he thought he was right in doing so: and we shall not dispute the question with him. His race is nearly run; his work in the ministry must close before long. For over fifty years the Lord has holden him as a star in his right hand: to many churches—to many ministers—to many wretched sinners—to many sorrowing saints, and to many of the babes and ancient sires in our ancient Zion, John Foreman has been God's messenger of mercy; and as we contemplate his conversation to the God of all grace; as we reflect upon his call to the ministry, as we review his long life of usefulness in planting and nourishing the churches of Christ in this favoured island: as we call to mind God's bountiful goodness towards him—and, as we watch him still, going his anniversary rounds, although approaching four-score years, as we survey the good old bishop altogether—the word of the Lord by Isaiah, comes in to confirm and comfort us—"Even to your old age I am He; and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry, and will deliver you." Bless the Lord, His promises are true; but His providences, and our provocations, often perplex us above measure.

Of all the works John Foreman has ever written, we think this on baptism is the most conclusive; it is worthy of careful reading, with closet prayer. And this we hope to prove.

A gentleman has given us some of the earliest productions of Mr. Jas. Wells's pen for special use; and a venerable servant of Christ has lately called our attention to some of Mr. Wells's recent discourses. Other packets are forwarded. Heaps upon heaps of good work; and although we are now conducting our twenty-fifth volume, we are as willing to work as ever. To "feed the church of God" is our one desire. We shall be at it as fast as possible, if spared.

SERMONS BY MR. HENRY VARLEY. — "Heart Portraits," "Meditations by Firelight," "Triumph by Faith:" published by J. Paul, Chapter House Court, London. That Henry Varley is a clever, devoted, and zealous minister, none who know him will question. His efforts to do good to his fellow-men, are most admirable. We may not quite understand some departments of his theology; but his untiring labours to lead men, women and children to "consider their latter end," "to flee from the wrath to come," his enterprises to win souls are astonishing. We should rejoice if there were thousands of wealthy and worthy tradesmen like Henry Varley, who were devoting their moral, their moral, and their monetary powers, to the great cause of Reformation. The valley of dry bones is distinctly divided into two parts. First, the Lord commanded Ezekiel to "Prophecy upon these bones; and say unto them, O ye dry bones, hear the word of the Lord." Does not Henry Varley gather into his "Free Tabernacle" hundreds of butchers, and multitudes of all sorts of people, and does he not say unto them, "O ye dry bones, hear the word of the Lord!" We think he does. It is possible that he may put a gloss upon some parts of that word which neither John Owen, Thomas Goodwin, John Gill, or John Foreman would put upon that word. It is possible that such a spiritual soul as Samuel Rutherford could go into that Not-

ting-dale, that valley of dry bones where Henry Varley labours, and after listening to, and examining the ministry, the members, and the multitudes who flock there, Samuel Rutherford might depart, saying, "that Pastor Varley doth prophesy upon the dry bones; and it produceth a noise, a shaking, a coming together: there are also sinews, and flesh, and skin; but, there is no BREATH in them." Nay: "no breath in them!" Mark you, most distinctly—we do not, for one moment, imply, or conclude, that Henry Varley is not a LIVING man in CHRIST: we judge not: we dare not: nay, further, the more we read Henry Varley's sermons, the more we must hope that grace reigns in his soul: but his freewill—the great theological god of the day, we cannot understand. No doubt, many men are prophesying upon the dry bones. But, then,

Secondly,—there is another part of this vision. After the declaration, "there was no breath in them," the prophet says, "THEN, said he unto me, prophesy unto the wind, prophesy, son of man, and say unto the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." O, ministers of our professing churches! O ye multitudes of disciples of men, and of preachers, let us beseech you to lay to heart most deeply three things:

I. Eloquent men may prophesy upon you—large gatherings may be affected—much excitement may be produced; and yet of the vast multitudes, it may be said, "there is no breath in them." Think of the essential comprehensive command—"Come from the four winds, O breath, and breathe upon these slain."

II. Consider these bones did NOT represent the whole mass of mankind in the fall; but only "the whole house of Israel."

III. Mark you, the Lord tells you, that these bones were desponding and despairing, as in great soul-trouble: "behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts!" To such mourners, the Lord will send

His prophets, His promises, and His delivering powers. But we will read Henry Varley carefully, and call upon him again.

MR. GEORGE WYARD, sen., has issued a volume containing "One Hundred and Forty Original Gospel Poems, or Hymns, for Cottage Services, and Private Use." The volume is bound in cloth, for eight-pence; and can be had, post free, from the author, Borough Green, Kent; or of Mr. Nichols, Long Acre. The preface intimates the pleasure brother Wyard has enjoyed while composing them; they are the stern and solemn expressions of his soul as regards the doctrines, the duties, the delightful privileges, and the eternal mercies connected with the salvation of the Church of God; and for the cottage, or the Christian in his closet, will, no doubt, be useful. We write these lines at midnight, after preaching the late Mr. Corbitt's funeral sermon in Plymouth, and feel deeply impressed with the conviction that every effort made by the servants of the Lord to show forth his praises, should receive encouragement from those who have this world's goods. We have for many years esteemed the author of these poems; and can assure our friends that if they love brother Wyard, they must love his poems, for they have his heart's best image stamped upon them.

MELCHISEDEC.—Mr. W. Odling has written a shilling book on this great person: but as we are travelling, and preaching, in the west, and in Cornwall, we cannot this month give a review of a work the title of which carries conclusions all persons may not reach so easily as Mr. Odling has done. We do not mean Mr. Odling has reached untenable conclusions; but we cannot receive them until we have proved that the Lord has led him to them.

We have received copies of several works from Mr. S. Cozens-Launceston, he appears to be making use of the press in Australia. We may notice some of them in September.

Our Churches, Our Pastors, and Our People.

HILLINGDON HEATH, MIDDLESEX.
MR. PARSON'S REPLY TO MR. TURNER.

[We give insertion to the following just as received.—Ed.]

MR. EDITOR.—I have seen in the EARTHEN VESSEL for this month a letter written by Mr. Turner, minister of the Iron Tabernacle, Hayes, a place recently opened by a split from Salem. In the letter referred to there are certain charges brought against a wonderful gentleman called Mr. P., of Brentford, or in plain words, John Parsons, Old Brentford. Now I must acknowledge, there is some truth in Mr. Turner's letter; it's true I was at the re-opening of Salem, Hayes, and spoke in the evening in company with Mr. Hazelton; it is also true that Mr. Turner was at that meeting, and that I mentioned his name in my address. I was not aware that his name was private property, or I should not have laid my hands on it, so I hope Mr. Turner will have mercy on my ignorance. I was very pleased to see Mr. Turner at that meeting. I thought it manifested a good spirit on his part toward the old cause, and that he was not governed by a spirit of opposition as some are at Hayes. But I have found out my mistake, for it is plain by his letter, that his spirit is not so sweet as "An Observer" described in another letter, or he had not written without great provocation, such as he has in the VESSEL for this month. In the letter, Mr. T. craves a little information from you, Mr. Editor, or some of your correspondents, relative to one filling the judgment seat; now I shall not interfere with your work, you, or some babe in things spiritual, can give him a little instruction on that point, but I have a little work for Mr. T. to attend to. In his letter Mr. T. says, "I object to the sweeping mode of expression, and the condemnatory spirit in which Mr. P. delivered his address;" and the first things I want Mr. T. to do is to give the public through the VESSEL, some few of those sweeping expressions which fell from my lips on the occasion. If, through the VESSEL, Mr. T. will point out some of those offensive expressions, and I am convinced I said them, I then will make an open acknowledgment of my fault, and beg Mr. T.'s pardon, but not till then; it is easy to raise a charge, but we must have proof; and the things substantiated by other good men and women, who were present on the occasion, and heard me as well as Mr. T. And as to the condemnatory spirit in which my address was delivered, the circumstances were these, I had been reading a letter in the VESSEL on the morning of the day I went to Hayes, respecting the cause Mr. T. presides over

at Hayes, and having lived and preached at Hayes double the time Mr. T. has been there. This is now twenty-four or five years ago, and I have known more or less of the cause ever since; so that hearsay did not guide my mind in what I said, but I spoke from personal knowledge of matters. But what did the wonderful gentleman say at the meeting so condemnatory? Well, as far as my mind serves me, I referred to a letter written by "An Observer," respecting the new cause, and I said, I believe Mr. Turner is here, I am pleased to see you, my brother, and that you are prospering. The gentleman said there was a time when he felt a little jealous if another minister was prospering, and I was not; but that day was past. I look at the cause of God as one, and I was pleased to hear of any good man or brother doing well. I think that was about the substance touching Mr. T., which he calls judicially arraigning brethren, and condemning from hearsay. But I not only mentioned his name, but Mr. P., of Brentford, mentioned a letter which appeared in the VESSEL, a part of which Mr. P. said was false.

Well, Mr. T., let us look at the letter. I only to my knowledge said that letter was not quite true; those, I think, were my words, and the part of the letter I referred to is near the close, and which reads thus: If visiting the widow, and the fatherless, and the poor, in their afflictions, be a part of practical religion, we have not had it till now. I referred to the time I preached at Hayes, in my address, and when we worshipped in a little chapel in Angel lane, and a happier company I never worshipped with; and I know, and others know that were present that evening, that the widow, fatherless, and aged poor were not neglected at that time; if they were, let "An Observer" point out to us a clear case, and let Mr. T. produce his abundant evidence he boasts of, that the Lord's aged poor and afflicted were neglected at the time I referred to, and which was the time I spoke of at the meeting, and which must be embodied in the expressions of "An Observer," which are these, we have not had it until now; that is, we have now what Hayes never had before. What a lump of conceit; we have not had it until now. I say again it is not a true statement. Again, "we have not had it until now," seems to imply they have it now, and yet Mr. T. contradicts "An Observer" and says that he, (and he is the chief officer of the staff) with many of the Lord's people plead guilty of the sin of neglect even now, and if they are living in the sin of neglect even now, the statement of "An Observer" sounds false, and I for one, prefer the confession of Mr. T. to the flattering

words of an unknown "Observer." And why has "An Observer" concealed his or her name, for it might have been a female wrote that letter for what I know; Jezebel could write letters and did do so. Will Mr. T. favour us with the proper name of "An Observer," for we like to know the spring the water comes from we have to drink. Moreover, will Mr. T. avouch the truth of the statement, made by "An Observer," which is this, that the new chapel will hold about 360 persons, and is oftentimes filled with attentive hearers; now this statement must be true or false, if true, I for one can rejoice, yea, and will rejoice in spite of all Mr. T. has written of me; but if Mr. T. will not add his seal to that statement, I for one shall remain an unbeliever; for it is written, "Believe not every spirit, but try the spirits." Now, as the writer or "An Observer" is unknown to me, I cannot try the spirit of the writer, if I knew the party I certainly should be inclined to ascend the judgment seat. Again, moreover, if I could anyhow muster faith enough to believe all "An Observer" has said respecting Mr. T.'s excellences, or almost perfections, I should then be prepared to receive the doctrine of perfection in the flesh. I close for the present, with a portion of God's Word, without adding or taking therefrom, Romans xvi. 17, 18, "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them, for they that are such, serve not our Lord Jesus Christ, but their own belly, and by their good words and fair speeches deceive the hearts of the simple."

Mr. Editor, Mr. T. having written a character of me, and through the *Vessel*, you have sent it the length and breadth of the land, I therefore request you to find a place in next month's *Vessel* for these lines.
J. PARSONS.

P.S.—When Mr. T. has done the work I have cut out for him, I shall then call on the pastor, deacons, and members of the church at Salem, which was present at the meeting with our good brother Hazelton, to give their verdict on my conduct at the meeting, and if they give judgment against me, I will submit.
J. PARSONS.

Ealing lane, Old Brentford, July 14th, 1869.

MINISTERIAL SUPPORT.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."—1 Cor. ix. 14.

We often hear some persons say (especially at public meetings) that in order to help the cause, ministers should receive no remuneration for their services. They should walk and not ride, pay and not be paid, &c.; they should devote their time and talent gratuitously. Such an idea will not comport with common sense, and is entirely contrary to the Word of God. The whole paragraph in 1 Cor. ix., from the

sixth to the fourteenth verse, contradicts such an assertion; Christ said himself, "The labourer is worthy of his hire." Every sentence in this divine assertion refutes the unscriptural dogma that ministers are to work for nothing. They may do so when they have nobody to feed, no back to clothe, no head to cover, no feet for shoes, no rent and taxes to pay, no family to keep, no schooling, &c., to procure for four, five, six, or more children, to say nothing of a long doctor's bill; they must never be ill, and require neither physician nor physic. How propositious the bombast swelling observation, "they ought to work, but have no pay." Tell all your tradesmen they ought to supply you with all you need; ah! and the best articles too! but ought not to be paid for it, they as men of sense, would soon tell you another tale. Tell the mechanic he ought to work for you, and be at all calls, but ought not to be paid for it, he would soon ask you where you learned your logic. If a minister gets over head and ears in debt, and nobody can get their lawful right, these very liberal (no-pay) gentlemen are the first, or would be the first to say, "What a shame! how ridiculous! 'tis a disgrace to him! what a slur on religion! why don't he pay people?" &c. I should reply to such persons, "This is the terrible result, gentlemen, of my conversion to your 'no-pay' system." Though Paul preached sometimes without pay, to stop the mouths of false teachers, he nowhere says that others ought to do so. Just the reverse; for they (ministers) are "to be counted worthy of double honour," &c., 1 Tim. v. 17, meaning that useful, laborious, industrious ministers ought not to have a short and scanty, but a large and honourable maintenance. Under the law, the Priests and Levites were to be well supported, and faithful ministers are to be well supported under the Gospel. A public meeting is to be held here, there, or yonder; ministers are invited to come, and address the assembly. They engage to be there; they prepare for the journey, far or near; put on their apparel, as they are expected to appear decent and respectable, they leave their homes, their Bible, books, and studies, and are expected at the meeting and often at funerals, to "sow unto the people spiritual things," (and I wish more did so than do) but they are not to receive carnal things. The apostle desires the Corinthians to forgive him for preaching without pay, knowing wages for his work was his lawful right, 2 Cor. xii. 13. And so every minister has a just demand and right for his time, talent, and truthfulness, whether at home or abroad. If he is so blest with providential plenty, (of which sort there are but few) let him take his pay and either give it to the cause or where most needed, but pay the man. To speak fifteen or twenty minutes to the people, and then, perhaps, a wet and long tiring journey home; to be paid off with a cold or warm "good night," will not support

him nor his family, if he has one. But these no-pay speakers, say, "Ah, but you, by being paid, take off the gilt and the cream." I ask who brings the gilt and cream to the plate? Why those attractive ministers whom the people come to hear, and to aid the cause consequently. Then let them have their share of the gilt and the cream, and that by divine authority. These "no-pay" characters want a Matthew Wilks to deal with; two members of a church went to him and said they wanted a minister, if he could recommend one to them; he said, "What sort of one do you want?" They said, "Oh, we want a cheap one." "Well," said Matthew, "I can recommend two." "Thank you, sir." "One is an ass, when he has done braying, turn him on the common; the other is an angel, when he is done preaching, send him home to heaven." Just what these cheap minister hunters deserved. I like the old adage, "pay and be paid," or, "live and let live." I know plenty who have got the spouting fever up to high pressure, will go gladly, pay or no pay; will even take their provisions, and pay their own fare.* More fools they, I do not belong to that fraternity, nor ever will. If I am wanted to work, I must be paid reasonably for my work, as I have to pay others for mine. Or I will stay at home, and work at my Bible and the throne of grace for my own comfort and my people's spiritual welfare. "The labourer is worthy of his reward."—1 Tim. v. 18.

THOMAS STRINGER.

A PASTOR WANTED IN SUTTON, ISLE OF ELY.

SIX miles west of the cathedral town of the county of Cambridge, is seen the interesting village of Sutton, beautifully situate on a verdant hill, commanding a delightful prospect of many miles in circumference, and in the centre of the same, on a yet higher elevation, a commodious square-built chapel, capable of holding 500 persons, with the sittings below all let, and a number also in the galleries. Sutton was the seat of a dissenting congregation in the reign of Charles II.; whether it was flourishing or not in its early period, we cannot find out, but for a number of years it was very low; so much, that there was but one friend left, who made it a practice to meet with a few poor women to pray and sing from house to house, and this he continued for several years, when they invited Mr. Bodger, of Willingham, to come and help them, which he did for several years. In the fulness of time, the Lord was pleased to add another gifted friend to pray with the little band; and after a little time two more were added. These four friends were instrumental in carrying on the cause of Christ for some years. In 1789, a church was formed of nine persons, viz.,

* Cheap and no-pay ministers are mostly like all cheap commodities, without substance and durability.

William Faux, Jane and Ann Faux, Jeremiah Reynolds, and Mary Reynolds, Robert Blinkhorn, William Hide, William Wright, and Mary Carter. "The righteous shall be had in everlasting remembrance." In 1790, Mr. Norman became their first pastor, and in 1791, the present chapel was built, all freehold. Mr. Wm. Faux was the senior deacon, and in 1806, the number of members was increased to thirty-seven. In 1808, Mr. Norman left, having been the pastor for eighteen years. In 1809, Mr. Orris, from Bedford, came on trial, as the second pastor, and continued eleven years. In 1822, Mr. Richard Lay became the third pastor, and remained four years. In 1827, Mr. Cattell became the fourth pastor, for fifteen years, till 1842. In 1843, Mr. Meakins became the fifth pastor for five years. In 1850, Mr. Flack was chosen the sixth pastor, and remained five years; for four years they had supplies, and in 1859, Mr. Edwards removed from Cottenham there, and continued as their seventh pastor till Michaelmas, 1868, a period of near ten years. Now they are waiting for the Lord to send them the eighth pastor. One thing is certain, a more salubrious atmosphere, or healthy spot for ministers, cannot be found on the face of the globe, for they never die there. A good burying ground surrounds the chapel, but not a grave has ever been dug for a pastor, they never die there. However, there are many souls in Sutton, and its vicinity, that I love dearly, and I do sincerely pray the dear Lord to send them a man qualified by himself, without any pet "ism," but unflinching in the glorious doctrines of grace, and in the ordinances of God's house, a man firm as an iron pillar, sincerely affectionate, yet if occasion requires to place his foot upon a hornet's nest. Letters may be sent to the corresponding deacon, Mr. Crawley, harness maker, Sutton, Isle of Ely, Camba. On Monday, June 7th, was the anniversary of the Sabbath schools, when the writer was again invited to preach two sermons, which he did in Mr. G. Ibberson's barn, and on the next day, the children had a splendid treat in Mr. Ibberson's orchard, and above 200 persons took tea; the writer spent a happy week amongst them; long may they be united, peaceful and prosperous. Brother Stringer is engaged to preach their anniversary sermons on July 18th, on the re-opening of the chapel. God bless them with the dew of heaven.

R. G. EDWARDS.

The present deacons are Mr. Guntou, Mr. Blackman, Mr. Kisbey, and Mr. Crawley.

A WORD FOR PREACHERS OF THE GOSPEL.

I WAS preaching a few Sabbath evenings ago from 1 Sam. xvii. 40, to a congregation of attentive listeners at Western road chapel, Tring. During my discourse I

spoke of those cheering words penned by Isaiah, "I, the Lord, do keep it, I will water it every moment, lest any hurt it, I will keep it night and day." A daughter of deacon Thorne, a veteran in the cause of Christ, heard the words of life and mercy. She had long been held back from joining the church by the dread of bringing, in after days, a disgrace upon her profession; but the word went with power, her fears for the future were all taken away; while the Divine Comforter made manifest unto her how great was the care that he exercised over his beloved people. The result has been, our sister has been led to come and tell us what the Lord has done for her soul, and to enrol herself under the banner of King Jesus. How forcible are right words! how powerful is the message when spoken by the Holy Spirit. Would that we could learn more and more to study less what will suit the tastes of men, and deal plainly, honestly, and faithfully with the inspired Word; looking for the divine blessing. A whole sermon, cut and dried, well prepared, so that neither the critical nor the captious can find fault with its theology, or its arrangements, may fall useless to the ground, while one short sentence quoted by the preacher from the book may be the means of winning a soul for Christ. Men are prone to put their learning, and gifts of speech, and powers of thought and argument, in the front; and the Bible behind, when it should be the aim of every preacher of the Gospel to keep worthless self, with all its attendant hindrances, in the background, and know nothing among men save Christ and him crucified. The Bible, and him who is the substance thereof, is all that ought to be seen and heard in the pulpit. Vain philosophy, carnal contention, and speculative theories, will be sure to end in a miserable failure on the part of him who makes handles of them for his ministry. Sinners will not be converted, the spirituality of the church will rather be knocked down than built up; no pasturage will be found for the sheep, or milk for the lambs; and a lazy, lukewarm, neglectful, and worldly wise, but spiritually ignorant church will be sure to be seen in its stead. Let us be careful of the canker worm, and ever go forth with the everlasting Gospel, declaring the whole counsel of God, whether men will hear or forbear. Ye preachers of the Word, do not mysticize that which is given to you to proclaim. Speak that your people may be able to comprehend you, and leave all else alone, save the one great work assigned you, namely, that of speaking in the ears of dying men the news of salvation by the blood of the Lamb of God, who taketh away the sin of the world. Then shall you see an array of men and women, whose hearts the Lord hath touched under your ministry, feeble though it may seem to you to be, and these shall be your crown of rejoicing in the last great and awful day. Oh! Lord, we are dying men, help us at all times to speak as such to our fellow

creatures. Yet, at the same time, invested with the strength of those who live by faith upon the Son of God. Thine shall be the glory for ever. Amen.

W. F. EDGERTON.

Ebenezer chapel, Tring.

HOUNSLOW.—DEAR MR. EDITOR,—In the VESSEL for June, you make some allusion, relative to a Baptist cause being raised here. In reference to the same, permit us to say that a Baptist cause has had a bona fide existence here for many years. It is some long time since a well-taught godly man opened a room in the town for the preaching of the Gospel. From thence it grew till more accommodation was needed, and a carpenter's shop was, we believe, its next stage of existence. After one or two changes, it at last found a settlement in the Staines road, near to Hounslow turnpike gate, a neat but small chapel having been built by those who loved Gospel truth, and New Testament order. It has been served by so many of God's most honoured labourers, that the mention of names may appear almost invidious, but as a guarantee for the doctrines held, we may say that the silver trumpet has been blown here by Mr. John Foraman, James Wolls, Stringer, O. W. Banks, J. A. Jones, Wyard, Alderson, Parsons, and many others, and we believe that one of John Bloomfield's first sermons, near London, was preached to the friends at Hounslow. So much for the past. This cause has passed through many trials, "for truth is not fashionable here," and at times it seemed as if the candle would go out, but it did not, and we are encouraged to believe that it will not. About five years since, there came a bright light in the cloud, and from that period to the present time there has been a season of prosperity, the congregation does not decrease; on the contrary, there is a slow but gradual advancement; we are not adding many to the church, but on the other hand we are not standing still. About twenty have been received into church fellowship during the last four years, and at the present time there are candidates who are anxious to cast in their lot with us; we are at peace amongst ourselves, have an excellent school, and only want the necessary funds to build a larger chapel in a more public position; if any friends have the means, and can help us in this matter, we shall be happy to receive their contributions. In conclusion, we wish it known, that this cause does not now, and never has had the slightest sympathy with the froewill, semi-Calvinistic, Duty-faith, and Open-communication sentiments of the day. We rejoice with fear and trembling, and over desire to ascribe the whole glory of our existence and present condition to the God of all our mercies, and remain yours in Gospel union,

WILLIAM HENRY EVANS, Pastor.

ALFRED JEFFS.

JAMES PARSONS.

RICHARD HIGHAM.

} Deacons.

C L A P H A M.—EBENEZER CHAPEL, WIRTEMBERG STREET.—The re-opening services of this chapel, on Tuesday, July 6, were, through the mercy of God, attended with very favourable results. At 7 o'clock the friends assembled for prayer, and took breakfast together. Mr. Wells preached in the morning upon Gen. xlix. 21; referring the words to Christ, he proceeded under three ideas—responsibility, freedom, ministrations—to open up the vast and comprehensive subject of the Saviour's mighty work, conquest, and glorious results, to the edification and profit of his audience. Dinner was partaken of, and in the afternoon Mr. Wale preached on Jeremiah, xii. 5, a very interesting sermon; he vividly brought to light the Christian's pathway, and so apt were his illustrations, and so easily did he conduct his hearers through the swellings of Jordan, that they thought

“Death was no more a frightful foe,
Since they with Christ should reign,
With joy they'd leave this world of woe,
For them to die is gain.”

At half-past 6, the pastor in a few kind words introduced the chairman, T. M. Whitaker, Esq., who, in an effective speech, congratulated the friends on God's mercy to them—the pleasure it gave him to be present, and to see so excellent an enlargement at so moderate a cost, and exhorted one and all to rally round the standard of the cross, to aid their minister all they could, for he was sure, engaged as he was in pursuits so opposite to that of preaching the Gospel, he needed their prayers. Mr. Attwood delivered the first address, which was of so disestablishing a nature that one would have thought he was acting in concert with Mr. Gladstone. His aim was, however, to bring the people off all dependencies except those of the influences and power of the Holy Ghost. Mr. Caunt made sovereignty the basis of his remarks, illustrating his subject by incidents in his own history, and as to disestablishment, he said he had been established and endowed as a pastor three times, but he was soon disestablished and disendowed again, not by act of Parliament, but he attributed it, as he did many other things in his career, to the sovereignty of God. Mr. Edwards took up the subject of pardon, and spoke with much zeal and earnestness.

The chairman now called for a respite, that supplies might be obtained, and said that he was ready to lend a helping hand for so good a work, and that it became the friends to do what they could to follow his example, that the debt might be extinguished. At the close of the chairman's speech, the minister stepped forward, thanked the chairman most heartily for his kindness, and said that anticipating it, he had mentioned the subject to several friends, and consequently he had the pleasure to announce the names of four persons for £5 each, which with the other donations the friends had so kindly sent him, and the liberal collections of the day, he thought

they should raise little short of £50. The collection was then made, and when the chairman announced the whole amount raised to be upwards of £45, the meeting showed unmistakable signs of delight. Mr. Wale then delivered an eloquent address, and said that as he had been kept behind his time, he would punish them all he could, and so he did, but in such a way as pleased the people much. Mr. Rosse, of Brixton, followed in the same train of thought, and said how much he had enjoyed the day, in which enjoyment he by no means stood alone. A cordial vote of thanks brought the services of the day to a close.

Since the meeting the amount has been increased to £48 5s 10d. On the following Lord's day evening, Mr. Williamson preached a good Gospel sermon.

P.S.—Mr. Hall having heard with much regret that a report is in circulation, that he has declined to place the chapel in trust, begs to state that the very contrary is the case. The chapel has been secured to the Strict Baptist Church by a legally constituted deed, which deed is in the hands of the deacons, and open to the inspection of any one. The only benefit Mr. Hall has ever had by the chapel has been to work hard for it, to collect all he could for it, to subscribe to its funds on all occasions, and to take as little for his labour as possible, and no other benefits does he wish.

OLD FORD.—BETHLEH BAPTIST SUNDAY SCHOOL. At our anniversary, sermons were preached by C. W. Banks; in morning a Scriptural qualification for Sunday school teachers, was given from Job xxxii. 6, 7. The following day, tea was served, and public meeting was holden; George Thomas Congreve, Esq., presided. A blessing was sought by G. Baldwin, and report was read by Secretary Richards. The average attendance of scholars, morning seventy, afternoon 140; more teachers were required. Through kindness of friends, all expenses had been met; and a library established. Mr. Congreve, on rising, said he was pleased to be there, for two reasons; first, he was well acquainted with Mr. Banks, and knew him to be a kindly disposed man; second, he loved Sabbath schools, and had lately laboured many nights to compile a hymn-book for Sunday schools, and for years he had been deeply interested in the progress of Sabbath schools. He could never over-estimate early instruction in the Word of God. We should not let the Catholics have all the children; they are saying, “Give us the children.” Mr. Congreve delivered an address on the work and value of Sunday schools which proved his heart, his head, his hands, were all practically devoted to so valuable institution. It is pleasing to know that Mr. Congreve's portable and exceedingly cheap book, entitled, “Gems of Song for the Sunday School; and for use in Families,” is appreciated by all who

have seen it. For three stamps, our Publisher, Mr. R. Banks, will send a copy to any address. Mr. Geo. Reynolds, pastor of Cave Adullam, spoke on the parable of the sower, said, Sabbath schools, when well conducted, were a blessing to any church, to any nation. Mr. Reynolds is a man of research and reading; his addresses are instructive. C. W. Banks thanked the chairman for his kind services, and addressed the meeting in a Gospel spirit. Mr. Kemp, of Poplar, expressed pleasure in beholding the good order of this school. Mr. Kemp described the labourers in the Gospel dispensation in a manner most faithful and true. Mr. W. H. Lee, of Bow, spoke of the good seed, which is incorruptible, it liveth and abideth for ever. Mr. Cartwright, in a most humorous speech, advocated Sabbath school instruction. Mr. Buttery spoke of the harvest home in a delightful manner. Mr. Sack, on the teachers' reward, spoke as if he had no doubt of receiving the same; said a happy welcome and a rich reward by our Redeemer, would be given, a crown of glory; a robe of righteousness! an unmixed state of happiness for ever. C. W. Banks closed with prayer. Another season of favours from Him whom we serve, and from kind Christian friends, encourage us in our work. May the love of the Father, Son, and Spirit, dwell in us all, so prays, J. RICHARDS, Secretary.

AGED PILGRIMS' NEW ASYLUM.

THE annual meeting on behalf of the new Asylum, the foundation stone of which is about to be laid at Hornsey Rise, was held under a marquee, on the grounds of the present Asylum in Southampton Street, Camberwell. A large number of friends took tea; and then the public meeting was commenced. Mr. W. Rogers, Peckham, occupied the chair. Mr. Jackson, the indefatigable Honorary Secretary, read a very encouraging report, from which we gather the following facts: the land has been purchased at a cost of £3,500, and is all paid for; a portion of which ground has been allotted for letting, in order to realize an income in aid of the future maintenance of the institution. Mr. R. Edgar, of Westminster, has been selected as the architect. The building will be composed of a succession of commodious dwellings; each house to contain four inmates, two below and two above; the rooms are to be of ample dimensions, with kitchens fitted with every convenience adjoining. There will be a large open space in the centre, about an acre in extent, with a terrace for exercise, and where the free air of the beautiful spot can be enjoyed. At the top of the ground facing the entrance-gates, will be the chapel with ample accommodation for the inmates; there is to be a platform for the conducting of the various services, and suitable for the anniversary or other meet-

ings of the institution. Close to the principal entrance gates are to be wardens' apartments, committee rooms, offices, and other arrangements for conducting the business of the institution. There is to be an additional entrance in the Ilazelville road. From the general appearance and character of the design, no requirement which might be necessary for internal comfort has been sacrificed to gain external effect. There is seclusion, but not isolation: the homely characteristic has been the leading idea in the design. Tenders for the erection have been received by the Committee, but the estimates were so much in excess of the original sum stated by the architect, that the plans have been referred back to him for some modification. As no portion of the Parent Society's Fund can be devoted to the maintenance of the asylum, it appears very desirable, as in the case of the one at Camberwell, to create a permanent fund for current expenses of the building when erected; the Committee respectfully invite their friends to aid them in this particular.

The meeting was then addressed by Revs. C. Gilbert, W. Tyler, W. Alderson, W. K. Rowe, W. P. Tiddy, G. Davis, G. D. Copeland, Esq., Mr. Murphy, and other friends, who take a very hearty interest in the welfare of the old and new asylums. The £3,500 for the ground has been subscribed; and between £500 and £600 beyond towards the building, the stone of which would have been laid during July, but for some unavoidable circumstances.

We very earnestly ask our many thousand readers not to forget this very excellent institution. A visit to the Asylum at Camberwell will well repay the trouble, and will act as an incentive to active exertion on behalf of the kindred, but more extended "Homes for the Pilgrims" about to be erected at Hornsey Rise. We cannot close this report without expressing our thanks to the committee, to Hon. Sec. Mr. Jackson, and also to the Secretary, Mr. Murphy, for the large amount of labour they have individually spent on these noble institutions: many earnest prayers will be raised on their behalf; and their reward is certain. We very heartily commend the new Asylum to the immediate assistance of our friends.

MR. McCURE'S VOYAGE HOME AND HIS WELCOME MEETING.

"THE Log Book," containing the particulars of Mr. McCure's voyage to Sydney, has been forwarded to Mr. Butt, who has published it in a sixpenny pamphlet. As there are some 70 or 80 pages, it would have been impossible for us to have given it in the VESSEL. Speaking of the welcome meeting given to Mr. McCure, the *Sydney Morning Herald* says:—

A tea meeting was, last evening, April 6, held in the Baptist Church, Castlereagh street, for the purpose of welcoming Mr. McCure, the pastor of that church, on his

return from England. Tea was succeeded by a public meeting, under the presidency of Mr. Saddington. The Secretary (Mr. Cowley) read a report of the church's progress during the absence of Mr. M'Cure, and contained an expression of gratitude to God for the unqualified success of his mission; for his safe return to Sydney; and a touching reference to the heavy intelligence of the decease of Mrs. M'Curo. Mr. M'Cure then addressed the meeting, and was received with a round of applause. He proceeded to state the result of his mission to England. He was received with a very hearty welcome, but the friends gave him no encouragement to believe that he would succeed in collecting the £1000 there; but from the moment when the idea occurred to his mind his faith never wavered, and he succeeded to the full; he collected, beside the £1000, as much as defrayed the expenses of his voyage and travelling. During his stay in England he travelled 10,000 miles, and preached and lectured 300 times; and in addition to the pecuniary success which God had given him, he had what he much more highly valued—a large measure of spiritual success; and so popular had the minister from Australia become that, at the farewell service, which was held at the Surrey Tabernacle, no fewer than 1,400 persons sat down to tea, and at the meeting which followed at least 2,500 persons were present, while hundreds were unable to gain admittance.

COLCHESTER.—To THE EDITOR.—Sir,—In your Church intelligence (headed Colchester), in your July number, after stating that "Mr. Dyer is now regularly preaching in St. John's Green chapel," you say "Mr. Hayes is still in the Bible Room." Allow me, as a deacon of the church worshipping in the Bible Rooms, Zion's Walk, Colchester, to correct this error in name. Mr. J. Haugor, our highly esteemed and beloved pastor, has been enabled to stand as a champion for the truth nine years, in the above place of worship, during which period a new baptistry has been opened, fifty-three believers baptized, very many have received the word of life gladly, and we can truly say, "The Lord hath done great things for us, whereof we are glad." On Lord's day, July 4th, Mr. Haugor had the privilege of baptizing (and receiving into church fellowship) eight believers in the name of the ever adorable Trinity. We had indeed a good day, the presence of the Lord being powerfully felt. Will you kindly find room for this in your valuable periodical, at your earliest convenience. I wish your VESSEL Godspeed, and yourself, as editor, wisdom from on high,—Yours in bonds of truth,
G. SMITH.

COLNBROOK, BUCKS.—The jubilee of our Sabbath Schools was celebrated on Thursday, July 8th. Mr. W. Alderson preached a soul-stirring sermon (in the af-

ternoon), from Ps. lxxxix. 15, "Blessed is the people that know the joyful sound." Tea was provided in the public room, to which the parents of scholars were admitted free of charge. At 6 in the evening a public meeting was held in the chapel, our pastor, Mr. Kevan, in the chair. One of the teachers gave a sketch of the past history, present position, and future prospects of the schools, which supplied reasons for gratitude, encouragement, and hope. Addresses were given by the chairman, Messrs. W. Webb, J. T. Briscoe, Z. Turner, and other friends. Resolutions were adopted expressing gratitude for the Lord's help in the past, and a determination, depending upon Divine strength, to give some tangible proof of the reality of the feeling expressed, by commencing a Jubilee Memorial Fund for the erection of school rooms, and the renovation and alteration of our place of worship. A Treasurer, Secretary, and Committee were appointed to arrange for carrying out the above object. "O Lord, establish thou the work of our hands upon us, yea, the work of our hands establish thou it." W.

STOKE NEWINGTON.—In the absence of Mr. Cornwall, of Mount Zion, Mr. G. J. Baldwin has supplied the pulpit with hopeful prospects of becoming a good minister of Jesus Christ. Mr. Baldwin was in the Metropolitan Tabernacle; and might have been a student in the college; or, this, in some part of the professing church, he probably would have been a settled pastor. But, for conscience sake, for truth's sake, he left all his prospects there; and stands an honourable member of the church over whom brother Boanerges Thomas Stringer presides as pastor. We believe brother Baldwin is now in the furnace; in God's good time may he come forth as pure gold. Churches requiring ministerial aid, could do no harm in giving him a trial. We write this note upon our own responsibility, having a desire to see our destitute churches supplied, and our good and godly young men encouraged.

STEPNEY GREEN.—A correspondent says, Mr. Thomas Stringer has been preaching on Stepney Green, to masses of the people, in the open air, and that he "drew the sword skilfully in cutting down the branches of free will, and creature idolizing." We wish all our ministers would unite together, and hold large open air meetings, as the Erskines used to do in Scotland. We have such confidence in the Gospel, as to be certain that if bold, able and skilful men of God, were to unite in public proclamations of Christ's good news to sinful men, their labours would be crowned with much success; but we do not believe one section of the Christian church should go out before the world to criticise or condemn other sections. Let us study well the ministry of John the

Baptist. He was an open air preacher; and his text is as needful as ever, as good as ever, may be as useful as ever, "Behold the Lamb of God, which taketh away the sin of the world."

GLEMSFORD—PROVIDENCE CHAPEL.

After much wrestling in prayer, that the Lord would make our pastor the instrument of bringing sinners to a knowledge of the truth as it is in Jesus, we are favoured to report an increase to the church. On Lord's-day, March 28th, a female was baptized on a profession of faith in the Lord Jesus, and on the following Sabbath received into Church fellowship. On Lord's day, May 23rd, two males, teachers in the Sabbath school, and one female were baptized and then added to the church. On the same day, two Christian friends, husband and wife, were baptized, to join the little Baptist church at Finchingfield, Essex. We have cause to bless our God; he has answered the prayers of his people; and given our pastor a blessed evidence that he has not laboured in vain.

HOXTON.—We had a thorough good anniversary June 27th and 29th. The Lord was with all the brethren, enabling them to speak well of mercy, grace, and salvation. A goodly number of friends assembled, the presence of Jesus felt and enjoyed caused Ebenezer to shout for joy. We hope it may be but the dawn of a brighter day, indicative of God's blessing. Thirteen have been added to the church, bearing good testimony during the past nine months. "Not unto us, not unto us, but unto Thy name be all the glory." Yours in Jesus, W. OSMOND.

WALWORTH.—The East street church have made the interior of their place of worship clean, comfortable and pleasant; some time since the exterior was renovated and renewed; so that the "Old East Lane chapel" would not be recognised by those who knew it years ago. Our industrious friend, Mr. J. W. Falkner, of 54, New Kent road, has carried out the interior alteration much to the satisfaction of all.

RUSHDEN.—July 6th, 1869, the fifth anniversary took place since the rebuilding of the chapel, when Mr. T. Stringer preached three most excellent sermons by the power of the Spirit of God, which will not be very easily forgotten by the people of Rushden. Also on June 27th, one baptized here. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." Praise ye the Lord.

C. L.

PLYMOUTH.—The services at Trinity Chapel, on Lord's day, July 11, 1869, were largely attended, and it is hoped the Lord

did sanction and bless the same to many hundreds of souls. In the morning, C. W. Banks preached from Ezekiel's commission, "Come from the four winds, O breath, and breathe upon these slain, that they may live." The funeral sermon in the evening is referred to in the preceding pages.

READING.—I know you are always glad to receive good tidings in connection with the Church of Christ. I desire to bless the Lord we are still moving steadily on at Providence chapel. Our dear brother and pastor Pearce baptized four believers in Jesus on the first Sunday of this month, and received one other, making five added to our number. We trust the Lord is with us. Our tenth anniversary of the opening, will take place on Tuesday, August 17th, 1869, when two sermons will be preached by Mr. Hazleton, of London.—A. MARTIN.

ORPINGTON, KENT.—BETHESDA CHAPEL.—On Wednesday evening, June 30th, W. C. Chipchase baptized four believers in connection with the church at Bethesda chapel, at the Baptist chapel, Foot's Cray, kindly lent for the occasion. The event was particularly interesting, from the fact of its being a husband and wife, and a brother and sister. | W. SALES, Deacon.

Notes of the Month.

YOUNG MEN OF TRUTH.—"O. C." thinks with us, such young men as Mr. Kempston are evidences of the Lord's goodness to the churches of truth. We had the honour of baptizing Mr. Kempston, and it is most gratifying to know in all places, his manner and his ministry make room for him in the hearts of the Lord's people. Much as many bishops and editors have laboured to hinder us, we do rejoice to know that many brethren, (whose character, creed, and Christian course, are beyond suspicion) have been by us instrumentally, a blessing to our churches. God be thanked.

DALTON.—From several of his best friends we have heard of the severe illness of Mr. Blake, minister of Albion Hall. It is most painful to see a young man, with a family around him at home, and a church and congregation receiving benefit from his ministry, so often and so deeply afflicted. Besides, efforts have been made to injure him by reports that he had partially swerved from the TRUTH. Standing almost on the borders of the grave, he has solemnly declared to ministering brethren, that he has holden fast by the Gospel which it has ever been his joy to preach to all within his reach. We know not at this moment what awaits him. We have never

had much intercourse with him, but seeing he has been, for several years, accepted by the churches of our much despised section, we have hoped he was ordained of God for a good and great work in Zion. We greatly need young men of zeal, of energetic and powerful minds, of good character, of Christ-like spirit, and withal, of unbending decision for the whole COUNSEL of God, not yielding to the contrivances of men. To all who feel this necessity in our churches, we appeal, and we ask their prayers and sympathies on behalf of this much afflicted young minister. Our esteemed brother, Mr. Hodder, of the Kingsland road, has sometimes stood in Albion Hall, for Mr. Blake, and has proved himself a brother indeed. To all the truthful ministers of Christ we would say, "Go ye, and do likewise."

MR. JOHN FOREMAN'S WORDS AND WORKS.—We have received "Second edition of Believer's Baptism," and "Suffolk Ministers," "Quaint account of the Marriage." These, with other letters, may be useful in the review; but we cannot answer the oft repeated question respecting "Reconciliation." We wish to act on Paul's advice, Romans xiv. 4.

On the 30th of May, Mr. Flory, after preaching from Rev. ii. 17, had the great pleasure of baptizing, at Trinity chapel, Borough, his eldest son. Trinity looked very cheerful, good congregation.

NOTICE.—We are specially requested to announce that our brother John Luff, of Wetheringsett, near Stonham, Suffolk, is useful to some churches, and is willing to preach Christ's Gospel to any people who love unvarnished truth. Mr. James Huut has left Claremont, and is open to be useful. Address, 40, Hensworth street, Canning Town, Essex.

Mr. John Rayment, of 19, Warrior road, Park road, Camberwell road, desires to settle with some Strict church.

Mr. Woodward has long been unable to perform all his duties. It is thought he must retire from his long cherished pastorate.

Mr. Philip Dickerson has been again laid aside. It is hoped he will presently recover and pursue his loved employ for some time yet. His work has been sincerely and successfully continued many years; his people still need his services.

A DISTRESSING CASE.—Ebenezer chapel, John street, Cambridge road, Hackney, N.E. Brother Banks, You know the sad misfortune of Mr. and Mrs. Bryant, of 64, Quaker street, Spitalfields, whose Bible, bed, wearing apparel, yea, all have been taken from them, and sold without any reserve. Knowing as I do, with yourself, the great liberality and devoted labour for years past, of our sister Bryant among the poor and distressed of Bethnal Green, (of her it may be said, her hand wiped the tears of want and sorrow away), I ask, through the medium of your VESSEL, to bring their case before the public, feeling assured that

the Lord will reward you for your kindness. Wishing you every blessing in Christ Jesus, believe me, my dear brother, your companion and brother in the path of tribulation, A. W. KAYE, 34, Moorgate street, City, E.C. [This is a case demanding the utmost sympathy.—Ed.]

MR. WELLS ON CHURCH HISTORY.—In the course of his sermon, on Sunday morning July 11th, Mr. Wells referred to the disestablishment of the Irish Church; and we gathered from his observations that he fully expects the Church of England shortly to share the same fate; but upon this we shall be further enlightened, as he has promised, should his life be spared, to give a series of lectures on "Church History" during the coming winter.

HELP TO OUR POOR AND SMALL CHURCHES.—Mr. George Cook will in future prefer to serve poor and small churches who are unable to support a stated ministry, and for want of means are unable to obtain the services of suitable supplies. Mr. Cook will be pleased also to help, as much as his strength and health will permit, ministers who, through ill health, are sometimes glad to rest a week or two. Address, 48, Broomfield Road, Dalston, N.E.

BERMONDSEY NEW ROAD. The church meeting in Ebenezer chapel, have held a meeting to take into consideration the best course to adopt respecting another place of worship. The lease of their present chapel expires in about three or four years; and there is some uncertainty about the renewal of the same; and should this be obtainable, it is very undesirable to expend any further amount on a place that will only be an old building after all. It was resolved therefore to commence a fund at once; and a committee was formed; some promises were made; and a number of collecting books were issued. Any friends willing to assist the church in their effort to secure a better place, may forward any donation to the minister, Mr. Lawrence, or to Mr. John Knott, 198, Bermondsey street, S.E., who will willingly acknowledge the same.

SURREY TABERNACLE. On Sunday, July 18th, Mr. Wells was detained from occupying his pulpit, through illness. On the previous evening, he broke a small blood vessel; and a considerable quantity of blood flowed. The family medical attendant was in the house at the time (attending Mrs. Wells, who has been unwell also) and immediately ordered Mr. Wells to bed, and prompt measures were adopted to stay the hemorrhage, which proved successful. On Sunday, Mr. Wells suffered much pain, but at the time we are writing, (some days since he was first taken ill) we understand he is progressing very favourably, and hopes soon to be restored to his work and people.

MARRIAGE.—Yarmouth, Norfolk, Mrs. Tann, to Mr. Suggett, minister of Salem chapel, on June 14th, 1869.

Seven Precious Privileges

ESSENTIALLY CONNECTED WITH

THE PREACHING OF CHRIST'S GOSPEL

“Take heed unto thyself.”

THE BISHOP OF CARLISLE has supplied *Our Own Fireside* for August with a contrastive paper on the sacerdotal and the evangelical theory of the Christian ministry. In some few things objection might be taken, but upon the whole it is a paper the perusal of which by enquiring and thinking minds would be found suggestive, and really useful. There has never been a day when the ministration of the word of God could be considered a trifling matter; but in these days when schools, Bible classes, books, papers, lectures, and preachings, are so common, so cheap, so prevalent, it is surely a time when young men who seek the office of the ministry, (and Churches who require the faithful dispensation of the word of life,) ought most carefully and prayerfully to weigh the evidence—if such evidence they can produce—that the Great Teacher, the Spirit of Life, and the essential Leader into all Truth, has called them to that work which is the most awful of any enterprise under the canopy of God's wide heavens. In contemplation upon the Ministry of the Gospel we have considered there are at least Seven Precious Privileges connected with the fulfilment of that office. And we ask, could it be considered unsafe or unjust to examine every one who seeks the Pastor's office upon these seven points? As for instance we would ask the aspiring candidate,—

1. Have you in your own soul realized the sacred sense of the forgiveness of your sins, through faith in Jesus? John the Baptist was to go before the face of the Lord to prepare His ways to give knowledge of salvation unto His people by the remission of their sins. A man experimentally uncertain about his own salvation cannot be authorised to preach salvation unto others. This is one of the holy privileges of a true servant of Christ; his sins are washed away by the great Fountain opened, and the fact is revealed in his own soul by the light and teaching of the Holy Ghost. Fits of dark dejection he may have, still he is a pardoned man.

2. A blessed revelation of the eternal and co-equal Christ of God in the heart by the Lord God Himself is another most wonderful privilege essentially connected with the office of the ministry. “Whom say ye that I am?” saith the Redeemer unto Peter. “Thou art the Christ, the Son of the living God.” How prompt and positive the testimony which follows, “Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” This confession of the knowledge of the Messiah, is a strong foundation for any man's ministry—and a mighty guarantee for any man's salvation, “the gates of hell shall not prevail against it.” This we have proved. This revelation of God's Christ in a man's soul, is of more authority and value in the ministry, than all the colleges, universities, and schools in the world! We are not opposed to seminaries for

searching the traditions, and for furnishing the brains; we would not write nor speak one word against all that the heads of houses are doing for our young men. Let Drs. Angus, Dawson, Price, Spurgeon, Rogers, and others, do their utmost to cultivate the intellect of the students placed under their care; but after all, except God the Holy Ghost come into the soul with the new creation of divine light and life, there will be no spiritual power in the ministry; and unless God the Holy Ghost reveal the Christ of God in the heart there will be no safe knowledge in that ministry; there will be no burning and shining light from the Fountain Head; consequently all the natural eloquence, all their acquired and borrowed elements and qualifications are worse than those fine artificial flowers men make in these days; worse, because such mere *naturalists* may deceive, may poison, may distress, and must afflict the wounded and the weary in Zion. These are certainly days of unparalleled enterprise. We know of a truth if a Church requires a Pastor the deacons will receive swarms of letters, and applications exceedingly numerous; yet not one in twenty will do to stand before a living people a dozen times. We shall be condemned and reproached for this spontaneous flowing forth of soul, we know; but we must bear all that. "The day will declare it."

3. Another privilege is the honest and abiding confession of love to Christ. Why did the Saviour appeal three times to Peter, "Lovest thou Me?" It was to shew us that he would have His ministers, confess their love to Him, first, when they enter upon their work; secondly, all the way through the ordained period of their work; and, thirdly, when they come to the end of it. Look at that blessed and venerable saint, George Murrell, of St. Neot's. When he entered upon the ministry did not the people see the fire of love to Christ burning in his soul? Did not that flame continue to break forth most divinely sweet all through the days of his public work? And if now, as the dear man sits at the gate waiting to be called home, any one ask him if he has any love left in his soul for Jesus? "Oh, yes," says he, "sometimes it springs up and grieves me sadly, because I cannot exalt him before the people as I have been wont to do." "How hard," says he, "it sometimes seems! Corbitt gone! Newborn gone!! Tanner gone! multitudes going. And I wait here, loving and longing to behold the glorious Ancient of Days in all His majesty and glory!"

Thrice blessed privilege! The privilege of salvation by the forgiveness of sins; the knowledge of the Saviour by the special revelation of the Holy Ghost; and a constraining love to Jesus, arising out of what He is in Himself, what He has done for His people, what He is doing now *in us* and *for us*, and for all He has given us to realise of His power and grace as the earnest of our eternal inheritance and reward!

4. Another privilege especially connected with the ministry is that of waiting on the Lord in prayer for the message to be carried to the people. "The people shall hear the word at my mouth."

To get your sermons on your knees,
Will often saints and sinners please,
And grace will brightly shine.

The three days fasting, blindness, and prayer which preceded the sending forth of Saul of Tarsus, furnisheth a lesson for us all who profess to be Christ's ministers. How emphatic, how full of meaning that direc-

tion given by Jesus to Ananias, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus, for behold he prayeth." Brethren, this is the essential privilege, this is the essential preparation. The Heavens beheld the man with delight of whom it can be said "He prayeth."

5. To have the Bible opened up in the mind by the gentle and careful anointings of the Holy Spirit, is another privilege. Men may guess at the meaning of God's Holy Word; men may tear a text all to pieces, or they may turn a text into a donkey and ride where their fancy pleases; men may ransack the Puritans, the commentaries, and the lexicons until their brains are boiling and their memories are overloaded; but above all this toil is the mercy of having the distilling and light-bestowing anointing of the Holy Spirit, opening and alleging in the soul the sacred thoughts of God. Like holy sparks of fire, the Spirit's unfoldings will fall upon the already possessed knowledge and experience of the seeking soul; and a pure blaze of love and light will break forth and illuminate the mind of many a weary traveller.

6. To be the instrument in God's hands of winning souls, reclaiming and restoring prodigals, and of building up the saints in their most holy faith, is no small favour. And, then,

7. Lastly, the assurance and anticipation of a home in Heaven, is beyond everything glorious. To sit down at the end of a long hard life of labours, and to be enabled to exclaim, "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 at that day," &c., this holy certainty of the foregone triumphs of grace in us, and of the comforting crown of grace yet to be given to us must far exceed all the gaudy honours and glittering baubles of this transitory world.

Pastors and preachers, try yourselves by the question—drive it close home, Have I the sanctified realization of these seven privileges? If you have indeed, you have no occasion to fret about the Irish Church, nor should you envy bishops or pastors over the richest flocks, for "all things are yours, and ye are Christ's, and Christ is God's." Amen.

Theological tutors, and ye students so many, be sure the Lord doth call and send you, or the end may be bad. (C. W. B.

My Call to the Ministry.

DEAR BROTHER,—In answer to your request for a statement of my call by Divine grace, call to the ministry, and to the pastorate of the Baptist church at Bedmond, I now take pen in hand for that purpose.

I was born at Chenies, Bucks, on January 5th, 1821, of Christian parents, both being members of the Particular Baptist denomination for many years; and in the year 1834, my father began to preach at Bedmond, in union with my late predecessor, Mr. James Twitchell. After a time he was an itinerant preacher in several places in the counties of Herts, Bucks, and Beds. I was concerned about a future state at times from my childhood, but was more deeply concerned about it after the death of my father, which took place in May, 1844. I often thought

because I was brought up to attend a place of worship on the Sabbath, and taught by my parents what was right and wrong, and I had chosen the wrong, and continued in the wrong, in opposition to all their remonstrances, that I had committed the sin against the Holy Ghost, as I had sometimes heard persons speak about sinning against light and knowledge, and I thought there was no pardon for me, neither in this world nor in the world to come. I sometimes thought I have a father gone to glory, and a mother on the road, and at the judgment day I should be eternally separated from them. I often fancied I could see that solemn scene take place, and the Judge of mankind say to my parents, "Come, ye blessed, into the kingdom prepared for you from the foundation of the world;" and to say to me, "Depart, ye cursed, into everlasting fire." I often thought I could endure it if there was any termination to the suffering; but it was *everlasting*; I often wished I was a beast, so that when death took place there would be an end to my existence, as well as an end to my life; but I was fully convinced of the existence of a future state of happiness and misery, and the one I could not expect, and the other I dreaded. I used to read the Bible at times, with a view to find some word for consolation, but could find none; I sometimes tried to pray, then those solemn words would come to my mind, "The prayer of the wicked is an abomination to the Lord;" this often made me afraid to pray to the Lord. I also went to several places of worship in the neighbourhood, sometimes to church, and sometimes to chapel, but could never find comfort to my soul; ultimately I attended regularly at Salem chapel, Two Waters. Here I conducted the singing, and often thought I was like one that turned aside; I helped in the singing, and contributed my mite at the collections for the support of the cause, yet I turned aside from their prayer meetings, from their church meetings, from the ordinances of Believers' baptism, and the Lord's Supper. I loved to unite with them on Lord's-day, but felt persuaded I had neither part nor lot in the matter of salvation, but I longed for salvation, and often felt I could say if the Lord would save me that—

Loudest of the crowd I'd sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace.

Sometimes a "who can tell" if the Lord will save me or not, would give a little comfort, but it was only transitory, it was soon gone; I used to go to anniversaries when I could, hoping I might receive comfort from sermons preached by the great men from London. Well, during the summer of 1846, Mr. Wells, of the Surrey Tabernacle, came to Two Waters, and I looked forward to the time with much anxiety, and prayer at times, that the Lord would bless me on that day; and one evening while at work I had those words applied to my mind "Open thy mouth wide and I will fill it," and hoping they came from the Lord, I sought a place of retirement, and went down upon my knees, and asked the Lord to pardon my sin, and save my soul, and when Mr. Wells came to Two Waters, (I having asked the Lord to bless me that day) I went, but it was with fear and many doubts. Mr. Wells preached in the morning from the words "I perceive that God is no respecter of persons," Acts x. 34. I had never seen Mr. Wells before, and what I had heard of him was not very favourable; I heard him very well, but had not heard

to my soul's satisfaction. He preached again in the evening from Ephesians ii. 19, and as soon as he gave out his text I felt cast down, as I had heard three sermons preached from those words on the previous Sabbath; I would rather he had preached from any other portion in the Bible, as I thought there could be no new ideas brought from it, instead of this when he began his sermon, it seemed directed to me, and suited my case exactly. I left the chapel, my burden was gone; grace and mercy rolled into my soul; many mercies received from my heavenly Father I have forgotten, but that circumstance I think I shall never forget to my dying day, being convinced from the Scriptures that the ordinances of Believers' baptism and the Lord's Supper were institutions of Jesus Christ, and those words following me continually, "If ye love Me keep my commandments." I spoke to a friend after much fear and hesitation about the exercise of my soul, and desire to become a follower of Jesus. I came before the church, but felt I could say nothing comparatively; was accepted by them, and was baptized on Lord's-day September 6th, 1846, by Mr. G. Gristwood, the pastor of the church at that time.

In the year 1850, during the month of May, I went to Bedmond chapel on Sabbath, and Mr. Twitchell asked me to give an address to the people, which I did, and the Lord accompanied the Word with power to more than one person. I had felt a desire to speak in the Lord's name, as I trusted he had had mercy upon me, and thinking others might have been as much concerned as I had been, I longed to tell to others of the greatness of His love, mercy, grace, and salvation. The words I took as a text are in John ix. 35, "Dost thou believe on the Son of God?" After the service, I was requested to come every Lord's-day, and assist Mr. Twitchell, who was at that time about seventy-eight years of age. The church at Two Waters consented to my going and have continued to the present. A church was formed upon Strict Baptist principles, on February 28th, 1854; my ordination took place in May 1856, by Mr. Wells and Mr. Milner; in June I baptized the late Mrs. Hutchinson, and the present Mrs. Hutchinson, both on the same day, and they were both united to the church on the following Sabbath. I lost my first wife suddenly on August 11th, 1865. My present wife was a teacher in the Sunday school at Bedmond, for several years previous to our marriage last year. The dear Lord has blest me with two excellent partners in life, whose aim has been to promote my welfare and happiness, for which I desire to be very thankful.

I ought to have said when the Church was formed, it was by Mr. Searle of Two Waters, and Mr. Figg, of Redbourn, six of us were united together in church membership, but I was the only male member. Consequently, I had to be pastor, deacon, and member at the same time. Our number reached to forty at one time, but the Lord in His providence, has removed some from us to other places, and some have crossed the Jordan of death, to dwell in His embrace and presence for ever and ever. Yours in covenant love,

H. HUTCHINSON.

Fast Illness and Death of Mr. James Newborn, BAPTIST MINISTER, FORMERLY OF LONDON, BUT RECENTLY OF BEDFORD.

DEAR BROTHER BANKS,—Grace and peace be with thee. I write to inform you of the decease of our dear brother, James Newborn, who departed this life on Thursday, July 15th, at half-past twelve o'clock at noon. Our brother was laid aside from his ministerial duties only thirteen days. The cause of death as notified by the medical certificate is as follows: first, old age, and second, pneumonia; time from attack till death, fourteen days.

Our dear brother preached his last sermon on Thursday evening, July 1st, from those words in the Gospel by Luke, chapter i., verses 46, 47, "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And a most able discourse he delivered on that evening. Those who heard him will never forget many of his remarks. He told us that he was eighty-six years of age that very day, and that the words he had taken for a text were the experience of his soul on that occasion. He referred to an impression that had dwelt upon his mind, and which he had often spoken of in the pulpit during the past six months, *i.e.*, that he should die in his eighty-sixth year. I believe he both longed, and watched for the time of his dissolution to appear; he felt his infirmities increase, and although his love to his dear Lord was in nowise abated, yet he had felt for some time past, that his studying on the Saturday for the coming Lord's-day was a trial to him. Indeed his poor widow used to dread Saturday coming; but it is all over; his work is done; he has entered into his rest.

I have known the dear departed for about twenty-seven years. It was in London I first heard him preach Christ's Gospel, at a time, at least so I think, when I did not know my right hand from my left in spiritual things. I sat under his ministry at Bethesda chapel, City road, for about three months. I was then a youth living with my parents, who at the expiration of the time that I have stated, removed from the City road to the New Cut, Lambeth, and I went with them. Not knowing much about religion at that time, I thought one sect was as good as another, and went to hear a Wesleyan minister in the Waterloo road, a few times. But about that time, there was a Mr. John Branch, a Baptist minister, who had just commenced preaching. He was, I trust, a gracious man, but he gave way so much to general invitations, that he appeared sometimes like a Wesleyan. However, to be brief, I was afresh convicted under this man's ministry, was baptized by him, and joined the church. Well, some years after this, I left Mr. Branch's ministry, and sat under Mr. Wells, joined the Surrey Tabernacle church, and there continued in church fellowship until I came to Bedford in the year of our Lord 1858. During my sojourn in Bedford, I have heard good men preach the Gospel, but did not feel quite satisfied till brother Newborn came to Bedford to preach to us the unsearchable riches of Christ. He has been with us about two and a half years, as nearly as I can remember, and several have been blessed under his ministry, whose

tearful eyes can bear witness to this my testimony. But in order that I may not be tedious, I will now give a relation of his last illness and death. His soul was filled with the love of God on Thursday evening, July the 1st, when he preached from the words which I quoted at the commencement of this epistle. After the service, as he walked along the aisle, to go out of the chapel, I remarked to him:—

“Well, you have passed the time (meaning his eighty-sixth year) and you are here still.” To which he answered—

“Yes, through mercy.”

I did not think so much of the impression as I should have done, because it was not backed by any particular Scripture.

On Friday, the following day, he and his dear wife went to tea at a friend's, a member of the church, and after they returned home, he complained of pain at his chest, accompanied with a difficulty of breathing. On the Saturday, next day, he was very ill; medical aid was at once procured, and he was relieved. I saw him on Lord's-day, July 4th, shook hands with him, and asked him how he did. He said something which I could not well distinguish, for his disease had made speaking a difficulty to him, I observed to him in the language of Kent,

He'll no'or thee forsake,
But surely perform
His word, though He take
His way in the storm.

Before I proceed further with his sayings as they came under my immediate notice, I will just say a few things which his dear widow noted down that he said.

July 2nd, Friday night.—Although he was in a good deal of pain, feeling as though he would be strangled he was heard to say, “Thy will be done;” “Jesus is very kind to me;” “Trust Him, however little He has done for you;” “Jesus Christ can do helpless sinners good;” “Strengthen, comfort, and support me.” He said many things which those around him could not properly distinguish, and it seemed to put him in pain to answer questions put to him, concerning what he had before said, in consequence of his disease.

In referring again to the little conversation I had with him on Lord's-day, July 4th, I observed that very likely he would not be able to say much on his death-bed; for, continued I, I have read that George Whitfield replied to a friend that he thought he should not say much when he came to die. Another good man said, “I shall die in silence.” I think it is wrong to look for much to be said by our ministerial brethren on their death-beds; in truth, they are most of them worn out in their Master's service, as it respects their bodily powers. They have been preaching Jesus Christ for years, some for a few, and some for many years, and what more can they say than they have said, unless it be to utter the closing sentence in confirmation of the reality of the living truths of the Gospel which they have proclaimed? The above remarks which I made in his hearing respecting Whitfield, and others, caused him to make some in return about Knox, the Scottish reformer, which convinced me at the time that he was in possession of his faculties. I visited him more or less, every day through that week, until Lord's-day the 11th, arrived. This day being our anniversary, it was previously arranged that Mr. Peet, of Sharnbrook, should preach three times, and

that brother Newborn should supply brother Peet's place at Sharnbrook, as was the case last year. In this, however, the people at Sharnbrook were disappointed with regard to brother Newborn. Mr. Peet came and preached for us according to previous arrangement. After dinner, and just before the afternoon service, he called to see our aged brother, and conversed a little with him. But prior to this I saw him after the morning service, when he said to me,

"You don't know the heights, and depths, and lengths, and breadths, of the love of God, which passeth knowledge."

I replied, "No, I do not."

He observed again, "No! but it is a mercy to know a little about it."

I replied, "Yes! it is a great mercy."

He observed again, "I do like to see the people of God at peace with each other, but they are such fools."

In the morning of the same day, before service, he quoted that Scripture, "Out of weakness were made strong."

I said "Yes;" and quoted the whole of the verse he had begun. "But" I said to him, "He will never leave you nor forsake you."

"Oh, no!" said he, "I know that."

I forgot to say that during my visit to him after the morning service which I have alluded to, he asked me this question, "Well, did you have a good attendance?"

I said "Yes! and I think the young man, Mr. Peet, has grown since I last heard him," *i.e.*, twelve months ago.

He said "I am happy to hear it."

Very early on the morning of the same day, he said to a friend who had been sitting up with him through the night, "I am waiting my dismissal." I stated a few lines back that Mr. Peet saw him and conversed a little with him, during which conversation our aged and afflicted brother said, "I have not lost all my senses yet." Mr. Peet remarked that Jesus was a friend at all times, when our brother raised himself on the bed, and quoted a verse of one of Berridge's hymns—

There is a friend that sticketh fast,
And keeps his love from first to last,
And Jesus is His name.
An earthly brother drops his hold,
He's sometimes hot and sometimes cold.
But Jesus is the same.

Mr. Peet observed further, that Job had friends, and that they were miserable comforters; that one in particular pierced him keenly, by saying to him, "Thou hast instructed many." I was with him during Mr. Peet's stay on this occasion, and about half an hour before he entered the room, I took notice that our brother was in pain; but he said to me, "It will soon be over."

I said "Yes! you don't care how soon!"

He said, "No, if it is the Lord's will." After which he seemed very restless, and raising himself on the bed, and putting his feet on the floor he said—

Though painful at present,
It will cease before long,
And then O how pleasant
The conqueror's song!

Saturday morning, July 10th, he was heard to say,

Other refuge have I none,
Hangs my helpless soul on thee.

He quoted the following in the hearing of a friend, and said, "Don't say more."

Ah! I shall soon be dying,
Time swiftly flies away,
But on my Lord relying,
I hail the happy day.

A day when I must enter
Upon a world unknown;
My helpless soul I venture,
On Jesus Christ alone.

In this second verse, he objected to the word *venture*, saying there was no such thing as venturing upon Christ, because that would imply a doubt; and those who knew our brother, know that he never preached a *yea* and *noy* Gospel. I have reason to believe that the great adversary was permitted to shoot his fiery darts at him at times during his illness. For he would sometimes put up his hand and say, "Go, Satan, go;" as though Satan was trying to inject something into his mind. The disease under which he laboured, coupled with his great age, made his body so exceedingly restless that he could find but little rest for himself. And yet I believe his soul was fully stayed on the Lord Jesus Christ. But one thing I must not omit to mention, which is this, viz., he was very much concerned about the success of his ministry. He would often address the throne of grace in public, thus: "Dearest Lord, some of thy sheep say that they profit under the word; but we should like to hear the bleating of some lambs."

On Thursday evenings he had but a few to hear him, and this was a source of lamentation to him; the people appeared so very indifferent to their best interests. Well, perhaps this was all for the best. I cannot comment on this, but would leave it with the Lord, who judgeth righteous judgment.

On the night prior to his death, he quoted the first four verses of the first chapter of Paul to the Ephesians, which contain the very marrow of the Gospel; and commented on them in the hearing of Mrs. Newborn, and said, "No other foundation than Christ." A few hours before his death he exclaimed, "O God, have mercy, in righteousness thou hast afflicted me." About an hour before his death he appeared very happy, and quoted the first three verses of the 148th Psalm, commencing with the words "Praise ye the Lord," very emphatically, after which he appeared restless again. When Mrs. Newborn asked him if Jesus was precious, he answered, "Yes, yes, yes! rest, rest, rest!" and expired shortly afterwards.

Arrangements were made for his funeral, and our good brother Milner came from London and buried him at the cemetery, Bedford. He delivered a very nice and solemn address to the friends and spectators within his hearing, when, after having deposited the mortal remains of the dear departed in the grave, we left them there in hope of a joyful resurrection.

On the evening of the day of the funeral, Mr. Milner preached from these words of Paul, "I have fought a good fight," &c. He said he had known brother Newborn fifty years; he was a good man, and

feared God above many. I believe most of his hearers were satisfied with his sermon. Yours truly in Christ,

JOHN GOODWIN.

LINES ON OUR DECEASED BROTHER NEWBORN.

He's gone! he's gone! our brother's gone;
Though not before his time;
Nor yet before his work was done,
Nor in his youthful prime.

He's gone; he's gone! and left us here
To mourn his loss awhile;
To mourn! yet while we shed a tear,
We may rejoice and smile.

We may rejoice to know he's free,
From every hellish foe;
His soul does now his Saviour see,
Far from the reach of woe.

No more the night of woe shall shade
His happy soul; no more
Shall sin his mental powers degrade,
Nor Satan wound him more.

Armed and equipped, from top to toe,
His Captain sent him forth
To battle with his three-fold foe,
And preach his Saviour's worth.

Thus, watching on old Zion's walls,
He warned each foe and friend;
And trumpet-tongued the Gospel's calls
Throughout our favoured land.

'Twas matchless grace that made him shine
Though sin had spoiled his soul;
'Twas Jesu's grace, and that's divine,
That did his powers control.

For half a century,* and more,
He fought the fight of faith;
He's victor now, his fighting's o'er;
He's triumphed over death.

May we, dear reader, follow him
As far as he did Christ;
In heart, in lip, in eye, in limb,
Praise Jesus in the highest.

JOHN GOODWIN.

* I would here observe that our brother Newborn told us in the last sermon he preached that he had been in the ministry fifty-two years. J. G.

What was in that Cup?

CHAPTER IX.

"Is this the Man of Sorrows who stood at Pilate's bar,
Condemned by haughty Herod; and by his men of war?
He's now a mighty Conqueror; He's spoiled the powers below:
He's ransom'd many captives from everlasting woe.

See! Hosts of saints around him! they tell His work of grace,
The Patriarchs and Prophets, and all the godly race:
They speak of fiery trials, and tortures on their way,
They came from tribulation to everlasting day.

Now, what shall be my journey: how long I'll stay below;
Or what will be my trial, 'tis not for me to know:
In every day of trouble, I'd raise my thoughts on high,
And trust in that Great Saviour, Who on the cross did die."

"Set me as a seal upon thine heart—as a seal upon thine arm."

I WAS in Devonport; in Mr. King's Chapel: this question came up—
"What did Hezekiah mean when unto the Lord he said—Thou hast cast all my sins behind Thy back?" In a moment, I saw that Hezekiah's faith apprehended the whole of the New Covenant substitutionary work of redemption. Hezekiah saw that the eternal God did lay upon His Son "the iniquities of us all:" that in the fulness of time as the scapegoat was sent into the wilderness, so God sent forth His Son, made of a woman—made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And when the blessed Days-Man, when the pure, spotless, holy Lamb of God, came (with all this burden of the Church's guilt upon his heart) to the cross; when He was nailed there—the bleeding Victim—then the FATHER turned His back upon Him, which was the sorest grief of all to the beloved Redeemer. At twelve o'clock at noon that day "there was darkness over the whole land for three hours." About the ninth hour JESUS

cried with a loud voice, "*Eloi, Eloi, lama sabachthani?* My God, my God, why hast Thou forsaken Me?" This was the tremendous crisis—the highest pitch of His sorrow!

Let us pause a moment or two. As Prophet, Priest, and King, He had spoken: now, as the smitten Lamb of God, He cries with a loud voice. He had spoken (1) as THE PROPHET: when labouring up to Calvary's summit, JESUS turned round to speak to the great company who followed and bewailed Him. "Daughters of Jerusalem," said he, "Weep not for Me, but weep for yourselves, and for your children; for behold the days come," &c., &c.—(St. Luke xxiii.) His omniscient and prophetic eye ran through the ages then to come, and well did He know there would be a time when Jerusalem's sorrows would be overwhelmingly awful, yea, fearfully and terribly great. (2.) As the Great High Priest, also, he pleaded. When they had nailed Him to the cross, and when He was lifted up thereon, between two who were malefactors, then did the compassionate heart of the Saviour break forth in what might be called the key-note of His future intercessions—and, as the first sound of "Love and Mercy" which was to be heard in the Gospel trumpet—until this dispensational door shall close, crying, "Father, forgive them, for they know not what they do." Who can fathom the depth of THIS CHARITY? Here, on the cross, we behold the literal fulfilment of Isaiah's prophecy—the practical performance of the Saviour's injunction, and the brightest illustration of St. Paul's description of charity, that ever this world saw. Isaiah finishes his truthful prophecy of Christ on the cross by saying, "He made intercession for the transgressors." So He did. Transgressors they were who nailed Him to the tree, yet for them He cries, "Father, forgive them: they know not what they do."

And like the suffering Saviour,
My soul would strongly cry—
On behalf of cruel slanderers,
Who long to see me die,
"Father, forgive them,
"They know not what they do."

Was precept, pattern, and practice ever before so blended together as we see them in Jesus? His precept said, "Pray for them who despitefully use you and persecute you." His whole life was the exact pattern of this precept; and now upon the cross before his redemption work is hardly finished, He commences His Priestly office, by crying to heaven for His murderers, "Father forgive them, they know not what they do."

Where, in all this fallen world can Paul's description of charity be seen? The answer is, on the cross when JESUS was there. In Him charity suffered long, and intensely too; still was He kind; not one angry word escaped His precious lips, but, when,

"From His head, His hands, His feet,
Sorrow and love flow mingling down;"

E'en then he cried, "Father forgive them: they know not what they do."

Carnal professors! covetous, proud, and cruel ministers!! Will ye listen to the Master's voice? Will ye aim to catch His spirit? It will be pleasant to humble souls to behold in you some reflection of the loving and pleading heart of Him whose servants ye profess to be. Alas! alas! there are few of us in these days who SUFFER FOR CHRIST.

If we can erect splendid buildings, if we succeed in gathering immense multitudes, if we can climb to the heights of popularity for a fleeting season, if we can command large incomes, and live in splendour and in ease,—then our ambition spreads its wings, and we shine for a season in our own glory. But doth all this course of living bespeak us as being the true, the genuine, the faithful followers of the Son of God? No. Certainly not. I have thought much of Paul's words, "If we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection." I neither sermonise, nor comment upon these words. I only ask you who are sincere in your love to Jesus, to try yourselves and your ministers by this divinely inspired test. Mr. Samuel Couling, a Baptist minister of Scarborough (one qualified to occupy a better position than he at present stands in) has issued the life of Peter Waldo: a most encouraging testimony for the true Christian. In that man's character you may clearly see the life, the likeness, the love, the spirit, and the grace of the LORD JESUS. It is a beautiful literary photograph of a good man—the outline of which I will give in *Cheering Words*; it is worthy of circulation and of imitation too.

Let us return to the cross. The study of the cross is the grandest theme either in heaven or on the earth.

All through the tragic scene Jesus spake but little. His sentences, however, were full of meaning. All His utterances were official; they expressed the varied dignity, honours, and useful ends of His character. Indissolubly connected with his work of salvation were the offices of Prophet, Priest, and King; and having spoken both as Prophet, and as Priest, occasion now arises for Him to speak as KING.

There was in this greatest of all transactions ("the offering of the body of Jesus once for all") a four-fold representation of all living existences—whether they be in the highest heavens, or the earth, or in the depths of darkness beneath. The cross of CHRIST holds up to the view of all the world—A FOUR-FOLD REPRESENTATION OF CHARACTER, and in this awful mirror, every one, by the light of the 'ETERNAL SPIRIT, may behold not only his own character, but also the condition of others with whom he may have acquaintance. In coming to this examination of character, my reader, I would devoutly desire to ascertain my own position as in the sight of God, and to furnish thee with some help whereby you may with true Christian confidence, answer the question "What was in that Cup?" by asserting that thy soul's eternal salvation in every branch of it, was therein contained. The consideration of this four-fold character is now our work.

I. The first was a representation of all that is INFERNAL, HYPOCRITICAL, and AWFULLY VILE: that is,

1. JUDAS ISCARIOT. The very name [indicates the reality of the character. Judas means *praise*, Iscariot means *rewards*. How many in these times sing the praises of JESUS, or pretend to preach for His praise, but the deep, bottom motive is for rewards. This thought made me try to cry earnestly unto God this morning for the HOLY SPIRIT to give unto me such a measure of love to Christ, love to the truth, love to souls, and such a deep-rooted motive to glorify the Lord God, that in all honesty and internal uprightness, I might say with the Apostle, "the love of Christ constraineth me:" "for me to live is Christ:" and

toward all (to whom my testimony may come, whether it be by speaking or writing) to be able to add the crowning expression of ministerial sympathy and Christ-like anxiety (1 Thess. i. 8), "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but our own souls, also, because ye were dear unto us." How opposite is all this to Judas Iscariot! He carried the bag; he is called the son of perdition, which is one of the titles of Antichrist. He was as the word means, "against the anointing," that is not only against Christ, but also against the Holy Ghost, and against all who have God's Christ revealed in them by the Holy Ghost. Judas Iscariot was of a grasping disposition; he was against that poor woman's free distribution of her spikenard over the blessed Saviour's person, he would keep the children of God in bondage: it is said he was a thief. Lonsdale and Hale both affirm that when it is said (John xii. 5—7) "he was a thief; he had the bag, and bare what was put therein," it means "he bare away; he was in the habit of applying to his own use money which belonged to the common purse." This Judas Iscariot is the representative of a mighty and terrible array of peoples who make some profession of Christ and His Gospel; as for instance this Judas Iscariot represents the whole body of Antichrist, pagan, papal, and nominal; all who set up the Virgin, or images, or idols; all who exalt themselves in and by their profession; all who are opposed and pour contempt upon the anointings of the Holy Ghost in the souls of God's elect; all who stand only in the letter of truth, and all who feed themselves, but never heartily care for the Lord's poor and afflicted saints. I ask my soul, do I belong to this hypocritical, this covetous, this grinding, this cruel, this proud, this idolatrous tribe of parsons and professing people? In my conscience before God I humbly answer, no. I have never made the ministry a source of temporal support. No mortal man under heaven has ever been bound to pay me anything for preaching. The poor saints I would delight to feed and comfort. With ten thousand sorrows overwhelming me I have looked to the Lord alone for salvation. The secret drunkards in the ministry, and the gold-graspers in Zion I have no fellowship with; but to go deep into the bowels of Divine truth, to rise high in faith and holy knowledge, to spread forth on the right and on the left in evangelical practice, to sound abroad a Saviour's name and a Saviour's love,—these pursuits have been my desire and my joy. But as many correspondents demand the pages of THE EARTHEN VESSEL this month, I must retire, resuming next month (D.V.) this investigation, ever praying to be Christ's servant, C. W. B.

John Flavel, in his precious book called "The Balm of the Covenant," (published by R. Banks, 30, Ludgate hill, sixpence,) says:—

"Now every affliction that befalls God's covenanted people, being placed by the most wise and infinite counsel of God, in that very order, time and manner, in which they befall them; this very affliction, and not that, at this very time, and not at another (it being always a time of need, 1 Pet. i. 6), and ushered in by such forerunning occasions and circumstances; it must follow, that they all take the proper places, and nick exactly the fittest seasons; and if one of them were wanting, something would be defective in the frame of your happiness. As they now stand, they work together for your good, which displaced, they would not do.

The Sixth of Hebrews.

[THIRD PAPER.]

MR. EDITOR,—There appears in THE EARTHEN VESSEL for July, a paper written by brother C. L. Kemp, entitled, "The Sixth Chapter of Hebrews Rightly Considered." In your introductory note you express a desire that it may be read with care and attention, and that it may be the means of confirming and comforting many of the Lord's children. Moreover, you assure us "that there are several essential points of divine truth clearly enunciated." Perhaps it may be from want of clearness of perception on my part; for after having read with care and attention the said paper more than once, I could come to no other conclusion than that its tendency was rather to confuse than to confirm. And that C. L. K. instead of giving us the mind of the Holy Ghost upon this subject, has given us his own mind, and which appears to me to be in direct opposition to the mind of the Holy Ghost. Perhaps I may not be able to enunciate my views so clearly as you state your correspondent has, nevertheless I shall aim at great plainness of speech; and be it borne in mind that I have no unkind feeling towards brother Kemp, therefore hope to speak the truth in love.

C. L. K. says "that the things spoken of in the fourth, fifth, and sixth verses cannot have allusion to those who are not the Lord's people." But it appears to me quite clear that it has allusion to those who are not the Lord's children and to them only, inasmuch as the Apostle in the ninth verse says, "But, beloved, we are persuaded better things of you, and things that accompany salvation;" for in all the catalogue of these gifts and attainments there is no enumeration of the better things and things that accompany salvation, such as conviction of sin, godly sorrow, and brokenness of heart on account of it; faith in and love to Christ, the helpless sinner's Friend; the spirit of grace and of supplication, any mourning with, and any bitterness of soul arising from a faith's view of a crucified Redeemer: nay, they are said to tread under foot the Son of God, and to count the blood of the covenant, wherewith he (Christ) was sanctified, an unholy thing, and to do despite unto the Spirit of grace (Heb. x. 29), and to "crucify to themselves afresh the Son of God."

Then, again, C. L. K. says, "That a believer cannot fall away, and that a mere professor has nothing to fall away from only his profession," &c. So that according to this statement there is no such thing as final apostasy, and no such characters as apostates. That a true believer cannot finally fall I believe; and that a mere professor can and will fall away in the sense intended by the Apostle, is equally certain. Are not those awful characters described in Jude's Epistle? also in Peter's second Epistle, graceless professors? And what does the Apostle say of them? "For it were better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire." So

that they were, notwithstanding the washing of the one, and the vomiting of the other, dogs and sows still.

C. L. K. states "That they cannot crucify to themselves afresh the Son except he had been crucified for them before." Can we believe this? Does not Phil. iii. 18, 19, point out the true characters that do this abominable work? And are they not the children of the devil, the children of the bondwoman, and not of the free?

Again, your correspondent asks with some degree of triumph, "What dead man can taste? What dead man has any gift?" &c. To which I answer, the stony ground hearers had some taste; so had Herod under John's ministry. And as regards gifts, are there not thousands of gifted but graceless professors? Balaam had great light and great gifts, and had so far tasted the heavenly gift as to bless Israel instead of cursing them. "For the Lord put a word into Balaam's mouth," and he so far saw the glory and happiness of Israel (falling into a trance but having his eyes open) that he was forced to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. Let me die the death of the righteous, and let my last end be like his." But he was only a spiritually dead man. Judas had great light and great gifts, qualifying him, so far as gifts were concerned, to become one of the twelve. But he was a devil, and went to his own place, that the Scripture might be fulfilled. Therefore a man may have great light and great gifts, and be nothing but "sounding brass and a tinkling cymbal."

Dr. Gill on this said sixth of Hebrews says: "Enlightened with Gospel knowledge, but so enlightened as to see the evil effects of sin, but not the evil that is in sin; the good things that come by Christ, but not the goodness that is in Christ; so as to reform externally, but not to be sanctified internally; to have knowledge of God doctrinally, but not experimentally. Those truly enlightened never fall, so as to perish; these do."

Therefore the characters here set forth I conclude to be those who have some head knowledge, some transient enjoyment, some taste of and for Gospel things, and are able to give some statement before the Church which satisfies them, although it deceives them, for neither pastor, deacons, or members can search the heart. Time soon makes such characters manifest as having neither part nor lot in the matter, but being in the gall of bitterness and in the bonds of iniquity, upon all such may be inscribed "Wanton professors, damnable hypocrites, that are nigh unto cursing, whose end is to be burned." I have met with a few such in the course of my ministry, therefore I know there are such characters in existence, and that they must and shall fall sooner or later. But the soul that is blest of God with the better things, the things that accompany salvation, shall hold on his way, though he may have but little light, and little enjoyment, and often concludes that he shall fall one day by the hand of Saul. Jesus says to all such, "I will never leave thee, I will never, no never forsake thee." The fourth, fifth, sixth, and eighth verses of the sixth of Hebrews, refer to great flaming professors, whose end is everlasting destruction; but the seventh and ninth verses point out the real saints of God. So believes yours faithfully in the Gospel,

R. BOWLES.

Ebenezer Cottage, Hertford, Herts, July 6th, 1869.

[We have always held the same views respecting Heb. vi. as brother

Bowles here briefly expresses; but in all New Testament ages there have been great diversities of faith respecting this solemn portion of God's Word; and when truly good and learned men differ upon Scriptures which are not immediately connected with the safety and salvation of the Church of Christ, we are willing to listen to those who profess to have some special anointing into deep and abstruse sentences. On the essential principles of the Gospel we shall give place to no man. On every difficult point the best of men differ very widely; hence all the country over the preachers shelter themselves under the banner of some supposed leader or other, and when one petty leader cannot raise them high enough, off they go to another. On controverted and obscure points let us charitably listen to our brethren; at the same time "the law and the testimony" must be our last appeal; and to that we shall bring Hebrew vi. presently.—ED.]

"Forgiveness."

ONE sings sweetly,

"Forgiveness! tis a joyful sound,
To rebel sinners doomed to die;
Publish the bliss the world around,
Ye seraphs, shout it from the sky."

Yes, it is a joyful sound to know and feel I am forgiven by my God, my sins, my daily sins against so good, so faithful, so loving, so great, so heavenly a Father; it is just like him, he forgives and forgets my faults, my failings. But who is like to him; ah, who?

To bear about this pledge, beloved, this special grant of heaven, what else can I want? But where is this to be found among men? Ministers! what do you say about it? Alas, slight injuries, or supposed ones, rankle in your breasts for years, and are constantly brought to the surface and dwelt upon. Poor example this to your flocks; you are called upon to feed, to lead, to teach, and to whom you ought to be a pattern. Members of Churches, what say you? Do you forgive your fellows? happy those who can say, yes; and pray to God as Jesus taught his disciples, when ye pray, say, forgive us our trespasses, as we also forgive those who trespass against us. Perhaps you never pray thus. Can you thus pray? You have need for your loving Lord's forgiveness daily, yea hourly; and if you do not forgive, you cannot be forgiven. Solemn words worth your attention. How blessed an evidence it is of being born again, where we see this grace of the Spirit in operation; but O how rarely seen. There are a few, thank the Lord, who are peacemakers,—they shall be called the children of God. What shall we call the peacemakers? for, as Watts says,

"When envy, strife, and wars begin,
In little angry souls,
Mark how the sons of peace come in,
And quench the kindling coals."

God grant us many more such in our Churches, and we shall see better days. It is no use talking largely of being clear in the head, the heart must be right, or all is wrong, and our neighbours see it, and our children too often see what specimens we are of the truth we love or profess to

love. I once heard an old Christian say (if she really can be said to be worthy to be so called) "I will never forgive my fellow member." Shame on such language, I say. But what does Jesus say in return to one who came to him when on this sinful earth? The question was, "How oft shall my brother offend, and I forgive him," &c. "Seven times a day?" Well that seems a good many. But Jesus said, "I say unto you not only seven times a day, but seventy times seven."

How do matters stand, reader, with you and with me? Let us search and try ourselves before God, and pray for more of this grace to forgive one another as God for Christ's sake has forgiven us; and we shall be more happy, and adorn the Christian character before the world, and do good in the Church. Yours in the truth,

A POOR FORGIVEN ONE.

Productions of the Press.

"And still they come!

What heaps of brains in books and tracts are flowing."

MR. SAMUEL COZENS has sent us from Tasmania several new works which he has recently issued; "Memorials of the late Mr. Dowling," &c. One is a sixpenny book, entitled, "Foregleams of Immortality: a lecture by Mr. S. Cozens, delivered in Town Hall, Launceston, the Mayor, John Scott, Esq., presiding." We have been astonished, pleased, and edified in the perusal of these "Foregleams of Immortality." They furnish strong evidence of the exercise of mental industry, of varied talent, and of a well-balanced zeal in the interest of every department of truth. We begin to hope brighter days in every sense are now enjoyed by the author of that well-known tractate "The Lost Found, the Rebel Saved." We hope his afflicted partner and all his family are comfortably at home in the land of their adoption.

The School of Christ, &c., by F. J. HUDSON, is "an Allegorical Outline of Christian Experience," so plainly drawn that but very few will dispute its correctness. It may be had of Stevenson or of Mrs. Paul.

The Last Vials for August contains a searching, bold, and historical paper on "the Irish Question" which furnishes more information on the subject than all the leaders and books we have yet seen. It is published by Mr. Stevenson.

How to Die in Peace and Safety.

A sermon by MR. JAMES WELLS, being No. 559 of "The Surrey Tabernacle Pulpit." In our last we noticed Mr. Wells's slight affliction. Our readers will be glad to learn that like a strong man, he was by the Lord's goodness soon enabled to rise above it, and while many were shaking their heads and saying, "This is a heavy stroke, never perhaps get over this," he was up and at his work, in his own pulpit, and entering most experimentally into the words of Simeon, "Mine eyes have seen thy salvation." We have lately stood by the side of a beloved son's wife whose spirit has fled away from us; we have seen something of the solemnities of death many times; we can therefore sympathise with the afflicted; and to all the living who soon must die we would recommend the perusal of this excellent discourse.

Whispers from Dying Pillows. This is a solemn heading to several sacred memorials given from time to time in "The Gospel Magazine," which is decidedly one of the very best Christian monthlies now in existence. Instrumentally Dr. Doudney doth hereby feed the Church of God with pure and precious truth. We can honestly pray that his valuable life may long be spared. When in Bristol the other day we heard friends in all directions speaking lightly of his usefulness. A more tried and devo-

ted and beloved servant of Christ it will not be easy to find. The Lord comfort, strengthen, and reward him.

Heart Portraits. We have commenced the serious examination of Mr. Henry Varley's published sermons, and have proceeded far enough to assert that upon the total depravity of the human heart, upon the doctrine of the fall, no man can be more clear; his Scripture proofs are given faithfully and without reserve. On the dark side of the sinner's state, Mr. Varley is outspoken and truthful. We advance no further now. One of his closing paragraphs reads as follows: "An American preacher, I think Ward Beecher, says, 'If any man will take the lamp of the truth of God and make a close survey, and scrutiny, and search into the hidden depths of the heart by the light of that truth, [the Holy Spirit will bring him up with] the cry, 'Create in me a clean heart, O God, and renew a right spirit within me.' I wonder not that the Psalmist should say 'create.' Oh, what an expression it is; there is no thought of amendment there, no thought of external improvement. 'CREATE.' The very same power which caused the world to come into existence is the only power which can give man a new or a renewed heart; the first springs of newness of life must come direct from his creative power. 'Create in me a clean heart, O God, and renew a right spirit within me.'"

Prayer. The facts and arguments in defence of the source and nature of prayer, given in the second and enlarged editions of Mr. John Dixon's pamphlet ought to be read in these days. We sympathise with the author, and wish him a happy success.

Pages for Old and Young, with Pictures will be found in *Old Jonathan*, every month from the offices of Messrs. Collingridge.

The Cumberland Farmer in the Land of Israel is a delightfully written tale of truth given in a sixpenny book, published by Partridge and Co., bearing the following title: "A Handful of Corn in the Top of the Mountains." How little do thousands of us know of the si-

lent, steady progress which prophetic truth is making in the earth.

The Philosophy of Dew, and a rich variety of articles on natural, floral, and horticultural matters, crowd the folio pages of Shirley Hibberd's *Gardener's Magazine*, published at Allen's, Warwick lane.

DR. EATON, of 20, Centre street, New York, has sent us a copy of his new work bearing the following luminous title, "Manifest Destiny: or, the World a Republican Structure on the Rock Basis of the Truth in Christ, whose Legend which has gone forth Protestant in the Scriptures and through the March of Events in the Centuries, is the Universal Prevalence of Freedom, Unity, and Peace on Earth, as well as Immortality Beyond." The book is printed for the author, by Craft and Axford, 29, Ann street. Of the learned author's quotations, assertions, historical, theological and prophetic disquisitions, we can only now affirm that they are the result of astonishing labours in the gardens of literature of every kind. Many hundreds of thousands will never find mind or time enough to digest all this volume contains. We must take a small portion at a time.

Apostolic Ordination: or, What it is that constitutes a Valid Minister, &c. By G. D. London: Marlborough and Co., Ave Maria lane.

Here, in a small threepenny pamphlet, we have some pure light thrown upon that office and work which is the most sacred, important, and truly awful of any that can be accomplished by men in this world of sorrow and of salvation, and wherein abuses of every kind are mixed up with the functions of the Gospel ministry. From the archbishops and bishops in the Establishment, down to the obscure village preacher, assumptions and presumptions the most unscriptural, are directly, or indirectly opposing the spread of the pure truth of Christ's Gospel.

Were we to take a three-fold view of the ministerial army, it would produce a three-fold mental result. If we look, first, at the multitudes of bishops, elders, deans, doctors, pastors, preachers, teachers, writers,

lecturers, &c., we can but rejoice that so many are employed professedly for the recovery of man from his state of ignorance, darkness, and spiritual death. If we contemplate, secondly, the errors promulgated, the schisms promoted, and the creature-worship engendered, then we are grieved, ashamed, and confounded. And if, in the third place, we look for the harvest which such multitudes of labourers should bring in, then, the very small apparent good resulting from their labours, is marvelously mysterious. Episcopalian, Congregational, Arminian, and every other kind are springing up. Talented ministers are going forth; an immense amount of Biblical seed is sown, but the foundation truths of the New Covenant are but little either recognised or realised; and this strengthens the fear that we live in the days when forms of godliness are numerous, while the vitalising and Christ-endearing powers are wanting.

The subject of the ministry is extensively wide and deep; it is increasingly surrounded with difficulties of every kind, and to form a sound judgment of any man, or of any of the different ministerial boards and bodies now at work, is, exceedingly hazardous and next to impossible, except where the special

anointings of the Eternal Spirit are given.

Our author has written in a bold, intelligent, and discriminating manner. His book is well worth its price; and if we select one-sentence out of several pages of truthful instructions, our readers will be assured we have not misjudged the meaning or motive of the writer. After shewing from Dr. Ridley that "there are four manners of Apostles" (sent ones) he says plainly "God alone can MAKE a minister, and the Church ACCEPTS him," &c. Again, "the word ORDAINED only means 'appointed' or 'set apart,' and is never used in the Scriptures in any higher sense."

We may add there are three parties who must certainly know whether or not any individual minister is sent of God: (1) the Lord knoweth the man whom he doth call, qualify, and send. (2.) The man himself must in the court of his own heart and conscience know that the Lord has sent him. And (3) that sinner or that saint unto whom the Holy Ghost doth make his ministry to be the savour of life unto life must also know that the Lord of all grace alone could then render the word effectual. This subject of the ministry is in every point of view indescribably solemn and eventful.

DOCTRINAL TRUTHS IN METRICAL PHRASE.

HYMN FOR SABBATH EVENING.—Tune, *Mariners*.

"Thou makest the outgoings of the morning and evening to rejoice."—Psalm lxxv. 8.

SOVEREIGN Lord, this bright creation,
Fills with joy our wondering thought;
Emblem meet, of that salvation,
Which by Jesus Thou hast wrought.

Jesus to our cry has hearkened,
And has borne our curse away:
Once by sin our hearts were darkened,
Now, our night is turned to day.

God the Spirit! ever guide us
In the paths of truth and love;
And whate'er on earth betide us,
Fix our souls on things above.

Father, Son, and Holy Spirit!
Hear the prayer this eve we breathe;
Not because thy love we merit,
But because Thou lov'st to give.

Totteridge, August 2, 1869.

ROBERTUS.

FURTHER NEWS FROM SYDNEY.

TO THE SAINTS SCATTERED THROUGHOUT ENGLAND.

DEAR BRETHREN,—My last letter I wrote in Geelong, while on a visit to see, alas! to bury my daughter Sarah. I had no idea that there was waiting for me in Geelong such a wave of trouble, and so soon after the death of my dear wife. Monday, May 17th, she entered her heavenly home, leaving a sorrowful husband and four children to mourn their heavy loss. Blessed be God, her gain is great. At the age of twenty-six she came out of great tribulation, and is now for ever and ever before the throne of glory. While I was sorrowing under the blow of that loving hand which had taken away my dear wife, I received a letter from Geelong informing me of the illness of my daughter. I received a letter of condolence from her soon after my arrival home. The following is an extract:—

“My poor dear Father,—In the midst of our grief and sorrow, we have cause for thankfulness to our Heavenly Father for bringing you safely home. Alas, what a change for you! What a loss! What a vacant place for you to see! I have no doubt but you say, ‘O God, there is no trouble like unto mine,’ Cheer up, my dear father, the Lord will not lay on you more than He will give you grace to bear. It would not have been so great a trial if dear mother had been spared to have seen you once more. It seems very hard to part with one so dear without the farewell adieu. I was very much struck while reading the report of your leaving England in THE EARTHEN VESSEL, with your farewell text, from which you preached in the Surrey Tabernacle, ‘Cast thy burden upon the Lord, and he shall sustain thee.’ How remarkable and how kind of the Lord to give you such a text, and then prepare you for such a burden that you then knew nothing of. I should like to live near you, my dear father, that I might comfort you in your very trying position; but I want comfort myself, I am very much cast down, and obliged to pray the prayer, ‘O Lord, I am oppressed, undertake for me.’”

I will record it to the praise and glory of the Lord,

I left Sydney for Victoria with a broken, burdened heart; the weather was tempestuous, the wind blowing a hurricane, which caused me considerable suffering, having a carbuncle on the fourth finger on my right hand. When I arrived in Geelong my hands and arms were much swollen; inflammation increased alarmingly, and threatened me with the loss of my hand. While I was thus suffering I preached in Geelong, and spent much time with my afflicted child. She appeared better, which enabled me to leave her for Sandhurst, 170 miles, where I had to preach; after which I returned to Geelong to see only her corpse. She had died three quarters of an hour before my arrival. O what a night of sorrow upon sorrow I endured.

“We wept—’twas nature wept—but faith
Can pierce beyond the gloom of death,
And in your world so fair and bright,
Behold thee in refulgent light!
We miss thee here, yet faith would rather
Know thou art with thy heavenly Father.”

I committed the mortal remains of my dear one to the grave. When requested to do so I felt that it would be impossible to do anything but weep. Weary in body from sleepless nights: my inflamed hand no better, almost crushed in my heart, more fit to go to bed than to conduct such a service. But my work was before me, and for that work I was strengthened. My good old motto I was enabled to carry out, “Whatsoever thy hand findeth to do, do it with all thy might.” Many present beheld the sustaining power of God, as I stood by the open grave and said, “This is the Lord’s doings and it is marvellous in our eyes.” Thus the Lord glorified Himself in the eyes of the people by granting unto His servant strength to glorify the Lord in the fire.

On the Lord’s-day following, May 23rd, I preached her funeral sermon. On the 18th of the previous month I had preached my wife’s funeral sermon; in less than a month, two funeral sermons for mother and daughter,

I was now suffering from two more carbuncles on my face; on Tuesday and Wednesday I preached in Melbourne, notwithstanding the pain I was enduring both of body and mind. I was enabled to preach with liberty, the Lord blessing the word to many.

When I arrived at Sandhurst I heard of a person who came to hear me when I preached in the theatre four years ago; he came to hear; the word was blessed to him, and like Zaccheus, salvation came to his heart, and there it is now, for he is a saved man.

After I had preached on Tuesday in Melbourne, a woman came to me and said she heard me preach twenty-two years ago at Dunk's Green, Kent. Then and there the Lord met with her under that sermon, and she had not seen or heard me since then till now.

After I had preached on Wednesday evening, a man who had been bowed down for a long while, was lifted up and delivered; and several other such instances I met with. Thus I had cause to rejoice in the midst of my sorrows that I had not laboured in vain.

The next day I left Melbourne for my sad, desolate home in Sydney; the weather was very stormy which continued throughout the passage. I arrived home on Saturday, again to weep with my children, who are now bereaved of their dear sister.

On Lord's-day I was wonderfully helped by my ever gracious Lord to preach unto the people the faithfulness and lovingkindness of the Lord.

Thus I had travelled 1660 miles, ill most of the time from three carbuncles, and endured a second bereavement, and preached the word of life, wherever doors were opened for me in my journeyes; and I returned home better than when I went, none the worse for doing with my might that work my hands found to do. What can we say to these things? God is faithful, "Who will not suffer you to be tempted or tried above that ye are able."

" Tell of his wondrous faithfulness,
And sound his power abroad;
Sing the sweet promise of his grace,
And the performing God."

But although I am strengthened, I am desolate. I fear I shall never be other wise so long as I remain in Sydney.

I have finished the work the Lord gave me to do to free the Lord's house from debt; it is accomplished at an immense cost, not only of labour and sorrow to me, but to my dear departed wife, who had to endure great sorrow while I was working in England to save our place of worship. And now that I have saved it at the sacrifice of the opportunity of discharging the last act of love and affection toward her, who with me had sown in tears, yea and many bitter ones have they been, I feel I can never more be happy here; many reminiscences of the past history of our chapel debt are too painful for me to endure now in my present bereaved condition. Nevertheless I do greatly rejoice that I have been honoured of God to accomplish the work. The house of God is now secured in trust to the denomination for ever. Praise ye the Lord.

After I had returned from Geelong, our friends held a tea meeting, when they presented me with a testimonial, and an address.

My dear brethren, I must now say, fare thee well, until next mail, when you may hear again from your unworthy brother in tribulation.

JOHN BUNYAN McCURE.

From *The Valiant Men of Israel*, by W. Garrard, fourth edition, published by R. Banks, 30, Ludgate hill, sixpence.—"Sin and war began in heaven! There must have been some law given to angels before they fell, otherwise they could not have sinned; for 'sin is the transgression of the law,' and where there is no law, there is no transgression. Though I cannot entertain the idea with Milton, that there were armies marshalled in heaven, manœuvring as on earth in a protracted war, I believe that apostate angels when they rebelled, fell headlong 'as lightning from heaven' in the first engagement with Michael the Archangel, and his angels. Doctor Hawker observes that the word archangel is always spoken of in the singular number, never in the plural; we do not read of archangels we read of one, 'Michael the Archangel,' Jude ix. The word Michael as Cruden hath it, means 'who is it that hath all' or 'who is perfect, or complete.' And 'who is essentially and infinitely perfect as the Lord.' Jesus, the eternal Son is one with the Father, and Holy Ghost, in the unity of the divine essence.

Our Churches, Our Pastors, and Our People.

JUBILEE OF THE BAPTIST CHURCH, RYE LANE, PECKHAM.

ON Wednesday, August 11th, 1869, three services were held in Rye Lane Baptist chapel, Peckham, to commemorate the 50th anniversary of the formation of the church. In the morning, a sermon was delivered by Mr. John Foreman, from the words, "Hitherto the Lord hath helped us." The afternoon sermon was by Mr. Collins. A large number of friends then took tea together in the noble schoolrooms at the rear of the chapel. At half-past six, the friends again assembled in the chapel, when a public meeting was held, ably presided over by our highly-respected friend, Thomas Pockock, Esq. After reading and singing, prayer was offered by Mr. George Cook.

The chairman requested Mr. George Thomas Congreve to give a statement of the rise and progress of the church. In reply, the following statement was given by Mr. Congreve, and as it is of a very interesting and instructive character, we make no apology for inserting it verbatim.

PECKHAM, FIFTY YEARS AGO, AND NOW.

A REVIEW OF THE RYE LANE BAPTIST
CHURCH READ AT THE JUBILEE.

BY GEORGE THOMAS CONGREGRE, ESQ.

PECKHAM—A HAMLET: DR. COLLYER'S ZENITH OF POPULARITY.

Dear Christian friends, in presenting you with a short sketch of the rise and progress, and history of the church at Rye Lane, it will be needful to look back for a period of fifty years.

Fifty years ago, the hamlet of Peckham was a small, quiet, retired village, surrounded by fields. A stage coach, slow and sure, conveyed old ladies and gentlemen, (who could not use their legs) to London. There is an old board said to be in existence now, on which the inviting notice appeared in connection with the coach, "To London and back in a day." The guardians of the public peace were two or three old men, with lanterns and staves, whose chief office consisted in looking up at the sky, and listening to the church clock; and then waking up the peaceful inhabitants by barking out the time in husky voice, and the information with it, that it was a fine or cloudy morning. Faithfully they performed their trust; the writer of this has now in his possession an old staff which belonged to one of these useful, but forgotten men.

There was, at this time, one dissenting chapel only, within a radius of nearly two miles. Dr. Collyer, a man beloved by all, of whose memory the writer would speak

with the profoundest respect, was then, in his highest popularity, and a long string of carriages waited the conclusion of his service.

These good old times have passed away, and in fifty years everything seems changed, and perhaps there never was a half century in the world's history in which there have been greater social changes, or changes of men and things than in the past.

Peckham has increased tenfold. As London extended, the aristocracy retired. The fields became covered with a teeming population. The retired hamlet now forms a part of the vast metropolis; and where there was one dissenting chapel only, there are now twelve. There are some of our people, who, remembering the old picture, can compare it with the new, and might well say, "Tempora mutantur et nos mutantur in illis,"—the times are changed and we are changed in them.

Is it not beautiful, dear friends, to turn from the changes of manners, and of customs, and of places, and of men, to the unchanging realities with which as Christian men and women we stand identified, and hold in possession? The glorious old Gospel of the blessed God is here, preached as it was to the church fifty years ago; and not one iota of it changed. The grand old book we love, like an everlasting rock, defying the storms and tempests of ages, is still the same, and all the cunningly contrived engines of papists, infidels, and modern theologians, have failed to split it, or even shiver from it the smallest fragment of truth. The God we serve is an unchanging God, ever with his people, to guide them to the end. "I am the Lord, I change not." Our Christ is "the same yesterday, to day, and for ever," not only to his church in the aggregate, but to every individual member,

"Unchangeable his will,
Though dark may be my frame,
His loving heart is still,
Eternally the same;
My soul through many changes goes,
His love no variation knows."

THE ORIGIN OF THE PECKHAM BAPTIST CHURCH. THE BARN.

At the time our history commences (fifty years ago), many attempts had been made by various individuals at different times to establish a Baptist cause in Peckham, but all had failed. "Man proposes, God disposes," and his purposes alone shall stand. It so happened in the providence of God, that a certain Mr. Spencer, an active and wealthy deacon of the late Mr. Upton's, of Church street, Blackfriars, was removed to the

quiet little village of Peckham, for the benefit of his health. Deprived of the means of grace, this good man opened his house for prayer. The blessing of the Lord rested on the little assembly. Then (be not ashamed ye who think of the babe in the manger) a respectable barn was fitted up for service. The barn stood upon the very site where Hill street church now stands. Ministers from London were invited to come and preach. The late Mr. Upton, Mr. Chin, of Walworth, Mr. Thos. Powell, sen., of Mitchell street, St. Luke's, (predecessor of the late John Andrews Jones, and father of Mr. Powell, the first pastor here) were among the more acceptable supplies. The little band gathered strength. The God of love and peace was with them. Mourners were comforted and souls were saved. Then on the 15th of December, 1818, after special and earnest prayer, a church of seven persons was formed, and on the 27th of the following month six other persons were baptized, and added to their number.

THE FIRST BAPTIST PASTOR IN PECKHAM.

It was about this period that Mr. Thomas Powell, jun., the son of Mr. Thomas Powell, of Mitchell street, was invited to the pastorate. His ordination service was held at Hanover chapel, May 3, 1819. In the same year, without living to see these important events, Mr. Spencer (the good man before referred to) entered into his rest. His widow, however, continued to be a good friend to the cause. Subscriptions for building were commenced, and amounted to nearly £600. The chapel was erected at a cost of nearly £1400; and the builder was paid, Mrs. Spencer advancing the deficiency by a loan at 4 per cent. The chapel was then invested in trust, for the benefit of Strict Communion Baptists, holding all the sentiments held by the pastor, deacons, and the members of the church at the present day. On September the 1st, same year (1819) the chapel was publicly opened. Dr. Collyer preaching in the morning; Mr. Powell, sen., in the afternoon; and Mr. Chin, in the evening. The collections of the day amounted to £68.

DR. COLLYER'S SYMPATHY WITH THE BAPTISTS.

A pleasing incident may be mentioned here which is recorded on the old church book, and manifests the kind and cordial feeling which existed between the late Dr. Collyer, of Hanover chapel, and the minister and church at Rye lane. A letter was sent from the church to Dr. Collyer, explaining the failure of all efforts to secure a piece of ground until the site in Rye lane was offered; assuring him that fixing on so near a locality was not a matter of choice, and was influenced by no spirit of opposition, and they desired to co-operate with him in any work of the Lord except where views of divine truth caused them to differ. A reply from the Doctor appears on the church minutes as follows: "Dr. Collyer presents his affec-

tionate regards to the church of Christ at Rye lane. He is deeply sensible of their delicate mark of respect; and his feelings, to which he could have made no claim. He considers it another proof of the spirit of love and affection he has uniformly experienced from his Baptist brethren, and wishes them great success and prosperity in the name of the Lord." We rejoice to say that a kind and cordial feeling has always existed between the Hanover friends and the church at Rye lane, and we trust there ever will.

THE FIRST SUNDAY SCHOOL.

Three years after the building of the old chapel, a Sunday school was formed, by desire of the church, and has continued ever since, under the care of three successive superintendents. The first was Mr. William Gray; the second was Mr. Jackman, our present deacon, (who, be it mentioned, was the first boy entered in the school). The present superintendent is the third, and has held office in the school either as secretary or superintendent, for the last twenty years. God has blessed the labours of his servants. Many scholars have been added to the church; many have become members of other churches; many have gone home to glory, leaving behind a pleasing testimony of their love to Jesus.

A GOOD AND USEFUL DEACON.

In the course of a few years the debt upon the chapel was entirely removed. The first highly respected deacon, Mr. Kentish, laboured incessantly in the cause collecting altogether by his individual exertions a sum exceeding £500. On the removal of Mr. Kentish, some time after to the Isle of Wight, and resignation of his trust, a vote of thanks was given, and recorded in the annals of the church. Not only was the debt on the building thus removed, but the freehold also was purchased for £416. This too was all paid off by great exertion in 1839; and the freehold conveyed to trust; and the church was then left in quiet possession of a neat, commodious, and unencumbered freehold of the value of £1,800. On the removal of the late Mr. Kentish to the Isle of Wight, it became necessary to elect new deacons; Mr. Jackman, Mr. Hawkins, and the late Mr. Henry Congrove, were chosen March 2, 1843.

THE DEATH OF THE FIRST PASTOR.

The next event of importance in the history of the church was the decease of the venerable pastor, Mr. Thos. Powell, who slept in Jesus, January 1846, having worthily and faithfully fulfilled the pastoral office with varied success, without wavering in word, or doctrine, or practice, for a period of nearly twenty-seven years. It was but a few days space of time that illness kept him away from pastoral duties, and his happy spirit took her flight to the realm of bliss.

THE WIDOWED CHURCH,—THE SECOND PASTOR.

Then followed a widowed state in the

history of the church which lasted nearly two years. Many earnest and anxious meetings were held. Steadfastly did the deacons watch for the Lord's gracious hand in the passing cloud. Many ministers came to Rye lane, but the Lord's hand was not seen till the present beloved pastor, George Moyle, was directed to their midst. From the first the word was much blessed; it soon became evident this was the man. In the providence of God, a door was opened for his coming. It appeared likely he would remove from the church he then supplied in Artillery street, London, where he had laboured for sixteen years. When (and not before) it was certain he would resign the pastorate, then a cordial invitation was given. This Mr. Moyle accepted, with perfect integrity of motive; no tempting offer of salary could be made for the church was then weak, and poor, and at a low ebb. He came, we are assured, with a firm belief that the great Head of the church was guiding his way, that he would bless the ministration of his servant, and that having sent him to labour there, he would assuredly provide for his warfare and wayfare too.

ORDINATION OF MR. G. MOYLE.

On the 9th of May, 1848, the public recognition took place. Mr. William Felton delivered an able address on the nature of a Gospel church. Mr. J. A. Jones put the usual questions to church and pastor. Mr. Henry Congreve read a statement of the leadings of God's providence in the history of the Rye lane church, some of the facts of which have been given in a condensed form to-night. Mr. Moyle gave an interesting account of his conversion and call to the ministry. Mr. John Foreman gave the charge; Mr. Philip Dickerson preached to the church and congregation in the evening. From that time there was a steady increase, and with the increase of congregation the finances improved, and the minister's salary (very small at first) gradually increased. The church has more than doubled since he came.

CHANGING SCENES.

Four years passed away, and another change took place, reminding us of the poet's words—

"Now we meet and then we part,
And burst the strings that bind the heart,
Such is life—a constant change,
And yet to love it, O how strange!

It is not so with things above,
For there is pure and perfect love;
There all is fixed, things cannot change,
And not to love it, O how strange!"

The father of the writer, Mr. Henry Congreve, was removed in the providence of God with all his family to Australia. A farewell tea meeting and prayer meeting was held in the old chapel, of very affecting character, but deeply so to the writer. A large number were present. Shortly after his arrival in Australia death called him away to experience the sweetness of

those lines of Watts, of which he was ever so fond—

"Millions of years my wondering eyes
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love."

Brethren Jackman and Hawkins were now left as deacons alone. Three years passed and brought us on to 1855; it was then thought advisable that two more deacons should be chosen. The choice fell upon Mr. G. T. Congreve, (son of the late deacon) and Mr. James Martin, of Watworth. After a few years service, Mr. Martin resigned, and brethren Jackman, Hawkins, and Congreve, have held office from that time to this day.

ERECTION OF PASTOR'S HOUSE.

The next event in the history of the church was the building of a house for the minister. A piece of ground lay idle at the rear of the chapel just large enough for the purpose. The matter was proposed and approved and money was collected. A good substantial house soon rose upon the vacant ground. The builder, Mr. Archer, kindly erected it at prime cost. He had been a member of the congregation from the very first, and is connected with it now; having worshipped here for fifty years. The cost of the house was £320; the part of that sum not collected was borrowed by £10 debentures, bearing interest. These were paid of by penny a week subscriptions in the course of about three years.

REMOVAL OF OLD—BUILDING NEW CHAPEL.

Then followed events that are yet recent in the memory of most of the friends present to-night, and therefore we will rapidly pass over. Notice was given of a railway coming to take our quiet home. We ventured our feeble protest; but the men of iron, almost omnipotent in this world of ours, carried their bill, and soon gave us notice to quit. We had a hard fight with them for compensation. Then how difficult to find another suitable piece of ground. Then to secure a place for worship while a new chapel might be building, was an important matter; but the Lord appeared for us in all these things. He overruled the mind of a staunch old churchman to sell us a piece of ground at half the price he valued it since, who had made up his mind before to sell no land at all, and has sat upon the stool of repentance for it ever since. Out of evil has arisen good. A beautiful chapel was erected, with gallery and every possible convenience. Mr. Bland was the architect, Mr. Thompson, of Camberwell, the builder. It was opened Nov. 18, 1863. We have also a good well fitted schoolroom, doubled in size about two years since, with class rooms. Altogether a substantial property, which has cost about £2,300 more than that we sold. But let it not be supposed that this was all a profit gained from the railway company. The liberality of our

friends has been freely taxed for this. In six years we have raised about £1,100, and the only debt on the buildings now is £130 remaining of a loan from the Baptist building fund, payable by instalments, with £100, and a trifling balance due in private loans. Surely we have abundant cause for thankfulness for temporal blessings in the history of Rye lane.

STEADY SPIRITUAL INCREASE.

With regard to spiritual progress in the church there has been a steady, but no rapid increase. The writer has seen in Scottish Highlands the splendid cataract pour down its mighty torrent from a lofty height carrying all before it, rushing onward; and a little way from thence he has seen the quiet stream flowing through the glen, watering the lichens and the ferns, gathering water as it flows, and joining its more noisy sister a little beyond, and both uniting in the broad blue lake at the foot of the mountains. So with some of our churches and so at Rye lane, there has not been the rush or noise of the cataract, but a sweet flowing on of the Water of Life. The stream has widened with gradual, though gentle increase. Nine were baptized within the past year, nine in the year before. The little church numbers 144 members; God has blessed us more than many churches with love, and union, and peace. May the enjoyment of these mercies draw us still more closely to himself.

THE PRESENT PASTOR.

A word or two in closing relative to our present beloved pastor. God has given us a man eminently qualified for the work here.—a man who lives in the affections of the people, and they live in his. Perhaps never have deacons and minister worked together for so long, more harmoniously than we. Twenty-one years have passed since the bond of union was formed, and twenty-one years have cemented the union more deeply still. The affliction that has tried him of late years has produced a sanctified effect in his preaching, and has called forth all the sympathy of the people. On the completion of the twenty-first year, most of you are aware the members of the church presented him with a purse of gold containing fifty guineas, as a small mark of love and esteem. Our pastor is a man of tender and loving spirit, a man of spotless life and unblemished character, a man of high principle, and unwavering in attachment to truth. None can forget that happy face of his, smiling from beneath that silver hair when talking of the love of Christ. Truly we can testify redeeming love has ever been the sum and substance of his ministrations, and Christ the all in all.

Finally, then, shall we say, God has been manifestly with us. The church at Rye lane has been a bush burning with fire but unconsumed, for God has been here. We meet to night to celebrate his praise;—to mingle as it were, the thanks-

giving of fifty years into one jubilant song, and with hearts exulting in the ruling presence of Christ may we cry "Hallelujah, for the Lord God omnipotent reigneth!"

A number of ministerial brethren were present, and took part in the services, amongst them Messrs. Chivers, Cook, Crumpton, Cooper, Foreman, Flack, Griffith, Lodge, Meeres, the pastor, Mr. Moyle, and others; some of whom spoke at the evening meeting, which was brought to a close by singing "All hail the power of Jesu's name," &c.

OUR CHURCHES IN THE WEST OF ENGLAND.

PART I.

- "IF HE, my Father, and my God,
Can worlds on worlds supply;
Shall I, an atom or a clod,
His promised power deny?
" Shall I presume His truth can cease
For burdens light as mine;
Or think that foes, and storms and seas,
Can frustrate love divine?
" 'Tis God commands away my fear—
'Tis God supports my soul;
And He shall safe o'er waters bear,
Or, in the flame keep whole.
" HE, He is mine—His Word declares—
My life, my strength, my Guide;
How foolish then are all the cares,
That would my heart divide!
" Here turn, my soul, to thy repose,
Though worlds to ruin fall;
His glory God shall soon disclose;
He'll be thy ALL IN ALL."

WHEN Rebekah met Abraham's servant at the well, and when the man saw she was willing to give him drink, and that she cheerfully hastened to draw water for all his camels, then, the inspired Word saith three things.—(1.) The man stood wondering at her, and well he might, when his prayers were so promptly answered.—(2.) He held his peace. During my recent long journey into Dorset, Somerset, Devon, and Cornwall, I have often had to hold my peace, and, like Eleazar, (3dly,) have stood wondering whether the Lord would make my way prosperous or not? But, being returned in perfect safety—having nothing to repent of during the whole journey—like good old Eleazar, I would bow down my head, and would worship the Lord, and bless His holy name, who hath, I trust, led me in THE RIGHT WAY; and favoured me to meet the church and people at Old Ford, on the first Sunday in August, with good words, and in some liberty, to unfold to them some of those secret things which I had a glimpse of in Solomon's song; so that once more, we "Sat down under His shadow with great delight, and His fruit was sweet unto our taste."

As I am requested, and as some interest is felt by thousands, in the welfare of our churches westward, I will faithfully and plainly describe a few things which I saw

and met with, in the last few journeys I have made.

Toward the end of June, I delivered two addresses in the Protestant Chapel at Birmingham. Mr. Joseph Palmer, the venerable Curate, Mr. E. Smith, and other gentlemen, introduced, encouraged, and united with me in the services; and, I shall hope good to the souls of some of the people was realized. Birmingham is a busy and very large Metropolitan City of the Midland Counties; but the decidedly Strict Baptist Churches have never occupied a prominent position there. In Birmingham's former days, Henry Fowler, David Denham, Thomas Lord, William Allen, and other valiant men, have preached the gospel of the grace of Christ to her people; but they did not lengthen her cords very much. Many years ago I preached in a nice little chapel in that town for our brother John Bunyan McCure, but he soon left it. When those excellent men, the Drew Brothers, planted a church there, under the direction of Mr. P. W. Williamson, of Notting Hill; and when Mr. Abraham Howard settled there as the pastor of the Charlotte Street Church, I did hope there would be a firm rooting—a successful growing—and a happy fruit-bearing. And, beyond all doubt, brother Abraham Howard's ministry has been honoured of God to some extent. He is a man of character, of good behaviour, having a sound creed, and his heart in the right place, but he has not "launched into the deep;" he has carefully towed his little boat close along the shore,—hence, neither floods, nor storms have overwhelmed him, and if men say he is not very successful, all must admit he is perfectly safe. We should rejoice to know that, for Abraham Howard, a good gospel Tabernacle was erected, and that in Birmingham, the Lord was making his ministry useful in the effectual calling in of redeemed souls; and also, that Mr. Joseph Palmer, at Constitution Hill, was established in a growing cause; for, why should our churches, and our ministers, be always complaining of the littleness of their usefulness, and changing the scenes of their labours? Ah! Why are these things so? I was told in Birmingham, Mr. Knifton was leaving for Canada. I can truly pray that the Lord may there turn his captivity—restore unto him the joys of a Divine salvation, and make him a minister of that holy and happy gospel, which is God's great instrument for saving all who do thereby believe in the Lord with the heart unto righteousness. Of Birmingham, I have something more to say another time. On my return through Leicester, I found brother Garrard is still feeding his flock in that large stocking town. He has been preserved and employed many years. His "Valiant Men in Israel," which can be had at our office, ought to have many additions made to them. His MSS. are numerous, and when they are given to the churches, with his life, will form a volume

rich with views of heavenly thought, and transparent views of the future glory. William Garrard has been a minister of mental and of spiritual power; but its brilliancy has not been of a universal kind. Nevertheless, honesty, and boldness in the faith—discernment, and decision for gospel truth, are things always to be found in his train. A few more years and he will cease to be on the earth. I passed the scenes of Charles Drawbridge's ministry. Arthur Baker fills that pulpit. Also, Mr. Newborn's at Bedford. He was not then far from his end. He has since passed home. At Luton, Mr. Cook holds on: as does Mr. Inward at Dunstable, but of all I perceived of these places, I have no time yet to write.

On Tuesday, July 6th, I left London for the West. Of this journey, my notes are numerous. They are all to be given. The following is hopeful, it being the first service I held in Somersetshire.

"DEAR BROTHER BANKS.—We sincerely hope your journey has been prosperous; and that you are returned home in peace and safety. Your visit to East Coker will long be remembered. Our gracious God was pleased to bear special testimony to the word of His grace. Never did the gospel bells ring more merrily, more powerfully, or more sweetly at that memorable spot. It was very clear that God had designed you should preach there that evening: it was a general refreshing. With regard to myself, I felt like a bit of dry sponge under a heavy dew: it is a great blessing for the soul to be saturated with living water. Surely such seasons are calculated to bind our hands and hearts fast together. My dear wife, you are aware, had a gospel feast. Her eyes beamed with holy joy. I hope you have had many such seasons since, and that spiritual and temporal blessings may attend your gospel mission. I am sorry to hear that our much esteemed brother Wells, has broken a blood vessel. One of his hearers told me of it last Sunday. The sad news went to my heart like an arrow: I feel like a wounded man. What a wonderful thing is sympathy! I have heard him preach three sermons, each of which were attended with light, life, love, and power to my soul. Almost every word was fastened like a nail in a sure place. I earnestly pray that he may be speedily restored to his wonted health and usefulness. We remain, yours sincerely in covenant love,

"G. & A. KELLAWAY."

This unsought for, and unexpected testimony is thankfully received. I have more to give. Bless the Lord O my soul.

C. W. BANKS.

THE ORIGIN OF THE TWO BAPTIST CAUSES AT HOMERTON.

Mrs. DEBORAH BAYLIS, late of 8, Upper Homerton terrace, Homerton, aged

seventy-two years, departed from this vale of tears, to the heights of Mount Zion above, June 25th, 1869.

To the truly spiritual mind, there is something repulsive in the mere formal notice of departed friends, especially when the creature is dressed up and complimented as a paragon of perfection, a marvel indeed; while He who alone made them to differ from another, and by whose distinguishing grace, they are what they are, is far in the back ground. Nevertheless, there are good and sufficient reasons why public notice should be taken of a believer's final struggle and glorious victory. First, it is due to the departed, for the Holy Ghost declares—"The memory of the just is blessed, and the righteous shall be in everlasting remembrance." Second, it is due to the survivors. We are "to mark the perfect man, and behold the upright," that we may benefit by his example, be encouraged by his faithfulness, and cautioned by his infirmities. Third, it is due to God, whose wisdom, faithfulness, and love, in keeping, upholding, and preserving our good sister to the last, deserves a memorial of grateful praise. I said to our departed friend one day, have you any Scripture on your mind? she replied, "His name is most precious—speak of my blessed Redeemer, who has done such great things for me." Copied from her diary, written in the year 1821:—

- "Vile as the vilest once I lay,
Buried in all my guilt;
But Jesus spake and bid me pray,
Then what a change I felt!
- "Still a much greater, when His love
Shone from the radiant throne;
Then did my spirit mount above,
And praise His name alone.
- "But why did Jesus show to me,
The beauties of His face?
Why to my soul did He convey
The blessing of His grace?
- "Oh, how could He so sweetly smile,
On such a wretch as I?
I, who His name did not regard,
Nor His dear truth believe.
- "But 'twas because He loved my soul,
Because He died for me—
Because that nothing could control
His great, His firm decree.
- "Lord, for Thy manifested grace,
I'd raise a cheerful song;
Till I shall see Thy brighter face,
Midst the celestial throng."

The whole of this hymn was true, the morning my soul was liberated, it was the very language of my soul: but that sweet season is passed. Oh that I may live under the sweet enjoyment I then felt—it was good indeed—free, unmerited, undeserved favour, to such an ill and hell-deserving wretch as I, fast bound in Satan's chains,—a willing slave to his temptations and lust, pride and envy. But oh, the riches of His grace and mercy to me, through

the blood-shedding of my dear Redeemer, applied by the Holy Spirit, brought home to my precious immortal soul by faith, which was through the operation of the Spirit of God.

- "Oh to grace, how great a debtor,
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.

For all thy mercy toward me, if there is any notice taken of my death for the benefit of the living, they may indeed say—a sinner saved by Christ's precious blood."

Our departed sister was brought to the knowledge of the truth, in the year 1821, and joined the church at Homerton Row. It affords us pleasure to know that her father had a desire for the worship of God, and opened his house for the preaching of the everlasting gospel, and from that small beginning, God has blessed His own eternal truth, and Homerton Row Chapel was erected instead of that. Our departed sister, with others, laid a brick on a day appointed. But in process of time, about thirty members and friends left this place, and opened another room, our departed sister with her husband was among the number, and afterward removed to their own house, 8, Upper Homerton Terrace, and for years, the worship of God has been carried on there. Our sister looked upon it as a nursery for young ministers, and for the benefit of the churches. Several who first began their public labours there, are now stated pastors. Her constant attendance on all the means of grace, was patent to all; whenever the doors were open, she was there; like the Israelite, her ears were bored to the door post of her Master's house, where she would sing—

- "Here I would find a settled rest,
While others go and come."

Her prayers for the ministers and members and family, were fervent and incessant,—hers was the inwrought prayer of the Spirit, which availeth much. During my visits to her in her chamber of affliction, she exhibited, in a remarkable degree, a spirit of patience in tribulation and pain. The last time she was capable of conversing, I asked her if the enemy was permitted to assault her mind with darkness, doubts, and fears? She said, "at times," she added, "In my Father's house are many mansions, and one for me—bless the Lord, I enjoy a sweet, calm, and quiet resting in Jesus, his blood—precious blood. I feel I am on the Rock of eternal ages." The last time I saw her was June 23, she was then in the swellings of Jordan, but conscious of what was said, and evidently deep in mental prayer, and soon after she exchanged the poor emaciated tabernacle of clay, for regions of light, immortality, and glory. Her remains were conveyed to their last resting place, and interred in the family grave with her beloved husband, at Abney Park Cemetery, on the 1st

of July, 1869, in a well grounded hope of a joyful resurrection to eternal life. On Lord's day evening, July 11, a funeral discourse was preached at Homerton Row Chapel. "Blessed are the dead that die in the Lord."—Rev. xiv. 13.

[We knew and esteemed this devoted mother in Israel. Mr. W. Palmer still continues his pastorate at Homerton Row, but is often afflicted. We look with sorrow upon Homerton, Hackney, Clapton, Kingsland, Dalston, Stoke Newington, and that immense neighbourhood. While errors of every kind spread rapidly, and while large flowing congregations fill other places, there is scarcely one Baptist cause of the Pentecostal Pattern, but what is weak and feeble. Hundreds of thousands of immortal souls crowd these North Eastern Districts of the Metropolis, but TRUTH, in a ROW-ENFUL and PRACTICAL ASSOCIATION hath few friends. Of all our ministers and churches, in these immense suburban parts, we are gathering notes. We hope to awaken some interest, but if no blessed Boanerges ministers are given us, woe be to us as a denomination here. Good Mrs. Baylis was for many years the presiding deaconess at Homerton Terrace. Many excellent curates were obedient to her cheerful instructions. She was a Deborah indeed. Who will take her place? We hope Homerton Terrace will not be closed.—Ed.]

MINISTERIAL SUPPORT.

MR. EDITOR,—My dear brethren in the ministry; and Christ's church in general. Seeing a letter in your last issue by Mr. T. Stringer on ministerial support, I must say, I am persecuted for righteousness sake; am called "no-pay" minister, "a fool," &c., which I am sure the blessed Lord Jesus would not call me if he were on the earth now; as once he was, when he set me an example that I should walk in his steps. We do not see or hear that he ever took a penny for preaching, teaching, or healing. The poor had the Gospel preached to them without pay. He was, therefore like me, one of those "cheap commodities" without substance; Paul was another. Ought we not to tremble for stigmatising those who carry the Gospel free of charge where they can? Mr. Stringer, (for I dare not call him brother, because he calls me a fool, and if I were to call him brother, he might think I insulted him), is somewhat wrong in thinking I say he is not justified in taking all the children of God give him for his services. It is the demand he makes that meets with our disapprobation. I think if a church of wealth call Mr. S., or any in the ministry to attend a meeting, that church is quite right in offering, and he quite right in taking, anything reasonable; but there is a great difference between doing this, and making a demand of it from a poor cause. What I said at brother Kemp's meeting, I say again,

living near the spot, we might, (if we had liberality and love enough to the glorious cause of our glorious Christ) attend such a meeting free of charge. There were, I believe, eight or ten ministers present on that occasion, and if I am not wrongly informed Mr. S. was the only one that made a charge. That we have the power to charge, and the power to receive, none can deny; but the Apostle Paul says he used not this power, but worked with his own hands; perhaps carried his own food where he went, and thus ranked himself amongst us weak ones. Mr. S. says, although Paul did it, he taught not others to do the same. Is this true? read Acts xx. 33, 34, 35, "I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Again, in 1 Cor. ix. 14, 15, 16, 17, 18, "Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel, but I have used none of these things, neither have I written these things that it should be so done unto me; for though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel; for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ without charge; that I abuse not my power in the Gospel." Moreover, he said, "the time shall come when they shall make merchandise of you;" I think that time has arrived. May the Lord forgive our covetousness. If Christ had stopped in heaven till we had paid him for what he did, where should we have been? "Freely ye have received, freely give; ye are not your own, but bought with a price, therefore glorify God in your body, and in your spirit, which are his." Surely we are not to put a price upon what we do for the Lord and his children. Nay more, if we knew we should be taken to the stake the next sermon we preached, it would be quite in accordance with faith, hope, and charity, to give up our income, our life, wife and family also, to glorify him who gave up all for us. I stand in doubt of that man's ministry, who wants to make a sure bargain before he preaches the sermon. I would live on a dry crust first; because I am sure I should have the approbation of my ever loving Lord, and a crust and Christ is all I want. We are under grace, and not under the law. If the One we profess to serve was to make a just demand on us for not serving him better, where and what we should be? Undone for ever. As to the question who brings the gilt and cream to the plate? my answer is, I hope the work of the

Holy Ghost does that within the hearts of Christ's family. All the gill and cream brought by us, apart from the Spirit, is dim and sour. Yours, Mr. Editor, in the Gospel,
W. LODGE.

Minister of Providence chapel, Curtain road.

[There is more in this question than can easily be dispensed with. Let us discuss the point in a spirit becoming the Gospel we preach.]

CHATHAM — ENON CHAPEL, HIGH STREET. Twenty-seventh anniversary was holden Lord's-day July 25th. Mr. Green preached morning and evening; Mr. Shepherd afternoon. Ashumble believers in divine predestination, we know he is faithful who said "My word shall not return unto me void." We may hear but little of good resulting from those services, nevertheless "the day shall declare it." On Monday we had tea meeting; then public meeting commenced by singing "Kindred in Christ," &c. Brother Bloomfield, of Stoke, asked the blessing of God our Father, upon the meeting. Our brother Philip Dickerson gave the first address on Christian unity, which reminded one of bygone seasons, when we were favoured to listen to his ministrations thirty years ago, at Little Alico street. May the Spirit of God bring to our remembrance the words spoken under his gracious bedewings. Our brother B. B. Wale enlarged on the same subject. Our brother Peloe (formerly one of our deacons) entered more into same subject; referring to happy seasons he had spent with us in years past. Brother Green gave the concluding address; he advised us to bring every minister's testimony to the standard of the divine word. May we all do this in the fear of the Lord, remembering we have much need to try our own spirits, whether or no we have the Spirit of Christ. The meeting closed by singing "Our souls by love together knit," &c., and brother Dickerson prayed. Some years have elapsed since we sent you an account of anniversary services, during which time we have passed through many changes, but have proved that he is our "Ebenezer, hitherto the Lord hath helped us." The Lord hath been mindful of us, he will bless us, for his blessing is upon his people, even life for evermore.
A. WEEZER.

WARE, HERTS.—Our ninth anniversary was on July 7th, at Zoar Baptist chapel, New road. Mr. Samford, pastor, commenced service by the hymn, "Arise, O King of grace, arise." Mr. Flack preached in morning from "Hitherto hath the Lord helped us," very suitable for the occasion; he knowing its first rise to the present, could say by experience "hitherto the Lord hath helped us." Mr. Stringer preached in afternoon from Eph. ii. 21, 22, shewing that without our precious Christ, the building would be nothing; he spoke of him as

the foundation, the chief corner stone; he exalted his Master. Mr. Bowles, of Hertford, read and prayed in evening. Mr. Stringer preached from 1 Cor. i. 7, 8, he spoke upon the confirming, who it was that did confirm; throughout his discourse he endeavoured to build up and confirm the Lord's people; he began building upon the foundation stone, the chief corner stone, and speaking of the lively stones, and at last he spoke of the topmost stone, the head stone being brought up with shouting, crying, grace, grace unto it. Mr. Samford, the pastor, has laboured hard in the cause without pay, he has given much indeed to the cause. There was £400 debt upon the chapel, that has been paid off in eight years; now we are free from that burden. Mr. Flack was quite true, "hitherto the Lord has helped us;" you, Sir, have been one of the instruments in the hands of the Lord.
W. R. D.

NORTH BRIXTON HALL.—On July 30th, our tea and public service was holden in commemoration of Mr. Glennie's spiritual birthday, and to show how they love him as a Christian brother. Sixty sat down to tea provided by Mr. G. To the surprise and comfort of many of the Lord's people (after the narrow escape of his life through an accident which befel him) in great mercy he was brought again into our midst. At public service Mr. Attwood took the chair. Brother Keeley implored the blessing of God. After an appropriate address from the Chairman, brother Glennie, gave his address; four passages of Scripture, sweetly applied to his own mind, while suffering on his bed of affliction, viz., Isaiah xlv. 2, "I will go before thee and make the crooked places straight," &c.; Ps. lxxxix. 15, "Blessed is the people that know the joyful sound;" Jer. xviii. 2, "Arise, and go down to the potter's house and there I will cause thee to hear my words; Jer. xxviii. "This year thou shalt die." He spoke with much earnestness and feeling: it will be remembered till their dying hour. After a short address from Mr. Keeley, asking the Lord to own and bless the labours of our young minister, Mr. J. Debnam, and some good advice to the friends who held him up by prayer. Mr. Alderson followed with a very cheerful address upon the spiritual birth. Mr. Childs, a member of the Church, in a few words of congratulation to brother Glennie, presented him with a token of Christian sympathy in the shape of four pounds ten shillings, which was made up to nearly six pounds. Mr. G. was too much overcome to say what he felt. Mr. Greenwood then followed with a pleasing address upon birthday-day presents, and to shew his Christian sympathy for our afflicted brother G., the zeal and energy he had displayed for several years, nobly stated he would double the amount collected. A few pithy remarks from Mr. Caunt, after which Mr. Debnam brought the meeting to a close.

The most happy meeting ever held at the hall.
G. B.

SIBLE HEDINGHAM. — REHOVOTH SABBATH SCHOOL.—Our fourth anniversary was on Lord's-day, June 27th. Brother Whorlow preached in the morning and afternoon upon the Jubilee. He was enabled to speak in jubilant sounds. After the afternoon service the children recited Scriptures. Brother W. gave them their Prizes with suitable remarks. On the following day the children met at chapel, which had been tastefully decorated by the teachers, from thence proceeded to the meadow. At 5 the friends took tea with the children. Public meeting in evening, Brother T. Willson in the chair. The Superintendent read report, which showed the school increasing; 13 teachers, 95 children. The Lord has indeed blessed us during the past, and we are looking to him for the future, feeling our sufficiency is of God. The Chairman having made a few remarks, addresses were given by Messrs. Smith, of Yeldham, Whorlow, and Kemp. The meeting was enlivened by some select pieces being ably sung by the children. The friends and ministers having been thanked for their kindness, the meeting concluded with prayer. Yours faithfully,
JAMES D. BOWTELL.

ENFIELD HIGHWAY — BAPTIST CHAPEL, ALMA ROAD, LOCK LANE. On Tuesday, August 10th, 1869, anniversary was held in afternoon. Mr. Samford, from Ware, read hymn 449, "Union with Christ the Lamb." Mr. T. Stringer preached from Deut. xxx. 6, "And the Lord thy God will circumcise thine heart." Our tea was well attended; at half-past six, public meeting. Our pastor, Mr. Alfrey, presided; reading Ephesians iv., out of which he beautifully set forth the indwelling of the Holy Spirit. Mr. Cooler dwelt upon unity in the church, and in principle. Mr. Samford spoke upon the words "My sheep hear my voice;" very encouraging; Mr. Stringer concluded, giving out hymn 475, "The people of Jehovah's choice," upon which he made some very stirring remarks, and concluded by prayer. Yours respectfully,
W. W.

WHITESTONE.—Mr. Plaiso has taken his farewell of Sudbury. The valedictory meeting was holden August 2nd; and on Sunday, August 8th, he commenced his stated labours at Whitestone. We, with many others, shall follow him with prayers to the Lord, that the removal may be for the revival and extension of the Redeemer's kingdom in those parts of Herefordshire where the Gospel is so much needed.

A pretty garden wall'd around,
Chioson and made peculiar ground,
Is that most sacred place:
There may God's arrow pierce the heart,
Then, faith in Jesus heal the smart,
All saved by sov'reign grace.

The happy saints, both great and small,
Will crown their Saviour Lord of all,
Not one will ere repent
Sinners to Zion's hill will flow,
The Church increasingly will know
That Plaise to them was sent.

WIMBLEDON. — DEAR MR. BANKS.—Although our pastor, Mr. Luke Snow, is suffering from severe illness, he was enabled, by grace divine, to go through that solemn and sacred office of believer's baptism, on Sabbath evening last, when two were added to the church at Wimbledon—one male and one female. The male candidate has been a friend to Zoar for many years; and was at last brought to see that believer's baptism was a command from the Lord: "If ye love me, keep my commandments." The female candidate, was a young woman about twenty-five years of age. Oh, how delightful it is to see, young and middle aged led to look to the cross of Christ. Mr. Snow told me himself, he never spent such a happy time in serving his Lord and Master, as he did on Sunday evening last. Oh, that there may be many such times in store for little Zoar, is the earnest prayer of yours in the Lord.
E.M.

OLD FORD.—The Bethel Sunday Schools took their Excursion to Buckhurst Hill, August 4th, 1869. Mr. Ames, the President of the Old Ford Commercial Schools and Mr. Richards, the Secretary, assisted by other teachers, conducted the recreations of the day with great propriety. The children and friends enjoyed themselves much, and the whole party went and returned in safety, in happiness, and without the slightest inconsistency or inconvenience. The meeting closed with singing and an address from C. W. Banks from the words, "Remember now thy Creator in the days of thy youth," &c.

LIVERPOOL.—The church at Shaw street, under Mr. Freeman's ministry, has not prospered as could be desired. We understand another church has been, or will be formed. We cannot insert more at present; but in many of the Strict Baptist churches in England there is not so much of the power and Spirit of Christ prevailing as is necessary to ensure unity, peace, and prosperity.

HACKNEY ROAD.—Services were holden in Claremont chapel, August 10th, to encourage the brethren Osborn and Smith, who are now labouring together in that place. Mr. Wheeler, of Essex, preached in afternoon. The brethren G. Smith, Robinson, of Surrey Tabernacle, Debnam, of Brixton, Joseph Flory, and C. W. Banks delivered addresses in evening. The season was pleasant to many of the true Israelites who hold fast the profession of their faith.

PLEASE TAKE CARE OF HIM.

ON Thursday evening, Mr. A. W. Kaye, delivered a lecture in his own chapel upon the above subject. This is not the first time Mr. Kaye has appeared before the public as a lecturer, and we are bound to admit that he seems extremely happy in his endeavours to combine the secular with the religious. This address was an ingenious production, full of incident and anecdote, taken from railway travelling. The speaker went on from good to better. After referring to several matters in the world, Mr. Kaye painted an excellent picture of the good Samaritan; he showed clearly that there were some such persons now in existence, while there were Levites and Priests who, too much taken up with themselves and their own interests, had no time left to look after the poor, the unkept, and the despised. The haughty, high-minded, selfish character, was well drawn by Mr. Kaye, and if he would venture to be more bold, he would be no less truthful, while he would be doing a better work. If our churches were awake to the mental requirements of the age, Mr. Kaye will be named as one of the pioneers in the movement. We have no hesitation in recommending him as a lecturer. We thank Mr. Kaye for his endeavours, and are glad to learn his church is increasing.

BOSTON—BETHEL BAPTIST CHAPEL.

This chapel just erected in Trinity street, was opened for public worship on Thursday, the 24th of June. There were three services during the day. Mr. G. Wyard, senr., preached in the morning and evening, and Mr. Samuel, of Sleaford, in the afternoon. Between the afternoon and evening services, a public tea meeting, which was well attended, was held in the schoolroom attached to the Primitive Methodist chapel kindly lent for the occasion. On Sunday morning Mr. G. Wyard again occupied the pulpit, selecting for his text the words, "Now is our salvation nearer than when we (first) believed." The preacher said that the word we have bracketed was necessary to complete the Apostle's meaning. The sermon was earnest, simple, and comprehensive, each part growing out of the other as its natural sequence. The discourse was listened to throughout with marked appreciation by those who had the privilege of being present. In the afternoon Mr. Wilson, the pastor, officiated, and in the evening Mr. Wyard again occupied the pulpit. The series of services closed with another sermon by Mr. Wyard on Monday evening. The chapel is a very neat structure, capable of seating 170 worshippers, and has cost £280. It was built by Mr. Pannel, from a design by Mr. Owen Broughton. The proceeds of the opening services amounted to £31 1s. 1½d.

FRINCHINGFIELD, NEAR BRAINTREE—ZOAR CHAPEL. Dear Mr. Editor,

—The Lord still continues to shine upon the little cause in this place; and although small in number, and in the estimation of the world, and poor in the things of this life, yet there are many precious souls amongst them who rejoice at the Gospel, and delight to hear of the mysteries of that grace that saves from hell. And although the Lord has been pleased to remove in the order of his providence some from their midst, yet he has added others, and by his help they have continued through much opposition to this day. On Sunday, July 18th, they celebrated their second anniversary, brother Komp, of Glemsford, in his clear, and lucid way, preached two sermons; that in the morning from Isaiah li. 6; and in the afternoon from Rev. ii. the last part of the seventh verse. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The presence of the Lord was felt, the attendance was good, collections the same. We trust God was glorified and his saints comforted. Brother Debnam baptized two, husband and wife, at Glemsford, on the 28rd of May. More appear to be coming; and in the Lord's time they will no doubt come, so that his promise may be fulfilled, that the little one become a thousand, and the small one a strong nation. May the Lord hasten it in his time, so prays

A VISITOR.

KNOWL HILL.—BROTHER HANKS.—

Our anniversary took place June 28th. All praise to our Triune Jehovah for a good day altogether. Our brother Perrott preached from Is. xxvii. 13. A very animating, God-glorifying sermon. About 80 partook of a good tea, served by the friends in their usual kind manner. Brother Pearce, of Providence Chapel, Reading, preached from Revelation, "On his head were many crowns." Having set forth our precious Jehovah Jesus in the character of Prophet, Priest, and King, caused every living soul to anticipate with heavenly gratitude the blessed time when they shall crown him Lord of all. The largest number of friends from Reading, Henley, Maidenhead, &c., which has met here for many years. I shall never forget the time when you addressed us from the words, "He is able." You remember we closed by singing that favourite hymn of our late brother Mason, "Immortal honours rest on Jesus' head," &c., around his bedside the last time you saw him. Until the present we have received grace to help in every time of need.

W. BROWN.

SWANBOURNE.—July 25th, 1869
Sunday anniversary. Our good brother, Mr. Jewlet, from Winslow, baptised two brethren, and he preached a very good sermon for the occasion in the morning. There was the very best order I ever witnessed; truly solemn and impressive, and we regret losing our good

brother Mr. Yewlet, who is about to take the pastorate at Eaton Bray. Our prayer is that the Lord may make him very useful in that part of his vineyard. We had two sermons by Mr. Rickett, of Nash, afternoon and evening; they did good to the Lord's children. The little Church at Swanbourne is favoured with good supplies, men that know the truth. There is something encouraging about Sabbath Schools. On Monday a tea to the children and friends was given. In the evening brethren Yewlet, Rickett, Griffin, and Lester gave truthful words. We had a good meeting. The Lord be pleased to bless all our Sabbath Schools. So prays a well-wisher to Zion.

Whitchurch.

THOMAS ALCOCK.

Notes of the Month.

MR. C. CORNWELL'S RESIGNATION. We are requested to give the following resignation which brother Cornwell has tendered to his people. We have not a more faithful minister of the Gospel in London than brother Cornwell is; and if it be the Lord's will to remove him to another church we are certain it will be for his good.—Ed.]

TO THE CHURCH OF CHRIST WORSHIPING AT MOUNT ZION BAPTIST CHAPEL, STOKE NEWINGTON GREEN, N. Brothers and sisters in the Lord,—I feel the time is come in which I must be removed to another part of the Lord's vineyard, having laboured among you for near six years. When the providence of God first placed me in this neighbourhood, you were no church, but were a people scattered. I am therefore your first and only minister hitherto, and I did intend to stay among you as long as I live, but I think now the Lord intended otherwise. In presenting to you this my resignation, I do so with deep regret, and pained at heart that I should be compelled to leave you, because you are a feeble folk, and having no deacons to lean upon, I can only commit you to the care of him who hath brought you together. I trust you will come to some early arrangements as to the steps you intend taking in future, and I pray the Lord will direct you, and put it in the heart of some minister of truth to come to your help, that the Gospel may still be preached in this place. I leave you under feelings of the deepest gratitude for all favours received from your hands, praying that in both the church and school prosperity may attend you.

My reasons for leaving you are as follows: first, because little success has attended my ministry in comparison with the time I have laboured among you. Second, as it is a growing and increasing congregation, I feel that the charge of a church and all its burden, coupled with my daily labour, is more than a match for my strength and ability. Third, because I feel my heart

gradually growing dead towards some of the people worshipping with us here. Fourth, because of the opposition I of late have met with, both from without and within the church, which seems to have taken from my hands all power of further usefulness. I remain yours in Gospel bonds,

C. CORNWELL.

NORFOLK.—Brother Taylor, at Pulham, has had good school meetings. As pastor, as preacher, and as author, he still holds on his way. The excellent and venerable Geo. Wright, of Beccles, delivered an address reviewing his life, on the day he completed his eightieth year. We may give it in another number. It is very interesting.

HEBREWS VI.—Mr. Editor, please insert following corrections of important misprints in my letter on "Hebrews vi," on page 243, of your last number. Lines two and five, for v. 2, read v. 11; line sixteen, for vii. 12, read v. 11, 12, Paragraph two for "trusting," read "tasting." Yours in Christ,

S. J. B. BLONSDICE.

STURRY.—We have some Christian notes from our long afflicted brother Samuel Foster. We regret his acknowledgments have not been duly inserted. Mr. Abraham Howard has been again visiting the little churches here.

RECOLLECTIONS OF THE LATE MR. JOHN CORBITT.—Sudden as the exit of our departed friend might appear to some, it was no unexpected event to many who had seen and heard the snapping of his heart-strings for a long time past. What a ministerial life of change, of confidence, of expectation, of success, of comparative disappointment, of anxiety, and of joy, of peace, and of conflict, of mercy, and of occasional mourning, was that pursued by our venerable and devoted friend. Some Devonshire divine said, "he was not a man of great mind," we say he was a man who spoke great things; for instance, to a brother minister, on leaving Plymouth, he said, "The man who goes to Trinity, must be one who has the wisdom of Solomon, the devotion of Nehemiah, the zeal of Paul, and a hole right through his head, to hear all that may be said by tattlers, and to let it fly out, as fast as it comes in." That is the kind of man all the churches require in these times; and in his measure Mr. Corbitt was such a man, but when Mr. Wilkins writes his life we shall expect many good things.

DEATHS.

Mrs. Mary Elizabeth Banks, wife of George Waters Banks, died August 2nd. 1869, at Waiworth. Mr. and Mrs. George Waters, for many years resident in Cranbrook, Kent, have recently departed this life. Jane Back, of Maidstone, died July 31st, 1869, aged 49.

"The Righteousness of God."

Romans iii. 22.

BY JOHN HUNT LYNN.

TO THE READERS OF THE "EARTHEN VESSEL."

THIS expression of Holy Writ is made the foundation of an error, which is spreading daily, and getting rooted in the churches of truth. I have long desired to lift a warning voice, feeble and insignificant though my testimony may be, having myself been a defender of the false doctrine to which I refer, namely, that "the meaning of the Spirit is, that the justifying righteousness of the believer, that righteousness which is imputed to him, is the essential righteousness of the Godhead." That is to say the divine attribute of Jehovah as such is the justifying righteousness of the believer. To the readers of the EARTHEN VESSEL, doubtless it will appear almost incredible, that men who have been taught of God should hold and teach such a blasphemy; that creatures professing to worship the Father in Spirit and in truth, should dare to claim divine attributes as their own; but such is the case. The chief propounders of this doctrine are Plymouth Brethren, yet they are not the only ones. The principal argument in its favour is the expression "Righteousness of God," and the defenders of it contend that the words cannot teach anything else, unless they be wrested from their legitimate and literal meaning; and I once heard an eminent scholar assert as much, when giving an analysis of the Greek text, and not knowing anything of the language, I could not contradict it. Having since had opportunities for finding the real meaning from the original, I have seen how utterly inconsistent with the text such an interpretation is; the words are only two, but necessarily translated by three; "of God" is one word, in the genitive case. Robson on the case says "the primitive idea of a genitive is, proceeding from, or coming forth from, so that the true and simple meaning is a righteousness coming forth from God," and in some grammars, the English of the genitive would always be put thus, "of or from;" so that the preposition "of" upon which the whole meaning of the passage hangs, is equivalent to sent by, or coming from, and is a perfectly good rendering of the original. In this sense, the expression is in perfect agreement with Rom. v. 19, where the justifying righteousness of the believer is the "obedience of one," that blessed one being sent by God for this very purpose, and thus making our righteousness to be "of" God, and not "of" us; by grace, and not by works; to this agree all the words of inspiration.

My earnest desire is, that the people of God would very carefully watch and prove by the Scriptures of truth, every doctrine propounded to them. Error is increasing, and gaining giant strength on every hand. Men whom we have thought able and staunch defenders of the faith, are starting aside after some novel idea, and the word of the living God is wrested to suit the opinions of men. Surely we need afresh to have sounded in our ears, and wrought into our souls, those words of deepest

meaning, "Earnestly contend for the faith once delivered to the saints." This error to which I refer destroys the value of the wondrous work of our adored Lord and Saviour, rejects the teaching of God the Eternal Spirit, denies that the Father has given us a perfect justification becoming us, and glorifying him, and exalts the worthless creature to equality with the living God the creator.

I glory in the precious completeness of my dear Redeemer's obedience, as my justification. I triumph in my glorious Covenant God, whose attributes are immutable and incommunicable. To the saints everywhere, and specially to the ministers of the Gospel, I would say watch one another, and commune with each other in word and doctrine as well as in experience, and seek that the testimony of the truth be more and more intelligent, clear, decided, vigorous, persistent, and united. "Prove all things, hold fast that which is good."

May we be overcomers through the blood of the Lamb, and through the word of our testimony, and love not our lives even unto death, for His sake, who gave Himself for us. So prays, yours in the bond of the Covenant,
J. H. LYNN.

THE FALL OF BABYLON.

Rev. xviii. 4.

HARK! the wild cry through heaven's wide vault resounds.
"Come out of her my people"—from the bounds
Of guilty Babylon make good thy flight—
She has defied her King, despised his Word,
Tortured his servants, and to fire and sword
Devoted godly souls, who braved her might.

Two several prophets have announced her doom:
'Ere the seed fell, which bore such deadly bloom,
By saintly Paul, its poisonous fruit was seen.
John marked the "lamb-like" mien, the "dragon's" tongue,
The lust, the pride whence her dominion sprung,
Till Babylon pronounced herself "a Queen."

Ah! hapless Queen, with pride encrusted o'er.
Gone is thy glory—boasting is no more,
Thy doom recorded by the prophet's pen!
"Kings of the earth" have thy transgressions shared!
"Nations have drunk" thy poisoned cup and dared
To barter with "thy merchants," "souls of men."

For this cause "in one day" shall judgment fall,
"Mourning" and "death" and "famine"—while o'er all
Ascends to crown her woes a sea of flame!
Believers hear in time the angel's cry—
"Come out of her, my people," haste and fly—
There's mercy in your God for all who fear his name. . . *Rock.*

Letters to the Editor.

It becometh us to be thankful unto the Lord for many mercies. 1. Letters like the following come from almost all quarters of the world. 2. Our circulation is spreading far and wide. 3. Through the EARTHEN VESSEL, we have the means of helping many of the poor and afflicted of the Lord's family. 4. Doors of usefulness for preaching the word are still opening; and 5, sometimes we enjoy the precious unfoldings of the Divine Word; and speak with some feeling sense of liberty. Hence, we are favoured to understand that singular description Paul gives of himself, (2 Cor. iv. 8), "Troubled on every side, yet not in despair;" the margin says, "not altogether without help." Penmen and preachers, old men, and young ones, those whom we have helped, and those who have helped themselves of us, all have breathed out their envyings. Thank God, we continue seeking Him until now.—Ed.

DEAR MR. BANKS,—I have been taking and spreading abroad the EARTHEN VESSEL and *Cheering Words* ever since they first came out. I have been thinking that I can bear witness to the great blessing they have been to very many; who, but for them, never would have known the way of salvation. In prisons, in workhouses, in the streets, in all places, they have been made a sure blessing. The day will declare how blessed your own Redeemer, the God of the whole earth, has made them, all the time He has been seeming to crush you with sorrow upon sorrow. I call on you to bless His holy name! These bitter, overwhelming trials, have kept you out of the seat of the scorner. Think! What a mercy it is, that you are not perched in one of those seats. Some of those from whom we hoped better things, take a seat in the scorner's chair; and from that seat, judge you. These men will tell you they believe the steps of a good man are ordered by the Lord; and yet in the same breath, say He should not have done that, He should have done the other. O! how wrong; many are at ease in our Zion; they dance to the sound of their own soft music; but they are not grieved for the afflictions of Joseph; they say, Joseph should have minded better what he was doing, and kept out of such sorrows. This is just where you and I should have been, if God had not by means of these unendurable sorrows, kept us from it. Brother in tribulation, look to Jesus! oh, what a life was His! His delight in the work His Father gave Him. There was no rest for Him on this side death; nor will there be for you or me; however much the flesh may desire it. "In Me ye have peace." Nowhere else; we know that this peace passes all understanding. I intend to go on spreading the works as I have done; and more if I can. I have felt for you during your wife's sickness. Give my best respects to her, and accept the same yourself, from yours in the best of bonds,

LUCY ASHWORTH.

BROTHERLY LOVE.

MY DEAR BROTHER BANKS,—My mind has been led to those precious words, (John xv. 13) "Greater love hath no man than this, that a man lay down his life for his friends." Friends indeed! Greater enemies than ever was; yet He loved us from eternity; when He saw us tied down to His own justice for death and destruction; and when tracing His everlasting love, when I heard His everlasting words, bursting forth, and exclaiming, "Who will go?" The loving Son, with the same love and obedience, said, "Send

Me." What shall I say to such a love as this? Great is the mystery of godliness; great is the mystery of His love; to contemplate and comprehend the love, the life, the death, the sufferings of the Son of God, is grand indeed. This is the testimony of a Christian indeed; one that has been born again; so, with the same quality of love, in a measure, I answer your request in your small pamphlet. A long time before I saw you, or heard you preaching, I was blest through your pen, and often spoke to my wife that you were a man my soul loveth; so did my wife, though we never saw you. I first heard you at the opening at Cinderford, when you preached from those words, "If after preaching to others, I myself should be a castaway." How anxious I was to hear the idea, which it was, if I do not preach the truth, the church will cast me away, for she knows the truth, and I'll say here, that I do appreciate that blessing till this day; and those words you spoke to me at Withington station, in Herefordshire, which rather cast me down at the time, thinking that I did not know anything of God, nor His word. But I found they were made a blessing to me in the future; and thus it was when the word comes, examine, or observe it, whether it comes from the right source, and if so, take it in, and ask what does this mean? think of it, and nurse it. So this is my testimony of your ministry to my soul, and my prayer is, that the Lord may abundantly prosper and bless your ministry in Old Ford, and give you, if it pleaseth His will, long days to feed the church of Christ there, and to be instrumental to furnish the whole church of Christ at large, with a word of consolation through the medium of your pen, and magazines, to His own glory and honour, for Christ's sake, is the prayer of your faithful brother in Christ,

JOHN THOMAS.

Breams Green, near Lydney, Gloucestershire.

JONAH—IN THE DEEPS.

TO MR. C. W. BANKS. DEAR BROTHER, in the kingdom and patience of Christ Jesus, to you would I pen a few lines, hoping you are uplifted above all that may assail you. I find most blessed to my poor soul (when beyond this time-state, by precious faith, I can look to my Father's home) this blessed thought, "He leads in a safe, although to flesh, a tiresome way." My own, since I saw you, has been a tried lot indeed; losses and crosses, while I have eaten ashes like bread, and mingled my drink with weeping; when I have not known what step next to take. Blessed and praised be His name, He has sent guidance; He has directed my steps, and preserved me, and has given me this portion, "Rejoice not against me, oh mine enemy, for when I fall, then shall I arise." It came blessedly to my soul; "Fear not, neither be thou dismayed, for the Lord thy God is thy shield, and thy everlasting reward." When in distress the soul has been led to rest upon this mighty stronghold, joy and gladness has flown into the soul like a mighty river. While storms and tempests beating upon the little barque, it hopes to weather the gale, and to have an abundant entrance administered into the everlasting kingdom.

There we shall see His face,
And never, never sin;
There from the rivers of His grace,
Drink endless pleasures in."

GEORGE MAKEPEACE.

A PIONEER IN THE WORK.

DEAR BROTHER BANKS,—I can sympathize with you, having endured myself a great fight of afflictions; in the midst of them all, I have found that the eternal God is my refuge, and underneath are the everlasting arms. There is nothing to be surprised at, in looking at it with the eye of faith, for he is faithful who hath promised, and He says, "I will be with thee in

all places whithersoever thou goest ; and when the blessed Spirit is pleased to drop one of those yea and amen heavenly bank notes into our hearts, we then can go to the dear banker and get our cash, and praise His precious name and say—

Though dark be my way, since He is my guide,
'Tis mine to obey, 'tis His to provide ;
Though painful at present, 'twill cease before long.
And then oh how pleasant, the conqueror's song !

I have been preaching every fortnight at Barnsley ; the Lord has abundantly blessed the Word. We have opened a Temperance Hall for worship ; I hope still to unfurl the blood-stained banner of the cross, and baptize some believers in the name of our triune Jehovah ; and form a church on purely Gospel principles. Pray for us, that the Lord will be pleased to teach, guide, and strengthen me for His blessed work. The more I have of it, the more I want ; often when I go out on the Lord's day morning, bowed down on account of the trials of the way, the Lord has chased away the darkness ; warmed my soul with his love ; I have been enabled to tell of His faithfulness and power, and have raised another Ebenezer and said, "Hitherto the Lord hath helped me." May our Lord be with you ; may you still go on leaning on the arm of your beloved, prays

JAMES JOHNSON.

EARLY RISING.

"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep."—
Proverbs vi. 9.

AWAKE with the morning, awake with the lark,
And rove in the meadow, or stroll in the park,
Break early from slumber and seek the pure air,
For health, peace, and pleasure, are plentiful there.

Go forth in the glow of the birth-day of time,
And kiss the sweet breeze as it flows in its prime.
Why sallow the cheek with a close-chambered breath,
And court, in thy folly, the image of death ?

Break, break, from thy dozing, O sluggard, and rise,
And hail the bright sun in his young eastern skies,
Shall all things in nature be active and free,
Save the tombs of the dead, the decrepit, and Thee !

Shall "sluggard" be stamped on thy stupified brow ?
Start forth like a man, and begin the man now.
"Dull sloth" makes the slave, and the idler in bed,
May write on his forehead, "no better than dead."

And Christian, thy closet is vacant and bare,
Awake to thy Bible, thanksgiving, and prayer.
O let thy oblation full early ascend,
To Him who hath loved thee, thy Father, and friend.

Alas ! precious seasons ; how wasted in sleep !
How lost like the gold that is sunk in the deep !
We drove away time as a day-dream of yore,
Nor heed the great future, where "time is no more."

Manchester, Sept. 1869.

WILLIAM STOKES.

The Sixth of Hebrews.

[THIRD LETTER.]

DEAR MR. EDITOR,—The remarks by Mr. Bloxside in last month's VESSEL, have suggested a few thoughts which I venture to send you, trusting that, in view of the importance of the subject, you will spare them a corner in your next issue.

The introductory observations on the character of the Hebrews, seem to call for little remark. But when Mr. B. says that certain among them, after being "made partakers of the Holy Ghost" had "fallen away," he surely makes an unwarrantable assertion, for which he has no shadow of a proof, and which assumes the very point in dispute.

It is not easy to discover the exact meaning which Mr. B. would put upon this difficult passage; but, if the "few words," which are "necessary," have themselves any meaning at all, they must imply that verses 4 and 5 have reference to those who were mere professors but had nevertheless received those miraculous gifts of the Spirit which distinguished the apostolic age. Hence he says "the description cannot be interpreted of any now living." If so, for what purpose does he introduce the case of "one well known in Oxford?" Indeed it is difficult to see how this bears on the matter at all. Does Mr. B. mean that the man was once a real child of God? If so, how does he prove it? And if on the other hand, he never possessed vital godliness, in what respect is his case peculiar? The world is full of "instances" of those who make a loud profession and a fair show (often more so than the true believer) and yet "end their days as avowed Anti-christians."

So, again, the passage referred to by Mr. B., 2 Peter ii., has no sort of connection, except by contrast, with the character here described. Peter is obviously speaking of the hypocrite, and certainly does not ascribe to him the possession of the qualities and privileges named by Paul. These latter, Mr. B. implies, belong not to the child of God, but to persons endowed with all the great gifts of the Spirit, except the *one* gift of grace unto salvation. Now we have no proof that those who received the former gifts were ever known to be destitute of the latter. The language here used is far too strong to be true of anything short of true regeneration by the Spirit, although Mr. B. would give it a far lower meaning.

Thus "enlighten" he would limit to that degree of light bestowed on every man. Such, we are told, is the true rendering. But a glance at the original will show that such is not the true rendering. Paul's expression is *απαξ φωτισθέντας* "once for all enlightened;" denoting that a change once and for ever completed, admitting no repetition or addition. The same word (*ἅπαξ*) is repeatedly used in this epistle, to denote the one, complete offering of Christ. Thus he was "once offered," once for all, in opposition to the repeated offerings of the Jewish sacrifice. Hence, the enlightenment here spoken of is as much complete in itself as was the sacrifice of Christ. This clearly is not true of any degree of mere natural light, but must refer only to the one single act of the Spirit, as the result of which the dead soul passes from death unto life.

Again he says, "trusting implies trial," &c. How does this bear on the question? No doubt for "trusting" we should read "tasting;" but then it is not true that tasting, as used in Scripture, implies "rejection." When the word is used in any but its simple, literal meaning, it always denotes a full participation in the thing tasted. Thus, Christ "tasted" death; does that mean he merely tried and refused to undergo it? And again, "if ye have tasted that the Lord is gracious," is simply "if ye are true Christians." And so of the other instances in which the word occurs. If Balaam tasted the good word, he certainly was not a "partaker of the Holy Ghost." He and his ass were equally under the Divine power compelling them to do what was contrary to their nature; but this was no more a sign of grace in the one than in the other.

If the mere professor could (which we deny) have exercised those gifts foretold by Joel, yet it is contrary to Scripture and reason to say he could "taste" their power. To say that he could do so, could "become a partaker," &c., and yet remain a mere professor, is simply a contradiction.

Finally, the language here employed, "once for all enlightened," have tasted the good word, tasted the powers of the world to come, tasted the gift (not gifts) of heaven, become partakers of the Holy Ghost, &c., is the strongest that can be framed. No stronger is, or could be, used in Scripture. If then it describes a lower character than the true Christian, how shall this latter character be expressed? What higher degree of grace, what more exalted privilege could the true Christian have? If this be not enough to constitute a real child of God, we have no warrant to expect anything beyond.

Poplar, Aug. 14th, 1869.

C. L. KEMP.

GOD WAS MANIFEST IN THE FLESH.

WHAT proportion could there be, O blessed Jesus, betwixt God and d man, betwixt finite and infinite? the only power of thy everlasting and unmeasurable love hath so reduced one of these to the other, that both are united in that glorious person of thine, to make up an absolute Saviour of mankind. Oh the height and depth of this super-celestial mystery, that the infinite Deity and finite flesh should meet in one subject! yet so as the humanity should not be absorbed by the Godhead, nor the Godhead contracted by the humanity, but both inseparably united; that the Godhead is not humanised, the humanity is not deified, both are indivisibly conjoined; conjoined so as without confusion distinguished. So wert Thou, O God, manifested in the flesh, that Thou, the Word of Thine Eternal Father, wert made flesh, and dwellest among us; and we men beheld the glory, "the glory as of the only begotten of the Father, full of grace and truth," John i. 14. Yet so wert Thou made flesh, as not by conversion into flesh, but as by assumption of flesh to thine eternal deity: assumption, not into the nature of the Godhead, but into the person of Thee, who art God everlasting. Oh mystery of godliness, incomprehensibly glorious! Cease, cease, O human curiosity, and where thou canst not comprehend, wonder and adore.—*Bishop Hall in 1640.*

What was in that Cup?

CHAPTER X.

"Now when the centurion, and they that were with him, watching JESUS, saw the earthquake, and those things that were done, they feared greatly, saying, TRULY THIS WAS THE SON OF GOD."—Matt. xxvii. 54.

"And when the centurion, which stood against Him saw that He cried out, and gave up the ghost, he said, Truly this man was the SON OF GOD."—Mark xv. 39.

How meek he hangs! though wretches dare
To heap insult upon Him there.
How much He suffers! how He moans!
And now—they even mock His groans.
His life is spent! He's dying now,
His strength exhausts beneath His woe.
Yet, still, He lifts His voice on high
With cry of deepest agony;
My God! Why dost thou leave my soul,
When all Thy billows o'er me roll?
Oh! why withdraw Thy mighty power
And hide Thee in this dreadful hour?
Eternal God! uphold, sustain,
Until the victory I gain.

Mrs. Allingham's Closet Companion.

It is at the cross, as mentioned in last chapter, we have the four-fold representation of intelligent existence: the infernal, the eternal, the spiritual, and the carnal. In Judas, we have seen the first; the man, of whom it is said, "After the sop Satan entered into him. Then said Jesus unto him, 'That thou doest, do quickly.' * * * Judas then having received the sop, went immediately out. And it was night." No language of ours can ever fully discover the deepness of this awful mystery. First, Jesus speaks of the event, in the past, or preparatory tense, "I speak not of you all, I know whom I have chosen, but that the Scripture might be fulfilled, he that eateth bread with Me, HATH lifted up his heel against me." Where is this prediction which must be fulfilled? In what way had Judas already lifted up his heel against his Master? And what are to be understood by Satan entering into Judas? These questions fully considered would occupy much time, but the first one demands serious attention.

John says Christ said (xiii. 18) "That the Scripture may be fulfilled, He that eateth bread with Me, hath lifted up his heel against Me." What—where is this Scripture? Turn to the forty-first Psalm, and also to the fifty-fifth Psalm; in both there are prophetic expressions of the character and of the conduct of Judas toward our blessed Lord Jesus Christ; and I would most particularly call the attention of my readers to the dreadful fact that the highest offices in connection with religion have sometimes been filled by the worst of men. Balaam's history has been much upon my mind of late. Talk of soundness in the doctrine! Surely, no man ever declared the safety, the salvation, the perfection of the church in Christ more clearly than Balaam did. And I may affirm, it could not be otherwise, because Balaam tempted God to let him go and curse Israel. This brought forth the heart and soul of

the Eternal Covenant Head of the Church, who solemnly shut up Balaam from saying anything but what the Lord commanded him; and all that Balaam did say, was simply what the Lord Himself did put into Balaam's mouth.

The sixth of Hebrews is again a debatable Scripture. But, if the good brethren will carefully consider the characters, positions, gifts doings, sayings, and terminations of Balaam and Judas; they may clearly see the possibility of men rising up to very high and lofty positions in the visible, the professing church; it is quite possible for men to abide for many years in the clearest enunciations of truth, in the letter of it, and to obtain immense popularity for the time; yet after all, have no more heart-honesty, no more soul-humility, no more of a living Christ in them, no more of heavenly charity, of true contrition, or of real conversion unto God, than either Balaam or Judas had. I have for years been secretly exercised in my mind about some who stand exceedingly high, and never more so than lately. It is against no ordinary class of men that the Holy Ghost pronounceth that "woe" in Jude's terrible epistle. He says, they are DREAMERS; he says, "they speak evil of those things which they know not;" and "what they know naturally, as brute beasts, in those things they corrupt themselves." And, then, with a thundering "woe," he brings in both their course and their climax. "Woe unto them, for they have gone in the way of Cain." Which way was that? It began in ENVY, it ended in MURDER. O, my soul, dost thou envy the servants of Christ because Christ honours them? And does this envy lead thee to slander them, to murder them with thy tongue? Then this is the way of Cain. I pray the Lord to grant this sin may never lie at my door. If I see a man in the ministry spreading like a green bay tree, I am sure I do not envy him. If I see a man in the ministry who plays the part of a hypocrite fearfully, that is, will cringe and crawl at one time, then crow and bluster at another time, I do not envy him; but, if I see a man, like Rutherford, adoring Christ most supremely, I do wish in my heart that I did love Christ as truly, and as sweetly, and as powerfully, and as practically as Rutherford did. If I see a man like Whitefield pouring out his soul, his tears, his life, in order, at any cost, at any sacrifice, to win souls unto Christ, I must confess I would be thankful thus to be honoured. When I see a man like Huntington, deeply diving into the bowels of God's holy truths, and bringing out the hidden treasures thereof, and thereby comforting, confirming, and feeding the true spouse of Christ; and thereby confronting and confounding the enemies of Christ and His cross, I can but admire the grace given to such a man. But, as the ancient copy of Jude doth preface these words, so, I would say, O my beloved, consider what a woe is pronounced against them who have gone in the way of Cain; for this is but the first step in the wrong course; the second says, they, "ran greedily after the error of Balaam, for REWARD."

I almost pause here; even fearing to write the comment which this second sentence demands; but my mind is forcibly drawn to it; I cannot resist it. What words of meaning! "Ran—greedily after the error of Balaam, for reward." Many a time when I have travelled hard, preached hard, and received no temporal reward, my poor sinful heart would murmur; because I have ever desired to pay every one honestly;

and to help all the poor saints charitably; whereas, if a man gives time, mind, books, clothes, and money, to aid the cause he loves, and that cause makes no adequate return, his soul will sometimes sink within him. But I firmly believe the Lord whom He serves will not leave him without a reward; and while my losses and sorrows and disappointments have been overwhelming, I still hold fast the promise the Lord gave me many years ago, just as it stands at the end of Psalm xci., and sometimes my soul joyfully anticipates the day when those seven promises shall be realized not in my soul by faith only but in my circumstances practically and honourably; and when "the righteous shall see it, and all iniquity shall stop her mouth."

What was this "Error of Balaam?" I give the answer nearly in the words of a great authority, because they are concise and correct. "Balaam's error which he was guilty of, was COVETOUSNESS; or, an immoderate love of money; Peter says, he loved the wages of unrighteousness. This covetousness is the source of heresy; the false teachers were greatly addicted to it; where it prevails, it is insatiable; it is never satisfied; it is a dreadful sin, it is said to exclude from the kingdom of heaven; it is dishonourable to religion." Simon Magus is held up as a great beacon to warn ministers and professing men from being carried on to these worse than the Goodwin Sands, where many it is feared make shipwreck of the faith which once they professed.

The Jews say "Balaam is one of the persons who shall have no part or portion in the world to come;" hence, Jude says, "they perished in the GAINSAING of CORE." When men assume a public office; become professed teachers of the people; yet, contradict, gainsay, attempt to overthrow God's ordinances, God's doctrines, Christ's commandments, and the revelations which the Holy Ghost has made of Divine truth, they are, if I mistake not, as near to what is meant by "the gainsaying of Core," as they possibly can be. *Korah* gainsayed Aaron the priest of the Lord; so, there were men, in the early Gospel times, who opposed the ministers of Christ, trying to put CHRIST'S ministers out, and to thrust themselves in. These *Korah*-like men did revile and contradict the ministers of Christ; which is a dangerous proceeding; "perished in the gainsaying of Core."

I think I have seen ministers perish in their gainsaying, in my own time. I do not mean that they perished eternally; but I do mean, they perished in their ministry; and perished in their bodies physically. There have been good and great men who have reviled us poor, us despised, Strict Baptists. They have poured the utmost contempt upon that solemn ordinance of baptism by immersion; they have sneered and proudly tossed their heads at us. What has become of them? Where are they now? I do write this sentence most sincerely; when the little church, or scattered people (which the enemies of the late David Denham drove from Unicorn Yard chapel, who met for worship in the Dockhead Welch chapel, when they) asked me to become pastor of an Open Communion church, I felt in my soul I dared not do it. When my decision was made known to a good man, one of these violent opposers of Believer's Baptism, he pronounced me to be a hypocrite; and from his pulpit, and in his private converse, did throw out most bitterly against "the water-people." I bless the Lord, I never was left to have one deep-rooted evil thought against him. He has passed away.

And now, because firing from the pulpit does not kill us, such men, as Mr. Baxter, Mr. Thomas Edwards, and that turn-coat in the West, with many little followers, are determined to see what the press will do. The Open Communion practice, and the annihilation of baptism by immersion, are systems which always bring money to the purses, and people to the places, of the promoters of those practices. But rich, proud, prosperous, and arrogant as they can be, I would not occupy their position for all the thousands they possess; yet, no man needs help more than myself. I have over two hundred pounds locked up toward building our Bethnal Green tabernacle; but until God enables me to stand in circumstantial uprightness, we cannot build. Our people require a place of their own to worship in. Multitudes of men are hoarding up their riches; some of them are very decided Strict Baptists too; and very high doctrine men beside; but, until the Lord arise to my help, these men will only stand aloof, and wag their heads. I have seen some of them smitten. But, I desire in faith, in patience, in prayer, and in much industrious devotion, still to wait upon the Lord. He will appear, because He hath promised it. I have faith in His faithfulness, and sometimes earnestly plead with Him in prayer.

In this paper I have been led away from my design. I had purposed to open up, by God's help, the great representative of the Eternal, as seen on the cross, in the SON OF GOD; but, although, before I began this paper, I did sincerely ask the Lord to lead me truthfully into the contemplation of the Son of His love, yet, have I been so fast bound in the first character, the Judas-type, that I could not leave it. And I must now close this chapter by writing seven things of Balaam, the Old Testament type of all the false prophets, and of all the covetous ministers that ever were, or ever will be, in this world. And here we have not the slightest reference to Thomas Stringer; nor to any good man who believes he is called to live by the ministry; and who like our brother Thomas have always found a people willing to keep them well. We neither envy, nor write of such good men; but with Benjamin Taylor, we believe, "some men are chosen of God to fill the highest offices in the kingdom, and in the church, yet they have no share in the covenant of grace." "It is easy to see," says the author of "Benjamin's Mess," "that some men, though possessed of most splendid gifts and abilities, may, in their wickedness, outdo, if it be possible, the devil himself." Strong assertion! "A man may preach and pray, yet live in drunkenness," (and Benjamin knows some of them, no doubt), "a man may preach and pray, and Ishmael-like, have his hand (and his heart too) against every man, (but the man who can flatter him, and fill his coffers well). "It is to be feared the churches abound with" (such a catalogue of bad ones as Benjamin writes; but) such as we cannot here transcribe.

How awful, if all this be true! And lest all this appear without foundation, we shall give the seven things of Balaam; whereby men may, under God's mercy, try themselves; and there see how far true saving grace exceeds all the gifts and acquirements a man can possibly reach unto.

1. Balaam was a diviner whose fame had spread through all the regions round about. His popularity and prophetic powers, had reached the land of Moab; and Balak, although residing an immense distance

from him, resolved to secure his services. Balaam was a highly popular man. We, poor things, aim at this in this day particularly. A great man once said to me, "I don't care what they say of me, now MY NAME IS UP!" If that was all, it was but an empty bauble, but that was only his weakness.

2. Balaam did speak unto the Lord.

3. The Lord did speak unto Balaam.

4. The Spirit of God came upon Balaam.

5. Balaam spoke the truth concerning the Almighty.

6. Balaam spake the grandest truths illustrative of God's Israel that ever man did.

7. Balaam spake the truth concerning himself, both as touching his time, and his eternal state. But, already I have occupied more space than I ought to have done. Meet me therefore at Pethor, and in the plains of Moab, and let us discuss this master-piece of hypocrisy, next month, if it be Heaven's holy will to lengthen out our life; and, believe me, willing to expose error, faithfully, as a means of developing divine truth, because I am the servant of servants.

C. W. B.

A FRIENDLY AND FAITHFUL LETTER FROM BROTHER T. J. MESSER.

FROM Dunfermline, in Scotland, we have received a Christian epistle from our esteemed brother in the faith, Mr. Messer. When we were in Cornwall, many expressed their long-standing love to him. In London and in other parts of England, our brother is beloved for the truth's sake. In every sense, he is a much valued, and devoted servant of the Lord. We believe arrangements will be made to invite him to London for a month or two. We shall be most happy to receive invitations from churches of truth, who may desire to have his services for a Lord's day or two. Quite unknown to Mr. Messer, but believing a visit from him would be useful, we give the following extracts from his friendly note.—Ed.]

Dunfermline, Sept. 6, 1869.

My Dear Friend and Brother,—From this old burgh, once the residence of Scotland's kings, and in which the first Charles saw the light, I just drop you a line to thank you for the notice of your old friend and well-wisher, in this month's VESSEL." Every month, Mrs. Friend, sends my good wife the VESSEL, "Cheering Words," and Mr. Wells' sermons, so that I know how you are going on on the other side of the Tweed.

Yesterday, I preached in this old town twice. In the morning in St. Ann's U. P. church, which stands where the church in which Ralph Erskine used to preach once stood; and in the evening in the Independent. My subject was "Christ the rock and fortress" of believers. I had a fine congregation at St. Ann's; at the close I thought the old minister would have embraced me. He said my labours had been greatly blessed to his soul; he has been with them some thirty years. Last Sabbath week they made collections at the door to present to him, and they amounted to about £70; his stipend is £200 per annum, and a beautiful manse in addition. I suppose, if you were similarly

circumstanced you would be content; I can only add, I wish you were so favoured.

There is a Baptist chapel here; one of C. H. Spurgeon's students is the pastor, a Mr. Hill; it seats about 400. The church I was preaching in yesterday morning will hold about 2,000 persons. I have to lecture here to night, on Tuesday at Halbeath, Wednesday at Inverkeithing, a very old place on the banks of the Firth of Forth. Next Sunday, I have to preach at Kinross, a town near Loch Leven, where Mary Queen of Scots was imprisoned. I shall be there on Monday also. After that my appointments are [in various parts of County of Fife, which are named.] I should be glad to find a letter from you; you are very sparing in your correspondence, though you have not among all the Strict Baptist ministers a friend who feels more interested in your well-being than I do. I know, however, you are worked very hard, too hard by far, and like myself, only poorly remunerated for your toil. I was greatly disappointed at not being with you at the re-opening of Mr. Wells's Tabernacle; I could not afford the cost, having been put to the expense of £25 in removing my family from your great city. I often long for a settlement, I'm wearied of wandering. Had I *not* been a teetotaller, and had I been only a half-hearted Calvinist, I should have been settled ere now. High Calvinistic views, and a stern adhesion to cold water, are not *recommendations* to a pastorate. I often wonder where we are drifting to: men called ministers seem to be taking dreadful liberties with God's book, and they strive hard to remove the old landmarks. I look with unmitigated loathing upon all their efforts. We have fallen upon the latter days; things appear to me to be "waxing worse and worse." Men love to deceive and be deceived. Surely the coming of the Lord draweth nigh; error abounds, vice ramps or crawls everywhere, the love of many waxes cold, hell seems to be holding a carnival. In the midst of all, may the great Head of the one Church, keep you and me from being carried away by the streams of error. Nothing but grace, almighty grace can in such a dark day as this keep us faithful to the truth. *Dominus vobiscum! vale!* Yours ever affectionately in Christ Jesus,

T. J. MESSER.

THE CRY OF THE CHRISTIAN CHURCH AT THIS CRISIS.

Who compose the CHRISTIAN CHURCH? All who are vitally united to Christ the living Head. What peculiar crisis is now approaching? We leave others to answer that question. Such, for instance, as the following. A Christian gentleman says:—

My great and earnest desire is to use my poor, feeble, remaining efforts, now near eighty, to stir up the dormant energies of the Protestants of the country, no matter to me of what denomination of Christians they belong, to come boldly forward, and raise the war cry of "No Popery," and determinately resist the aggression of the man of sin; whose agents, like many beasts of prey, appear to have got both feet firmly planted upon our soil, and are now making rapid strides to encompass and usurp authority over every foot of land. I begin to fear that ere long we shall have to bid farewell to England's fair fame, and Protestant Christian's rights and liberties, secrete our Bibles, the precious Word of God, and close the church and

chapel doors. Such will be the inevitable consequences, unless these potent enemies to God and truth are resisted steadfast in the truth, by the true soldiers of the cross, who must come forward to the help of the Lord against the mighty, and deliver England's free born sons and daughters from the tiger's grasp.

Instead of this, our venerable correspondent must see that nearly all the soldiers he speaks of, are gone clean over into the ranks of our common adversary. If it be not so, we are blind; and know nothing. However, the cry of our souls (in a four-fold sense) is that of Asaph, in Psalm lxxiv. "Arise, O God, and plead thine own cause." In a national in a prophetic, in an evangelical, and in a spiritual sense, we would present this urgent, and most expressive cry.

DOCTRINAL TRUTHS IN METRICAL PHRASE.

NO. V.

"The foundation of the Lord standeth sure."—2 Timothy ii. 19.

God's purposes are fixed ;
 And so must ever be ;
 His "yea and nay" not mixed,
 But pure simplicity.
 "His ways are not as our ways,"
 Either in providence or grace.
 His promises are "yea,"
 In Christ—"in Him amen,"
 Who then shall make them "nay,"
 What power reverse His plan ?
 He gives His own elect to choose
 What worldlings slight, reject, abuse.
 Were they at liberty
 To choose or to refuse ;*
 They would elect to flee
 The mercy they abuse.
 Nor could they choose the better part,
 'Till grace had sanctified the heart.
 But should the soul be brought
 To ponder o'er this theme,
 And be by wisdom taught
 To scorn the Arian dream,
 It will its righteousness disown,
 Take up the cross, and Jesus own.
 I dare not, if I could
 Impugn my Lord's decrees ;
 He bought me with His blood,
 To use me as He please.
 Though heir of wrath, to me is given
 By faith a passport into heaven.

Totteridge, August 8, 1869.

ROBERTUS.

* As to myself, I openly confess I should not wish free will to be granted me, even if it could be so; nor anything else to be left in my own hands, whereby I might endeavour something towards my own salvation. . . . For whatever work should be done, there would still remain a suspicion, whether or not it pleased God, or whether He required anything more; this I myself learned, to my bitter cost, through so many years of my own experience.—*Luther on the Bondage of the Will.*

Our Fast-Sinking Strict Baptist Churches.

A VOICE TO THE CHURCHES.

DEAR SIR,—It is much easier to find faults than to propose remedies. It may require little knowledge for the former, but a thorough understanding for the latter. Both are necessary; because cries must be raised, whether imperial, social, or denominational; thereby leaders are roused from sloth to activity; opinions are formed; and so things become ripe for legislation. I would ask the churches, and the press, to give our leaders no rest till they take some step with a view to improve the condition of our fast-sinking Particular Strict Baptist churches.

As a denomination, we differ from everybody; and then again we differ among ourselves, quite as much as we differ from others. We have three or four sections, represented in the press by various names; and sad confusion; much inconvenience, excessive weakness in the body, ariseth therefrom.

Such a system of things cannot continue without serious consequences. A minister leaves a church; some of the people leave too; another comes; the church dwindles down; they can hardly support a minister at all; at least, not the ministry they have been in the habit of supporting; the deacons are obliged to seek a "CHEAP minister," which very often means an ignorant, and perhaps, arrogant man. In the present age of enlightenment and education, our people want instruction. Our congregations now-a-days mean a great deal by this want. It shows an ignorance of the times to argue against it; it has been treated in this way too long; a minister is not expected to know everything, but he is expected to know a very great deal of everything, and this expectation must be attended to, and not passed over as of no importance. God does not necessarily need an educated ministry; but an ignorant man, who puts passion, noise, and abuse, in the place of sanctified knowledge, and heaven-taught wisdom, will neither diminish error nor increase the congregation. The current opinion is that no minister is a sent servant of God, if "he followeth not with us," Luke ix. 38-41. This is a mistake. Differences of opinion arise among us; but who creates them? Pastor or people? pulpit or pew? do they ascend, or descend? Different ministers hold different views of some parts of truth. Who started eternal generation, annihilation, and other questions, I leave others to decide. I know this, originate where they may, they are dividing and sapping the life of our best causes. I was, the other day, listening to a conversation between two of our ministers, as to the right, or the wrong of our receiving, or allowing to sit down at the Lord's table, members of Mr. C. H. S.'s communion. Their argument was that Mr. C. H. S.'s members were baptized; and in charity (!) we must believe them to be children of God. They thought we should allow it; there was not one word said about "faith" being essentially necessary. How many more hold such views it is impossible to tell; but here were two ministers setting themselves against one of the first principles of the body; the best construction that can be put upon it is, that it is ignorant kindness; a more subtle

manner of destroying the foundations of our churches cannot be conceived; it is letting in a bad "faith," by a bad "order." Such things can only be attributed to the fact that we have no organization; every minister, and every church, is one by itself; its organization and centre (good or bad) is within itself; there should be an organization; a denominational centre, around which the churches might cluster, and thus stay the run-riot system; to utilize we must organize. We want something to bring the denomination up to "attention!" and for this purpose there should be something conserving, holding a commanding position; yet, at the same time, not interfering with our system of congregationalism, which in the ideal, is the purest of any, and must not be disturbed. What is wanted, is a board to see our principles carried out more fully in the churches, to the remotest bounds of the body. It is this oneness, this denominational oneness, that is so much needed amongst us; and the state of all our churches witnesses to the want. Where is the life? where is the heat? where is the uniformity? where the arrangement that should distinguish our denomination? We say, we hold more of the truth of God, and of New Testament principles, than any other under the sun. It must be either the principles that are bad, or our bad method of working the principles; something is required that we can look up to, and respect: and a heavy responsibility rests with the few great men that are still numbered amongst us. Let them do something to repair the breaches, and put the denomination on an organized footing, whilst the weight of their influence remains amongst us. I would press upon them to remember our divisions. Who has made them? who could better heal them than our God-honoured ministers? if they go down to the dust without attempting this; if the divisions are left as heir-looms to the future, there is no knowing the issue; "Every house divided against itself shall not stand." Unity amongst the leaders would soon show itself amongst the followers. Unity in the centre would produce uniformity in the churches.

Hoping the importance of this subject may be considered by you a sufficient apology for this lengthened communication, believe me to remain, yours, a sincere lover of our faith and order,

J. H.

[We have been obliged to condense the foregoing a little. We never mention, if we can avoid it, those agencies which originated in enmity and envy against ourselves. In instrumentally contending for the existence of the three-fold knowledge of the Three Glorious Persons in the Godhead, as essential to salvation, we have had a special work in hand; in that work we have been engaged almost by night and by day, nearly thirty years. Of course, every envious soul can find fault with us. From the tallest man in Christendom, down to the crawling sychophant, severe censures have been hurled against this work. Still, it goes on; not in a temporal, but in a spiritual sense, we may honestly and heartily adopt the language of the apostle, "Now thanks be unto God, which always causeth us to triumph in CHRIST, and maketh manifest the savour of His knowledge by us in every place." Hence, although cast down, not destroyed. As regards the divisions and the required organization referred to, our correspondent has touched two painful chords; we have watched this perilous state of

things many years; we could unfold the causes and consequences; but, we shall not now. As in Ezekiel's prophetic vision, "the glory of the God of Israel is gone up from the cherub," (the living ministry), and every man is now doing that which is most likely to fill his own purse, or to exalt his own person. In the house of his friends, the Master has been wounded, the Holy Spirit has been grieved, the sovereignty of the eternal God has been denied; and the temple of truth, in this Gospel dispensation, is forsaken. Natural talent, artificial and attracting exhibitions, are the idols of the day. Where nature has withholden the gift, and where conscience forbids us to follow the popular heresy, nothing remains but crucifixion.—Ed.]

MORE PAINFUL NEWS FROM SYDNEY.

The following note is exactly as we received it per September mail:—

MY DEAR BRETHREN IN CHRIST JESUS,—Grace unto you; with me it is still the "bush on fire, and more fuel for the fire of tribulation." July 3rd I received a letter from Victoria, informing me of the death of my brother Joseph, who died on the 26th of June, leaving a wife and nine children to mourn their very great loss; and one a babe only nine months old. A month previous, he was present at the funeral of my dear daughter, in Geelong, and now he has departed this life! I have no particulars at present as to his state of mind, and know not if he was prepared for the great journey: I fear that he was not; but the Lord knows.

Oh! what a mercy to be ready, at whatever hour the Lord may be pleased to send for us.

"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Thus it is still with me the "bush on fire," but not consumed, blessed be God, although cast down, and cast down indeed I am, yet not destroyed. On Lord's day I was lifted up by my ever gracious Lord, and helped to preach from Isaiah xliii. 2, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." Precious words addressed to Jacob and Israel, who, like all the spiritual Israel, were both wrestlers and prevailers. Jacob wrestled against his enemies, and prevailed by wrestling with God.

And this is the wilderness life of all the pilgrims to Zion—wrestling and prevailing; for, "Gad, a troop shall overcome him; but he shall overcome at the last,"—

To conquer all the foes I meet,
Can only be at Jesus' feet,
His conquering voice they must obey,
And then my soul beholds the day.
The day of triumph o'er my foe—
My sins and lusts and every woe,
They often fill my soul with dread,
While through the desert here I tread.
But I shall conquer through thy grace,
And in thy matchless mercy trace
My all in Christ, my precious tower,
To save me in temptation's hour.

The palm-bearing company who are before the throne "Singing, salvation to our God, and unto the Lamb, came out of great tribulations," they passed through the same waters of affliction and fiery trials that are appointed for us, 1 Thessa. i. 3; by the same loving Friend, who loveth at all times, and who will be as gracious, kind, and faithful to his poor and needy ones now, as he has ever been, in all the past history of those who are now in glory,—

"My covenant will I not break, nor alter the thing that is gone up of my lips," Psalms lxxxix. 34, comprehends all the seed royal in all time to come.

"These things will I do unto them, and not forsake them," Isaiah, xlii. 16.

It has pleased the Lord to try me with "wave upon wave," but he has not failed to give his servant "grace for grace;" otherwise our covenant God cannot act towards his own loved ones. When he gives burdens, he likewise gives shoulders; the thorny path, and shoes of iron and brass; fiery darts, and an invulnerable shield; the day of trouble, and the stronghold; comfortlessness, and the consolation of God; enemies, and thine enemies shall be found liars unto thee; the thorn in the flesh, and "my grace is sufficient for thee;" poor and needy, and my "God shall supply all your need;" hungry and thirsty, and I "will pour water upon him that is thirsty."

Thus it ever has been, and ever will be, the day of adversity and the day of prosperity, the one set over against the other. Many of the ways of God are, to us, dark, very dark, and mysterious, and his ways past finding out; but they are all in order with the covenant, and in character with himself; and—

Hereafter he will make me know,
And I shall surely find,
He was too wise to err, and O!
Too good to be unkind.

I believe it most confidently, although he has been pleased to take from me, my dear wife, daughter, and brother, within four months; and to remove from me my two daughters, Esther and Jemima, one 1700 miles, and the other 600. And thus I am bereaved of all, with none left able to minister to my home comfort. This is the Lord's doings, and out of all these trials, the Lord will accomplish that which he has determined. It may be that by the continual stirring up of my nest, yea, breaking of it to pieces, that it is not the Lord's will that I should any longer remain in Sydney, that this is not my rest, that I am to arise and depart elsewhere. If that should be the case, it will be a great trial to the people of my charge, and likewise to myself. But if it is the will of God that I am to leave Sydney, I am resigned, for more than ever I do desire that "my will may be swallowed up in his."

"Thou shalt guide me with thy counsel, which can never err; with thine hand, which can never be turned back; and with thine eye, that can never slumber, with whom the darkness and the light are both alike."

Soon it may please the Lord to call others of our loved ones to himself. Oh, that we may be able to say of them, as we can say of some of those who are now in glory,

But thou art gone, not lost, but flown,
Shall I ask thee back my own?
Back, and leave thy spirit's brightness?
Back, and leave thy robes of whiteness?
Back, and leave thine angel world?
Back, and leave those sheets of gold?
Back, and leave the Lamb that leads thee?
Back from founts to which he leads thee?
Back, and leave thy heavenly Father?
Back to earth and sin? Nay, rather
I would live in solitude,
I would not ask thee if I could,
But patient wait thy high decree,
That calls my spirit home to thee.

The Lord bless you, my beloved brethren, with the abundance of grace for grace, then we shall meet beyond the river where the surges cease to roll. The Lord grant it for the sake of our most precious Lord Jesus, is the prayer of your willing servant for Christ's sake,

Castlereagh-street, Sydney,
July 14th, 1869.

JOHN BUNYAN McCURE.

Productions of the Press.

MR. BENJAMIN TAYLOR'S NEW BOOK is now issued, neatly bound ; and can be had of him, post free, for twenty-seven stamps. There is considerable superiority of composition in this volume over some of Mr. Taylor's productions ; although the whole of them are evidently the fruit of a careful, industrious, self-educated, and generally intelligent mind. Originality, ingenuity, as regards God's truth, chastity, and, withal, a pleasant variety, are the distinguishing features of this work, called "Benjamin's Mess ; or, Portions from the Royal Palace," &c., by Benjamin Taylor, minister of the Gospel, Pulham St. Mary the Virgin. Further notices shall appear. Critical reviews are out of the question ; for, of all the writers we are acquainted with, Benjamin Taylor is about the last man we should wish to criticise, because in the cause of truth he is honest, and earnest.

Tractarianism ; its Objects, Nature, and Tendency. By B. B. Wale. This sixpenny pamphlet should be circulated in those districts where Ritualism is imposing itself upon the people. We are well persuaded that Protestantism is a by-word now, and Protestants (if there are any who deserve that name) are blind and deluded to a great extent. Still, we would hope a day of awakening will come ; if not before the house is all on fire, it will then. This little torch by Mr. Wale, may be had of Robert Banks, the City Printer, at 30, Ludgate hill.

Not yet—Troublous Times are upon You. Such is a sample of the strong and exciting sentences which crowd the pages of a small volume, handsomely bound in purple and gold, bearing the following words on the outside cover, "Christ is Coming." Printed and published by John B. Day, 3, Savoy street, Strand. If the principle with which this author sets out, is correct, we do not see for what end Christ either did come at first, or will come the second

time. The writer says, "The ever-living God has given to man free-will ; and having given to man His Holy Scriptures, as man's only true guide, has left to man the duty of working out his own salvation. God looks upon all mankind as one earthly family ; and holds each one responsible for the deeds of the rest. We quote no more. Whether the writers of such books ought not to be under the care of the celebrated Dr. Paul, may be a question ; but one thing is clear, that all such writers, printers, and publishers, are in a most perilous condition ; for, if "God holds each one responsible for the misdeeds of the rest," then, of course, these authors, printers, and publishers, are responsible, not only for the misdeeds of others, but also for the erroneous statements they promulgate. The nations are nearly choked up with these free-will people, and yet Satan and sin are carrying millions down to death. How awful !

Five Antidotes against Fear. Good old Thomas Watson's sermon on the text, "God is in the midst of her, she shall not be moved," has been reprinted in a three penny pamphlet, and is published by E. Marlborough & Co., 4, Ave Maria Lane, with an explanatory preface by Mr. G. Doudney. No one can rightly estimate the good that is done by the issuing of such blessed and beautiful discourses as this in a cheap form, because the sheep of Christ are scattered upon the mountains now as in ancient times, and nearly all the priests and the parsons are being carried up by Satan's balloons into the artificial mockeries of that which ought to be a true and a triumphant religion. We heard a pious mother say, "My daughter lives now at F— Hall, and there is nothing but High Churchism ; the mockery is so awful, she says let the consequences be what it may to church she cannot go. She begs, added her mother, that she would send her some good sermons."

Such cases are numerous. God has a peculiar people even now; but while churches and ministers multiply the Gospel of Christ is perverted, the worship of Almighty God is distorted, beclouded, and misrepresented. From this sermon of Thomas Watson's, preached more than two hundred years ago, it is evident things in England, and matters in the church, were bad then, so that the good preacher, after giving five antidotes against fear, asks this question, "Are there any hopes that God will be still in the midst of England?" Yes; he found six seeds of hope, which he brings forth to the light very much like a good husbandman. One sentence is all we must give—"Though the vine in England is so blasted, that the Lord might cut it down; yet there are some good clusters, (bunches of righteous persons in the nation) and for these, God may spare the vine and say, "Is there not a blessing in it?" If our readers wish to have this sermon, if they find any difficulty, all will be easy by sending four stamps to Robert Banks, and order to their own address, Watson's "Word of Comfort for the Church of God." In dark districts, let godly men call the people together, and read this sermon to them.

MRS. HANNAH MORE was a popular writer of the last century, that is, she was born 1745, died 1833. She began writing books when only seventeen years of age; so that she spent nearly seventy years in writing for the moral and spiritual good of the people. Two of her works, "The Shepherd of Salisbury Plain," and "'Tis all for the best," have been issued in a penny book, by W. Penny, Ivy lane, as one of "The Golden Series of Popular Works." Bookselling is certainly being reduced to an extremely low state in these times. Here are two volumes crammed into a little penny book. "The Shepherd of Salisbury Plain" is a history of immense interest. Whether it is fiction or fact, we decide not.

MR. ARTHUR WILCOCKSON has completed the eleventh volume of "Zion's Witness." The last number

of the volume has been sent to us. It contains a letter from the late A. Triggs to his beloved Ruth, and most precious things did good Arthur write when his heart was warmed with a sense of His Redeemer's love. When in Plymouth last July, preaching in Arthur Triggs's once beloved "Trinity," we could not resist the flow of sorrowful reflection. This immense chapel was built for, and we believe was given to him; and for many years he preached there to crowded assemblies. He left it; and came to Waterloo road chapel. There we have seen multitudes thronging to hear him. He left it, and entered "Gower Street." That, we feared was a painful remove to his high, and generally happy spirit. He returned to Trinity. We remember sitting with him one morning in his own house in Plymouth. His heart was almost broken at the altered state of things. "Trinity" was never again to him what it had been. He saw, "the glory had departed." He returned to London. "Crosby Row chapel," in the Borough, was his last place. There his once brilliant and prosperous ministry came to its close. He sank beneath the influence of changing scenes and continued sorrows. He fell asleep in Jesus; he realizes now what he so often anticipated, when, in his rich toned Devonshire voice he exclaimed—

A few more days and we shall rise
To take our portion in the skies,
And sing without a throbbing breast,
All things were ordered for the best.

Many of dear Arthur's "All Things," were rough and crooked to flesh and blood, especially when he was pitching his tent here and there. Nevertheless, he was a highly favoured, a much honoured servant of the Lord. To many his memory is yet sweet and refreshing; and the once glorious seasons they enjoyed under his ministry will not be forgotten either in time or eternity. We heartily wish he had been as practical a believer in the ordinances of Christ's Gospel, as he was faithful in the enunciation of the Saviour's doctrines. But it was not so; there we must leave it. "Another Arthur

Triggs" has never arisen. He was an original of the Lord's making and sending: he has done his work, and is gone to his rest. Amen. In "Zion's Witness," Mr. Wilcockson has commenced a paper on "The Doctrines of Grace," which we shall carefully read.

THE LATE MR. NEWBORN. The written life, diary, reflections, letters, expositions, &c., of the late Mr. Newborn, have been entrusted to us. It will make a volume of almost universal interest. It might honestly be entitled, "The Good Man's Pilgrimage in the World, in the Church, and in the Ministry, for Eighty-six Years." Prospectuses will be previously issued, as the cost of issue must be guaranteed, before the work is published. If the thousands of friends in this world, who knew, loved, and received good from Mr. Newborn's ministry, will send to Mr. R. Banks, for prospectuses, and obtain subscribers, the work may soon be rendered.

The Open Air Mission. Sixteenth Annual Report. Offices, 11, Buckingham street, Adelphi, Strand, London, 1869. We shall not dispute one of the facts which this report furnishes. They are sufficient to lead every truly charitable soul to wish the Open-Air Mission God-speed. When we behold the tens of thousands of our people who care nothing for their own souls, nor for the souls of their children, we are glad to find men with zeal and moral courage sufficient to brave the wind and wild infidelity of the open world, by preaching unto them the Gospel. Some of the choicest saints we have were caught in the big net of Open-Air preaching. We never think of the fact that Mr. James Wells began his ministry as an Open Air preacher, but we feel a conviction that surely the love of Christ did constrain him. How much we wish we had a good *carte de visite* of him as he stood out at Westminster the first time to proclaim the Gospel, as the Lord had revealed it in him. We think he ought to give the Open-Air mission a good collection, seeing the Lord honoured him there, and seeing, moreover, the Lord has so greatly enriched him every way. In the East end of London, we have some good men in this work. Thomas

Stringer, Henry Myerson, Alfred Kaye, and a host beside, often make the air to ring again with their loud enunciations of the glad tidings. God bless them all; and the Open-Air Mission especially. Amen.

A Scriptural Display of Melchizedec, showing by the testimony of the Spirit of truth, that he was the real complex Son of God, to which is added an appendix, being a key to the Old Testament Scriptures and the Sonship of Christ, by William Odling." This shilling pamphlet contains much very precious truth, and many sweet things about our glorious King and Priest; but it entirely fails to prove that Melchizedec who appeared to Abraham, was the Son of God; or that, Christ's human soul existed before the world was made; to which two opinions the whole argument is devoted. The plan is excellent, being arranged in sections, with complete index, each section being intended to prove or illustrate some point of the argument, but the writer has made so many unproved (and in many cases contradictory, inconsistent and untenable) statements, upon which he argues, and presumes that the conclusions are of necessity irrefutable, that to the careful thinker the book refutes itself, and presents bewilderment to a superficial reader. The author's dogmatism is excessive, and his argument upon the word *Adonai*, which he tells us without a shadow of proof means Christ, is one of the worst features of the pamphlet.

All who desire to see the Melchizedec controversy defined will be interested in this book.

What a rare model or platform of consolatory arguments hath the apostle laid down, to antidote our immoderate sorrows for the death of our dear relatives which died interested in Christ and the covenant! "I would not have you ignorant, brethren, concerning them which are asleep."—(1 Thess. iv. 13—18.) They are not dead, but asleep. Sleep is but a parenthesis to the labours and travails of this life; and it is but a partial privation, not of the habit, but acts of reason, to which upon awaking, the soul returns again.—*Flavel's "Balm of the Covenant."*

Our Churches, Our Pastors, and Our People.

OUR CHURCHES IN THE WEST.

CHAPTER II.

Press forward, and fear not, the billows
may roll,

But the power of Jesus their rage can
control;

Though waves rise in anger, their
tumults shall cease,

One word of his bidding shall hush
them to peace."

"And when we were come to Jerusalem,
the brethren received us gladly."—Acts
xxi. 17.

MR. GEO. KELLAWAY—YEovil.

I do not think there is any position on the face of this earth so useful or so interesting, as is that of a happily settled pastor. When a pastor lives for, and loves his people in the bonds of the Gospel, and when his people love him in the truth, and for the truth's sake, then the union is pleasant, the fellowship good. In my journeys I have had the honour to meet with a few good ministers, and have been instrumental in getting them settled over churches where they have been made a blessing to souls. Some of them are in London now, and others I am favoured to find by the wayside; and I never feel greater pleasure than when, as God's servant, I can find for a church requiring a pastor, one of those blessed men who prove to be of that tribe of which Malachi speaks, "the priest's lips should keep knowledge; the people should seek the law at his mouth; for he is the messenger of the Lord of hosts." A providence of this kind has attended me; very grateful to God would I desire to be for any use he has thus been pleased to make of me.

At Yeovil, I was cheerfully received by our good brother and sister, Mr. and Mrs. Geo. Kellaway. A spiritual and heavenly minded couple. No pride, no ambition, no evil speaking; but plain, charitable, and walking in the fear of the Lord. Our brother Kellaway preaches the Gospel to two different congregations, and for many years the Lord has given him messages of mercy to carry to the tried and afflicted of his family. After travelling through some parts of Surrey and Hampshire, I saw once more the town of Sherborne, in Dorsetshire. There, I believe, the Lord called in one or more of his own sheep, some years since, when for a whole week, I was unfolding the precious Gospel of his grace. Poor Minnie and his wife, with other saints of blessed memory, are gone home. Who is there to fill their places? Ah! who? Sherborne! for thy rejection of the solemn ordinance of Christ's own observance and

commanding, art thou now forsaken? Cannot some of those brethren who have advanced beyond *obedience* (rising as they tell us, into the higher regions of spirituality, uphold such causes of truth as Sherborne) had for years? It seems not. I love the town of Sherborne, because there I preached the Gospel, and there the word of the Lord was blessedly applied to my own soul. "My hope of heaven" was there made clear and sweet to me; therefore I must remember Sherborne.

LEVI'S CURSE TURNED INTO A BLESSING.

As our train ran into Yeovil station, I saw in the distance my brother Kellaway awaiting my arrival. He smiled, like an angel of charity, and I must confess, my heart leaped within me to see him; he so honestly and warmly received me. I laid down in the station a packet of letters I had prepared for the post; and thought no more of them, nor of my ticket either, until (wrapped in the sweetest conversation) we had wended our way into the town. As bad as the woman who left her waterpot, I thought of nothing but the good words and good company of this precious brother in the Lord, whose heart to mine had long been knit; whose spirit always savours engagingly of the things which make for the peace of the soul, and for the glory of God. I have had my misfortunes and sorrows; these things the great and the holy men turn into weapons of war, and they would pursue me to death. I cannot think of them without reflecting upon Jacob's prophecy in Genesis xlix., he said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O, my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united," &c., he says, "their wrath was cruel; I will divide them in Jacob, and scatter them in Israel." By this latter course, the curse was turned into a blessing. So that when Moses saw them in his prophetic eye, he says nothing of Simeon, and he only gets a view of Levi, as "joined to the Lord;" he only views Levi as he stands in the service of the sanctuary, hence he says of this tribe, "they shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar."

Thus viewing the tribe of Levi in union with the Lord, and in the service of the Lord, even Moses the law giver has no curse for Levi there. No. His very soul goes forth in fervent prayer for him, and he cries out, "Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again."

There is a merciful mystery here. If the Lord's children sin against him, he will take his own course, and his own time, to correct them; but if brother rise to smite brother, woe be unto him that strikes the blow! Prudent and pious men have thought it to be their duty to smite me. And I have desired, as is said of Aaron, to "hold my peace." But what has become of them? Shall I write down the falls, the declensions the sicknesses, the desolations, which have come upon them in one way or another? Oh! no; I leave them in the hands of him who judgeth righteous judgment; and by whom actions are weighed.

It is something singular to me that neither Matthew, Mark, nor Luke, tell us who it was that cut off the man's ear when they came to take Christ as he returned from the garden, but, loving John, says, "Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear;" and very soon after that, John finds Peter denying his Master, and bringing upon himself many heavy sorrows. Let us all beware how we smite our brethren!

THE MAN WITH A LIVING SOUL.

But now I am in Yeovil. In the town where William Bidder, and other godly men have preached Christ's Gospel. Here is a tabernacle, and in this tabernacle, William Day has been preaching the Gospel for some few years. But he has left it; and is now settled over the little Baptist church at Farham, in Surrey. May peace and prosperity attend his latter days! There are different kinds of labourers in this world. Some have to break stones, and live upon dry bread and water most of their time. Others get the office of shepherd over a few fine sheep; and just to lead them into a little piece of pasture, is all the shepherd (in most cases) has to do. Some workmen are wise enough, when they cannot do as they wish, under one governor, to move off unto another; so they better their condition. No wonder that they forget those of whom they served themselves, when they were in need of help! Yet, how weak it appears when ministers of Christ's Gospel shift about from one point of the compass to another; because, like Lot, they can see the plain of Jordan is well watered everywhere; at least that "experimental," that "respectable," and "wealthy," part which they desire to inherit. How simple, yet how true, is George Newman, in his little gem of a book, called "Sketches and Glimpses," where he says—

"But while we pass unknown, forgot,
And see the change in men and things,
How sweet the thought! how blest their lot,
Who taste of heaven's perennial springs!"

I am now in the pretty little parsonage of George Kellaway, a brother, in whom I

have seen no changes. I must have known him twenty years; but, to me, he looks no older. He is as steady as ever; as kind and as courteous as ever; "a lover of good men," full of charity, and by good words and becoming works, he adorns the doctrine of God our Saviour in all things. He is a man with a sound soul, as the schoolman defined it.

"What is a soul, sir?" said he, to a parson. "It is the life of the man, sir," said the parson.

"Nay," said the schoolman, "you are in the mud again. Let me tell thee the word 'soul,' in the Bible is mentioned at least three hundred times; and it is a word which the Germans can find no means of translating at all.

"How, then, do you define the soul, sir?" inquired the parson.

"The soul," replied the schoolman, consists, at least, of eight parts, (1) the judgment, (2) the affections, (3) the understanding; (4) the will, (5) the memory, (6) the conscience, (7) consciousness, (8) conscientiousness. These eight powers flow out of that of which Moses speaks, "The Lord God formed man of the dust of the ground;" that is, the body; then it is added, "And breathed into his nostrils the breath of life, and man became a living soul."

I said, my brother George Kellaway is a man with a living soul; but I must not stop to illustrate that now. I wish our Londoners who live a life of faith on the Son of God, could hear this quiet, retiring, unassuming Somersetshire minister, unfold to them the mysteries of grace in his own original style. George has a wife made on purpose for him. Like Jacob, he waited for her. In God's good time, he made it as plain to her, as he had made it plain to George; then they came together. And, I do write this, as in the sight of the great Searcher of all hearts, when I affirm, that in this humble pastor and his wife, I saw a couple closely resembling that beautiful portrait of the married life which the Holy Ghost has drawn in Luke's first chapter when introducing Zacharias and Elizabeth, he says—"They were both righteous before God; and walking in all the commandments and ordinances of the Lord, blameless."

It would be well, if, like Zacharias and Elizabeth, of all our heads of houses it could be written, even in the Gospel and moral sense of the term, that they walked in all the commandments and ordinances of the Lord blameless. Let no theorist, no speculative dead faith man sneer at this. They had their trials, they had their mercies, the great root of all lay in this fact, "they were both righteous before God."

To pass from this, I will say one thing more. If Mr. and Mrs. George Kellaway would write a treatise on "Courtship, and the married life," it would be a most valuable ornament for the fireside of every family who desire to walk in that path where peace and happiness can alone be found.

"THE VILLAGE PREACHER IN A SOMERSETSHIRE COTTAGE.

As soon as I reached Yeovil, I found there was a little difference of opinion; some thought I was to preach in the tabernacle; others thought I was to go over to Coker, to Gospel cottage, as some called it. My brother Kellaway and his wife arranged for me to go over to Coker that evening, and then they thought I might stop and preach at the tabernacle on the following Wednesday evening.

"No!" said I, "I am announced to preach twice in Exeter to-morrow, and to Exeter I must go, if the Lord permit." So, a conveyance was obtained; and off to Coker we went. They have hills in Somersetshire, and up a rather heavy one we were carried, then down through fields and so on, until, in a secluded spot, in the midst of a garden, stood this most primitive place of worship. It did not look at all like "the king's chapel;" but the place was filled with not a few of the sons and daughters of the Lord God Almighty. There was neither pulpit nor pew; there was neither harmonium nor organ; but there was a desk on a table for "The Village Preacher," (and certainly I was at home in my true character that night) and in the midst of a company of earnest looking, and care-worn faces, I stood, and the service was perfect freedom. I was happy in my work. I did not envy James Wells, nor C. H. Spurgeon. I did not desire to be an eloquent Parry Liddon, nor a soft scholastic Cumming. Nay, I was happy in the Lord; and that I was sent there that night to feed a few poor old sheep, and to encourage some little lambs, was as clear to me as I could ever wish it to be.

"Bless your heart," says a countryman, "it is not having a great name, nor a great tabernacle, nor a great assembly, nor a great salary, nor a great library, nor a great lot of brains, that can make a man truly happy!" Nay. All these things for a time, have been in the possession of men the most miserable; but, when the Lord steps in himself, when he says, "Peace be unto you!" when he breathes on you, and says, "Receive ye the Holy Ghost!" when he shows you his hands and his feet, when he says, "Be not afraid, it is I," then, there is that most mysterious of all mercies of which the beloved Master spake, "When the Son shall make you free, ye shall be free indeed;" then there is heart and soul blessedness on the earth. I was solemnly free that night in that little rural crowd. Sometimes I cannot read the Word, nor pray to the Lord, nor preach his Gospel; I mean not with confidence, comfort, and clearness, but that night, everything was right and blessed. O, I love to think of Coker cottage, and that company of thirsty souls. Will ever the Lord indulge me like that again? I cannot tell.

I preached until it was nearly dark. Brother Kellaway gave them a precious hymn, and then we closed, walked back to

Yeovil, and glad enough was I to get to rest.

There has been much Gospel preached in Yeovil; but there is no church there of our kind. The general Baptist minister is said to be a good man; and at the tabernacle Mr. Milbourne, (son-in-law of the late Mr. Bidder) always gets the best preachers he possibly can. The Lord has prospered him; but he abides fast by the truth. He keeps "the Ark of the Covenant," in the place appointed for it; and a right noble kind of man he looks. Gratefully content, with the Gravesend poet, he sings—

"How sweet to trace the loving hand
Of our long suffering God;
As we review the chequered path
Our weary feet have trod.

To see, all through the winding way,
His cov'nant mercies shine,
And feel, e'en where blind reason failed,
The arrangement was divine."

Yeovil is a respectable, improving, and pleasant town. Perhaps I have seen it for the last time. Brother Kellaway saw me in the train for Exeter; and there we parted. The Lord bless him and his, and comfort him in his ministry; and make his heart to weep o'er sinners sunk in death, and then to see them one with Christ will be a crown of gladness in the glory world.

THE CITY OF EXETER.

Now on my way to Exeter, my mind was anxious for a message to carry to the people to whom I might be called to minister. Exeter is a notable city in the annals of ecclesiastical and of Gospel history. Henry Tanner was there for many years, a suffering servant of our Lord Jesus Christ, Mr. Hicks, and many more. But of them and their labours and trials, of my own experience, and work there, I must not write this month. Please the Lord I will proceed with these notes every month until I finish the journey.

C. W. B.

THE HAYES TABERNACLE.

[Simply, with the hope that each good brother may stand fairly represented before the churches, do we give the following letters.—ED.]

TO THE EDITOR OF THE "EARTHEN VESSEL."

DEAR SIR,—In your April number, there appeared a concise and truthful account of the opening of the above, January 27th; in your issue for May, some person under the indefinite name of "An Observer," proposes to give a further detailed statement of the same. As I have been fixed upon as the author, allow me to say that neither directly, nor indirectly, have I had anything to do with the production signed "An Observer." It must have been written for some special object, and fit only for the waste paper basket. Surely an enemy

hath done this. It is untruthful, fulsome, and as full of pharisaism as anything that has ever come under my notice. The opinion of the ignorant and the thoughtless is taken to illustrate true religion; and the conclusion of the writer is in direct opposition to the sermon on the mount, and to the beautiful and touching narrative of "Two men went up into the temple to pray, the one a pharisee," &c.; Paul also in 1 Cor. xiii., strikes at the root of such a religion as "An Observer" appears to be a worshipper of.

I know it is a difficult matter for you to reject statements which are furnished to you. You receive them in good faith, but they turn out sometimes, as in this case, incorrect. Now, the question is, whether you ought not to give us the name of "An Observer." Our friends at Hayes and elsewhere are much amazed at the account, and I think the mysterious "Observer" should alone bear the blame, and not innocent persons. Yours obediently,

WM. SNOWDEN.

2, Park place, Uxbridge.

MR. EDITOR,—Only allow John Parsons to plead his own cause, and represent his own character, and we shall soon see him riding in triumph, through the streets of New Jerusalem, with the flying colours of self admiration and praise.

Why does he ask me to give the public, through the *VESSEL*, some few of those sweeping expressions, and then enter into an explanation himself? After considering Mr. P.'s address, I thought a protest against what he said was the most likely way to draw from him remarks which would fully establish the truthfulness of my statements in July *VESSEL*.

His letter exceeded my expectation, in which he shows himself to be the same man, acting under the same influence, and capable of arraigning, trying, condemning, and castigating his brethren, without allowing them a hearing, or granting them the privilege of a jury, except it be one of his own choosing as proposed by him in his letter. Mr. P. has not only exalted himself to the high position of filling the judicial chair, but (in his letter) he has assumed the double prerogative of being a tryer of spirits, and a cutter out of work. He is a bad cutter who cuts himself. Mr. P.'s address consisted in giving a description of the tabernacle, with all its concomitants. The altar of sacrifice was typical of Christ; the wood was an emblem of Christ's human nature; and the brass represented his proper deity. I thought on the Lord's interrogation by the prophet, "To whom will ye liken me?" Mr. P., who is wiser in his own conceit than seven men that can render a reason, says the Lord is like the brass horns of refuge: the sacrifices offered, the beast slain, the priest officiating, and the Israelites for whom the provision was made, were all typical of Christ and his

people. The Lord's people were convinced of sin by the Spirit of God, and after describing their distress of soul, they were led by the same Spirit to Christ's sacrifice, and laid hold of the horns of the altar, or the refuge of the Gospel, received a full pardon by the sprinkling of his blood on the conscience, realised the liberty of sons and enjoyed peace with God. But after, being completely saved, they were in this outer court of expiation, and in this court there stood a brazen laver, containing water, it stood between the outer court and the Holy Place; by the side of this laver stood the priest, and he said to the redeemed, pardoned Israelite, "You shall not enter the Holy Place without washing in the laver." This laver was a type of baptism, and the holy place was an emblem of the church, and like as the priest stood by the laver of water, and said to the Israelite "You shall not enter except you wash," so the Lord Jesus stood by baptism and said to the regenerated soul, "You shall not come into church without (washing) baptism," and all persons who attempted to enter the church without baptism, would be dealt with (by the Lord) as thieves and robbers. And every honest man would say and do as Christ does, reject them, because they climb up the wrong way. What! thought I, were Dr. Hawker, Romaine, Newton, Toplady, Irons, Abrams, Berridge, with a vast number of the fathers, confessors, and martyrs consigned to eternal perdition as thieves, robbers, and dishonest men? Yes! gentle reader. I have given you Mr. P.'s words, and if he spoke the truth, there is not a babe nor an adult in heaven who died without washing. All God did for us before time, all the dear Redeemer has done for us in his life and death, and is now doing for us in heaven, and all the Holy Spirit has within us, is nothing in the salvation of the soul, without the water element. Neither Mr. P. mentioning my name nor the untruth he uttered on "Observer's" letter caused me to call him a wonderful gentleman, and to disapprove of his sweeping mode of expression, and the condemnatory spirit in which he delivered his address. Examine the Scripture for yourself, gentle reader, and you will not find one point of resemblance between the washing in the laver and baptism, in any form. The figure would destroy immersion, and instead of the priest insisting on the Israelite's washing, he dare not allow him to do it, the laver being appointed by God for the priest only. I thought such shocking remarks made by Mr. P. ought to be known to the churches. Therefore I sent him, through the *VESSEL*, that little egg of truth to brood over, but he being a bad brooder from restiveness, hatched out four monsters, falsehood, misrepresentation, confusion, and envy. These four devouring elements are the subjects presented to the church of Christ in his letter. Don't be frightened, gentle reader, for friend John will call a one-sided parliament,

Mr. Hazelton and his friends at Hayes, are to be judge and jury. I have no objection, for we are on good terms, and believe justice will be done. As soon as the trial is over, you shall hear from me again. Farewell, gentle reader, yours in the Lord,

Z. TURNER.

Hillingdon heath, Aug. 12, 1869.

SERVICES TO RECOGNISE MR. PLAICE AS PASTOR OF BAPTIST CHURCH, WHITESTONE.

"The fictitious power of chance,
Or fortune I defy;
My life's minutest circumstance,
Is subject to his eye."

O LORD my God, how wonderful art thou in working! Thou hast limited my powers, I could not preach out a thousandth part of that sweet sacred text, Ps. lxxv. 9—11. Thou didst send my brother C. W. B. to add his testimony thereto; thou crownest the year with thy goodness. I do, my God and Father, acknowledge thy gracious hand and thy great mercy, with my warmest thanks, for what mine eyes have seen, and my heart have felt on this, my "Recognition day." The dear brethren in the Lord and ministers of Christ, have come this day for miles around, and each and all have implored the divine blessing upon my ministry at Whitestone. God maketh my heart soft, saith dear Job, and so will I declare my soul is joyful in my God. To my brother B. I say, the name of the God of Jacob defend thee; thou may'st smile at all thy foes, they shall never prevail against thee; for the arms of thy hands are made strong by the hands of the mighty God of Jacob. Herein is thy strength; that will carry thee through every opposition; the winds and waves are in the hollow of thy Father's hand. Thou hast borne a good testimony before many witnesses; thy bow abides in strength, and God is using thee in his service. The Lord keep thee, with thine eye intent on him, following his leadings, and all shall be well. Verily the 7th of September shall be long remembered by us. Whitestone chapel was well attended. Power attended the preached word. Jehovah's name was honoured, and our souls were prostrate at his feet. A large company sat down to tea at half-past four o'clock. O may they all be brought to sit at Jesus' feet. In my study at Whitestone. M. P.

The services of the day commenced with prayers by the brother John Thomas, R. A. Huxham, Barker, R. Tyler, sen., leading the meeting. Then a sermon was delivered by C. W. Banks. Friends from all parts assembled; it was a happy day.

A delightful meeting was held in Whitestone, on Tuesday, Sept. 7th, being the ordination of Mr. Plaice, late pastor of Ebenezer chapel, Sudbury, Suffolk. C. W. Banks presided. The service was com-

menced by singing "God moves in a mysterious way." Mr. John Thomas, of the Forest of Dean, read the word, and brother Huxham, implored the divine blessing. Another song of praise followed, and the presence and power of the Holy Spirit was realized; our souls being bowed in solemn, sacred, and delightful praise.

Our beloved brother Banks gave the outlines of the nature and constitution of a Gospel church, interspersing the same with appropriate and solemn remarks.

Mr. Richard Tyler, sen. deacon, gave a statement of the leadings of divine providence, and of their unanimously giving Mr. Plaice a call to the pastorate which was done clearly and affectionately.

Mr. Plaice then gave an account of his call by grace, also to the ministry. Mr. P. dated his conversion about the year 1834; remarking upon the sovereignty of divine grace in using his dearly beloved mother as the instrument in the power of the Holy Ghost by her letters, to the awaking of him to a concern for his soul's salvation. At that time he resided at Bury St. Edmunds, the providence of God led him under the ministry of Mr. C. Elven, which the Lord owned and blessed, by giving him a further sight and sense of his ruined state and condition, and proportionately leading his mind to discoveries of the all-sufficiency of the atonement of Jesus. Step by step the Lord the Spirit led him on, and continued to own the preaching of Mr. Elven to the comforting and establishing of his mind in the truths of the gospel; as also how the Lord blessed the ordinance of baptism, which was very frequent at the time, by creating in him a holy desire to follow the Lord Jesus therein, and graciously helped him in his infirmities, to pour out his soul in earnest cries and supplications, that he might have this honour conferred upon him. How the Lord answered his cries, led him through the ordinance of baptism, and gave him to enjoy the sweet communion and fellowship with the church. A remarkable revelation of Jesus in the open vision of faith when journeying between Mildenhall and Barton Mills, the nearness of access he enjoyed, his sympathy with Jesus in his sorrowful sufferings and death on the cross, exclaiming with tearful eyes—

"Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head,
For such a worm as I?"

With many reminiscences of the Lord's kindness towards him at Soham, and Burwell, Cambs; at which latter place, he experienced manifold trials and temptations often lamenting that iniquities prevailed against him, his confused state of mind; anon warm addresses at the throne of grace, and the unceasing conflict between flesh and spirit. The instruction, comfort, and establishment by reading printed sermons of Mr. J. C. Philpot's, the earnest desire

they kindled in him to speak forth what he had tasted of the word of life, increasing to such a degree, that it was like fire in his bones; the inward sighs and groans to the Lord under a discovery of his utter helplessness and his felt inability to speak ought in the name of the Lord. Satan frightening him off his knees, making him to turn back when on a journey to preach at Fordham, then to return anon back again, till faith got the victory, and the Lord all the glory. His being led about the year 1851 to Sudbury, and his purpose not to preach any more, but to be a very quiet man. His commencing to preach at Sudbury; the formation of a Baptist church in a house; the difficulties to grapple with in connection with the new chapel; the firm conviction that the Lord alone had brought him from Sudbury to this present situation and place, in which position he trusts in the grace of God to be his all-sufficient help. Mr. Plaice then read a Confession of Faith, written by himself for the occasion, that there might be no misrepresentations; all were welcome to see them, and if they choose, might copy them. They were his comfort in life, and would be through the mighty power of God, his support in death.

The church was then called to acknowledge their acceptance of Mr. Plaice, by standing and holding up their right hand, which they did unanimously.

Mr C. W. Banks then united the hands of the deacon to the pastor, making most appropriate remarks upon the union then formed. Solemn was the moment when the words fell from his lips, "May you never abandon the marriage covenant now entered into." Our hearts were sweetly and irresistibly drawn together, and Christian love and sympathy reigned supreme, whilst grace in all its sovereignty sat regent on the throne.

Brothers in Christ, and ministers of the Gospel, Messrs. Huxham, of Cheltenham; Perry, of Ross; Barker, of Hereford; and John Thomas then rose and gave the right hand of Christian fellowship to the newly elected pastor, addressing him with suitable words full of cordiality and good will, also to the church afterwards, followed speeches by these ministers, expressive of their willingness to assist them at any future time should they need their services, also their earnest desires and prayers for their posterity.

A vote of thanks for the chairman followed, also one for the ladies in providing such a comfortable tea, &c.

The service concluded by singing the 76th hymn, Denham's selection, Miss Alice Tyler providing most efficiently at the harmonium.

P.S.—We are sorry our highly esteemed brother Mr. James Lewis, junior deacon, was unable to attend by reason of family affliction. We were gratified in seeing our brother T. Mudge present on the occasion;

indisposition prevented him from taking any active part in the services.

AN APPEAL TO THE CHURCHES OF CHRIST CONNECTED WITH THE BODY OF PROTESTANT DISSENTERS, DENOMINATED STRICT COMMUNION BAPTISTS.

MINISTERS, DEACONS, AND BRETHREN, AND SISTERS IN CHRIST JESUS.—We address you on behalf of the church and congregation meeting for divine worship at Ebenezer chapel, Western road, Tring, Herts, and in so doing, it is our earnest prayer that he who holds all hearts in his hands, may dispose you to help a poor and struggling people. Your assistance is asked to enable us to get rid of a burden which is weighty and oppressive. Friends, listen to the Macedonian cry, "Come over and help us." The above place of worship was built in 1859, at a cost of £374 15s. 4d., in addition to about £200 previously paid for pews, galleries, &c., removed from the old chapel, and £50 since paid for necessary alterations and repairs. There is at present a mortgage of £280 on the chapel, towards which we have about £28, and are making every effort in our power to lower the debt, but being all poor people, we find that after paying all working expenses of the cause we cannot make much progress. The doctrines of discriminating grace are fearlessly proclaimed; the present ministry has been sustained for two years and a half, during which period, thirteen persons have been immersed in the name of the blessed Trinity, ten of whom have been called by grace under the preaching of the Word by the pastor. A flourishing Sabbath school, senior Bible class, and prayer meetings are all carried on and well sustained, we hope, by the power of God. Many, very many would help to a greater extent but cannot; the staple trade of so many towns, which in a measure can be reared upon, is unknown here. Straw plait was once a business lucrative and good, but recent fashions make the word plaiter to mean in many cases extreme poverty; of this class, many of our people consist. Hence, it is no wonder that our shoulders are galled with the burden. We have a few whose positions are better, and who act their part nobly in the support of the cause. Viewing these facts, we beseech you if it lies in your power, do assist us; will not this appeal fall into the hands of some whom God has blessed with temporal, as well spiritual riches, who could help to make the load easier to bear? Shall we ask in vain? It cannot be, for surely those will help whose hearts the Lord God has touched. The smallest amount will be most thankfully received in stamps or otherwise, by, Mr. Edgerton, King street, Tring, Herts, and duly acknowledged in the EARTHEN VESSEL. Preaching engagements with a view to assistance in this matter, will be readily entered into; let it be remembered, that ho

who reigns on high, will not let even a cup of cold water given to his people go unrewarded. Praying the dear Lord to open the hearts of his people, and abundantly bless all readers of the EARTHEN VESSEL we remain, yours in Christian bonds, WILLIAM FREW EDGERTON, pastor.

Signed on behalf of the church,

THOMAS THORN.	} Deacons.
HENRY CHAPMAN.	
WILLIAM WHITE.	
JAMES HARROWHILL.	

GOOD NEWS FROM NEWPORT, MONMOUTHSHIRE.

DEAR AND ESTEEMED BROTHER BANKS, —A few of God's dear chosen ones, met at Albert hall to enjoy a cup of tea, August 17th, 1869, when a public meeting took place Brother Lewis was in the chair, and said, Dear brothers and sisters, we have met this evening, under the kind providence of God, to congratulate our brother Thomas in the Lord's work, and to obey that word which tells us to esteem him very highly for his work's sake. This occasion brings to our mind that noble and illustrious man, who said "I have laboured with mine own hands, that I should not be burdensome to the church of Jesus Christ. Not, but that those who preach the unsearchable riches of the grace of God, should live by the Gospel. But our little cause is of the many of whom the Lord saith, "This (poor) people have I formed for myself, they shall show forth my praise." Therefore our dear brother comes week after week, telling of that mercy which he has tasted himself from his covenant head. After Messrs. Henry Goody, Jones, Hockey, and Edmonds, had addressed the meeting, Mr. John Lewis, (on behalf of the church, and friends) presented to Mr. Thomas, the pastor, a handsome silver tea and coffee service as a small token of that love, which the members and friends have for him, as a zealous and indefatigable servant of the Lord. He said, "Go on, dear brother, and proclaim the wonders of that mighty love which determined our salvation before the world was." The cause of Christ in this place is flourishing; we baptized two brothers last month, and added to the church. Sunday evening, Aug 22, brethren Goody and Pope, were earnestly proclaiming the Gospel to an immense number of people in the open air; and the opponents of free speech pelted them with stones; then a respectable looking man interrupted brother Pope, by declaring that his words did not instruct any one in the meeting; then a working man told the gentleman that his argument was contrary to the principles of true reason, and that it was illogical for him to lay down his intellectual capacity and preceptiveness as a criterion by which all the minds of the people in that vast assemblage, should be judged; this rebuke silenced the accomplished

gentleman, therefore free speech was maintained. Then the meeting was conducted in the most harmonious manner. The speakers impressed upon the minds of the people the glaring fact that the time has arrived when they would be compelled to meet Popery face to face, and contend for the perpetuity of those principles of freedom, which their forefathers achieved through the rack, the gibbet, and the fires of Smithfield. We are determined by the grace of God to contend for the faith once delivered to the saints. All well, we will send you a line next month. Signed

HENRY GOODEY.

CHAPEL EXTENSION.

By MR. T. JONES.

MR. JAMES WISE (erst of Edward street, London) has found his way to Quadring, Lincolnshire; and is surrounded by a few sincere Christian folk, who thrive upon his ministry and speak gratefully of the Lord's blessing felt and enjoyed through his testimony. The caprice of an individual, sole proprietor of the building in which the people worshipped, made a new erection a necessity, and they set about it with a will. Subscriptions—large and small, in money and labour—were blended in the service, and the result is seen in a moderate village-temple, appearing to have only one fault—insufficient area for the numbers who are likely to attend. The writer and Brother Bowles, of Hertford, were requested to preach at the opening for Thursday, the July 22. We started on the errand the day previous. Some London friends of Mr. Wise joined us in our route by the Great Northern Railway, and on our arrival at Spalding, the nearest station, we found vehicles, kindly lent by friendly farmers, ready to convey us the remainder of our journey. The fields were rich in produce, the weather was pleasant, and the heartiness of our welcome by hosts and hostesses—all conspired to make the trip agreeable. The writer had never been in the country before. Brother Bowles was no stranger, and his familiar face and genial temper promptly identified him with the rurals, among whom he served as a neighbour rather than a visitor. On Thursday morning there were threats of rain; and, as it was intended we should take tea in an adjoining close, poles and reek-cloths were put in requisition, and a spacious tent was improvised, in which by turns all were well served with good English solids and those luscious cups of soberly stimulants our kind sisters concoct so cleverly. What could we do without the Chinese leaf now-a-days? We can remember when it was denounced as slow poison,—slow, indeed, if poison at all,—which we deny. Many who called it poison went on to drink it, and lived to a good old age, while often called to do duty at the obsequies of neighbours who delighted in potatoes of another kind.

The chapel was filled to overflowing in the afternoon; and, as additions of number were reasonably expected in the evening, when Brother Bowles was to preach, many wished him to do it in the field. To that he decidedly objected, as requiring too great an effort for his vocal powers. The prudence of his decision was evident when he was in the pulpit; for, though all in the building could hear him, had he spoken in the open air, it must have been with pain to himself and with less pleasure to his hearers, who would have been sympathising with the speaker in the trying strain of his voice. He gave a good sermon, which was well received, interspersing his comments on his text with some jets of humour having mainly a local significance best understood by the natives. Altogether, the people were pleased and happy. May the Lord bless pastor and flock, and make the little Zion a praise in the earth, a veritable lighthouse diffusing brightness and beauty all around.

TRING.—EPIPHANY SABBATH SCHOOL, WESTERN ROAD.—OUR ANNUAL Treat took place on Monday July 26th. The scholars met at the chapel; joined in praise to God; Mr. Edgerton gave a short address. This pleasurable service closed with prayer by the superintendent, Mr. Chapman. A procession was formed outside the chapel, numbering about one hundred scholars, which wended its way over fields and through woods to a large meadow at Has-toe, kindly lent by Mr. Bull, the resident owner. The sight was beautiful to see the children marching through the lovely waving corn, making the air ring with their joyful notes. At the destined spot, they enjoyed various amusements. Many friends came upon the scene; at tea, near three hundred persons sat down. At the close of the day, the scholars and friends returned to chapel, singing their favourite pieces, the pastor pronounced the benediction; all went to their homes satisfied with the day's proceedings. The schools are in a flourishing condition: our teachers are such as have tasted and handled the good word of life. We have had the happiness of seeing some brought to the church out of this department; we believe others are seeking the Saviour. We are experiencing a steady increase in numbers, as well as blessings and graces, under the smile and favour of our Redeemer God. One burden, the chapel debt, lies heavy upon us. We hope, by prayer and effort, in time, to be enabled to remove it. The friends at Akeman Street, kindly helped us with their anniversary collections, which amounted to nearly eight pounds. Messrs. Collins, Chivers, and Foreman, preached the sermons; if there are any who may read this, and will help a struggling people, the smallest donation will be thankfully received, and duly acknowledged, by the pastor, Mr. Edgerton, King Street, Tring, Herts. Our

Bible class for young men and women, is well attended. God's word and work must prosper! He has said it shall. Empty theories, and man-made systems, in the end, must fail, but there cannot be failure with God's truth, for the stone cut out of the mountain without hands, must grow until it shall fill the whole earth, to the praise and glory of Him who worketh all things after the counsel of His own will. Wishing you Mr. Editor, every spiritual blessing, I remain, yours in Christ Jesus.

A SERVANT IN THE TEMPLE.

RE-OPENING OF THE SURREY TABERNACLE.

THE above place of worship was closed for repairs and painting three Sabbaths in August, and was re-opened the last Lord's day in that month, when sermons were preached by the pastor, Mr. James Wells. On the Tuesday following, the re-opening services were continued. In the afternoon a sermon was preached by Mr. Wells; after which a number of the friends took tea together. In the evening, a public meeting was held, presided over by the pastor, who introduced the business of the meeting in a clever, and very energetic address; speaking of the uniformity of decision that existed in their church for the truth of God; and of the prosperity that had attended such firm adherence to the great fundamental principles of the Gospel. "The great institution of the preaching of the Gospel" was also spoken of; and at the close some suitable remarks as to the miserable state of many of our places of worship, were made, the speaker recommending the managers of such places to visit, and take a pattern from, the Surrey Tabernacle. After a hymn given out by Mr. Chambers, of Plymouth, Mr. Thomas Jones followed with an address of a somewhat unliving character. In speaking of the architectural designs of our places of a worship in general, he was reminded of a lecture on that subject delivered by a Baptist minister of some standing who declared that there were two sections of Nonconformists that adopted the greatest plainness in their buildings, the Quakers and the High Calvinists. He certainly thought the Surrey Tabernacle church had removed that impression; and he had no objection to it being removed, for he saw no reason or objection to their chapels or tabernacles being places of suitable convenience and comfort. Mr. R. A. Lawrence, of Bermondsey new road, followed with some very appropriate remarks on the pastor, the tabernacle, the object, the meeting and the Gospel. Mr. J. Boach speaking on behalf of deacons, observed his would be a business address; and he divided his speech into three heads; first, as to work done; secondly, the cost of such work; and thirdly, how it was to be paid for. It would appear that much of the outlay was

caused by the amount of work necessary to the ceiling, a great portion of which had to be taken down and re-placed; the cost of the entire repairs, painting, and other improvements, was about £500; towards that amount they had about £100; three friends had promised £50 each; and the collections on Sunday and that day, with some other amounts promised, would go a good way towards the amount required. Mr. Thomas Stringer spoke warmly, poetically, and very encouragingly to the pastor. Then Mr. Thomas Carr, as a representative of the people, urged the friends to clear off this small matter, and also the balance due on the houses; he was determined not to rest till the debt was cleared away. My Steed next spoke in his usual style, reminding the friends what a poor thing he was to be so highly honoured as to preach for such men of God as Mr. Wells and Mr. Stringer. After some further congratulatory remarks from the chairman, the interesting proceedings were brought to a close in the usual manner.

The whole of the interior of the chapel, also the vestries, have been thoroughly cleaned and beautified. The walls of the chapel are coloured an emerald tint, relieved with white; the seats are all re-varnished; and the open iron work forming the gallery front, is painted a dead white, the flowers on the same being pricked out with light green. An estimate may be formed of the amount of labour connected with the ceiling, when we state that upwards of ten tons of plaster and other material was used in repairing the same. The whole of the work was undertaken by Mr. Falkner, of New Kent road, and has been executed in a manner highly creditable to him and all concerned.

LONDON ITINERANT BAPTIST MINISTERS' ASSOCIATION.

THE annual meeting was held, Sept. 9, in Little Alie street chapel. Mr. Dearsly presided, and introduced business of meeting in suitable speech. Secretary read report: Brethren had been ministerial in usefulness; some had gone to their rest; the members of the Association had been called more fully into work; the esteemed pastor of Little Alie street being partially laid aside, and Brother Woodard suffering from nervous affection, their pulpits had been occupied by our brethren; the cause at Woburn Green had of late been entirely supplied from this society.

At our meeting in December the friends quietly raised a subscription, and presented to the secretary a handsomely-bound illustrated Bible, which drew from the secretary an expression of surprise and grateful feeling, with an assurance of his long remembrance of their kindness and liberality.

The utility of the Association is clear from the many applications for ministers to supply pulpits. The notice in some cases

is so short, the secretary has to travel some distance to engage a brother for the occasion. Our monthly meetings, held in Little Alie street chapel vestry on the first Tuesday in each month, offered an opportunity for social intercourse, &c. At Tadworth our Brother Herring has served with so much acceptance as to produce union of heart between him and the people, and would probably ripen into a settlement as their pastor, but his position renders it difficult at present.

Attempts have been made to originate new causes—to open places of worship; but apathy and lack of funds prevent progress. This society desires to use all its energies to establish causes where necessary. Causes after New Testament order are few and far between in the northern suburbs. We believe if the Gospel standard was raised many who love the Gospel would rally round, it and form a nucleus which would result in an organized church. We trust the Lord will prosper our endeavours to promote the divine glory and to do good to souls.

Speeches were delivered by Brethren W. Webb, F. Green, Loe, T. Jones, Bracher, Hewlett, Chipchase, and Flory; votes of thanks, and the meeting closed with the doxology. Contributions to be forwarded to the hon. sec., Thomas Austin, Hereford House, Manor road, South Hackney.

MR. GEORGE REYNOLDS' REPORT OF MR. PIKE'S ORDINATION.

TO THE EDITOR OF THE "EARTHEN
VESSEL."

DEAR SIR,—I should not have taken any notice of Mr. Pike's letter, only for your having informed me, that many of my friends in various parts of the country had been anxiously looking out for my reply. To satisfy them I have written this. Mr. Pike in your June number, designates my report "a wicked caricature." This, I am sure he is well aware is false. A caricature "is a description so overcharged as to excite ridicule, but still bearing a resemblance to the object." My report is a plain unvarnished account of the services. I am charged with unfaithfulness and untruthfulness; but Mr. Pike has not pointed out one error in the report. It is true he finds fault with a remark made by myself about the day's proceedings, viz., "That from the commencement to the close, I did not hear one word about either the finished work of Christ, or the Spirit's work in the heart of a vessel of mercy." This I again repeat. Mr. Pike favours us with two extracts from his "unaltered manuscript," but for what purpose I am at a loss to know. It cannot be to disprove the above comment, if so, surely he has failed, for I cannot see any thing about either the finished work of Christ or the Spirit's work in the heart of

a vessel of mercy in either one or the other.

All I have to say is, I challenge the Rev. J. C. Pike to point out one untruth in the whole report, and until he does, I shall consider that he, and not myself, has "violated alike the spirit and letter of the ninth commandment." I am, dear Sir, yours faithfully,
GEORGE REYNOLDS.

August 1869.

[We understand Mr. Pike, jun., has already left his pastorate in Commercial road.—Ed.]

BURY ST. EDMUNDS.—Dear brother Banks,—The low condition of the Strict Baptist church, in this town, (owing to a debt of £200 upon the chapel,) is a grief. The church is not able to meet expenses, and support a faithful Gospel minister, which is really needed in this town, where Popery in all its forms is fast progressing. Christ's Gospel is not to be found here; cannot something be done to remove the £200? then we might have a good Gospel ministry. Insert this in the **EARTHEN VESSEL**, that the readers may know our position. Give them the opportunity to help us in this our time of need. I trust they will respond to this appeal as the Lord has prospered them. Address the Secretary, Henry Thomas Hart, 75, Westgate street, Bury St. Edmunds.

[We are constantly receiving applications of this kind; not having the means to help them, we are in continual sorrow. After having laboured ourselves in the ministry nearly forty years, and full a quarter of a century an editor, we have no chapel to preach in. Over £300 is in treasurer's hands, but we want a few hundreds more. We ask ourselves this question "Are we looking to the Lord, or are we leaning upon an arm of flesh?" If we had a prevailing faith in prayer, should we not receive the help we need? Oh, Lord God! help us all to cry unto thee; and do thou let thine hand help us. Amen.—Ed.]

COLNBROOK.—**DEATHS OF THE SENIOR DEACON AND HIS WIFE.**—The visits of the celestial messengers to parting pilgrims on the margin of Jordan have been frequent in our midst at Colnbrook. The partner of our senior deacon, Mr. William Wild, of Langley, was summoned to cross over, after a long and patiently-endured affliction, on the 18th of August, aged 72. Although she was not in church fellowship with us, our brother expressed the comfort of one who sorrowed not without hope that his beloved helpmate and companion possessed that good part which shall never be taken away. When we visited our bereaved brother we found his mind greatly supported by the expressed reflection that it was not on the hold which he had upon the

Lord, but on the hold which he felt the Lord had upon him, that his soul relied. But the severance of the tie which had held these aged pilgrims together here so long was too much for his natural strength—the spirit, indeed, was willing; but the flesh was weak. On the day following his dear wife's decease he sunk into a semi-conscious state, which continued until the eighth day, when his spirit languished into life, perpetual youth, peace, and triumph in the Everlasting Arms. On the Monday in one week the family vault received the remains of the wife, and upon the following Monday was again opened for the interment of all that was mortal of the husband (aged 74). Our departed brother stood a member with the church at Colnbrook forty-five years, during the last seventeen of which he sustained the office of deacon. On the following Lord's-day an attempt to improve the solemn event was made from the words, "Blessed are the dead which die in the Lord." Several aged relatives are still with us, having their loins girt, awaiting the coming of their Lord. "Be ye also ready."

Colnbrook, Bucks.

S. KEVAN.

A TREAT FOR AGED PILGRIMS.

On Monday, Sept. 6, twenty-three of the inmates in the Aged Pilgrims' Asylum, Canberwell, with the warden and wardens, started in three omnibusses for the hospitable mansion of Mr. and Mrs. Deacon, of Putney, where they had been invited to spend the day. A warm Christian welcome awaited them on arrival.

Amongst other friends present were Dr. Howlett, Mr. Septimus Sears, Mr. Jay, Mr. Cannon, &c. After partaking of a plentiful dinner, the party assembled in the large dining room, and Mr. Sears greatly interested them by the exhibition of a model of the Tabernacle in the wilderness with explanatory remarks. Prayer and praise interspersed. It was truly a refreshing season.

An early tea being provided, the parting hour came, and Mrs. Deacon, with her accustomed kindness, presented 2s. 6d. to each pilgrim; and, as there were several prevented by affliction from joining in the delightful holy pleasures of the day, Mrs. Deacon called at the asylum two days after, and left 2s. 6d. for each of the absent ones, eighteen in number. All returned home in safety, truly grateful for this loving token of regard for the Lord's poor. All expenses to and fro were defrayed by this esteemed family. Is not this worthy of imitation by others on whom the Lord has showered temporal blessings?

GOLCAR.—We have reports of a series of services held in September in the village of Golcar, near Huddersfield, occasioned by the opening of a Baptist chapel, which has cost

nearly £5,000. The opening services commenced on Monday, when two powerful discourses were delivered by Mr. John Bloomfield, of Bradford, who also took part in the public meeting in the following week, when these opening services were brought to a close. From the report of Mr. Bloomfield's addresses we find he is still earnestly contending for the "old-fashioned Gospel," and enforcing the necessity of earnest and fervent prayer as the precursor of prosperity, peace, and the presence of the Lord.

FOWNHOPE.—We regret to learn Mr. Mudge, minister of the "Old Way" Chapel, has been prevented by affliction from preaching to his people for some few Lord's-days. In the schools and in the church Mr. Mudge has laboured for many years. We hope he will be spared and restored. A correspondent says a most excellent young man in Mr. Mudge's church has commenced preaching, and is well received by some. This is one of the features of the times. Young men in all directions are rising up in the ministry. If the Lord make use of them, if they are by Him made able ministers of the New Testament, much good will be effected.

OLD FORD.—An intelligent correspondent says:—On Sunday evening, September 12, Mr. Charles Tofield, of Waltham, delivered a powerful discourse to the Bethel Church, of which Mr. C. W. Banks, is pastor. There were many strangers present, who seemed to listen with fixed attention throughout the whole of the sermon. The above gentleman (who is better known as "Elias Omega," the author of a remarkable book, entitled "The Doctrine of Regeneration v. Duty Faith, &c.") chose for his text, Job v. 19, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." The preacher, who laboured under very great lassitude through ill health, went on to show in the course of his remarks what this perfection of troubles consisted of, and very ingeniously proved them to exist as follows:—1st, spiritual famine; 2nd, spiritual war; 3rd, the scourge of the tongue; 4th threatened destruction; 5th, the beasts of the earth; 6th, the stones of the field; 7th, the sinless hiding place. The preacher expatiated on each of these heads in a very edifying and interesting manner, and brought his sermon to a close with some encouraging remarks to the people of God.

We hope this will not be the last time we shall have the pleasure of hearing "Elias Omega."

CHELSEA.—The report of the meeting is not suitable. We do not wish to publish such unholy things. It is no credit to a minister to mangle the English language; little-minded and proud leaders and office-holders, are driving nearly all the young people from our churches. Three things

are working serious mischief on all hands. The first is, a class of men who glory in their ignorance and impudence; the second is, a body of truth-speaking, refined, but cold-hearted preachers. They make their sermons, lay them up in their memory, and draw them off as respectfully and carefully as possible. The fire of God's love, the floods of the Spirit's mighty rushings, never carry them out of themselves. The third is, an army of antitypical and ornamental schoolboys; most of those men whom we hope the Lord has honoured, stand back to back, and hence, the old causes of truth are swallowed up by the new fashioned systems.

JESUS PRECIOUS IN DEATH.

FELL asleep in Jesus, on Thursday, early morn, Sept. 2nd, 1869, at Church street, Slough, Sarah Ann, the beloved wife of Mr. Reynolds Kaye, aged 67 years. Her life was a life of faith upon the Son of God. In love she lived, and in peace she died; and, though in bondage nearly all her life,—long through fear of death,—at eventide it was light. For days before she died the fear was not quite removed; and only an hour before she breathed her last she said, in perfect ecstacy of joy, "Come, dear Lord, and take me to thyself; I long to be with thee." The last words we could hear were "Jesus! Jesus!" and that was only five minutes before the last sigh was given: then only the poor clay tabernacle was left. Truly we may well say her end was peace. As a babe lies in its mother's arm, so did she lie in her dear Jesus' arms.

"Gently the passing spirit fled,
Sustained by grace divine;
O! may such grace on me be shed,
And make my end like thine."

S. A. KAYE.

WANDSWORTH.—Mr. C. Morrett has left Wandsworth. We hope Mr. Lloyd, and all the good friends who left the old chapel, will return to their once happy home; and that peace and prosperity may abound among them. Mr. Kempster has been heard profitably in the late Mr. Ball's pulpit. He is a young man whom the Lord has honoured. If he could be devoted entirely to the work of the ministry, we believe he would be very useful. His heart is firmly fixed in the faith of Christ's Gospel by a divine experience, therefore the fathers in Israel should encourage him.

MARRIED, on Sept. 14th, at Christ church, Sparkbrook, by Rev. Thos. Hubbard Grogg, M.A., Nathaniel Benjamin Beach, youngest son of W. Beach, Esq., of Chelmsford, Essex, to Rhoda Allen, eldest daughter of John Allen, of Birmingham.

DEATH—Sept. 9th, at Willow Walk, after a lengthened and deeply painful illness, Lydia, the fourth daughter of Robert and Emma Ann Banks.

“Time Lets Nothing Stay.”

A SHORT SERMON BY A SINGULAR OLD PARISH CLERK.

I WAS in the city of Worcester on the day the three choirs assembled to sing “The Prodigal Son,” and when I saw some thousands of the finest dressed flowers of humanity flocking into the Cathedral, I had my thoughts I can tell ye.

“Have you been to see Mr. Bullock?” enquired a friend. “No,” said I, “this is much too busy a time to call upon clergymen. They are all engaged in these concerts; and how to look at them, and not commit any error in judgment, is most difficult.”

“You know Charles Bullock is a sound Evangelical, do you not?”

“Oh, yes! and I know he is the rector of that noble looking church which stands out so prominently in this compact city of Worcester; but, I do not think that he is to be included in the three-fold characteristic features of the people of this city.”

“What do you mean?”

“I was asking a most respectable tradesman some few questions respecting Worcester, when he said, ‘The people here, Sir, well sustain their character. Pretty, poor, and proud, are the three distinguishing features of Worcester, both in its locality, and in its people.’”

The editor of *Our Own Fireside*, is neither poor nor proud. He is an intelligent, hard-working gentleman. Neither his body nor his brains get any more rest than is absolutely necessary. In his September number of *Our Own Fireside*, he gives, from the pen of S. W. Christophers, a paper on the “Homes of Old Writers;” and in introducing Dr. Hackett’s Home, he relates the following churchyard discourse, which I think so salutary, and which is so much like my once much-loved grandfather, that I record it here, as likely to touch a solemn string in every sanctified mind. Anxious to see Dr. Hackett’s village church, Mr. Christophers says—

“To gain admission to the village church, once hallowed by the ministry of Hackett, we had to seek for the parish clerk.

“He was soon found; for he happened to be of manifold importance. The village was primitive enough to show considerable hesitation in adopting the popular notion about ‘division of labour.’ Our ecclesiastical official, therefore, was in a position to make his importance felt by little folks, young folks, founders of families, and heads of houses; for he was builder, carpenter, undertaker in special cases, news-vendor, seller of popular periodical literature, and dealer in sweetmeats. Over and above all this, he was a sort of living ‘directory,’ and stranger’s ‘guide’ to the distinctive beauties, curiosities, and ancient things to be found in and around the church. He was a moralist, or a moralizer, too, in his way.

“‘There,’ said he, breaking the silence which was then beginning to breathe some holy secrets to the soul, as we stood in the churchyard amidst tremulous shadows from surrounding yews, poplars, elms, and willows: ‘there,’ said he, ‘on the other side of that old wall, was once

a house belonging to the Bedford family. One of the last gamekeepers of the estate lies under yonder cross. And now, as you see, the house too is all gone: not a stone left. *TIME LETS NOTHING STAY*, sir; but much better so than to allow such places to be used as they used a part of that house before it disappeared. They made a stocking factory of it! Just think of that, sir; the Duke's dwelling turned into a stocking-shop! Yes, there is an old man still living who remembers when the shuttles were rattling in what had been the home of nobles. But the shuttles are gone, and the hands that worked them. Weavers and lords all go, sir. *TIME LETS NOTHING STAY*. There is the quiet garden now, where the crops come and go as if the land had never known either Duke or stocking maker. The soil seems to be always changing its masters, while, in a way, it remains unchanged itself. The masters are the shadows, one would think, and not the lands which bear their names. Now there is a lord, now a weaver, and then nothing. *TIME LETS NOTHING STAY*, sir.

"Then there were the Lumleys, whose tomb you will find in the chancel; all shadows, sir; even their monument is now crumbling. There used to be seven lead coffins, they say, under the communion table, containing the last dust of their house; but they are gone too. Some great earl came here one day, and said that, as they were in his family line, he would have the tomb restored; but before it could be touched, he was gone like the rest.

"Ah, sir, we shall be wise if we catch all the good we can as time flies, and do the best in our power for our own generation, and all that follow; for time will not let any of us stay here long; as I said it lets *NOTHING STAY*."

"There must have been something in this strain from the lips of the old man better than mere official cant; for when he left us to our own reflections in the church, either the tones which lingered in our ear, or the responsive feeling which had been awakened in our heart, really helped us on our way to dream-land, and inspired us with additional power to call up still companionable realities from among the shadows of the past. And while we stood in the old belfry, silently courting the influences of an unseen world, everything which touched the senses seemed to offer an appropriate lesson. The heavy pulse of the clock in the tower, faintly echoed from within the church, told of the flight of time. The gravedigger's coffin shapes and tools, ranged against the crumbling wall, betokened the continuous consignment of 'earth to earth.' The clink of a stone-cutter's hammer, upon a memorial stone in the graveyard, bore witness to the feeble efforts of one generation to preserve the memory of another. And then there came at intervals the tender, yet cheerful note of a robin,

" Wooing the stillness of the autumn day."

and sweetly harmonizing the plaintiveness of mortality with the peaceful joys of Divine hope."

I had a grandfather something like the foregoing; and I would like to tell a few little nice tales about him, but not this month because I am

A TRAVELLER.

The Manifestation of Eternal Life in the Death of Caleb Martin.

WRITTEN BY HIS BROTHER ABRAHAM MARTIN, OF READING.

MY object in sending this short account of my brother is to exalt the grace of God as manifest in the salvation of his soul. If angels in heaven rejoice over one sinner that repenteth, should not our hearts be truly glad to see those dear to us in the flesh brought to the feet of Jesus, and enabled to leave a satisfactory testimony behind that they are gone to be with Him for ever?

My brother Caleb left a parental roof about the age of thirteen years; and for more than twenty years was closely connected with me in my business. We were blest with godly parents, whose good examples have been much honoured of God. His mind, therefore, was enlightened to discern between right and wrong, morally and spiritually, which often influenced him to be found in the means of grace; although from a variety of circumstances, he neglected those things most essential. At the early part of this year his health failed him; the best medical advice was obtained, but to no effect. In the month of April the physician pronounced it to be a confirmed case of consumption. This struck a blow to all hopes of recovery. His mind became deeply affected with the consciousness that his time here must be short. I called at his residence to see him in the first week of May, and after referring to health and temporal necessities, took the opportunity of turning to the subject. I said to him, "We are not only careful about your body and circumstances, but much more about your immortal soul." He burst into tears; and replied, "I am glad you have mentioned it, I wanted to speak to you about those things, but know not how to. Many years my mind has been the subject of convictions of my sinnership; but the relations and cares of this life have caused it to wear off; my convictions have been much deepened these few months past; and not being able to follow my employ, I have read the Bible more, also Gadsby's hymn book. Many portions of Scripture and the hymns express my feelings, but I cannot find relief; I would not be deceived, or deceive others, for the world; nor would I express what I do not feel; but if no mercy, I had rather die in silence."

I then tried to point him to the Lamb of God, which taketh away the sin of the world. Showing him, if he felt his sinnership, JESUS CHRIST came into the world to save sinners; if he felt the malady, it is written "the whole need not a physician, but those that are sick;" and the Scriptures declare "when he, the Spirit of truth, is come, He shall convince the world of sin, of righteousness, and of judgment;" and if true convictions are felt, it would be manifest as in the publican, "God be merciful to me a sinner!" There would be also true humility, a hungering and thirsting after spiritual things; and then the invitations of the Gospel are for our encouragement; "Come unto me all ye that labour and are heavy laden, and I will give you rest." "The blood of Jesus Christ, God's dear Son, cleanseth us from all sin;" "If we con-

fess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He wept much ; and we parted. Some few days elapsed ; we had another interview, and renewed the subject upon spiritual things. He was delighted to converse upon things that concerned his soul ; and taking up Gadsby's hymn-book, he pointed to that hymn—281

" The Lord will happiness divine,
On contrite hearts bestow."

and said, " That is just my state ; it expresses my feelings ; I can see the blessings, read the promises and invitations belonging to God's people, but want faith to realize my personal interest in them. I can only sigh and groan out my desires. When I attempt to pray, something presents to my view such a sense of my own ignorance, that my prayers cannot be acceptable."

I tried again to comfort him by showing there were similar cases to his to be found in the Bible. The leper said, " Lord, if Thou wilt, Thou canst make me clean ;" Jesus had compassion on him. One we read of who, when he was coming to the Saviour, the devil threw him down, and his father had to bring him ; he found mercy. Also, one sick of the palsy, and could not go to Jesus, but felt his malady, and his need of help. Others brought him, and uncovered the very roof, and let him down into their midst, and Jesus said, " Son, thy sins are forgiven thee." He was a little cheered, and again we parted. I asked our dear brother and pastor, Mr. Pearce, to see him ; also brother Varney, who visits our sick friends ; their visits were much blest. Some weeks passed, his health continued to decline ; he had not realized the blessing he felt so much to need ; but earnestly sought, and carefully read the Word of God.

About the beginning of July, I called again, and on entering his room, saw his countenance looked more cheerful. I enquired the state of his mind ; he replied, " Comfortable!" then he added, " I have been reading several chapters in Isaiah ; chap. xlv. 22, came with power to my soul, ' I have blotted out as a thick cloud thy transgressions ; and as a cloud thy sins ; return unto Me, for I have redeemed thee,' &c. It melted me down, " said he, " to think the Lord should have mercy upon me. I begin to feel different ; those portions I dared not take as mine, are now sweet ; the fear and terror of death is removed ; Jesus is precious." We wept and rejoiced together to the praise of the mercy thus found. The application of those words was the delivering his soul, and bringing some liberty ; he hoped it was lasting comfort ; but in two or three weeks Satan began to try him, tempting him it was not real ; he had not received the peace God's children know, and speak about ; his soul was cast down, still, he was helped to seek at the footstool of mercy ; and to read the words of eternal truth, entreating for the manifestation of a blessed peace. At length, Jesus appeared, in the beginning of August ; one Sunday evening, I paid him another visit ; and enquired into the state of his mind. He said, " I am happy." Then he related to me a blessed token of love and mercy he had received. He said, " You know I told you the exercise of my mind about not enjoying the peace God's people know : but this morning at break of day, it appeared as though some one stood on that table, pointing to one corner of the room at the foot of the bed, and said ' MY PEACE I give

unto you ; not as the world giveth, give I unto you ; let not your heart be troubled, neither let it be afraid.' It flowed into my soul, removed all fears, and I felt peace with God ; I am quite prepared to go ! but would not be impatient. We again united in praise to God for His goodness, and rejoiced that he had not only pardoned his sins by blotting them out, but given the sealing of the Spirit, confirming the same. He possessed sweet quiet of mind ; the world beneath his feet ; resignation to the dispensation of providence ; a passiveness under his sufferings ; a surrender of his wife and dear children into the hands, and to the fatherly care of God. Indeed, he now felt the love of God shed abroad in his heart by the power of the Holy Ghost ; perfect love had cast out fear ; " there is no fear in love." Here was heaven begun below ; for a fortnight he enjoyed much of the sweets of salvation ; he felt all was well ; hoping his fears and conflicts were over. Alas ! Satan made another thrust ; darkness again covered his mind as a cloud, hiding his loved Saviour from his sight ; questions arose about the sincerity and reality of all he had professed ; death approached nearer, the sky still darker ; how would matters end in the midst of this storm ? With no friend to break his mind to, he again looked up to heaven for help. Prayer has a power which brings blessings down from above. The spirit whispered two lines of that beautiful hymn (340 Gadsby's)

" More happy, but not more secure,
The glorified spirits in heaven."

Jesus smiled, the clouds cleared, he felt himself on the rock ; faith laid hold of the first part of Psalm xviii., " I will love Thee, O Lord my strength ; the Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust," &c. Thus did he prove the constant love and faithfulness of his Saviour, and was enabled to lean upon this rod and staff as his support down to the shadow of death.

On Thursday morning, Sept. 2, about eight o'clock, we were informed he was sinking into the arms of death. I was immediately by his side, and saw his feet had already touched the water of the river of death. I said, " It will soon be over." He replied " Yes." " Is it all right ?" " Yes!" " How is your mind ?" " Comfortable, stayed." " Is Jesus precious ?" " Yes ; I should like to talk, but cannot." At 9.30, he stretched out his hand and said, " Fare thee well ; I must leave this world." I said, " Do you feel Jesus with you now ?" he bowed his head and said " Yes." Those were his last words ; he opened his eyes and smiled as though he caught a glance of the glory he was about to enter, and in one moment his eyelids closed, and his spirit departed without one struggle or a groan. Thus at the age of thirty-six years closed the life of one dear to me as my own child ; leaving a widow and six children, and in whose short experience was manifested the especial providence, as well as grace of God.

Miss P——, a young lady, a member of the Church of England, who is a truly Christian person, was a daily visitor for about two months, administering comforts to his body, and using every means to cheer up his soul ; this lady spends the chief of her time and means for the benefit of the sick and dying ; full of good works, from love to her Saviour. Our brother Pearce felt great interest in this case, and visited him frequently ; and though not recognised with the church militant, yet

the sweet union of soul felt and enjoyed, enabled him to believe he has joined the church triumphant. With this satisfaction he performed the solemn service of burial, and preached a funeral sermon on the occasion. To me there appeared such displays of the power of sovereign love and mercy, manifested in the work of the Spirit, I could not let it pass without lifting up a note of praise and gratitude to our Covenant God. I saw in my brother's case life entering his soul, producing true godly sorrow for sin, uprightness and integrity, self-denunciation, a simple looking to Jesus, realization of pardon, sweet sealing of peace, the various conflicts with the powers of darkness, his conquest, and faith enjoying a blessed sense of safety and security, and a final victory over the world, flesh, the devil, sin, death, and the grave, and an abundant entrance into the kingdom of glory above. Much more might be written of portions of scripture and hymns, visitors, and my personal interviews, seasons of communion, marked providences, and the grace daily and hourly given under great and painful suffering, sustaining, and helping him to bear up and through, but I forbear, trusting this may be sanctified to the good of many. I have tried to relate the matter as near as it is possible, in the spirit, words, and order, as it really took place.

Reading, Berks, Sept. 1869.

A. MARTIN.

The End of the Righteous shall be Peace.

DEAR BROTHER BANKS,—I thought I would send you a short account of the last hours of one who is saved in the Lord with an everlasting salvation, and who sweetly fell asleep in Jesus on the evening of Friday, June 25th, 1869, aged twenty-five years. William Henry Toms was well known and esteemed at the Cave as an indefatigable, zealous, and loving Sunday school teacher, and I well remember about five years ago, when the disease from which he was suffering, viz., consumption, obtained such a formidable ascendancy that we certainly thought the Lord was about to call him home, yet still he would be found at his post when many others would be found at home. The Lord who is rich in mercy restored him again to apparent health and strength, though only for a time, for His thoughts are not as our thoughts, nor His ways as our ways. About eighteen months ago, he was united in marriage by Mr. Wells to a granddaughter of that great and able man of God, the late Mr. W. Allen, of the Cave, but, alas, their happiness was to be, like all the fleeting pleasures of this time-state, of short duration. Having been ailing for some time past, he was about two months ago compelled to relinquish his employment altogether, and it soon became very apparent that the end was not very far off. When confined to his bed, I had the melancholy pleasure of attending upon him a great deal, when I soon discovered that although he was not one that said a very great deal yet he was very firmly and implicitly trusting in that Jesus, whom, not having seen, he loved, and in whose presence he now rejoices with joy unspeakable and full of glory. A short time before his death, his dear wife asked him if he could feel that he was firmly fixed? He said he

had not the full assurance he should like to feel, but that he could say with David, "I will trust and not be afraid." I thought this was exceedingly nice; and showed very clearly where his faith was. O how he delighted to hear anything said or read about the precious blood of Jesus; and often when unable to speak, the expression of his countenance was "His blood's a peaceful sign to me." To Mr. Griffiths, of Hope chapel, who visited him, he said, "Ah! it is hard work to die, you must come here to know what it is, but oh, Jesus is precious to me now;" and many other things too numerous to mention here. To his dear wife he said, that if unable to speak in the hour and article of death, he would give her some sign that Christ was precious. Just before his death, he suffered much, and when the last moment had come, whilst I held his hand in mine, and many friends were standing beside, he closed his eyes, gently waved his hand, and passed peacefully and triumphantly away into the glories of Immanuel's land. O there is something sweet and yet solemn to stand beside the dying form of the believer. He longed to be gone, and oftentimes sweetly ejaculated, "Come, Lord Jesus, come quickly."

The last tribute of respect was paid to him at Bow, when we heard a solemn discourse from Mr. Lee. May the Lord grant that such may be our peaceful exit from a world of sin and sorrow into the bosom of our Lord.

Just as the summer sunbeam sank,
 Beneath the azure sky;
 His happy spirit took its flight;
 To dwell with Christ on high.

How softly came the messenger
 To call our brother home;
 He heard the sweet and precious voice,
 When Jesus bid him come.

A holy calm was on his brow,
 And peace within his heart;
 Death's sting and victory were gone,
 He feared not to depart.

For Christ was all in all to him,
 A sinner saved by grace;
 On earth through faith he loved His name,
 But now before His face.

Afflictions ne'er shall cause him pain,
 Nor sin no more oppress,
 Sorrow and care with him are o'er,
 In Christ eternal rest.

Thrice happy soul, with Jesus blest,
 No tongue can tell thy joy,
 For filled with uncreated light,
 Thou'rt born no more to die.

Farewell, farewell, my brother dear,
 I soon shall meet thee there,
 Immortal life and blissful scenes,
 With thee for ever share.

Stepney Green.

G. J. BALDWIN.

The Laborious Life and the Blessed Death of the Late Bishop of Carlisle.

He shone upon my dying hours,
He watched my latest breath:
Sustain'd tir'd nature's feeble pow'rs,
And strengthen'd me in death.

More—I would tell thee—how above
My happy soul's employ'd;
But, ah! by Thee this feast of love
Cannot be now enjoy'd.

To JESUS cry for life and light
Whilst on the earth below,
Then those sweet scenes which greet thy sight
Hereafter thou shalt know.

WHEN Dr. Rippon preached the elder John Rylands' funeral sermon in 1792 he said, "Of late the ministers of CHRIST have been flocking to the grave." Surely, in 1869, we may say—Of late the bishops of the Church of England have been flocking to the grave! The mitred heads of this great nation have been rapidly bowed in death, but of none of them could we furnish a dying testimony so decidedly blessed, and so eminently Christ-like, as we here present to our readers of the life and death of SAMUEL WALDEGRAVE, the late Bishop of Carlisle.

If any apology be required for the insertion of the following brief memoir, that apology must be found in the precious portrait of a MAN IN CHRIST which Dr. M'Neile drew of his late bishop when, on Sunday, October 10, 1869, he delivered his funeral sermon.

It is of little moment with us as to what section of the professing Church a man belonged to, in his life, by his unceasing labours, and even when passing through the valley, JESUS CHRIST was magnified; if, instrumentally, the truth of the Gospel was maintained; and, above all, if the work and witness of the HOLY SPIRIT was powerfully realized and reflected—then we eagerly and affectionately beseech our readers therein to "mark the perfect man, and to behold the upright," (the inestimable value of the grace of God whether it be in a Christian bishop, in a poor curate, or in a humble itinerant preacher), "for THE END of that man IS PEACE."

Draped in the deepest mourning, and crowded in every corner, was the Cathedral of Carlisle when the Dean delivered that discourse of which the following formed the more interesting portion:—

He took his text from Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Respecting the departed prelate he said—We may have every outward form without the power of godliness; we may be baptized in water without being baptized of the Spirit; but unless we are baptized and quickened of God the Holy Ghost we are not in Christ, we don't believe Him, we don't love Him, we are not united to Him by a saving faith, our sins are not forgiven. So our beloved pastor taught, brethren. But he did more. He himself stood before us; he lived in Christ, and he died in the Lord; living and dying he was the Lord's. We have many sweet and blessed testimonies to this. Did time permit that we could tell the evidences of his love to Jesus, of his faith in Jesus, of his unshaken confidence that he was accepted of Him and safe in Him. I might give you many beautiful utterances, kindly furnished to me by those who were willing to

draw aside the curtain of the sick and dying chamber, that the Church of God may be edified and comforted in like circumstances; but I must confine myself to one testimony, and that is his own—his own in most solemn circumstances—his own when he had gathered up his feet into his bed and made his last will and testament. If a man ever speaks the truth he is supposed to speak the truth then.

Within two short months of his departure, and ere his powerful mind was weakened by physical distress, he could thus write, thus record, and to this affix his name:—"This"—it is dated the 5th of August—"this is the last will and testament of Samuel Waldegrave, Bishop of Carlisle. I desire in the first place to testify that I die in the faith of Christ crucified, and as a sinner saved by grace alone, humbly trusting in the blood and righteousness of my Lord and Saviour Jesus Christ, and in the full assurance of that eternal and unchangeable love of the Father, the Son, and the Holy Ghost, one triune God. which it has been my joy and delight to have been permitted to proclaim throughout my beloved diocese whenever I had the opportunity, and whose doctrines, as they have been my comfort in life are now my stay and support in the prospect of death and of eternity." And now, one word for you; for, brethren, he loved you, and throughout his illness, on his long lingering bed of suffering, his thoughts were more about you than about himself. They were about his diocese, his clergy, his beloved people; and here he says:—"I commend all those over whom I had oversight in this diocese, both pastors and flock, to God and the word of His grace." Brethren, receive this, I pray you, as your Bishop's posthumous benediction, as the blessing of the Bishop now in glory, now attesting the full force of this promise, which fed him in life and supported him in death, and which bore him on the wings of angels to his eternal rest. He had no doubt he was in Christ. He knew what it was to be in Christ.

A LOVING MOTHER LEADING HER SON TO JESUS.

In a subsequent part of the discourse, Dr. McNeile referred to the early days and closing scene of the Bishop's life. And here, how blessed it is to observe that a faithful servant of CHRIST (whether he stands in the higher or lower circles of life) will always ascribe the glory and honour of a sinner's salvation to HIM, to whom alone it belongs. The providence and the grace of God are blended together in the following testimony.

What a remarkable Providence was that, that another Bishop, or rather Archbishop—an old and beloved pastor of yours, whom you have known and whom you never seem to forget—should be brought, on his annual visit to the scene of his own sufferings and past affliction, and that he should be brought quite undesignedly just at the time when his old friend was departing out of this world. The Bishop of Carlisle was a pupil of his and well known to him at college. Archbishop Tait nursed Bishop Waldegrave in his college life through a dangerous fever and probably saved his life; and now he was brought here just to find him in the act of death—just in time to pray over him that beautiful prayer for the sick, and then he left. The Bishop's soul had departed before he left the house, and he sent me a note—very short, but oh, how sweet, and comforting! He says, "Thus ending peacefully a life devoted from early childhood to his Redeemer's service." This is the testimony of your late pastor, the Archbishop of Canterbury, to his early life—a life consistently devoted, up to the time that he departed, to the service of the Lord Jesus Christ from childhood. May I venture to say how again and again Samuel Waldegrave has spoken to me of that loving mother who first led him to Jesus? O, mothers and fathers, teach your children to look to the Lord Jesus Christ. O, children and young ones, who have been taught to love Him, pray to God that it may grow with your growth and strengthen with your strength,

and that when you come to die you may die in the Lord and therefore be blessed.

NO PURGATORY FOR THE LORD'S PEOPLE, BUT PARADISE.

Many of our readers well know the Dean of Ripon to be a bold, out-spoken Protestant defender of the true faith. Harken to him on THE STATE OF THE CHRISTIAN'S SOUL AFTER DEATH. Passing on more fully into the meaning and spirit of the text he has taken, and referring to the words "I heard a voice from heaven," the preacher says:—

I would ask this holy voice why it is the dead in Christ are blessed? and first of all it tells us it is because they are immediately happy. "From henceforth," saith the Spirit, "blessed are the dead that die in the Lord,"—from henceforth—from the moment of their death—from the last suffering sigh on earth. Then the joy and glory of heaven. Brethren, there are some persons, even clergymen of the Church of England, who have dared to utter the expression that they did not know the meaning of the word "Protestant." I will tell you the difference between Protestantism and Popery. Popery consigns its best men to torture in the world to come—sends them to Purgatory, to which they must go, in which they must remain a longer or shorter time. Was ever such a frightful fiction as this? I wonder men can receive the monstrous accursed idea that a blessed dying saint, washed in the blood of Jesus, should go into a place of torment. That is Popery. Protestantism tells us that the doctrine of Purgatory is a sad fiction—a cruel monstrous fiction—and shows us by a thousand passages of Scripture that to be absent from the body is to be present with the Lord. To depart is not to go to Purgatory, but to depart is to be with Christ. Unless Christ be in Purgatory, what was the meaning of the sweet words imparted to the dying thief on the cross, "To-day shalt thou be with me in Paradise?" "In Paradise!" There was no Purgatory for the dying thief. Oh, treasure that Bible, that Protestant, that simple truth—called Protestant because it protests against the lies of Popery, which deceive the soul, and chill the heart of man in its tenderest moments. With what anguish and agony should I part for ever from one whom I loved, if I thought that loved one was going to the flames of Purgatory first; but believing that the infirm and suffering body shall soon drop, and the happy spirit shall be absent from the body, it is a comfort to know that the fleeing, trembling, thinking, hoping, joying soul is not there, but is henceforth and for ever with the Lord. What a glorious parenthesis, then, occurs in my text. "Yea," saith the Spirit, "as if the Spirit had anticipated this great falsehood. "Yea" always means let it be so—*fiat*—the *fiat* of the Almighty. "Yea," saith the Spirit—it is the Spirit of God's grace that is speaking. You need not fear the shadows of the grave, and believing you need not be terrified by ghost stories beyond it. Believe them not; the last sigh on earth is the first song in heaven.

The foregoing testimony is worthy of being read, being re-iterated, and circulated freely in every cot, in every corner of the land. PURGATORY is one chief source of the Romish revenue. Let that fact be well understood. It is a black fraud upon the purses of the poor dupes. But let us listen to the narrative compassing HIS LIFE FROM A BOY TO A BISHOP. Dr. McNeile said:—

Have you thought of the labours he has rested from? Have you contemplated this peculiar characteristic of that good man—that labour was his life? Life to him was labour. We have it from his boyhood. There was always a difficulty in tearing him from his books, in inducing him not to work so hard; and, of course, this told at every step of his life. A dutiful and loving lad he goes to the University, and there, by dint of extraordinary labour, he attains to extraordinary honour. . . . Then see him in

the next phase of his life. There is a man—a doubly-honoured man—crowned with the laurels of the University, with every temptation held out to him to remain there and take a great place in the University. But where do you find him? Oh, he is a poor curate, he has taken orders, and in a parish of that city of the University the great mathematician and classic lays all at the foot of the Cross of Christ, and is found sitting like a child at the foot of some dark benighted sinner, comforting the departing one. Trace him through all the stages of deacon, and country pastor, and canon of the cathedral; and then inquire what he was as a bishop here of the Church of the living God. No one knew what his labours were in this diocese—how day and night he was found going about in a thousand ways always at work; writing thousands of letters, literally begging all over the country for the assistance of Christian people in works of faith and labours of love. I tell you my firm conviction is, there is no labouring man among you, no weary artisan that wipes the sweat from his brow at the close of his day's work, no poor ill-paid curate, that works as hard—and harder he cannot than this bishop did. He would preach three times a day, leave his rest by night to go and again resume his duty here. I believe he has died in your service. I believe as surely as any gallant soldier has mounted the breach to fall in battle, so I believe that my departed friend and father has worn himself out for Jesus, cheerfully and not reluctantly or grudgingly, sparing neither his poor head nor his heart, but labouring abundantly. He has died in his work, and he has died in the Lord. Therefore, how sweet to rest from his labours! In proportion to his weariness and care, his vexation and trials, how sweet and happy now! Let us think of him as happy, not as dead!

Christian brethren! do not condemn us for giving this notice of one of another Church. Rather let us all pray for grace to "go and do likewise."

DOCTRINAL TRUTHS IN METRICAL PHRASE.

NO. VII.

"My Lord and my God."—John xx. 28.

No other God but Thee I crave;
 Though other lords have swayed my heart;
 Now manifest thy power to save
 And soothe this sad sin-stricken heart.

No other Lord but Thou can'st bless:
 And when I cannot feel Thee nigh,
 Thine absence fills me with distress,
 While tears of grief bedim mine eye.

Whatever hopes Thou may'st inspire,
 Or heavenly joys through faith impart,
 O keep alive the hallowed fire
 Of love to Thee within my heart!

Let no mean object come between
 The eye of faith, and Thee, my God;
 And let Thy guiding hand be seen
 In every turning of life's road.

I covet not the wealth or fame
 Which worldlings pant for unto death
 My honour is, to bear Thy name,
 My wealth, is to be "rich in faith."

Who nobler than the sons of God?
 Or richer than the heirs of grace?
 Who free, as those redeemed by blood
 These God's nobility embrace.

What was in that Cup?

CHAPTER XI.

Still nigh me, O my Saviour stand,
 And guard in fierce temptations hour;
 Hide in the hollow of Thine hand,
 Shew forth in me Thy saving power.
 Still be Thine arm, my sure defence,
 Nor earth, nor hell, shall pluck me hence.

In suffering, be Thy love my peace;
 In weakness, be Thy love my power;
 And when the storms of life shall cease,
 JESUS; in that appointed hour,
 In life, in death, be Thou my guide,
 And save me, since for me Thou'st died.

OUR contemplations in last chapter upon the first character represented in connection with the cross, must lead every anxious heart to exclaim, "What is true religion?" Was Judas a disciple, and yet, did he betray our beloved Lord! Was Balaam a prophet, a diviner, and yet, was his end destruction? Have some of the most shining professors fallen into the worst of errors? Who, then, can hope to be certain of a part in the glory-kingdom? Ah! WHO?

Who can the doubtful case decide,
 For those who have no heavenly guide
 To shew them the RIGHT way?
 'Tis none but God can make it clear,
 That I before Him shall appear
 In spotless bright array.

Those three questions which the mourning prophet asked in Jeremiah viii. 22, indicate a low state of things; but no lower than that we often sink into in these times. Surveying the whole surface of the professing church, we may be ready to conclude things are as bad, spiritually, as they were then, when Jeremiah asks "Is there no balm in Gilead? Is there no physician there? Why then, (if there be any good physicians) is not the health of the daughter of my people recovered?" Ah! why! Could religious delusions ever be of a more direful character than they are now? Dr. Manning said publicly, the other day, "the whole Church of God is in the Pope." Dr. Parker, the great Congregationalist, who has recently left Manchester, and come into the centre of London's great city, said, in his first sermon, "Man (in his journey of life) may go either with GOD, or without Him. Here comes in, (adds the doctor) the honour and danger of what is called liberty." This is bad enough; but let me write another sentence out of same sermon wherein the doctor says, "Every man has it in his power to say to God, Get thee behind me; I'll not have Thee to reign over me." If this does not ignore the doctrine of the fall; and if this does not exalt the creature man into a kind of FREE-WILL prince, then I have not sense enough to understand the doctor's meaning. One thing I am convinced of, his printed prayer, and his printed sermon, contradict each other; in fact, while his person is noble; his language chaste, his eloquence like the rolling seas; his teaching is more unsound than anything Balaam uttered, whose character we have under consideration, as one of the representative men; of the

infernal ; or, of those of whom the prophet speaketh, "Reprobate silver shall men call them, because the Lord hath rejected them." But when one asketh, "What is religion?" the question is plainly answerable, even as pertaining to that RELIGION which is experimental, which is wrought in the inner man by the Holy Ghost, that blessed PERSON, and by whose power the redeemed are qualified for the inheritance which the Father gave unto them in CHRIST HIS SON.

I. Religion has its experimental beginning in the soul, by REGENERATION. When Paul came to Ephesus, he found certain disciples there ; they had believed ; but Paul perceived their lack of spiritual life, and he asked them, "Have ye received the Holy Ghost since ye believed?" They confessed they had not heard of Him. They had simply been baptized unto John's baptism. Perhaps thousands are baptized unto that minister's baptism under whom they sit. But, Paul's ministry was made a blessing to these Ephesians, for when they heard him preach the Lord Jesus Christ, "they were baptized in the name of the Lord Jesus, and the Holy Ghost came upon them." If, my reader, you are troubled upon this matter ; if you question the fact, as to whether you are the subject of Divine Regeneration, let me tell thee, there are marks, or fruits, expressive of that great change in thy soul. Of all who are born of God, born from above, born for glory, it is implied that they see the kingdom of Christ ; that they enter into that kingdom of Christ ; that they dwell in that kingdom ; that they have passed from death unto life, that the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them ; that the Spirit beareth witness with their spirit that they are born of God ; that they have an unction from the Holy One, and they know all things. No mere words can define these different fruits of the SPIRIT, these different privileges of the New Man. Only in the light of the Lord can they be seen ; only by the life of God in exercise in the soul can they be realized. Sometimes, it is difficult for the believer to be satisfied either of these things in himself, or in those with whom he is well acquainted. Loving the brethren is a most perplexing characteristic. I could write a volume upon it ; but that must be left, with only one solemn remark. John dwells much upon this in his first epistle, and brings his argument to a pinching crisis, "If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" The questions here, are 1, "Who is my brother?" and 2, "What is it in my brother that I love?" To me this love to the brethren, is a fearfully deficient evidence in these days. But, "except a man be born again, he cannot see the kingdom of God." If a man is born again, he may be favoured to see the kingdom of God in the soul of his brother ; and the sight of that kingdom of grace within, doth knit his heart unto the heart of his brother. Three of my own mother's sons are Christian ministers. I dearly love them all three ; and when I am favoured to converse with them, I can truly say, my loving heart doth esteem them very highly. Surely, my mother's prayers were answered in this respect ! Truly, ours is a favoured family ! As regards my soul being called out of darkness into light by Jesus Himself, I dare not doubt it ; although I often sink in the deepest sorrows, and groan out of my poor soul with heavy groans indeed. Satan has hit me so hard, sin has (in former days

dashed me down so cruelly ; the world has so tyrannically frowned upon me, the professing church has, nearly everywhere tried to destroy me ; my own heart has so deceived me ; and the cross has lain so heavy upon me, that in the winter times of my soul, I have not unfrequently wished I could weep tears of blood until my very heart was poured out of me. And yet, with all this, God has indulged me, sometimes, with such inlettings of the light and the love of His truth to my soul, that I could silently adore Him as the chiefest among ten thousand, and the altogether lovely. And the deepest, holiest, yet most agonising wish of my soul is, that I had EVER so loved Him, ever so closely followed Him, ever been so entirely devoted to Him, ever so truthfully obeyed Him, that there should never have been room for the wily foe, or defiling flesh, to have crept in between us. Alas ! it has not been so. As "One of four," and "As the eldest of seven," I have commenced to draw the likenesses of all our family, with an old steel pen which "Willie" gave me ; and, if faithfully I can pourtray the Christian features of my much beloved John, Robert, and Samuel, it will be easy to discern that less, indescribably less, than the least of all these saints, is the poor artist himself ; and yet, without indulging in known or wilful pride, the puny artist will adopt the language of his favourite apostle where of himself he saith, "By the grace of God I am what I am ; and His grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ; yet, NOT I (that "Not I" is grand of Paul) but the grace of God which was with me."

Oh, may my last expiring breath,
His loving kindness sing in death.

II. Religion leads to an honest and hearty **CONFESSION** of all sins, and of all infirmities before the Lord. When the **grace** of God doth reign in the heart, it will frequently run out most fervently in two different channels ; (1,) in confession of all we have been and of all we have done wrong, in the sight of God and of men, and (2,) in grateful praises for the Lord's compassion and mercy towards us. See, how Paul did this, he says to Timothy, he had been a blasphemer, sinning against the truth of God ; a persecutor, sinning against the life and faith of the church of Christ ; and injurious, sinning against the well-being of man altogether ; but, he "obtained mercy." You may hear men pray, but there are no heart-breaking confessions of their sins before God ; nor are there any burstings of soul-feeling thankfulness for His mercy toward them. Perhaps, they pray all round the world, or they quote lots of Scripture, and have the boldness to tell the Almighty what they think His word means ; but they neither pray into themselves, nor out of themselves ; hence, their prayers are not very profitable unto the saints, nor are they like Sam Hick's prayers ; for he presented some **SPECIAL** case when he pleaded with God, and he obtained the blessing he sought. The whole mystery of that prayer and confession which comes out of true religion, is contained in one expressive verse (Psalm xxxvi. 6), "This poor man cried, and the Lord heard him, and saved him out of all his troubles." He was a poor man, afflicted in his soul : he cried ; no mere form of words ; the Lord heard him, he was certain of this, because all his troubles were made to fly away before the delivering mercy of the Lord.

III. Religion gives rise, at times, to intense self-examination.

There were some in the Corinthian church who evidently questioned Christ's speaking in Paul; as in our day, so in Paul's time, there were plenty to speak evil of him. He told them to "examine themselves whether they were IN THE FAITH." There may be many forms of worship, and expressions of experience, where there is not a standing in the faith; even that secret and special grace, which, in all ages, has been found to work four things, if not more; it is sure to work love to Christ; it is sure to carry the sinner out of himself to Christ; it is sure to bring some blessings INTO the sinner from Christ; and it is sure to lead the believing sinner, to ascribe all the glory, and honour, and power of his salvation to God, through CHRIST, praising Father, Son, and Holy Ghost.

IV. Part of the outward clothing of religion is, "the obedience of faith." That word "obedience," as it stands in the New Testament, is a word more full of precious meaning than ever my poor tongue or pen can tell out. Twice, at least, it is applied unto Jesus Himself: "by the obedience of ONE shall many be made righteous." I was standing at the table to break bread to the people, Sunday evening Oct. 3, 1869, when Brooks's saying was in my mind on Isaiah's words: "he was oppressed, and he was afflicted, yet he opened not his mouth." Brooks says, "this is a very pregnant place to prove the satisfaction made by Christ's sufferings for our sins; if we look upon the words in the original they run thus, "It was exacted, and He answered:" that is, the penalty due to God's justice for the sins was exacted of Christ; and He sustained them for us." The penalty due to our sins was in rigour of justice exacted of Him; and He never opened His mouth in murmuring or reviling at this course of things, but carried Himself patiently, "Though He were a Son, yet learned He obedience by the things which He suffered." And now please to note the evidential character of those for whom he suffered: "And being made perfect, He became the author of eternal salvation unto all that OBEY HIM."

If you love CHRIST, then His commandments keep!
If you refuse, it proves your faith's asleep.

After all the hard things said against us Strict Baptists it surely must be admitted that we contend for the obedience of faith. I was much interested in Mr. Cornwell's address, at our special meetings for prayer in Mr. Lodge's chapel. He said, one ordinance night, a lady and her daughter presented themselves to him in vestry, requesting to commune with his church. Finding they had never been baptized, he said they could not. The lady asked him how he dared to refuse her coming to his table? Mr. Cornwell replied, "if it was my table, you might come and welcome; but as it is 'the Lord's table,' you can only come in the Lord's appointed way." Such decision for the ordinances of Christ bring upon us much creature contempt; but we must have our measure of suffering in the cause of our Master. While we hold so fast this union of the ordinances let us practically carry out the charity, sympathy, forgiveness, and benevolence, one toward another, which our Lord directed, both by His examples, and by His teachings. To my mind, it is a sad feature in the conduct of our large churches, that they employ no missionary efforts to carry the Gospel out into all the world. That commission which JESUS gave is binding upon the church

in every age and every place. He said, "Go ye into all the world, and preach the Gospel to every creature." Our Strict Baptist ministers, (at least some of them) stand in their pulpits and censure other sections of the church, for their efforts in carrying a free-will Gospel out into the world; but, they do nothing themselves to carry the true Gospel beyond the pale of their own places. Am I wrong in this assertion? Or, are our ministers and people wrong, in never putting forth any missionary effort whatever? I am grieved to the lowest depths of my soul, that my efforts to spread the Gospel, and to carry the truth into all parts, have been so productive of arguments with which the prosperous, the pious, the pedantic, and the semi-pharisaics, have secretly murdered me for years. Nevertheless, I desire to bless and praise the name of the Lord for ever, for the measure of hope, help, and success He has given me; I will still pray unto Him to fulfil that precious verse once so comfortably laid in my heart, in poor Irving's bedroom at Wantage, "And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy. I will sing, yea, I will sing praises unto the Lord." In the highest sense, that was the Messiah's beautiful anthem; if it please Him, I shall be glad to have my share in it, as one in Him. Let us seek to obey our Lord and Master, for He spake well of that man that "DOETH the will of God."

V. The most sacred, perhaps the most blessed part of RELIGION on this earth, is that which the beloved disciple so singularly enters into. Oh, my reader, if thou art sleepy, lukewarm, carnal, full of worldly pride and covetousness, then, beware of this wonderful word of divine inspiration; which condemns the barren fig tree, and cuts off the withered branch, but nourisheth and comforteth the smallest twig which is united to the tree of righteousness. Look at 1 John i. 6, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Three sweeter parts of saving grace will not be found than those John here enumerates:

1. "Walking in the light, as He is in the light." God walks in His Son Jesus Christ down to us, with life, righteousness, love, peace, and every blessing. If we walk in Jesus Christ to God, by faith, prayer, devotion, affection, and uprightness; then (2) we shall realize a holy fellowship; a cleansing and pardoning sense of the atoning sacrifice, and we shall understand the simple, and truthful lines—

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply,
Solid comfort when we die.
After death, its joys will be
Lasting as eternity.

VI. Enduring chastening, resisting the devil, overcoming the world, and fighting the good fight; these are certain branches of a pure and undefiled religion, which, after all, is discipline, whereby His children are trained for the higher worship of His name in glory. "If ye endure chastening, God dealeth with you as with sons" Rebellion, despair, giving up the following hard after Him, are no clear witnesses that such persons are in Jesus Christ savingly. But these departments

require large explanations, and I had fully intended in this chapter to have dissected Balaam's character, but, as soon as I commenced writing, the feeling took hold of me, to shew a trembling, doubting child what religion really is. I cannot govern my spirit either in preaching or writing. Therefore, the sevenfold character of Balaam, with the unmasking of the hypocrite, must stand over until next month. In closing this chapter, let me add,

VII. Religion, when it is healthy, and vigorous, leads to some watchfulness for the visits, and promised Second Advent of the Lord Jesus Christ Himself. I have lately affirmed that, all things properly considered, the feeling of the true church must be couched in that short response, "Even so, come, Lord Jesus." In plain terms,

"WE WANT JESUS CHRIST TO COME."

1. Because of some things promised unto Himself; but not yet realized by Him. 2. We want Jesus to come, because of some blessed things promised unto His church, which she will never possess until He comes the second time. 3. We want the Lord Jesus to come because of some things promised unto His truth, not now in manifestation. And (4) we want the glorious Lord of lords, and King of kings to come, because of some things promised to the world, which will not be carried out, until by the brightness of His coming, the grand climax shall be seen. Praying to be the Lord's instrument in leading many of you to watch the movements of all in the Passover chamber, to walk down into Gethsemane, to gaze upon the cross, and to consider well the manifold representations of typical characters there developed, I still hope to be most faithfully, yours in the Lord,

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Thomas Wilson's Exposition of Bible Words.

No. III.—WHAT IS GRACE?

GRACE is the free and eternal favour and goodwill of God, which is the well spring of all the benefits that we have, as in 2 Tim. i. 9, "According to his own purpose and grace;" and Rom. ii. 6, "If of grace, not of works," &c. This is grace of election, which makes us gracious and acceptable unto God; and by this grace, we are often said in Scripture to be justified and saved. Rom. iii. 4, 5; Acts xiii. 43.

2. Faith with all the healthful and saving effects and fruits thereof; which are called grace, because they are freely given us. Heb. xii. 15. No man can fall away from the grace of God, 1 Peter v. 12. This is grace freely given, which Popish sophisters do wickedly confound with that grace whereby we are freely beloved.

3. Free imputation of Christ's righteousness, Rom. v. 15; "the grace of God hath abounded unto many;" also verses 17, 20, 21, in all which places, by (grace) is meant the righteousness of Christ, freely imputed to believers. This is the grace of justification, which Papists confound with grace of sanctification.

4. The work of the Spirit renewing our souls to the image of God, and continually guiding and strengthening them to the obedience of his

will, Rom. vi. 14, "Ye are under grace" also, verse 23 ; 2 Cor. xii. 9, "My grace is sufficient for thee." This is the grace of sanctification, which is freely given, as a witness of God's favour in electing and justifying us.

5. That happy and blessed condition into which we are admitted, and wherein we are kept by the good will and free favour of God, Rom. v. 2 ; we have this access into this grace wherein we stand.

6. The effectual presence of the Holy Ghost, Acts xiv. 26, from whence they had been commended to the grace of God ; 1 Cor. xv. 10, "The grace of God," &c. Note, Popish sophisters wrest this place in favour of free will, as if our will by natural strength did concur with grace, to bring forth a good work which should be partly of the efficacy of grace, partly of the power of nature ; therefore they corruptly translate the words, "grace of God with me" neglecting the scope of the apostle, attributing all to grace, and to the efficacy of the Spirit, which being present with him, made him labour, and to be what he was, and do whatsoever he did, himself being but an instrument and servant unto the grace of God, from whence flows whatsoever is in man good and pleasing to God, it being impossible any freedom towards good to be in our will, till it be freed by grace from slavery of sin, and so far forth as it is free, it willeth, desireth, and worketh good things ; God's grace and Spirit worketh both the desire and deed, Phil. ii. 13. (What grace is). Grace is the free good-will of God, whereby He counteth us dear in Christ Jesus, forgiveth us our sins, and giveth us the Holy Ghost, and upright life, and eternal felicity ; thus Peter Martyr defineth it.

7. (Grace no more grace). Grace to loose the nature of grace, whose property is to be every way free ; whereas, if election came of works foreseen, then it should be due to works, and so grace were destroyed, Rom. ii. 6, else were grace no more grace.

8. (Grace for grace). A lively faith as one grace ; afterwards eternal life as another grace, John i. 16, and grace for grace ; or, grace of the New Testament, for the grace of the Old Testament, permanent grace for shadowish. Or thus, grace upon grace, that is one grace of the Spirit after another ; the Spirit of Christ daily pouring new graces upon us, and all freely. This is the best exposition ; or thus, "Grace freely given without merit ;" like phrase Job ii. 4 ; Amos iii. 15. Note, grace in the first place, noteth these two things ; first, the gracious favour of God embracing the elect by Christ ; this is the grace of justification. Secondly, the gift of the Spirit dwelleth in the elect, and daily renewing them ; this is grace of sanctification. In the latter place, for grace is opposed unto merits of works, and is as much as (*gratis*) freely.

(Grace and truth.) The free forgiveness of sins in Christ, unto a full reconciliation with God, and the fulfilling of all the shadows of the law, John i. 14, 17. Grace and truth came by Jesus Christ. Note, this sense here given appeareth to be the only true and fit sense by comparing verse 14 with the verse 17. Wherein grace and truth be set against the law, which threatened malediction and wrath to all transgressors of it, and contained ceremonies or shadows of things to be performed by Christ, who by taking away the curse in His death on the cross, to the reconciliation of sinners with God, together with the renovation of their minds by the Spirit ; and in that His sacrifice of Himself fully accomplishing the legal ceremonies, is thus worthily said to have come to us men, full of grace and truth.

(Spirit of grace and prayer). Two effects or gifts of the Holy Spirit; to wit, first a sense or feeling of the favour of God, being become truly propitious to us; and secondly deprecation or supplication, that God would turn away His wrath, grant full pardon, and continue favourable, the Spirit stirring up secret cries and groans in the heart for these purposes, Zec. xii. 10; Rom. viii. 26.

(New heart.) A soul renewed and changed, not in the substance and faculties of it, but in qualities, being framed after God, in knowledge and righteousness, and true holiness. Ezek. xi. 19, "I will put a new heart in thee." He who said I will give you a new heart and a new spirit, hath elsewhere said, "Make yourselves a new heart;" how is it then that He who saith *make* saith I *will give it*;" why doth he command us to make, if He be the giver? Why doth He give, if man himself be the maker and worker? The cause is, He giveth the thing which He commandeth us to make, and helpeth us whom He hath commanded, that we may do the thing commanded. For through His grace it cometh to pass, that man is endowed with a good will, who before, naturally, had an evil will.

Productions of the Press.

Compromising Ministers is a chapter in "Benjamin's Mess," Mr. Taylor's new volume, in which he speaks out his mind with clearness. He says, "If any ask me why I am a Baptist, and not a Wesleyan, or something else, I answer honestly, because I believe the Calvinistic Baptists to come nearer to the letter of Scripture than any other denomination of professing Christians." That short sentence is full and sufficient; and can easily be proved from the Bible to be an undeniable fact. We again thank Mr. Benjamin Taylor, Baptist, of Pulham, for his volume of valuable varieties.

The Sheep of Christ. By Theophilus. London: W. H. & L. Collingridge, Alderagate street. An octavo pamphlet of some seventy-two pages in large, clear type, containing a long and a large sermon on the Saviour's words, "My sheep hear my voice, and they follow me." The doctrines of an unconditional and eternal election of all the sheep of Christ, in Christ, by the Lord God Almighty, with all the consequences thereof, are stated here in terms as simple as they are solemn and true. It would be a mercy for many if Theophilus could hereby stop the mouths of all gainsayers, but they are numerous,

strongly set in their own system, and only laugh at testimonies of this kind. Theophilus has done well.

MR. JAMES WELLS.—A new *carte-de-Visite* of the minister of Surrey Tabernacle has been printed by Messrs. Horne and Thornwaite; and issued by that zealous friend to all practical enterprizes—Mr. J. Mitson. There is no mistake made in this likeness that we can discover. Mr. Wells is sitting at his ease, with his hand in his book, and as though he was looking at, and arguing most pleasantly with, some one who might be disputing a theological point with him. With this *carte* all Mr. Wells' friends will be pleased. Multitudes never saw him, and in our little journeys people not unfrequently ask, "What kind of man is this Mr. Wells?" Well, all may here clearly behold the man. The iron-like veins of unbending decision—the steadily-penetrating eye of discernment—the beamings of delightful satisfaction with the truth, softened by a little of the shining of the Sun of Righteousness on his soul,—fully express in this picture both the inner and the outer man. We do not say ALL the invisible powers are here developed, but the leading ones are most striking.

Right Waiting. A sermon by Mr. James Wells. No. 569, "Surrey Tabernacle Pulpit." The latter part of this discourse made us think of Daw's poem on Jer. xvii. 9. He says—

Can language be employed too strong,
To tell the depths of sin?
No! man's tongue never can declare,
The evils felt within.
I feel this wicked heart of mine,
So desperately vile,
So filled with every kind of curb,
Deceitfulness and guile,
That even when I pray against
Its evils with my tongue,
I often feel its awful lusts
Uprising doubly strong.
Great God! with such a wretched heart,
I'm sure I must and shall,
Unless Thou hold me every hour,
Sink down at last to hell."

Mr. Wells's sermons, since his illness, have had now and then, a dark tinge of the most melancholy cast, which we are sorry to read; but, thereby, he may be the means of meeting with some, who, like "An Exercised One," has written to us from the Surrey Tabernacle congregation, to ask our mind upon the character of their experience. The letter of an "Exercised One" should have had our most careful reply, but for this among many reasons, we believe it impossible for man to decide upon the case of his fellow man, when, like "An Exercised One" and like C—r's testimony, wave after wave, of the darkest hue, have overwhelmed the soul. We feel a little persuasion that in our papers, "What was in that Cup?" we shall come into Hebrews vi. presently, and by the anointings of the Spirit, express the truth even there. Meanwhile, we have thought the most rigid Standardite in all England could not surely call Mr. Wells a mere letter-man now. His sermons express a more solemn shaking of confidence than any we ever saw in those issued as being preached by the editor of the *Standard*.

The Benefactor. Official Journal of the Systematic Beneficence Society. Offices, 8, Old Jewry, London. We should be glad to see a convocation at which our good brethren Lodge, Thomas Stringer, some writers of nice letters to us, and a host of the most benevolent deacons in all our churches, should be present; and

then unto them all, Andrew Common, Esq., of Sunderland, should read his paper, as given in this *Benefactor*, headed, "Proportionate Givings; and Ministerial Incomes." It would be the means, if grace accompanied it, of doing much good. If this convocation cannot be held; if Andrew Common, Esq., cannot come and read his paper to us, we must either give it in *THE EARTHEN VESSEL*, or, invite the leaders in our beloved churches to meet some evening, and we would read it to them ourselves. This "Giving" question is not understood.

Sam Hicks. The story of this man's faith and fellowship in the Gospel, is told in *Sword and Trowel* for October, in Mr. Spurgeon's own style. It stands in direct contradiction to much of the profession in our day. Of himself Mr. Spurgeon says:—

"The editor's painful indisposition compels him to forego his usual monthly notes, and also the Exposition of the Psalm. Too great pressure of work has produced a disorder whose root is more mental than physical. Wearisome pain, added to relative affliction and ever increasing responsibility, make up a burden under the weight of which unaided mortal strength must sink. An all-sufficient God is our joy and rejoicing."

Mr. S. has recovered again; and in lecturing, preaching, and writing, is perpetually in harness. We always feel glad to see a man hot, hard, and earnest in work, for the good of his fellow men. God does give, to some at least, of His servants, a manifold constraining and attracting power to work. First, love to Christ Himself; love to His Gospel; love to the souls of His people. This three-fold love in the heart of a saved man will make his soul yearn for usefulness. We said the other evening in answer to a supposed question, "Are you not pulpit mad?" Yes! and have been so for near thirty years. Never happier than when in the pulpit, if the blessed promise there is realized, "Lo, I am with you always."

The Glorious Standing of the Church of Christ. Such is the heading of a paper of much worth

in October number of "Gospel Magazine," a paper which comes in harmony with that delightful correspondence now passing between Doctor Doudney and J. C. Philpot, M.A. Mr. Doudney writes a long and loving letter to Mr. Philpot; which Mr. Philpot kindly receives and inserts; Mr. Philpot sends Mr. Doudney his book on "The Advance of Popery," which the editor of "Gospel Magazine" largely reviews. Thus brotherly love is mutually manifested, as though each of these eminently learned divines fully recognised the fact, that the "Glorious Standing of the Church is (only) in Christ," in all the complexity of His person, and completeness of His work. If the great men in our ministerial ranks, with all the little undergraduates at their feet, could fully, experimentally, practically, and ministerially, exhibit, contend for, and advocate this rich theme, that the members of the body are many, and some of them are miserable enough, poor things, in their time-state, while others are mighty, and most mercifully dealt with; if, we say, our ministers and members, had grace enough, one and all to realize and to recognise this essential truth, that our salvation-standing, our New Covenant oneness and union is all in Christ, surely, many of the jealousias, prejudices, contemptible and peace-destroying bickerings which so distress and divide our Zion, would die away. Whatever others may do, let us all, who have been crucified with Christ, only aim to crown Him Lord of all.

Rest in Christ, or the Crucifix and the Cross. This record of a life, is one of the original papers in October number of "Our Own Fireside." No sentences written by us can define this testimony. We are tempted to promise it entire in an early number. Of all the pleasant and precious things we have ever seen in "Our Own Fireside," this is the sweetest gem. It has a beginning in idealism, it has a centre in heart-breaking sorrow, it has a climax in the heavenly blessedness of exclaiming "My Father! I am thy child!"

We give one moral out of the dark centre; the writer says—"I had, I believed, been baptized into

the spotless image of God; but was I spotless? Could I recognise in myself the divine image? Did I love God supremely? Alas, how far from it! What was my spiritual life but a series of weary struggles with unsubdued sin, a sad record of evil habits unconquered, and temptations unresisted, solemn resolutions broken, and fervent purposes grown cold? I had fallen a second time from paradise, I had crucified to myself the Son of God afresh. I had fallen from grace."

Prostrate, and broken, this chastened one was found, until the Lord himself revealed; bound up the broken heart, and not only set the captive free, but gave to this poor penitent the crown of everlasting life. Cheer up, ye mourning souls, if, to our great Immanuel's feet you can approach, His loving heart will you receive, and cause you for ever to sing His cleansing and His crowning grace.

Eighty-Six Years! Prospectuses of Mr. Newborn's life, can now be had of us. His friends should speedily exert themselves to obtain subscribers, and prevent a good man's mental toil from being buried in oblivion. ———

MR. WILLIAM STOKES.—We are glad to hear that Mr. Stokes, of Manchester, is now constantly employed in the work of the ministry. During the extreme heat of the last summer he was advised to rest for one entire month at least. This he did, and under the divine blessing has fully recovered, and is now earnestly engaged in gospel labour in the extensive and populous district of the north. He has recently received two unanimous invitations to the pastorate from two strict Baptist churches—one in the neighbourhood of Birmingham (which, very unwillingly, he was obliged to decline), and the other more recently from the newly-formed strict Baptist church in the large town of Warrington. To this he has not yet returned a final reply, but consents to be their supply for the present, in the hope of being able in a short time to determine the path of solid duty in a matter of such grave importance. May the Spirit of wisdom from above ever guide his footsteps.

Our Churches, Our Pastors, and Our People.

SALEM CHAPEL, SOHO, ANNIVERSARY, AND THE RESIGNATION OF THE PASTOR.

ON Sunday, Sept. 19th, the forty-fifth anniversary sermons of the opening of Salem were preached; in the morning by the pastor, Mr. W. H. Ibberson; in the evening, by Mr. Anderson of Deptford. On Tuesday following, tea and public meetings were held to further commemorate the opening of Salem. These services were surrounded with more than ordinary interest, though, doubtless to many, of a melancholy character, as it became known than in all probability, it was nearly the last time the young minister would publicly meet his church and people. Little more than twelve months have elapsed since this union was formed, though it must be admitted, with the most anxious forebodings for the future. The church is again pastorless, by the mysterious hand of Providence, and the worst fears of the ardent admirers of Mr. Ibberson are realized. After about twelve months of broken labours it is declared as physically impossible for him to continue his pastorate; he therefore tendered his resignation, which has been accepted under these painful circumstances. That sickly frame and as it appears always feeble constitution breaks down, and his medical advisers say he cannot bear the heavy atmosphere of London and even to persevere further, is likely to bring about the worst of consequences. It is therefore imperative that Mr. Ibberson, with his young wife, leave the metropolis and try again country air and absolute repose. The announcement of this determination, as it may be supposed, visibly affected many. But those who had witnessed the painful efforts with which he laboured on many preceding Sabbaths and the frequency of his absence could hardly be taken by surprise. It was observed the church would cheerfully give him six or twelve months' holiday were there any hopes of his resuming his duties. This he could not entertain; as church and pastor the tie must be severed. Perhaps it rarely falls to the lot of a minister in so short a time to have such a hold on the affections of the people. But that must be a cold heart and dull understanding, who could listen to his eloquent appeals, his loving exhortations and intelligent expositions without being impressed they were listening to a man of no ordinary ability, and who was as sincere as he was an able minister of the Gospel.

The anniversary, as may be imagined, was of a gloomy character. At the public meeting Mr. Ibberson presided, which was

opened by singing and prayer. In his brief address, he referred to the somewhat novel circumstance, that Salem should have stood forty-five years, seeing how many hallowed spots had been destroyed by the ruthless destroyer for purposes of commerce, &c. Then he was surrounded by some who were present at the first anniversary (among whom was Mr. Anderson). What was the design of these gatherings? but to record the Divine blessings of the past, and to endeavour to stir each other up for the future. These gatherings were suggestive, it seemed but the other day he stood before them under the most peculiar and painful circumstances. But it was the Lord, "Let him do that which seemeth good in his sight." What had they done in the past year individually? Collectively the church must always exert a powerful influence in putting down infidelity, and just in proposition as a church bears the spirit of her Master will she be useful for good. He rejoiced that he had laboured among a people who held the spirit of truth in love. They were not Antinomians, but believed in individual responsibility in the cause of Christ. Anniversaries probably often degenerate into mere worldly meetings, but he (Mr. Ibberson) thought the practice good, to meet together to shake each other by the hand and to ask how they were getting on in the path to heaven. He also thought it good to have set subjects for each speaker. In conclusion, Mr. Ibberson said he dared not trust himself to dwell on the painful position in which they then stood, or to express the love he bore to the people; they would have an abiding place in his heart, though shortly they and he would be separated. His prayer was that the Lord would bless them, and make them such a power in the neighbourhood, that the inhabitants might say, "See how these Christians love each other," and "Come forth as fair as the moon, and as clear as the sun, and as terrible as an army with banners." Here both pastor and people were painfully moved to tears, and he resumed his seat.

The senior deacon, Mr. Hoddy, then read the report bearing generally on the history of the church, and with emotion referred to their present position. The church had no alternative but sorrowfully to accept the resignation of their beloved pastor. But the church nor deacons did not regret the step they took in their choice of Mr. Ibberson, whose labours had (though brief) been greatly blessed. During the year twelve had been baptized, and seven admitted from other churches; eight had fallen asleep, varying in age from eighty-nine to twenty-four. At present there were on the books 803 members.

Messrs. Wilkins, Alderson, Briscoe, &c., then severally addressed the meeting on set subjects, offering some affectionate remarks to the afflicted pastor and sorrowful church.

Mr. Moyle was through illness prevented from being present.

It was announced Mr. Ibberson would take his farewell on the following Sabbath the 26th, health permitting him.

HARVEST FESTIVAL SERVICES AT CLAPHAM.

HARVEST thanksgiving services were held in Ebenezer chapel, Wirttemberg street, Clapham, Tuesday, Sept. 28th. A sermon was preached in afternoon by Mr. John Foreman. A large company took tea. Previous to the commencement of the public meeting, the anthem, "Lord, for thy tender mercies sake," was performed on the harmonium. Several bouquets of flowers were placed near the platform. The chapel was crowded. The meeting commenced by singing and prayer, which was offered by the minister, Mr. Henry Hall. It was then unanimously resolved that Thomas Pocock, Esq., should occupy the chair. The ministers and friends present, being Messrs. John Foreman, Henry Hall, S. Ponsford, W. Alderson, J. Hazelton, G. Webb, Higham, F. Griffin, S. Minten, Jones, Pothergill, &c.

The chairman said, at his time of life, the excitement of public meetings was almost too much for him; but he had consented to be present on that occasion to shew his esteem for his brother Mr. Hall. When thinking of what he (the chairman) should say, he looked into God's blessed book, and three words struck him. Sometimes a word in that book was full of meaning, for instance the names of Jesus. How precious, and full of meaning was it. The three words which had been fixed upon his mind were 1. Peace; 2. Faithfulness; 3. Reconciliation. Three beautiful words. PEACE. In looking at the case of Adam in the garden of Eden, what a peaceful time he enjoyed! If one might speak so, God walked arm and arm with him, they communed together; when Adam fell, God walked into the garden and said, "Adam, where art thou?" But Adam was guilty, and his peace was lost; before this time there was peace. Everyone knew the happiness of peaceful times. He (the speaker) could remember about sixty years ago, in the Napoleon era, if one ran into the streets, and said there was peace, there was quite a rejoicing. Persons at that time knew how to appreciate the blessings of peace. Then, again, what a blessing was peace in the family; it was a lovely blessing; especially so indeed when the Lord made peace in their own hearts. Peace in the church was a rich blessing. Their highly respected brother Mr. Foreman had that afternoon mentioned the

long term of years he had been at Mount Zion, and that it had been a term of peace. Surely all longed to see the time when there would be more peace in our midst. When the greatest event that ever happened in this world was about to be ushered in, the angels sang of peace, "Glory to God in the highest, and on earth peace and goodwill toward men." How lovely is this peace! The chairman then spoke on the other parts of his subject, reconciliation and faithfulness. Upon the word reconciliation, Mr. Pocock expressed his extreme delight at seeing Mr. Foreman and Mr. Hall reunited in Christian fellowship. It had been a trial to him, and he was glad that before their brother Foreman went hence he had preached once more in Mr. Hall's chapel.

Mr. John Foreman delivered the first address upon the faithfulness of God, concluding by expressing his great pleasure in meeting the chairman once more.

Mr. Frank Griffin, of Jireh chapel, City road, gave a short speech.

Mr. John Hazelton spoke upon the marvellous light of the Gospel; referred to many of the false lights. He said he was an old fashioned Christian, and should be pleased to see more of the Puritan divinity promulgated.

Mr. Pocock said he was exceedingly pleased with the appearance of the chapel, he thought the gallery had improved the building, but of course there was an expense incurred, and he had been given to understand that the harvest thanksgiving collection was to go towards defraying the gallery debt. There was an abundant cause for thankfulness this year. He saw the *Times* daily, and he generally looked at the corn markets, and he had been much pleased that day by seeing that wheat had fallen. This always made an impression upon him, for when he saw a fall in wheat and flour, he said, now the poor will get bread; and when he saw that morning that flour had fallen 2s. per quarter he felt grateful. He had himself been enabled to trust his covenant keeping God for over fifty years; and he was sometimes surprised to see what little trust Christian people put in their God; they could trust him with their salvation, but not with other affairs.

The collection was then made, while a suitable harvest hymn was sung, which was read by Mr. Henry Hall.

Mr. Higham said, he longed to see the day when there would be more unity in their body. There was too much party feeling. There were *Standard* men, as though indeed there was not a standard for all. Then there were a very large number who were the *Vessel* party. But this ought not to be. He pleaded for more Christian kindness, and he for one should like to see one brother restored to them who had been sent to Coventry for some years, he referred to brother James Wells. He (the speaker) was not one to say let us

have peace at any price, but there was a reasonable difference between peace at any price and continual war and unkindly feeling. The Strict Baptist was the most Scriptural church, and why should they not be united?

Mr. Alderson said he had just come in, and as he never was one to keep a public meeting on after the orthodox hour of nine, he should not make a speech. When he made the engagement to attend that meeting he had forgotten that he had to preach the same evening; but he had come late to shew his good feeling to his friend Hall. They were told to sow beside all waters, and he felt that Mr. Hall had done so, and now he was reaping the fruits. He, in common with many others, was exceedingly pleased to see that Mr. Hall and Mr. Foreman were again united.

Mr. Henry Hall said none could feel more than he did, the satisfaction and joy it was to him to him to be reconciled with his old friend and pastor, Mr. John Foreman. It was brought about by a very little matter. One short letter had settled the matter. Mr. Hall was pleased to see so many friends present, and tendered them his thanks. In conclusion, he moved a vote of thanks to the chairman, which being seconded, was carried *nem. con.*, and the happy meeting closed with singing and the benediction, which was said by the venerable chairman.

HAPPY HARVEST HOME.

DEAR BROTHER BANKS,—Through the tender mercies of our Covenant God and Father, we were permitted to assemble together in the old mother chapel, at Ford, Aug. 31st, to acknowledge with grateful hearts, the goodness of Almighty God, the great Giver of all good, who giveth food to all flesh, "for his mercy endureth for ever." Our hearts were filled with joy and gladness; like the Jews, in the days of King Ahasuerus, we were favoured with a feast and a good day, both spiritually and providentially. He who holds the wind in his fists, measures the waters in the hollow of his hand, and causes the fruitful showers to drop upon the pastures of the wilderness did cause the little hills on every side to rejoice, in a spiritual sense that day, by giving a clear sky, a brilliant light, and pure air, so that the heavenborn doves, the birds of paradise, were favoured with precious glimpses of the King in his beauty; ravished with his love, gazed upon his immaculate glory; in a word, not a few of them were introduced into the King's chamber, where they were favoured with a manifestation of his secret, sacred, peculiar, and everlasting love to their souls, and their language was, "He brought me into his banqueting house; I sat under his shadow with great delight," and his fruit was sweet unto my taste. For the first time during my twelve years' pastorate here, we were favoured with the services of our much beloved brother, and highly

esteemed friend, Mr. E. Langford, of Newton Abbot, whose person, manner, and ability, brought vividly to my recollection a saying of a dear old mother in Israel, concerning that great and good man of God, Mr. Rudman, when he preached his first sermon in Kingsbridge about twenty years ago. She was asked what she thought of the young man; she exclaimed, "He looks like Timothy, but he preaches like Paul." We were favoured with about 700 people, who listened with almost breathless attention to all the sermons, which were preached from the following texts: morning, Isaiah xlii. 11; afternoon, Psalm civ. 23; evening, Genesis xxiv. 58. Each sermon was purely evangelical, demonstrative of a clear head, a sound judgment, and a warm and a loving heart. I most cordially and heartily bid him God speed, and pray that his first visit here, may be like the bread cast upon the waters, found after many days. Dear brother, if you can find a corner either in *VESSEL* or "Cheering Words" for the outlines of the morning sermon, I have no doubt it will be made a blessing to many of the tried and afflicted family of God. Wishing you, dear brother, every new covenant mercy and blessing, for time and eternity, I remain yours, in the bonds of love,

P. F. HURON.

Ford, near Kingsbridge, South Devon.

BRIGHTON.—Mr. John Warburton preached and baptized at "Galeed" chapel, in September. The place was crowded. The address on Baptism was considered unanswerable. Mr. Warburton was so full of zeal in defending the ordinance of Believers' baptism, that our correspondent says—"the poor pulpit will not soon forget it." We rejoice exceedingly that in Brighton, where the influence and teaching of those ever precious servants of Christ, William Huntington, James Brooks, Vinal, George Abrahams, Grace, and others, have been so very decided against Believers' baptism, that even there, the decided Baptists have many valiant leaders, and hosts of friends to whom the commandments of Jesus are more than all the prejudices of even the very best of men. Our brother John Wigmore has been heard well by the lovers of truth in Brighton.

BEDFORD.—In the almost new Particular Baptist chapel, (which stands in the road leading to Howard's great Works) we were favoured to preach on September 26th. Bedford is an extraordinary town for churches and chapels. The pulpit in which the late Mr. Newborn laboured, is now occupied by different brethren who supply. A zealous minister, spiritually and mentally qualified to preach Christ's Gospel, might here gather together many into a good fold. When we considered the many thousands who in that small town, flock to the different places of worship, we could not resist the conviction that a large

church under a fruitful ministry of truth might be raised up here.

CHRISTIAN WORK AT BETHNAL GREEN.

WEDNESDAY, October 6th, was the day appointed by Mr. Kaye and his colleagues, for the annual distribution of breakfast, dinner, and tea to a number of poor persons of Bethnal Green.

The proceedings commenced in the morning at 7.30, by a meeting for prayer, at the conclusion of which breakfast was served. There was an intercommunion of thought and kindly feeling between ministers and people. Breakfast being cleared, a public service commenced in Ebenezer chapel, John street. Prayers were offered by several brethren. Mr. Kaye then said he was exceedingly pleased to see his ministerial brother, C. W. Banks, had honoured them with his presence. He should therefore ask Mr. Banks to give them an address.

C. W. Banks expressed the pleasure he felt at being present on such an interesting occasion. To see a number of persons invited to partake of God's bounties, persons who were in need, was a sight which angels would rejoice in, for it should be borne in mind that "millions of angels guard our feet both when we wake and when we sleep," it was truly a Christian work. With the Catholicity of the invitation, he (the speaker fully coincided. In matters of that kind, it was nothing but right that denominational distinction should be least sight of. To do good unto all men was an apostolic injunction; while they had by no means forgotten the "household of faith." Mr. Banks then delivered an address upon the words "Even down to your hairs will I be with you."

Mr. Hayment delivered a short speech.

Mr. A. W. Kaye said he had little or no sympathy with a Christianity which would go into a poor neighbourhood, and would merely put a tract into a poor man's hand, with a "God bless you." Merely to say a good word, and not to show the practical part of Christianity, was little better than a sham. To help where help was wanted was to act the true part of practical Christianity, and showed the world that religious men could work as well as talk. He had been impressed with the necessity of helping the aged saints, independent altogether of sect or party, and as far as means would allow to do good; and therefore it was a matter of pleasure to see so many aged brethren and sisters, who would presently partake of an excellent dinner, &c. He had delivered a lecture on "Sympathy" to raise funds for this object, as he had done one on the somewhat peculiar subject, "Please take care of him." This last mentioned subject was suggested by a sight which would move the heart of any creature endowed with anything like feeling. There was a boy on a station about to leave his widowed

mother; the tear stood in her eye as she took leave of her boy, perhaps never to see him again, and on the boy's back was a ticket, on which was written, "Please take care of him. This had struck the chord of sympathy in the heart of the speaker, and he had determined with the help of God, to do more than ever to assist those who were unable to help themselves.

The benediction having been said, the dinner was served in a most excellent style to 100 persons. Great credit is due to the ladies and gentlemen who volunteered their services; and it ought to be mentioned that Mr. Kaye made himself exceedingly agreeable at the tables.

The evening services at Mr. Kaye's Ebenezer, John street, Cambridge Heath, were of the happiest character. The large hall appeared full. The choir sang "Kindred in Christ;" Mr. Geo. Cook read, and delivered some correct and elucidatory comments on Psalm xxii, shewing from beginning to end it was "Christ in the Psalms." In his prayer, there was a spiritual power, and a comprehensive mode of expression exceedingly appropriate. The sermon was on Dent. xxxii., "He is a rock." The saving mercies of the Rock of Ages were exhibited in a good spirit. Mr. Cook has had severe illnesses. They have certainly been sanctified; producing a sober, solemn, and earnest spirit of love to Jesus; and of desires that multitudes might be led to him. We pray the Lord to spare the life, to strengthen the body, and much to bless the ministry of this excellent young man, George Cook. After the sermon, Mr. Kaye delivered a lively address to the aged friends who had that day partaken of the bounties of providence. Mr. Kaye has certainly set the churches of truth a noble example. If, occasionally, every church of Christ would gather together the poor, the aged, and the afflicted and freely and affectionately give to them, as Mr. Kaye does, good dinners and refreshing teas; at the same time, administering spiritual consolation, we are persuaded much real good would result. To behold the consistent order and tender sympathy with which Mr. Kaye's friends waited upon and supplied their guests with the choicest provisions, was a sight no one could witness without thankfulness to God; and a deep conviction that heaven's rich blessing would attend the minister and the people who thus devoted themselves and their substance to promote the happiness of their venerable sires and sisters in the faith. A vote of thanks to Mrs. Kaye, to the Misses Cooper, and to all the friends who had worked so busily and benevolently, was moved by Mr. Hayment, and seconded by C. W. Banks, who expressed the satisfactory pleasure with which he had listened to Mr. Cook and Mr. Kaye that evening. Mr. Karger, a converted Jew, asked the meeting to express thanks to their pastor Kaye, for his benevolent sympathy. Mr. Karger's address was singularly interesting,

and excited the people to a high state of true gladness; this was seconded by a gentleman, a friend to the cause; it was acknowledged by Mr. Kaye; and this glorious day of obedience to Luke xiv. 13, closed by a host of hearty voices singing "Praise God from whom all blessings flow."

BROADSTAIRS—Oct. 14th, 1869. Last Saturday afternoon, after attending the funeral of my son John's son, I left the city of bustle, to preach anniversary sermons for Sunday schools at Broadstairs. Three funerals in my own family have I been called to attend within a few weeks. First, my eldest son George is bereaved of his wife; secondly, Robert loses his dearly loved long-suffering daughter; now John has had a fine boy suddenly snatched from him. How many, many times to the grave I have gone; and ere very long, what I have so many times done for others, some one will, perhaps, kindly do for me. Dyings and burials are no light things. To be, by God the Holy Ghost, prepared to depart, and to be with Jesus, is a mercy all do need. As I was travelling down to Broadstairs on last Saturday evening, an elderly lady said to me, "Do not you sometimes speak for God in the pulpit?" "Yes; many times." "Are you going to Faversham?" "No! I am going to Broadstairs." "Oh! I am returning to Faversham weeping; for I have been to Sheerness, and I did so much desire to stop over Sunday, and hear the Gospel; but my husband has sent for me home." "Have you not the Gospel in Faversham?" "We have a young man, but, poor thing; ah, I did hope he would have proved good for something; but I cannot get anything out of him; then we have an old man, a good man—but"—"I asked her if she knew Mr. and Mrs. Thistleton, two very blessed souls? Mr. Siborn, Mr. Beal, and some others?" "Oh! yes, she knew them, but "most are gone home." After hard trying to find out who I was, she asked "Did you know Elijah Packer, who used to be in Mr. Banks's chapel, in London?" Oh, yes, I knew him well. "I do so want to get his memoir" said she. Without at all confessing to who I was, the train stopped at Faversham, and after most earnestly imploring me to remember her in my prayers the next day, she said good night and was gone. For a time, the conversation of that troubled soul carried me back through years of mercy and misery too; but, ere I had fully recovered myself, some one called Broadstairs, and out I got. Late, and dark, a perfect stranger to the place, knowing no one, seeing no one, I silently threaded my way from the station down the dark road, into the town of Broadstairs. Some one said, "Is it Mr. Banks?" "Yes, sir, is it Mr. Kiddle?" "Yes, it is." Once more I found myself in safe hands; and never in the world could one minister

attend upon another more kindly or more constantly than did pastor Kiddle attend upon me. I had been favoured to have long, large, and loving thoughts upon those words in Psalm lxxii. "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen." I preached in morning and evening. In afternoon, spoke few words to children in the schools, then attended Lord's Supper, administered with much gravity and interest by Mr. Kiddle. On Monday, the school tea meeting was holden, after that, addresses were given by the pastor, by Mr. A. W. Kaye, and myself. These services were continued on Tuesday at Birchington; on Wednesday, at St. Peters; and now I am leaping on the wings of preserving mercy, hoping soon to reach my quiet home. Broadstairs is a most pretty little watering place about midway between Margate and Ramsgate. The cliffs, the terraces, the sands, the sea views, and scenery altogether, is of a most quiet and spirit reviving character; and for Christians given to reflection and retirement, Broadstairs is the place for them. Its Baptist chapel stands but a few moments' walk from the railway station, it was founded in 1790, has been enlarged, and rendered in every sense, a convenient place of worship; pastor Kiddle is esteemed by those we conversed with, as a useful minister of the Gospel of Christ. We prayerfully desire for him, and the church beneath his care, many years of holy, happy, and heavenly success. Master Kennett's chapel, in Joss street, near the North Foreland, was a sweet Bethel to me. Father Kennett is certainly one who has "put on the Lord Jesus Christ," and his much afflicted daughter Sarah is one of Mary's class; she has chosen that good part which shall not be taken from her. She has written her mother's memoir, which I hope soon to give in these pages. At Birchington, I found the Lord's ministers have a bed and candle-stick provided for them in the house of brother and sister William Austin, and there both my body and soul did rest for a season. St. Peter's Baptist chapel is a neat place, about half an hour's walk from Broadstairs. Having known its founder, the late Mr. Cramp, I was thankful to be permitted to stand in his pulpit, and as a Village Preacher to scatter a little handful of the precious seed. That the Lord may water it, is the prayer of

C. W. B.

WIMBLEDON.—Mr. Clark, of Battersea, and C. W. Banks, preached the anniversary sermons in Mr. Luke Snow's chapel, Sept. 12. We trust the pastor (brother Snow) will soon be raised from that illness which has quite prevented him from preaching the gospel for some time. We shall much rejoice to hear he is again established in health, and happy in his work.

OUR CHURCHES IN THE WEST.

CHAPTER III.

With loins well girt, and staff in hand,
Watch, till ye hear the midnight cry;
And ready, waiting—longing—stand,
Your watchword this—"The Lord is nigh."

GEO. NEWMAN.

"ANXIOUS for a message to carry to the people," I said I was, as soon as I had fairly left Yeovil. It was Wednesday morning, July 7, 1869. Twice that day I was expected to preach in Exeter; and in my mind I was as empty as I could well be, having not one thought, not one word on which my soul could feed, or find matter with which to feed others. I was the very reverse of Elihu, the son of Baraobel, he said (Job xxxii.) "I am full of matter;" (not full of words. I have heard good men speaking at times with streams of words; but I could not find out the meaning, nor realise any spiritual matter. Elihu had heard the controversies between Job and his friends until he was filled up to a high-steam pressure, and he says) "the spirit within me constraineth me." "Beloved," saith Elihu, "my belly is (like a bottle full of new wine, which, if not poured out, may burst the bottle; so, unlike many of us empty things which often make a terrible noise about nothing; Elihu says) I am ready to burst. I will speak, that I may be refreshed." There are at least, three different frames of mind that ministers, I mean living preachers of Jesus Christ, may be found in. Sometimes quite shut up; the mind is then like a dark, sultry night; not one ray of light; not one soft breeze; not one heavenly touch; like the poor miller. When Sam Hicks took his corn to be ground, "there is no wind!" saith the miller. "I cannot turn your wheat into flour." "Spread your sails," said Hicks. "I will go and pray to God to send you wind." A poor parson is like that sometimes. I was like that in the railway carriage that morning. "Lord" said my soul, "I am going to Exeter, that great ecclesiastical city; that city of parsons, that place where the Gospel has been both honoured and dishonoured; where some of the best of men have lived and laboured; that city of Exeter where Master Hicks did preach, where Whitefield stormed old Satan's camp, where Henry Tanner suffered for Christ, preached Christ, gathered sinners unto Christ; and then went in triumph to see Christ, and to be with Christ, and to praise Christ for ever. Oh! how much my soul hath always felt knit to Henry Tanner, ever since I read his life, because like him, for years I suffered; like him I

sorrowed; and in my measure like him I laboured. I preached in Henry Tanner's pulpit some years since, but, the solemn thoughts of that blessed man, the apparent coldness of the people, and the darkness of the place made me feel in the first estate of the parson's lot, like in a wood, without any way in or any way out. Then, in that city of Exeter, the late George Abrahams lived; and from thence he came to London. Whether he was converted in Exeter, whether he preached there, I do not now stop to enquire; but it was, I believe, the city of his abode, ere to the metropolis he came. Exeter! ah, the city where my once faithful brother William Skelton did preach; where Zechariah Turner, the farmer, the man of faith, and the Village Preacher of all the Western churches, did labour for years. Going to Exeter, said I; and not a word. Lord! help me. I shall see that good Shepherd there; and there is more sound theology in that pastor of South Chard, and his lively little wife, than in scores of our young academicians, in these days. Thus, as the steam carried me on, I mused in a measure of mental moping. Like the miller, my mill, the Bible, was full of corn, but I could not grind a grain of it; because there was no wind. In his hymn on the word, that venerable saint, George Wyard, says—

Through all our wilderness of care,
Where sorrows oft give cause for prayer,
Thy word, is ever found to be
A very precious legacy."

So it is. But when the parson is anxious to feel the unfolding of that word in his own soul, and cannot, it will cause him to sigh unto the Lord. Secondly, ministers are sometimes quiet and happy thinkers on the Word. Like the gentle dew, the doctrine doth distil upon their souls; and they silently receive out of the Saviour's fulness the grace of increasing knowledge wherewith to feed the Church of God. Thirdly, there are seasons when the soul is worked up into an agonizing and wrestling frame, pleading with, and crying to God for help, and then, it may be, some powerful impulse of the Spirit, takes possession of the man's spirit, and doth so fill his mind with heavenly matter, that he is almost overpowered with the weight of the message which he has to carry unto the people. Nearly forty years have I been reading and thinking over the Word of God; but, I can never take up any Scripture to speak on it, unless it comes unto me, dividing and developing itself; and so furnishing mind and mouth with heavenly matter. I cannot get into the city of Exeter in this chapter. My son John has had his son

removed by death. I must go to the house of mourning, I must go to the grave, I must (if spared) go and preach school sermons in Kent. I must go and visit the church of my first love. Therefore of the churches in the West, no more this month. Only this one thing I must add. My kind and intelligent nephew, John Hunt Lynn, has been unanimously called to the pastorate at Zoar chapel, in the city of Exeter; and on Thursday, Oct. 7th, 1869, a meeting to welcome him to his new sphere of labour was holden. He is a young man, richly endued, I believe, with pure love to the glorious Son of God, with a mind to dive into the hidden mysteries of heavenly wisdom; and an intelligent and courteous manner, which, I hope, doth altogether qualify him for standing in that classical and lofty city, whose teeming thousands need the Gospel of the grace of God, to shew them the way to that higher city whose bishop never dies, whose throne shall never fall, whose glorious name is blessed for ever; and whose glory is destined to fill the whole earth. My brother in Christ, John Hunt Lynn, has been plunged into a hot furnace during the last few years. Shall I some day describe it? Not now. He took his degrees in a secluded part of North Devon, the history of Butcher's College is wonderful; their young men are experimentally instructed in those portions of divine knowledge of which Paul spake, "it is given unto you, in the behalf of Christ, not only to believe on His name, but also to suffer for His sake." The Lord has, however, given to Mr. Lynn a large place to labour in. If I had been favoured to be at his ordination, I would have ventured to exhort him to go forth through the length and breadth of that Exeter and its suburbs, and in every part, and by every Scriptural means, to publish the pure Gospel faithfully, to pray unto the Lord of the harvest fervently; and if he is not the man to raise up a larger cause of truth than has been for many years, I shall be sorry indeed. In next chapter, I will try and get into Exeter myself, for I was not forsaken there, and I expect some day to see a powerful pamphlet from the pen of this favoured minister, the title of which reads as follows: "Philpot's Error, Wells's Stumbling-block, and Odling's Presumption." When I say, John Hunt Lynn is a tender-hearted lover of all good men, all the churches may be assured that while he criticises the supposed mistakes of some leading minds, he does so in a way, that will not hurt one hair of their heads; while he like Elihu says, "Hearken unto me, and I also will shew

mine opinion." And let our proud hearts be penitent, while we receive a little wholesome instruction. Amen.

SOUTH HACKNEY.—BAPTIST CHAPEL.
On Tuesday, Oct. 5th, John Holms, Esq., M.P., laid the memorial stone of a new Baptist chapel, Speldhurst road, King Edward road, in the presence of a large concourse of people. The following ministers were present: Messrs. Adams, Austin, Bracher, Cooke, Edwards, Flack, Griffin and Griffiths. An appropriate hymn was sung, when Mr. Meeres offered an earnest prayer for the divine blessing to attend the effort. After the usual masonic ceremonies, Mr. Holms, in an animated speech, expressed his hearty sympathy with every effort to erect places for preaching the Gospel in its purity, believing that in proportion as the number of places of worship increased, so was the cost of government reduced, and though he was a member of a different denomination, he felt great pleasure in yielding to the wishes of the friends to be present, and take a part in this ceremonial; to his mind it was an evidence that in this country the various sections of Protestants were uniting in the great work of spreading the Gospel in its purity and power. He regarded the year just passed as one of the most eventful in the history of the nation, so far as the church was concerned; he was inclined to think that reforms of a marked character, which would tend to produce results desired by every Christian, would ere long be made in the Church of England itself. Referring to the recent action of the Duke of St. Alban's in allowing the laity of a parish some voice in the choice of their pastor, he eulogised his adoption of this course of conduct, and remarked that if they had in the church more of that principle of letting the people have a little say in the choice of their ministers, they would have a wholesome competition, more earnest work, and a wider spread of the Gospel. Mr. Holms alluded to the special religious services which had been held in theatres, and other public buildings, he believed much good had been done to the working classes by this agency; he believed it to be of the highest importance that the representatives of the people should come amongst their constituents on occasions like these. He sincerely hoped that the chapel, the memorial stone of which they had laid that day would soon be completed and free from debt, he concluded by wishing the young pastor, and the congregation who were to worship in the building, God speed.

Mr. John Glaskin, of Brighton, (a native of South Hackney) moved a vote of thanks to Mr. Holms, which was seconded by Mr. T. Phillips, minister of Grove street chapel, and was carried with acclamation. The meeting closed with the usual devotional exercises.

At the close of the afternoon service, the congregation met in Grove street chapel, (kindly lent for the occasion) where tea was provided, of which about 300 partook. In the public evening a public was held; T. M. Whittaker, Esq., of Blackheath, presided. The occupants of the platform were Messrs. G. W. Sankey, (the pastor) Adams, Griffin, Myerson, Briscoe, Bracher, Cooke, Edwards, Flack, Glaskin, Phillips, and Wale. After singing "Before Jehovah's awful throne," Mr. Flack offered prayer.

The chairman in a brief but suitable speech declared the object of the meeting, which was not only to hold a religious service, which by God's blessing might tend to benefit their souls, but as chapels cannot be built without money there must be a pecuniary feature incorporated with the evening service. South Hackney having become a populous district, there is room for a Baptist cause in the neighbourhood, and he would encourage the friends in the effort they had made, and that they would at the close of the meeting, give some tangible expression of their good feeling towards that object. Mr. Sankey made a statement, relative to the origin of the cause; the inhabitants of the neighbourhood having so greatly increased as to need the erection of three district churches in addition to the parish church; the Baptists living in the locality deemed it desirable to attempt to raise a cause, and having met for prayer and conference, they succeeded in engaging the school-room in which they now meet. For nearly two years they have thus met, but the place having become too small for the congregation, they obtained the ground adjoining, and after considerable effort and expense, they have so far attained their object as to have commenced the chapel, at a cost (including the purchase of the schoolroom) of about £350, which provides about 300 sittings; and it is hoped by united and zealous effort, soon to raise funds to free the chapel from debt, and that the new cause may prove a lasting blessing to the inhabitants of the locality. Speeches were delivered by the following ministers: Messrs. Edwards, Griffin, Wale, Glaskin, Myerson, Adams, and T. Phillips. A vote of thanks to the chairman, also one to the friends for the use of the chapel was passed. The weather was remarkably fine, the chapel was well filled, the speeches were good, and the contributions liberal. It was on the whole a high day, and will be long remembered by those who were present. Among the congregation were many Baptist ministers, who came to show themselves friendly to the cause, and express their wishes for future prosperity. The collections, donations, and promises amounted to £75 10s.

Praise God from whom all blessings flow.

MR. JOHN BUNYAN McCURE'S RESIGNATION.

MY DEAR BRETHREN,—By this mail I shall only be able to write you a few lines,

for I am still very unsettled in my mind, so much so, that it is impossible in my present isolated and trying position to continue my pastorate with anything like comfort to myself, and profit to the people. After much prayer for direction, I have resigned my pastorate of the church which I have been enabled to sustain for more than eight years in Sydney, amid difficulties of no ordinary character. The church has not as yet accepted my resignation, and neither do they want to if they can help it. But at present there seems to be no other course. I have left myself in the Lord's hands, to guide me, with his STRENGTH, Exo. xv. 13; with his HAND, Psalm cxxxix. 10; with his EYE, Psalm xxxii. 8; and with his COUNSEL, Psalm lxxiii. 24, either to remain in Sydney, or go to any other part of his vineyard, where I may be useful, both to sinner and saint. But it does appear to me, in order that I may be happy in my work, that I must go elsewhere, away from the scene of so much sorrow and heart-breaking trouble, both to my late dear wife and myself. But in this I find my consolation, "Himself hath done it;" therefore it must be right, it must be for the best. It is an unspeakable mercy in the midst of tribulation, let that tribulation be whatever it may, to be reconciled unto God, "Himself hath done it," "And when he hath tried me, I shall come forth as gold," it is natural to us as creatures to dislike and shrink from trouble.

Nature mourns a cruel blow,
Faith assures it is not so.

Oh! precious faith that sees a Father's loving hand in all that he does, and trusts in him, though he slay, with a resignation which God can only give to a poor rebellious worm, "not my will, but Thine be done." Thus it is by these means the Lord weans his dear children from everything but himself.

Himself he gives us still.

From whom we can never part, from whom there shall be no separation. Tribulation I well know cannot separate from Jesus, but will drive the tempest tossed one to anchor only upon Christ the rock, where he shall all the storms of life outride, and our most glorious Christ will be unto his tried ones, more and more precious, who is, and ever will be, their "hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." In every place with Jesus we are safe, and shall endure unto the end, and live at last. Oh! then let me be with Jesus! anywhere with Jesus; the locality I care not for, the company I do!

By next mail, I shall most likely be able to write you more fully upon this, and other subjects, till then, fare thee well. Grace unto you and peace, from God our Father and the Lord Jesus Christ, will ever be the prayer of your brother in

tribulation, and willing servant for Christ's sake,
JOHN BUNYAN MCCURR.

Castlereagh street, Sydney, August 12th, 1869.

PLYMOUTH.—We were favoured to enjoy the special service held at Howe street Baptist chapel, on Tuesday, Oct. 12, it being the eleventh anniversary of the pastorate of Mr. Collins in that place. The services of the day were characterised with unanimity, spirituality, and cheerfulness. The Lord was pleased to make manifest his presence to his people. Among all the disquietudes of states, churches, and congregations, it may be said that the Church of Christ at Howe street, have, for the last eleven years, been favoured with union and peace. A measure also of prosperity, has been the result of the Lord's blessing upon the ministry, but we covet earnestly a more extended success. A public prayer meeting was held in the afternoon, when the following brethren engaged in prayer: brother Huxham, from Cheltenham, Glauville, from Ashburton, Edgecombe, from Modbury, and Veale, late of Birmingham. Brother Varder, supplying at the present at Trinity chapel, gave a suitable address. The heavenly anointing was enjoyed by both those who spoke, and those who heard. We felt indeed that it was good to be there. After tea, which was served by some Christian sisters in a satisfactory manner; the public meeting for the evening was opened by singing the 9th hymn, Gadsby's selection; after which brother Wooppell, from Bigbury, engaged in prayer. Another hymn was then sung, beginning with "Come, thou fount of every blessing." Brother Westaway, one of the deacons of the church, then addressed the meeting in an interesting and edifying manner, at the close of which, he said he had to present the pastor, Mr. Collins, with a free and unabated expression of the people's affection to the Gospel of the grace of God, and esteem for Mr. Collins, as the minister in their midst, appointed to minister unto them. This token of affection was in the form of a purse containing the sum of £18 10s., which the friends had cheerfully subscribed for his encouragement. Mr. Collins had accepted the kindness of his friends, expressing his desire to do so, grateful to God, and to them, for this fruit of the Gospel, and evidence of their unchanging affection to the Gospel of our Lord Jesus Christ, feeling himself to be under increasing obligations to the goodness and mercy of the Lord; remarking that whatever changes take place in states or churches, there is no change in the Gospel of Christ, no change in the love, the mercy, nor the blessed power of the Gospel. And while some who had borne testimony for God were taken from the church militant, such as brother Corbitt, who last year addressed them in that place, but has now gone home; yet God raised up others to bear witness to his faithfulness to his

promises. He remembered the promise which was given him nearly twenty years ago, while walking along Lambeth road, having left Surrey Tabernacle, being in deep affliction of mind; with delivering power the word came, "Thy bread shall be given thee, and thy water shall be sure." And to-night he had another proof of the certainty of the promise in the gift he had just received, as well as the evidence of the affection of his flock. He also expressed his sense of the kindness of brother ministers to the friends at Trinity in having had these services the night previous, in order to attend them. Brother Veale addressed the meeting in an affectionate manner, giving good counsel to the friends and younger brethren of the ministry present. Brother Varder, of Trinity, addressed some very suitable observations to the meeting, expressing his affection, and felt interest in the welfare of the minister and the church. Brother R. Bardsen in a few remarks, expressed his warm attachment to, and lively interest in, the cause at Howe street, stating that the friends had contributed to the cause with great cordiality of spirit, and expressing a hope to do more next year than this. Brother Huxham, from Cheltenham, exhorted the people to diligence in their prayers, their attendance on the word, and their liberality for the welfare of the minister and the cause, remarking that in all the churches followed the example of the church at Howe street, such anniversary services would be a blessing. Brother Edgecombe, from Modbury, briefly addressed the meeting. After which the hymn was sung, "All hail the power of Jesus's name," &c. Brother Cudlipp then closed the meeting with prayer. Unity, love, peace, humility and good cheer were the prominent fruits of the Gospel which characterised the services of the day. A solemn, spiritual, and scriptural fellowship of the brethren assembled, prevailed. We heard nothing of High church, Low Church, nor Broad church. The brethren felt the truth,

None but Jesus! none but Jesus!
Can do helpless sinners good.

Oh for the pouring forth of the Holy Spirit upon our universal Zion, upon ministers and people; a shower of blessings, of power, reviving the dry bones, giving spiritual motion and life, and thus causing bone to come to bone, and making manifest a large army of living, spiritual men and women. Then shall the lame, the halt, the blind, the maimed, the helpless, and the unworthy come together in the heights of Zion, and flow together for the goodness of the Lord, &c. The Lord hasten it in his own time. Amen.

THE NEW TESTAMENT PENTECOSTAL UNION.

"A declaration of those things most surely believed among us, even as they were delivered unto us."—Luko i. 1, 2.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."—Acts xvi.

"Now I praise you, brethren, that ye keep the ordinances as I delivered them to you."—1 Cor. xi. 2.

At two public meetings between twenty and thirty ministers, and large numbers of members of Strict Baptist churches in London, resolved to make an effort to promote the unity and prosperity of our churches, not in London only, but throughout the whole of the kingdom, carrying the same effort (if the Lord will aid and prosper them) into America, Anstralia, and other parts where co-operating ministers and churches can be found.

We shall not enter largely into the history of this little movement now. We simply lift up our banner, and briefly record the progress of the enterprise. Letters and papers from several quarters have reached us, of an encouraging character. All shall be issued if the time and means are afforded us.

At the anniversary services of Bethol chapel, Old Ford, September, after sermon had been preached by C. W. Banks, a public meeting was holden in accordance with the following announcement:—

"On Thursday evening, September 23rd, public meeting at six o'clock, when the following questions will be considered, and answers given by the ministers present. 1. Are the doctrines, ordinances, and discipline, maintained by the Strict Baptist churches, clearly and fully authorised by the Word of God? 2. What is the present state of the Strict Baptist churches? 3. Can any Scriptural means be used, calculated, with the Divine blessing, to promote a revival and re-union of those churches holding fast by the doctrines and commands of our Lord and Saviour."

At the above meeting James Mote, Esq., of the City of London (solicitor to the Strict Baptist churches) presided; and expounded his views respecting the question; as also did the brethren R. G. Edwards, G. Reynolds, C. Toffeld, Beyon, C. W. Banks, Debnam, Lee, Cornwell, C. L. Kemp, Joseph Flory, and others. Quite a fire was kindled at the meeting. Over twenty ministers attended, and it was resolved that the effort to establish a union should be preceded by one day being set apart for special prayer. Consequently the following notice was issued:—

"London September 29th, 1869.

"The ministers and members of Strict Baptist churches are earnestly invited to notice that Monday, October 4th, 1869, is fixed D.V. as the day to be devoted to Special Prayer to Almighty God for a reviving and uniting blessing on our churches. Four services are appointed to be holden on that day, in Providence chapel, Curtain road, Shoreditch, kindly lent by Mr.

Lodge and his deacons for the occasion. The first service will commence at seven a.m.; the second at ten a.m.; the third at two p.m.; the last at seven p.m.

All these meetings were holden. From just after seven in the morning until near ten in the evening of October 4th, were services holden in that ancient place of worship, Providence, Cumberland Street. We expect a report of it will be furnished us for next month. We only now add that the ministers and the meeting passed a resolution to the effect that measures be taken (D.V.) to establish a union to be called

THE NEW TESTAMENT PENTECOSTAL UNION.

Its objects being

1. To hold meetings in all available places, to pray specially for the out-pouring of the Holy Spirit on our churches, and on all efforts made to extend the knowledge of the Gospel.

2. To hold meetings in all obtainable places for preaching the Gospel of Christ by the brethren as the union shall appoint.

3. To hold meetings to hear, and to endeavour to encourage all such young men as the Lord may commend to the union as qualified to preach the Gospel.

4. To circulate every kind of Gospel Testimony in every direction.

At these services seventeen ministerial brethren poured out their hearts unto God in prayer. We never heard men pray more fervently nor suitably. The presence of the Lord was realized. Not one discordant note was heard. Full particulars will appear. We hope in all parts of London and in every corner of this kingdom, similar meetings will speedily be holden.

SIBLE HEDINGHAM. — REMONSTR.

We held our fifth anniversary on 12th; not with the success we have had former years, owing to many outward things militating against us; on the 11th, there was a tea meeting, not half a mile distant; and on the 12th, an ordination about one mile distant; also a cheap excursion train to London; these had a tendency to thin our numbers; still, we had ninety-two to tea, and a fair congregation in the evening. Our brother Wilkins was blessedly helped to speak to us in the afternoon from Psalm lxi. 12; he said afflictions were sanctified to the children of God, when they brought forth such an individual cry as this "Hear my cry, O God." He noticed first the Image, the Rock. Figures mostly fail in some parts, hence the natural rock is a dead mass, hard and cold, not so with Jesus, he is the living rock, he has a feeling heart, and he is an high priest that can be touched with the feelings of our infirmities. But as a rock is a foundation to stand or build upon, so are the merits of Christ a sure foundation; this is the sinner's shelter and hiding place; it is to the saints too, a delightful prospect, as well as a shade from

the hot burning sunbeams of the law. Secondly, the request denotes 1, conscious weakness; 2, dependence; 3, deep anxiety; 4, grateful recollection. When I am overwhelmed, it may be in deep soul exercises, afflictive providence, and will be lastly in death. In the evening he preached from Isa. lxi. 1, 2. He noticed first divine greatness, "The heaven is my throne, and the earth is my footstool;" here is a greatness in possessions or riches. He is great in learning; see the open volume of nature but we understand him best in the volume of redemption; and again in the book of Revelation. Secondly, divine condescension. To whom? That man, not poor in state, but poor in spirit, the broken bruised, contrite heart, and to such he looks with a look of acceptance, a look of welcome; a look of acquittal, a look of forgiveness, and look of restoration. The effects of this look are a mental rest which is a prelude of eternal rest.

There shall I bathe my weary soul,
In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast.

Brother Smith, of Yeldham, and brother Wilson, of Clare, took part in the services of the day. May the seed sown be blessed for His name sake. Amen. MINIMUS.

BERMONDSEY NEW ROAD.—EBENEZER, WEBB STREET. The 17th anniversary services, commemorating the opening of the above place of worship, was held on Sept. 26th and 28th. Mr. R. A. Lawrence preached morning and evening, and Mr. B. B. Wale, in the afternoon to good congregations from Colossians iii. 1. A sermon of sterling Gospel truth. On Tuesday, 28th, Mr. Thos. Stringer (in the absence of Mr. Jas. Wells through illness) preached in the afternoon from Luke xxiv. 26. At five o'clock, the friends sat down to a good tea; and at half-past six, a public meeting was held, when the pastor, Mr. R. A. Lawrence presided. After singing and prayer, Mr. Lawrence stated that in review of God's dealings with the church at Ebenezer, pastor, deacons, and people had nothing to do but to praise him. Hydrophobia or fear of water, seemed to be the complaint from which many of the godly in the congregation suffered. Yet since the commencement of his labours among them, several additions to the church had taken place. Unity prevailed and every prospect for the future seemed cheering. As a proof of the unity of spirit existing among the church and congregation. Mr. Lawrence stated that as the lease of the present chapel expired in somewhat less than four years, with a very distant prospect of renewal, the members had been consulted on the matter, after which the congregation and members were called together and the whole circumstances laid before them. It was resolved unanimously to start a Building Fund, collecting books were issued, and the result of the first quarters work was announced as amounting to £35. This we consider en-

couraging, and in the strength of our God we propose going forward. Some cheering addresses were then delivered by Messrs. T. Stringer, T. Steed, H. Myerson, R. G. Edwards, Wm. Caunt, W. Bradley, and Chas. Spencer, Esq., and a very happy meeting was brought to a close by singing that hymn of hymns, "All hail the power of Jesu's name," for we as a church must ascribe our position to him that hath the hearts of all men in his hands. Our congregation is steadily increasing, the ministry of our brother is honoured by our heavenly Father's love, and listened to by the people. Several are standing, waiting for the moving of the waters, but fearing and doubting if they are worthy. Altogether, our anniversary was profitable both spiritually and temporally, it being the best in finances since 1858. Another year's journey nearer home, we will erect another Ebenezer, for hitherto the Lord hath helped us. J. S. K.

P.S.—Donations and subscriptions on behalf of the Building Fund, will be thankfully received by the Secretary, Mr. Thos. Knott, 198, Bermondsey street, S.E.

SHEFFIELD.—Dear brother in our blessed Lord Jesus, I thank you for "Cheering Words." Inform me if the first six months VESSELS for this year are in print? I hope the Master will enable you to go on writing and speaking in his blessed name; cause you to enjoy much of his presence; in all your trials to see his hand, to realise his power, and amidst it all to say "Trials must, and will, befall; but with humble faith to see love inscribed upon them all, this is happiness to me!" I have been thinking of what Paul says in Romans v. "To glory in tribulation will cause many professors to think us beside ourselves; I know if the Lord shines upon our path, if it is ever so rough, we cannot but glory." Paul says, "Tribulation worketh patience." Here we see all the vast machinery of a Christian experience. Love divine bestows grace in the heart; grace begets a hope that maketh not ashamed; also, patience is implanted; that makes up the entire working part of the new man. We have here the various wheels of the Christian's watch; if one is out of order, it is hard to tell the time; but when the main spring, love is shed abroad the heart, the great wheel of patience, that works experience, that also works hope, all in harmony together; we then can say "We know all things work together for good to them that love God, who are the called according to his purpose." Satan may hurt us, but we know "the foundation of God standeth sure, and we have this seal, the Lord knoweth them that are his." The Lord comfort you, is the prayer of yours in the Gospel,

J. JOHNSON.

DIED at Theobald street, New Kent road, Alfred, third son of John Waters and Sarah Banks, who, after a short but severe illness, left this world to be with Jesus, Oct. 5th, 1869. Aged five years.

Our Twenty-Fifth Volume.

IN presenting the closing section of the twenty-fifth volume of THE EARTHEN VESSEL, AND CHRISTIAN RECORD to my readers, I have been persuaded to make a few remarks, descriptive of the origin, history, and present position, of this widely-circulating monthly issue. And, truly, when I think upon some facts connected therewith, I seriously desire to offer unfeigned thanksgivings to the Lord for His boundless mercies to me.

It is a fact, THE EARTHEN VESSEL was commenced without any pre-meditated plan, or purpose, for the establishment of a monthly magazine. It originated simply in the expressed desire that I should publish some letters I had written in a long season of deep and heavy spiritual affliction. The comparatively small first volume of THE EARTHEN VESSEL contained little more than my own letters; the publication of those letters excited some sympathy on my behalf; they drew forth epistles from many of the Lord's people who were in tribulation. I found myself surrounded by very many correspondents; and circumstances led me, at the beginning of 1846, to enlarge the size of the second volume; and from that period to the present, it has been a regular demy-octavo monthly messenger; carrying the best kind of experimental, historical, and doctrinal matter, that I could possibly furnish in its pages. Like everything I have had to do with, THE EARTHEN VESSEL has had its faults, its deficiencies, its numerous imperfections, and its blemishes. Over these I have mourned in my silent hours of sadness; and have prayed, and desired, purposed and resolved, to improve it; but alas! I fear it is still very far from what, as a Christian miscellany, it ought to be. Nevertheless, while in multitudes of cases, it has been with me and my VESSEL as it was with David of whom (in 2 Samuel xvi. 1), it is said, "When David came to Bahurim, Shimei came forth and cursed him; and he cast stones at David; and called him a man of Belial;" so it has been with me; still, not a few witnesses have testified my labour in this department has not been in vain.

It is a fact, also, that THE EARTHEN VESSEL was commenced, and carried on, without the patronage of any of the influential ministers or churches of our faith and order, either in the metropolis, or in the provinces. Many of them had their own favourite *Standard*, *Herald*, *Ambassador*, *Spiritual Casket*, or *Trumpet*; and they were not prepared to welcome, or even to allow of the existence, of this EARTHEN VESSEL. It was denounced publicly and in private; its doom was fixed. Many tried to destroy it. But still it lived, its branches spread; and in every country, in every clime, it has been hailed with pleasure, and perused with profit. If the Lord Christ has been thereby exalted; if, instrumentally, truth has been defended, dark minds enlightened, and wounded spirits comforted, I therein rejoice.

It is a fact, that in my spirit, for many years, there has been a threefold powerful lever, a threefold thirst, and ambition, which has often carried me forth in many efforts, productive of more grief than

ever can be told. This three-fold mental and spiritual lever ought to be the inherent motive in the minds of all who occupy the position either of ministers or editors in the true Church of Christ. The three branches of this mighty-moving power are as follows.

First, a loving gratitude to the Lord God Almighty, Father, Son, and Holy Ghost. If we, kind readers, have been made partakers of the holy calling; if we have been redeemed by the precious blood of the Lamb; if we are chosen vessels of mercy, afore prepared unto glory; if we are favoured to be put among the Lord's children here on earth; if we are, by grace divine, put into any usefulness for the benefit of the flock of slaughter, then, surely, in the gentle, meek, but grateful spirit of the apostle we shall, in heart, in life, and in labour, prove that we "thank Christ Jesus our Lord, for that He has counted us faithful, putting us, (though in the smallest measure) into the ministry."

Pure and powerful love to the Lord Jesus Christ must spring out of a saving knowledge of His Person, and some sacred realization of interest in His work; and this love to Christ, when it is a reigning power in the soul, will work itself out in self-denying, in flesh crucifying, and in occasional ecstasies answering in some degree to that which the church enjoyed when she cried out, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

But, alas! alas! as I read the pages of God's Holy Word; as I review the declensions, the disturbances, the divisions, the carnal contrivances, the covetousness, the pride, and the self-seeking of many who profess to have this love; when I review my own tempest-tossed and changing life, I must conclude that real love to Christ has not been, in the lives of the disciples of the Lamb at all times a REIGNING power. No, not in the best of men, has it always been the predominating power. Thomas Brooks makes much of the fact, that no less than twenty times in the few brief pages of Solomon's Song, Christ is called the church's beloved; and of this I am certain that when the Holy Revealer of Immanuel's glory is pleased to give me the smallest view of His Person, of His salvation, and of His truth, then I have understood the mystery of that short, and singular verse, (Canticles vi. 12), "Or ever I was aware, my soul made me like the chariots of Amminadib;" "So sudden was the snatch, so surprising the rapture, that I cannot tell the flight and zeal of the soul after Christ, I cannot tell what better to compare into, than the swift run of Amminadib's chariots;" and these over-whelming ravishing views of the Saviour's love, although they are "Like angel's visits—few, and far between," still they throw such a spirit of willing charity into the whole of the inner man, that every faculty, and every principle, seems to stand as the cherubim and seraphim around His throne of glory, each one, vying with his fellow as to who shall best adore His name, and who shall most His will perform. Can I disbelieve old Basil, when he declares he knew a lady condemned to the fire for her faith in Jesus, who on being offered all her estate, and her life if she would worship the accursed Roman idols, cried out, "Let money perish, and life vanish, for Christ is better than all!" Can I disbelieve Henry Wess, when he said, "If I had ten heads, they should all off for Christ! If I had a distaff to spin, for once, ye good men, who will have your gold, or ye care not who preaches the Gospel. Listen to me, ye covet-

tous keepers of the church's funds : ye know, many of ye, I have travelled and preached, and not a mortal man of ye could ever tempt me to make a charge for preaching Christ's Gospel yet ; not one creature under the canopy of God's wide heavens, was ever under any kind of covenant or bond to give me one penny, nor one pound, for being either pastor over a church, or preacher for any special occasion ; and, therefore with Paul, I answer, (1 Cor. ix. 18). "What is my reward then ? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel."

That ever Satan, or any saint on the earth, have had it in their power to slander me, is a reflection that cuts me to the heart most awfully. Still, with George Carpenter, (on being asked, as he went to the stake, whether he loved not his wife and children, when they all wept there before him ;) I would answer, "My wife and children are dearer to me than all Bavaria ; yet, for the love of Christ, I know them not !" One, in my very soul, am I with Bernard, when he said, "O Lord Jesus, I love Thee more than all my goods, and I love Thee more than all my friends ; yea, I love Thee more than my very self." If any man only said to me, "Come, and preach Christ to us," I would leave family, church, business, and the whole bundle of this world's concerns, and fly away to the pulpit opened for me to lift up before the people the glorious Gospel of Christ. For this, you wise men, you prudent men, you money-making men, will call me a thousand fools ; be it so. While for many things, I must condemn myself ; while in many ways, I am willing that you should condemn me ; still, I rejoice in the work the great Master has given me to do. I have travelled hundreds of thousands of miles, I have been favoured to lift up my voice in defence of the truth, in all quarters of this island ; I have been spared to send out millions of testimonies in favour of the righteous cause ; but neither myself, nor any branch of my family are enriched thereby in temporal things. I am a perfect pensioner upon the merciful providence of God daily. Neither for my preaching, nor writing, is any man bound to give me one farthing ; and until the demands upon my property are all honourably met, I can only be as a beggar at the footstool of undeserved mercy. Faith and hope in the promises given me many years since ; prayer unto the God of the promises ; and a little zealous love to the Gospel of Jesus, with whom all the promises are entrusted ; these things hold my soul in life ; and suffer not my feet altogether to be removed.

Ten million times ten million praises unto the Lord God would I give for this, that I can say, "I dwell in love !" And the Holy Ghost, by that lovely and most loving John says, "GOD IS LOVE !" and he that dwelleth in love, dwelleth in God, and God in him." But what does that glorious Trinity of words imply, "GOD IS LOVE ?" Because God is love, does it mean that God loves the devil ? Certainly not. No more do I. Does it mean God loves sin ? No, never, for ever banished be the thought. Does it mean God loves error, or erroneous men, pride, or proud men, covetous, crafty, grasping, selfish men ? Oh ! no ; indeed He does not ; no more can I. That God does sometimes visit professing men with the rod most severely, is so awfully plain to me, that I stand in awe, and pray most fervently never to be allowed, in any case, or in any degree, to sin against the Lord, or His people. Oh ! how dreadful are some of the things now taking place within the borders of our own

Zion! But I forbear; simply affirming that one mighty principle prompting to the service of Christ, is a zealous, grateful, self-denying, truth-proclaiming love to the Author and Giver of all that is holy and good.

Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all.

The second branch of that threefold powerful lever in the happy Christian man's soul, is, a charitable sympathy with all the afflicted in Zion; this charitable sympathy produces an earnest seeking to fulfil that delightful proclamation of the New Covenant, "Comfort ye, comfort ye, my people, saith your God; speak ye to the heart of Jerusalem, and cry unto her, that her warfare (or appointed time) is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." The heart-rending scenes of poverty and affliction, and the soul-trouble, we have to meet with, cannot be written in this number. Charitable sympathy with the Lord's afflicted must be a powerful principle in the souls of all who live in the presence, spirit, and truth of Christ. But I dare not enlarge.

The third and last branch in the mental and spiritual faculties of the zealous Christian's soul, is an evangelical yearning to be useful in lengthening the cords, strengthening the stakes, and in being God's instrument in causing His Zion to break forth on the right hand and on the left. This branch I would insist upon; but, it must wait for another opportunity. I only write a thought here upon the state of our churches generally. Our present state is answerable to the vision Isaiah had of our times, and of those blessings which will succeed and follow after these times, which is recorded in his thirty-second chapter. There are three branches in that vision. 1. The blessings of Christ's kingdom are declared. 2. A state of desolation previous to the manifestation of that kingdom, is described. 3. The restoration is promised. I am much impressed with the conviction that we are in the desolation. We are travelling down to the fifteenth verse; "Until the Spirit be poured upon us from on high," &c. We have not reached that period yet. Looking at our present state, the prophet calleth us, as it were, a set of "women who are at ease, careless women, careless daughters, careless ones;" &c. Discerning minds will know where and how to apply this. God help us to consider our low state, and to cry unto Him. For surely, "thorns and briers are upon the land of his people; the palaces are forsaken; the forts and towers are dens; where there should be pastures for flocks, there is the delusive joy of wild asses. We turn from the vision with fear and sorrow.

One other fact, and I must close. The progress of THE EARTHEN VESSEL demands my most sincere thanks to every reader and supporter of the same. Commanding, at the least, the attention of from fifteen to twenty thousand readers every month, renders it an instrument of no mean influence for good unto the cause we have espoused. We printed and published five hundred extra copies of the November number, and in finishing this free, out-spoken address, which renders our twenty-five years' service complete, we earnestly ask our readers, one and all, to grant us a few kind favours, as follow.

First, we honestly, earnestly, ask our friends to allow meetings for prayer, and co-operation, to be holden in their chapels; beseeching the Lord to grant us more of His Spirit, more decision for His truth and for His ordinances, and more zeal, more pure-minded zeal, for His glory, and for the advancement of His kingdom.

Wrestling prayer can wonders do.
Bring relief in deepest straits:
Prayer can force a passage through
Iron bars and brazen gates.

There is a sad outcry everywhere of the spread of Open-Communion practices, and free-will principles. Our only real remedy is united, fervent appeals unto the Lord Himself. For twenty-five years, in this periodical alone, we have contended for the faithful observance of New Testament doctrines and ordinances. Brethren, let us meet at the throne of grace. We shall ask the church at Old Ford to let us hold one or more special meetings for prayer, and for united effort, on behalf of **THE EARTHEN VESSEL** and its Editor. That truth, in every sense of the word, may be maintained; and an honourable and successful service terminate at last the long-continued labours of the projector of this evidently useful monthly messenger. We shall ask other brethren to allow us to hold these meetings in their chapels, at all of which, if spared, we shall be present to unite in supplication, and to render any explanation required.

Secondly, we would with much fervency beseech every friend to **THE EARTHEN VESSEL** to become a canvassing agent for its much more extended circulation. In no part of America, in none of the Australian colonies, neither in Ireland, Scotland, Wales, nor in the more distant isles, does there exist a publication like this. We ought to have at least, one hundred thousand readers; and every number of **THE EARTHEN VESSEL** should contain a special article from some minister, deacon, or gifted member of the different churches, showing their own faith in the doctrines and ordinances of the Gospel, the progress they are making, or the prospects which they have for carrying out more fully the great elements and different branches of the Saviour's Gospel mission.

In harmony with **THE NEW TESTAMENT PENTECOSTAL UNION** I anticipate, by the Lord's blessing, a spiritual, an evangelical, a successful revival, at least, in some parts of our Zion.

Entreating all my readers and friends to peruse this paper; and to do their utmost to carry it out to a prosperous issue, I am compelled most reluctantly, to stop my pen, and to subscribe myself still the Church's anxious, hopeful, and willing servant,

CHARLES WATERS BANKS:

5, Victoria Park Road, South Hackney, Nov. 8, 1869.

The New Testament Pentecostal Union.

WHAT DOES IT MEAN?

BY R. G. EDWARDS, OF ISLINGTON.

It was on that solemn night when Jesus, our Lord and Master, was betrayed by one of His apostles in the garden of Gethsemane; when He was denied by another, and forsaken by all, that He poured forth His loving soul into the ears and heart of His heavenly Father, in thoughts so sweet, in language so eloquent, in strains so sublime, as mortal man yet never prayed, "That they all may be one, as Thou, Father, art in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me," John xvii. 21. O transcendent miracle of miracles! overwhelming floods of glory! to be one with the God Man, God the Father, and God the Holy Ghost; in eternal, indissoluble union with the Triune Jehovah! "That they may be one in us." Yet nothing short will satisfy my panting heart, my burning soul. When! when! my precious Jesus, shall it be that my blood-washed soul shall enter into the full fruition of that divine and mystic union? when shall I praise thee as I desire?

Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee.

Now my spirits sink with awe, my feeble imagination utterly fails; blindness shades the visual organs of my mind, in the vain attempt to gaze at the mystic union of the sacred TRINITY; to behold such ethereal, unsullied light, such awful consuming fire, such dazzling blaze, as the infinite and eternal Godhead, the uncreated, indivisible subsistence of the Trinity in Unity. Can'st thou, mine eyes, look up, and steadfastly behold those bright shining rays of the refulgent orb of day, blazing in yonder cloudless azure sky, in unparalleled meridian splendour? This is only one of the least of my Master's servants. He has millions far superior. Ten thousand times ten thousands, and thousands of thousands of celestial intelligences, flaming fires, rapt seraphim, burning cherubim, angels whose countenances are as lightning. (Matt. xxviii. 3.) But were all the planets, stars, suns and meteors revolving in their appointed courses in universal space, amalgamated in one massive fiery sphere, conjoined with all the glorious armies of the skies, how infinitely insignificant the whole must appear in the august presence of the everlasting God, the Creator of the heavens and of the earth, Father, Son, and Holy Ghost. Yet, this is the pattern, and the exemplification in this wonderful prayer of Jesus, "That they may be one, even as we are one," (John xvii. 22.) One in purpose, one in action, one in testimony.

Was there ever a period when this prayer was answered in the experience of the church of God on earth? When the ministers of Christ, and the saints of Christ, were thus in manifest union? When they all did see eye to eye, and co-operated lovingly together. Yes! methinks there was. About fifty days after this prayer was offered, "When the day of Pentecost was fully come, they were all

with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1—4.) "And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favour with all the people, and the Lord added to the church daily, such as should be saved." (Acts ii. 46, 47.)

This was

THE NEW TESTAMENT PENTECOSTAL UNION.

This is the name of the society lately formed in London; and as is the name, so are the objects of the society, "That they may be one, even as we are one." Oneness among the ministers of the Gospel of Christ, and oneness among the deacons and members, who hold fundamentally the same faith and order; "One faith, one Lord, and one baptism," and who walk in the grace of those doctrines they profess, "that others beholding their good works, may glorify their Father which is in heaven." Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. iv. 31, 32. "For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses," Matt. vi. 14, 15.

Come, Holy Spirit, come! Pour down upon thy ministering servants thy blessing; and let us live more like Thee, and closer to thee, in the love of Christ, in the love of the truth, in the love of one another, as in the days of Pentecost. We affectionately invite the ministers of uncompromising truth, and churches decided for truth, to join with us in such a desirable association. We will, with God's blessing, help the Lord's little causes throughout the country to the utmost of our power; also, all ministers of truth and integrity, shall be (if God will) by us directed to places coming under our notice and attention. We will endeavour to pray and preach wherever the Master shall call; and as far as practicable we will open new places for the spread of the old fashioned truths; such as the Covenant love, the Covenant purposes, the Covenant settlements, the Covenant blessings, and Covenant promises of our Covenant-making, and Covenant-performing God; for these holy doctrines are not dead yet, although some suppose they will soon be present at their funeral; but God now has His "seven thousands" that have not bowed down their knee to the free-will Bual, neither have they worshipped, or intend to worship, the golden calf of Mixed or Open Communion, by so many in these days set up. To us, the perfection of the Redeemer's mediatorial righteousness, imputed by God the Father to every one that believeth, is our only hope of salvation, as connected with the infinite perfection of the finished atonement of the Lord Jesus Christ. We have borne the libellous character of Antinomians from our enemies; but, with all the failings and transgressions belonging to us, we abhor with all our souls such a sentiment as is sought to be conveyed

by that reproachful name *Antinomian*; and in the sight of God, who searcheth the heart, we exclaim with Paul, "Shall we continue in sin, that grace may abound? God forbid." Rom. vi. 1, 2.

The objects of the society are the glory of God, the union of ministers and churches, and the spread of the Gospel. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." 1 John iv. 7, 8. "Beloved, if God so loved us, we ought to love one another," verse 11. If it is asked, who is the head of "*The New Testament Pentecostal Union*," our reply is, we acknowledge none but CHRIST. We call no man Rabbi on earth. We will have no bishop, archbishop, or popes. They had none on the day of Pentecost. Peter, John, and James, and all the rest, worked as brethren together, under one head, the Lord Jesus Christ. Neither did John say I will not work with James, nor did they combine together to eject from their society that once Christ-denying Peter. They did not say though Jesus has forgiven him, we never will. No! they viewed themselves all as sinners saved by grace; believed that those who confess and forsake their sins, shall find mercy. "Blessed are the merciful, for they shall obtain mercy." Poor backsliding Peter was blessed more abundantly than they all. Where sin abounded, grace did much more abound. God grant we may practise what we preach in the fear of the Lord. Amen.

Communications may be addressed to R. G. EDWARDS, Hon. Sec., 103, Oxford street, Stepney, London. Reports of the meetings holden, will appear in January number of THE EARTHEN VESSEL.

DOCTRINAL TRUTHS IN METRICAL PHRASE.

NO. VIII.

"The Kingdom shall be the Lord's."—Obadiah 21.

"Fight the good fight of faith."—1 Tim. vi. 12.

TAUGHT by the Spirit of the living Lord,
 The seer beheld by clear prophetic gaze,
 That He would come who is the living Word,
 And quench the powers of darkness by his rays.
 Two kings o'er human hearts assert their right;
 The prince of darkness, and the Prince of Peace;
 These, with their armies, wage incessant fight,
 Which must continue till the world shall cease.
 How fierce this war! 'tis not 'gainst flesh and blood;
 Nor yet with seen, but secret, subtle foes;
 Nor can the fiery armour be withstood
 But where the shield of faith shall interpose.
 The victory that overcomes the world
 Is faith in Christ, the mighty Conqueror;
 Beneath the banner of the cross unfurled
 It foils "the prince of the power of the air."
 The faith that wins, maintains the victory;
 Hell's hosts once beaten, are for ever slain;
 However fierce the future conflicts be
 The ground once won, the foe can ne'er regain.
 "The battle is the Lord's," the kingdom His:
 To Him alone be all the glory given;
 Yet God's elect must fight their way to bliss,
 If they expect to reign with Him in heaven.

What was in that Cup?

CHAPTER XI.

Lo! Justice thrust her glittering sword
Through Jesus, the incarnate Lord;
Then, then, He fell—He groaned—He died,
And so stern justice satisfied.
Ah! God is JUST; yet full of grace:
This I behold in Jesus' face.
In His mysterious person view
The wise, just God, and Saviour too.

As I was gazing upon the cross, not long since, I saw, as I have written before, that in connection therewith, I discovered a four-fold representation of the four-fold character of all intelligent existences.

1. In Judas, there was the representative of the infernal. You only look at those three last verses in the sixth chapter of John; and if they do not lead you to see the awfulness of Satan's delusions on the one hand, and the abounding of sovereign grace on the other, you must be blind indeed. Grace, in Peter says to Jesus, "We believe, and are sure, that thou art that CHRIST, the Son of the living God." That "we," in Peter's heart and mouth, hopefully took in, and included, all the twelve; but the Redeemer would not let that pass without a protest against it. No. He knew they were not alike in that great matter of a pure and living faith in His Person. Hence, He came forth with a declaration enough to strike them all to the ground. Oh! how fearful His words appear to me to be! Look at them; "Jesus answered them, have not I chosen you twelve, and one of you is a DEVIL? He spake of Judas Iscariot, the son of Simon; for he it was that should betray Him; being one of the twelve." Here was the *infernal*.

Secondly, there was the representative of the CARNAL, in the finally impenitent malefactor, who was crucified on one side of the precious Redeemer.

Thirdly, there was the spiritual, in that other one, of whom the poet says:—

The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

The work of the Eternal Spirit was short, but it was complete; as I hope to prove from the blessed Word itself. But,

Lastly, there was the Eternal, in the Person of JESUS. I wish I could fully open up this four-fold representation of all intelligent existences at once; but, I have hosts of correspondents angry with me for not giving their excellent papers instead of my own; hence, I find I must only pursue this theme little by little, as I may be able. The character of Balaam I have looked at in the distance; and have seen the seven lines in his person and practice, which are designed to shew how mysteriously mingled in some professing men is the appearance, the form, the "seeming-to-have" the one thing needful; with the dark and deceitful hypocrisy lurking underneath. But even those seven lines I cannot give this month. They must appear, because in these unmaskings of men, in these discoveries of the "lacking of life divine" in the soul,

the living children, (who have "an unction from the Holy One," and "know all things,") will see how rich and entire is the saving grace of God in Christ, which not only saveth them from sins outward; but also from all those hypocritical hiding-places; and from all those fearful delusions wherewith the great apostate deceiver doth so frequently deceive souls, by persuading them that they are living branches; when they are but the wild off-shoots of the present unhealthy and imperfect state of "the mystic body." Between the semblance and the substance of godliness, there are differences deep and dreadful; but the truthful discernment of these differences is too difficult for the human mind to penetrate. One feature belonging to the semblance appears to be a PRESUMPTIVE rivalry. The serpent will rival God in his arguments with the woman; Cain will rival Abel; and rushes in with the fruit of the ground: the false apostles would rival the true apostles; and all the freaks and fancies of Anti-Christ are but so many attempts on Satan's part to rival the true and eternal Christ of God. Hence, whenever any professing man would seem to think he has, or pretends to have, or to be something above and beyond all that the common run of Christians really do have, such a man may truly fear, his religion is not so much of the Spirit's drawing, as it is of Satan's driving. In the time of the great fire of London, a great authority said there were among the professing people seven sins which loudly called for some severe judgment; and indeed a solemn one came upon them. If, next month, we review the seven sins which abound among professors, we shall clearly enough be persuaded that our own day is not extravagantly worse than have been the days before us; and by a critical searching into those sins which make up the fatal deception, the enlightened mind, the honest heart, the pure and tender conscience, will be enabled to exclaim, from this dark deception, I am, by grace, delivered; and so again, by faith, beholding all the curse and wrath due to those iniquities from which we have been delivered, put into that cup which the Saviour drank to the dregs, we shall be strengthened in our hope in the Lord; and while we praise Him for every mercy manifested, we shall desire to publish the exceeding riches of His grace unto our fellow-men, that by the Spirit and the Truth, they may also obtain mercy of the Lord in that day. Brethren, I dare not occupy the room this month. My few remarks on closing up this twenty-fifth volume, will be read, I hope, to some advantage to yourselves, and of some benefit to yours in bonds and trials,

C. W. B.

EDWIN THOMAS HOLDOM.

TO THE EDITOR OF THE "EARTHEN VESSEL."

KINDLY insert the subjoined account of the illness and death of a young man, known to many of your readers. The reason for asking you to give publicity to it is because it is thought that such evidence of the "goodness and mercy of God," would be interesting to many.

Edwin Thomas Holdom, the youngest son of Mr. Thomas Holdom, of Trafalgar street, Walworth, many years a hearer of Mr. Wallis, was, when in health, particularly active, industrious, and persevering. Indeed his whole heart and soul were in his business, and he only seemed happy when he was honestly earning, frugally spending, and carefully saving money. In

the spring of the year, he burst or broke a blood vessel, and was entirely prostrated through the great loss of blood. Soon afterwards, consumption set in. At first, it was most aggravating to the young man to be compelled to stay at home, but when the disease became more alarming, what happened? "Well, I suppose he became more irritable, and fretful," some would answer, but, no! by the grace of God (nothing less) he became quite resigned to his sad and solemn position, and grateful for every service that was rendered by his friends. When the writer called to see him in June Edwin said, "I have asked the doctor to tell me candidly what he thinks of my case, and he says that there is no possibility of my getting better. Now I know that my time is short." His state of mind was an exact answer to the following prayer:

My God, from a world such as this,
Call off my affection and heart,
And bid me aspire to true bliss,
From which death itself cannot part.

Reader! mark, we are not speaking of an AGED Christian, who had known the Lord for many years, and who had had repeated assurances direct from heaven that all was well with him, and one to whom the world had become "flat, stale, and unprofitable," but, we are speaking of a YOUNG man, brimful of life, and full of honourable ambition to do well in the world, but suddenly brought face to face with eternity. All his hopes blasted, and now made deeply sensible of the necessity of being "born again." What is the remedy for such a case as this? Earthly remedy there is none, for—

None but Jesus,
Can do helpless sinners good.

Our young friend gradually grew weaker. Medical men did much for him, his kind relatives, by their unceasing attention, and real sympathy did more; Mr. Wells, Mr. Butt, Mr. Mead, Mr. Boulden, and Mr. H. B. Gange, by God's blessing upon their visits, occupied in reading the Scriptures and prayer, did more than all, for by this means his poor soul was cheered over and over again.

Late in the evening of the 11th of August, Edwin Thomas Holdoin died, aged twenty-one. On Tuesday, 17th, he was buried in Abney Park Cemetery. Mr. Gange delivered a short but impressive address from 2 Kings iv. 28, "Is it well with the child? and she answered, It is well." Aged persons who read this will be reminded of Southey's words, "When youth is summoned, what must age expect?" Young and old, may with truth say with a poet—

Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail.

The next couplet is the writer's earnest desire—

Oh, may my last expiring breath,
God's loving-kindness sing in death!

F. H.

LETTERS FROM THE HEART.

BELoved BROTHER BANKS,—A monument of mercy once more appears before you. My last letter you said was "Songs in the night." Truly, this life is a night indeed; with all its sins, sorrows, pains, and disappointments; but O, my brother, what a night it would have been to my soul, with an accumulation of sixty-seven years guilt and shame upon my conscience, had not the Sun of Righteousness arisen upon me! Now, though I see but as in a glass darkened, through a body of sin, darkness, and ignorance, yet a divine ray now and then peeps into my soul, and it brings with it such an unspeakable ray from the glory

power of the blessed Son of God, that lights up my whole soul in anxious expectation. Then I can sing—

Soon shall I bathe my weary soul
In seas of heavenly rest;
And not one wave of trouble roll,
Across my peaceful breast.

My power of writing is gone! my power of reading is gone! but what a mercy my God still gives me sanity of mind. I can still think on His love, which is more precious than ever; because I feel my greater need of it; and I can still pray to Him for myself, and the church, when He pours upon me the Spirit of grace and of supplication. In my temporal trials I often think of you, and wonder how you are getting on. There is one remark out of many that occurs to my mind, which our dear brother Wells spake; he said "there never was a difficulty that the Lord brought His children into, but He always brought them out again." This is a blessed truth. I have experienced it scores of times; and no doubt you have too. We shall endure to the end, as sure as the earnest is given; more happy, but not more secure, are the glorified spirits in heaven. His love, His blood, His righteousness, His oath and promises, all forbid a separation; and this is my meat and drink in this my chamber of affliction; there seems but a few more cords to cut, then up goes my happy ransomed spirit into the presence of my Beloved, where is fulness of joy, and at His right hand pleasures for evermore, in endless love and peace.

BAPTISMAL REGENERATION.

"For in Christ Jesus, neither circumcision availeth anything nor uncircumcision, but a new creature."—Gal. vi. 15.

"He is a spiritual Jew—who is one inwardly."—Rom. ii. 29.

ONE of the follies of the English nation—
'Tis called Baptismal regeneration;
If tested by Divine or Scripture light,
Must soon retire into the shades of night.
Yet Satan still goes on to blind the eyes
Of those esteemed the prudent and the wise;
And as the blinded great lead all astray,
Who think such wise heads cannot miss the way;
So rich, and poor, and great, and small are left
To stumble and to fall—of sight bereft.
Regeneration is a change of heart,
Which the great Sovereign doth to some impart,
While justly all the rest are passed by,
And in their sins and blood are left to die.
What madness then! what strange infatuation,
To dream of baptismal regeneration:
As if a surpliced priest could change the heart,
To sprinkled infants life divine impart.
Eternity will soon dissolve this cheat,
And they deserved punishment will meet,
Who teach this folly, and the taught as well,
If left to die in sin, will fall to hell.

Gosport.

A. H.

Copies of the above in leaflet form, for general distribution, 100 copies post free for 1s., of ROBERT BANKS, 30, Ludgate hill, E.C.

A PRAYER FOR UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1.

How rich, how full, how sweet, how precious is this Psalm! In looking round on all the schisms, and bitterness, and oppositions so manifest in the weary heritage of the Lord in the wilderness, it is indeed joyous to be able to note that all the redeemed are nevertheless *brethren*; having one Lord, one Faith, one Baptism (in spiritual reality however; the literal shadowing may be neglected 1 Cor. xii. 13), one God and Father; they are all in the one body essentially, born by the one Spirit, called in one hope, and each is a receiver of grace. Grace to quicken, grace to uphold, grace to sustain, grace to preserve, and grace to present perfect, glorious, unblemished, in Immanuel's likeness at last.

As members of the household we must, and shall ever remain; vitally we must "abide in him" who is our life, eternally we must dwell in covenant love. Our experience of that life, our enjoyment of that love may vary, but the sweet fact remains still; bright beyond the darkness, strong above our weakness, unmoved in all our changes in Christ, settled, hidden, reserved for full glorious realization at last, whatever our wanderings from Him now. When I ponder these things, and wish them my fickleness, unbelief, coldness, rebellion, self-will, worldliness in short my utterly base self, I am at times bewildered with joy at the great, stable, glorious, living, enduring love of God to such a worthless thing as I am! Yes! I must dwell for ever; I do dwell always (not always sensibly) in the mighty love of the eternal God.

Brethren, we do thus dwell together in unity! why then that shyness in the pilgrim way! why those cold looks and colder thoughts? why the bitterness, division, rending of saint from saint? We do not all see eye to eye in every detail now, but we shall ere long. I know full well that a lack of union in sentiment, must produce a want of fulness of Christian communion, but it need not warp the affection the children of the same family should have towards each other. Beloved, do we confess these evils before God? do they burden our hearts, and cause us to sigh and mourn? do we plead with God for more grace and gentleness and brotherly love? Immanuel is the altogether lovely to us, the precious one, the beautiful one to us, because He loves when we rebel, when we act the treacherous part, when we doubt Him, when we hold and teach false things of Him, when we go after other lovers than Him. His forbearance, gentleness, meekness, tenderness, patience, pardon, grace, manifested to us in all our many evil ways, are as the beautiful garments which bedeck our beloved; each revealing to us the wondrousness of His love so infinitely stronger than death, as the odour of the precious ointment. "Awake, awake, put on thy beautiful garments, O Jerusalem, shake thyself from the dust."

Brethren, seek the Lord earnestly, to give us more of the outliving of our inner union in Christ Jesus, union and communion should keep company always! "Pour grace—grace only, into our lips and lives, that the fragrance of thy priestly house be sweet in thy nostrils, oh Lord our strength and our Redeemer." "They that feared the Lord spake often one to another, and a book of remembrance was written." Beloved, for-

sake not the assembling of yourselves together, ("the fellowship ye have among yourselves," B. za's translation of Heb. x. 25.)

Yours in the hope of everlasting union and communion in glory through sovereign unmerited grace,

J. H. LYNN.

The Late Pastor Fremlin.

A BRIEF ACCOUNT OF THE LATE MR. WM. FREMLIN, LATE OF
FOOTSCRAY.

BY THOMAS JONES.

"The memory of the just is blessed."—Cor. x. 7.

THERE is a readable duodecimo entitled, "A good man, a very good man indeed." Were we going to compile a memoir of William Fremlin we should feel tempted to plagiarize, and prefix the said title to our book, believing that he was all that title imports; a man loving righteousness and hating iniquity, walking in the fear of the Lord, and having all his resources in Jesus as his wisdom, righteousness, sanctification and redemption. Our respectful tribute to his memory set forth in ink by the typographer will only last for a time, but he has a memorial more permanent, a grateful record in many hearts in connection with a divine and saving work in which God honoured him as the bearer of the message the Holy Spirit made life and peace.

We who knew him are quite sure he sought no fame for himself, living or dead; his supreme wish was to exalt the Saviour, at whose feet he now bends lowly and lovingly while mingling his notes in the general acclaim, "Thou art worthy, O Lord, to receive, glory and honour, and power." In gathering up a few incidents of his history we hope to harmonize with those ascriptions of praise, and write of the man's experiences, gifts, and activities in that reference in which alone he would approve of any mention thereof; a repetition in fact of his own preaching; "Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of His good pleasure." Of all that his own conscience could approve or good men admire he would honestly say, "By the grace of God I am what I am."

He was born into this world of sin and sorrow at the village of Ryarsh in the county of Kent, in the year of our Lord 1792, August 31; and was the third son of his parents John and Elizabeth Fremlin. His childhood and early youth told of nothing to remark on except that he was affectionate and dutiful to his parents, and in his general bearing amiable and obliging. We have used the word *except*, as we fear the character given of the youth of William Fremlin is rather exceptional than general. Too many children are fractious and unruly; and boys and girls, even in religious families, are often precocious in naughtiness, impatient of the parental yoke, and assume airs of conceit and consequence which are disgusting to beholders, distressing to those who love them best, and highly offensive to their Creator, whose first commandment with promise runs thus: "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee."

When Jesus says, "Learn of Me," He directs us to the lessons of His life who, when He was twelve years of age, and capable of talking with the learned of the land, still observed the proprieties of boy-duty, and was becomingly subject to his parents. In the Bible there is both blessing and curse, blessing on obedience, curse on rebellion. The first crime denounced from Mount Ebal was idolatry (denying the true God;) the second was (is) "Cursed be he that setteth light by his father or his mother; and all the people shall say Amen," Deut. xxvii. 16. In the New Testament we are told by the Spirit of prophecy that "In the last days perilous times shall come;" and in the list of perils is named disobedience to parents; 2 Tim. iii. 1, 2. So then it is perilous, wicked, provocative of judgments, to neglect this first natural duty; to despise, or even set light by father or mother. We earnestly and affectionately exhort our young readers to lay these things to heart, to look at the cases of Eli's sons, 1 Sam. ii., and of the sons of David, Amnon and Absalom; and of the family of Rechab recorded in Jeremiah xxxv. Lastly, read Solomon's account of his own good beginning in the way of wisdom; Prov. iv., and then copy in large letters, the apostle's precept, Eph. vi. 6, "**CHILDREN, OBEY YOUR PARENTS IN THE LORD, FOR THIS IS RIGHT.**"

Of the period of his life we have so far considered William Fremlin was like young Samuel who, though docile and tractable "did not yet know the Lord, neither was the word of the Lord yet revealed unto him." Nevertheless he had very early checks of conscience, flashes of light as from Sinai, followed by fears of something to come not knowing what. Sometimes a text of Scripture would fasten on his mind with solemn force; or some event in providence shewing the frailty of flesh would cause him serious alarm, when he would try to pray and prepare his heart to seek God; but his goodness was like Ephraim's (Hos. vi. 4), as a morning cloud, and as the early dew which soon passeth away. Most Christians can tell of similar tremors and mental agitations jarring their false peace in their youth, somewhat resembling the figure seen by Ezekiel (chap. xxxvii.) when the dry bones in the valley were shaken. It is said the dry bones were "very dry," without flesh, sinew or life. But they were *bones*, the framework of humanity; unsightly and apparently worthless, and only meet for Moab's treatment of the bones of the king of Israel, which he burnt into lime, (Amos ii. 1). When the prophet had passed by the bones and round about, so that he should be thoroughly certified of the death and dryness common to the whole mass, he was asked "Can these dry bones live?" He modestly answered, "O Lord God, thou knowest." Reason, exalted by the zealotry of Atheism into a goddess would have stoutly replied, No. Not so the prophet who had large faith in divine sufficiency. Reason must stand aside and wait results. Faith in that sufficiency keeps the church praying and her ministers preaching; and we have cause to believe that in some of the younger as well as in some of the older of our auditors terrible shakings are felt, the peace of spiritual death is being disturbed, and the babels of self-righteousness are rending to a fall, and that a new creation shall arise out of these moral ruins. With our God all things are possible. The Son quickeneth whom He will; and He graciously willed this of William Fremlin, of whose quickening and its fruits we have yet to speak.

PREACHING THE WORD SECURES PROSPERITY.

ISLINGTON, PROVIDENCE CHAPEL.

—The 19th Anniversary was held on Lord's Day, Nov. 14th, when three sermons were preached, those in the morning and evening by Mr. Glaskin, of Brighton, and in the afternoon by Mr. F. Pearce, of Reading. The morning text was Jeremiah xvii., 7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is;" when some excellent truths were spoken in an excellent way. Hope is common to all, but how few realise that which they hope for, but the foundation of the Christian's hope and confidence being in the Lord, it can never fail,

On Christ the solid rock they stand
All other ground is sinking sand.

Mr. Glaskin spoke of nineteen years ago when the cause was established under his ministry, what a variety of changes had taken place since then; the Providence of God had removed some, some had gone home, some were there then, he had removed from them, but the Lord had done it, and they were still united in hope, and united in heart, he rejoiced to meet them again, spoke well of and prayed earnestly for their present Pastor, and as Mr. Pearce said in the afternoon, this is as it should be. The Pastor of the past and the Pastor of the present could wish each other God speed; this is worth recording in these days for there is not much friendship (Oh, how sad) not even in the Church of God.

We may here state since Mr. Edwards has been with us, the cause is prospering and acquiring that stability it gained in past days, but which has been terribly shaken, consequent upon the changes that have taken place. Twenty-seven new members have been added during the past year, fifteen by baptism, and twelve from other Churches.

Mr. Edwards is very decided in the truth and keeps close to the word of God, which he appears to study deeply; there is no sameness in his preaching, which we believe is the effect of adopting the good maxim to study much as if there was no Holy Ghost, and to pray for the Holy

Ghost as though there was no study, and when a minister sent of God is thus devoted to his work the cause must prosper. The Chapel has just been put in trust by a committee of twelve male members united together for that purpose, and also for the liquidation of the Chapel debt, which they mean to accomplish by next April, God willing. There is a Choral society numerously attended, and also a Temperance society, formed so that something is being done besides the regular services, which we hope under God's blessing may be the means of some good to the neighbourhood.

Mr. Wells being engaged on the Anniversary day preached on the following Lord's Day, November 21st in the afternoon. He has been accustomed to come to our anniversary, and we never like it to pass over without him. We were much pleased to hear a remark by Mr. Higham a short time back (for he is a good thoughtful man), he was one that should like to see Mr. Wells again united to those from whom he was separated; he had been sent to Coventry long enough, that was a Christian remark. Now the Providence people never sent him to Coventry, they did not make him an offender for a word. His text was one word, Zacchæus, Zacchæus a sinner. Zacchæus's success what he became, an honest man, a liberal man, a saved man, and a high doctrine man. He became a saint, which is a grand idea, for Jesus was charged with receiving sinners, but they were saints when Christ receives them. A sinner is a sacred thing, the Holy Ghost has made him so. It was indeed a word of power to our souls. We thank him for his services. The attendance was exceedingly good, the collections also. We thank the friends, we thank God and take courage.

[We do not like the term "sending to Coventry," to be applied to a Minister, but we withhold remarks at present. We have much in hand; time has not yet come. We must believe that Mr. R. G. Edwards is brought to London for some great end. We trust his devotion, his zeal, and his success will be much more and continually abundant.—Ed.]

Productions of the Press.

The Ancient Roman Catholic Faith Contrasted with Modern Popery! A companion volume to "Nymphas," (entitled "Priscilla,") containing "an Exposition of the Inspired Epistle to the Church in Rome," (by the late Joseph Irons) is just now re-issued by Mr. Collingridge. In these small volumes we have two most important parts of the Christian religion expounded, illustrated, and enforced, with a pure, enlightened, and decided manliness; and with such a Christ-like spirit, as is rarely equalled, either in print, or in the pulpit in these days. "Priscilla" tells us of the faith of the Gospel. She lays down the foundation, and rears the superstructure of the Gospel kingdom, according to the plan revealed by the Great Architect and Founder Himself. But "Nymphas" takes us not only into the kingdom, she introduces us not only into the "Building of Mercy," she also leads us into "the Banqueting House," into the presence of the KING. The furniture of our mystic Solomon's House is so defined, as to give even an intelligent faith plenty of work for meditation and reflection; while the food set upon the table, and the indescribably precious FELLOWSHIP mutually enjoyed by the bridegroom and the bride, are spoken of in such chaste, lovely, and familiar phraseology, as must cause the souls of all the faithful to aspire after, and to long for, a higher, holier, happier, and more abiding realization of the Lord's presence than many are now favoured to understand. To some of us, Miss Priscilla may appear a little too high-minded on some tender points; but upon the whole she is so exceedingly edifying that we cannot find it in our heart to question her genuine sincerity.

Nymphas, Bride and Bridegroom Communing. A paraphrastic exposition of the Song of Solomon in blank verse, by the late Joseph Irons. Mr. Collingridge, of City Press, Aldergate street, has re-issued this most sublime little volume, wherein the mysterious, yet sacred, solid, and soul-delighting blessings and

privileges, arising out of a living union to Christ, are with ability, simplicity, and clearness, truthfully and experimentally discovered. Thousands who never knew Mr. Irons will treasure up a small book of this kind because it savours so richly of the Friend of Sinners, and of the fellowship saved sinners enjoy with their beloved Lord.

The Animal World. This handsome "Monthly Advocate of Humanity" has three excellent features which will commend it to the regard of many thousands. Its object is practically and benevolently good; its style in writing and getting-up, is quite up to the mark, its price is really nominal. When we announce that the publishers of "The Animal World," are Messrs. S. W. Partridge & Co., all who can appreciate excellent printing, and powerful authorship, will be assured we have not said one word too much in favour of "The Animal World."

Old England amongst the Breakers. A pamphlet by John Sangster, Esq., the object of which is to show that, "Free Trade is a Ruinous Failure." It is driving trade from our country, and driving our country to desolation, misery, and want. The Catholic Emancipation, the Free Trade, and some other ruinous enterprises, confirm to us the fact, that the masses in our once happy England have been led astray by ambitious popular leaders; whether in a Gospel, or in a political sense, it is all alike, any man who can be bold and daring in advancing new theories, is sure to gain the applause and support of millions. Alas! for poor England. Where shall we find her soon? This "Cobden and Peel" pamphlet can be had for three stamps of R. Banks.

The Family at the Hall, is a grand literary map of the changes which the wheels of life in this world often produce; and of the true grace of God, which alone can enable the crucified Christian to live out that old patriarchal principle, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

"The Family at the Hall," and Mr. Aveling's illustrated "Modern Rome," are two of the best papers in the November number of "Our Own Fireside."

The *Baptist Almanack* makes its nineteenth appearance this month for the year 1870. It has been prepared with unusual care; and we think will be found more than ever useful to that denomination whose name it bears, whose interests it has ever sought to promote.

Prospectuses of the late Mr. James Newburn's Life and Labours, can now be had at 30, Ludgate hill.

Dr. Mason's *Paradise Restored* is a most handsome volume; to be had of Robert Banks, 30, Ludgate hill, post free for forty stamps.

Messrs. Maull & Co., have executed a likeness of Mr. William Lodge, the minister of Providence chapel, Cumberlaud street, Curtain road, London, N.E. Copies of it may be had, we expect, of the deacons at the chapel, on any of the week evening services, which are Mondays and Thursdays. We have studied this photo-carte; and can pronounce it not only such an "express image," as none can dispute but also a very pretty picture; but as Mr. Lodge is evidently designed of the Lord for increasing usefulness, we purpose to give a sketch of his singular life, and a review of some of his sermons; when we shall be able again to notice the likeness now before us.

The *Pioneer of the New Reformation*. This penny pamphlet, (which can be had at 30, Ludgate hill), contains "Letters to Mr. Thomas Stringer, and Mr. Robert Banks," by R. M. Fancourt, Esq. Mr. Fancourt is a friend to the pure Protestantism of the Bible. He is a friend to Divine truth, to the doctrines of distinguishing grace; and, consequently, he looks with fear, and writes with clearness, warmth, and decision upon the modern movements of those truth-despising times. We will send Mr. Fancourt's pamphlet to any address.

The *Last Vials* for October and November, are full of original ideas, and of strong literal teachings, re-

specting the kingdom of heaven. Of the future of the soul individually, and of the church collectively, how much is written! But alas! how little is truly known!

GEMS PICKED UP.

By GEORGE COOK.

Trust God, and be doing, and let him alone with the rest.

The depths of misery are never beyond the depths of mercy.

In all worldly joys there is a secret wound.

He that would be little in temptation, let him be much in prayer.

He wants no company who has Christ for his companion.

Out of God there is nothing fit for the soul to stay itself upon.

God draweth straight lines, but we think and call them crooked.

Bold sinning doth afterwards make faint believing.

Grace withereth without adversity.

Faith makes us draw all our comforts from a fountain that will never fail.

Ignorance of God and of ourselves is the great principle and cause of all our disquietments.

It is a sign some beam of heavenly wisdom hath shined into that soul which findeth itself empty of true saving wisdom.

The field which hath millions of weeds in it is a corn-field for all that.

The comfort of a Christian lieth not in his own fulness, but in Christ's.

He is not a true believer to whom sin is not the greatest burden, sorrow and trouble.

What a misery to have both a bad way all the day, and no hopes of lodging at night.

Live not so much upon the comforts of God, as upon the God of comforts.

My happiness depends upon my hold of Christ; my safety depends upon Christ's hold of me.

Faith altereth the tenses and putteth the future into the present tense.

We cannot pluck a rose without a thorn, a comfort without a cross, a sweet without a bitter; we cannot have a friend without an enemy, while in this vale of tears.

Our Churches, Our Pastors, and Our People.

THE STRICT BAPTIST CHURCH IN NOTTINGHAM, AND MR. E. J. SILVERTON'S PASTORATE.

SIXTEEN months ago, Nottingham and suburbs, with a population of some hundred thousand, had no Strict Baptist church of Free Grace principles. Many believing both truths, in common with the whole counsel of God, were either not in church fellowship, or for the sake of fellowship were members of mixed churches. Earnest prayer has long been offered by these for the dawn of a better state of things. Long dearth, and a quarter of a century of patronage pastures has been our lot, with mere lodgings for the sons and daughters of Zion. About the time above named, nothing less than a distinct interposition of God on our behalf brought Mr. E. J. Silvertou to Nottingham as a supply. His first Lord's-day's ministry was blessed to many, and struck a chord long silent. A second visit was still more marked. A third visit at our solicitation resulted in his permanent settlement amongst us as our chosen minister. Twelve months ago, twenty-five of us were formed into a Strict Baptist church, and Mr. E. J. Silvertou has unanimously chosen pastor. Since then, seven deacons have been chosen, good and true, and Mr. E. J. Silvertou has baptized fifty-two persons. These and the former church, together with other accessions by dismission from churches here and elsewhere, has swelled our number to 101 members in twelve months. So far, we are united as a church; the word is with power; the ministry is sustained by weekly Lord's-day voluntary contributions at the doors (and by the bye, this has discovered certain absentees who love a good thing in religion, at the expense of others.) The current working expenses are met by quarterly payments (also voluntary) and all needs met hitherto; our minister in preaching, and he and us in other work are fully alive to growth as a church in faith and prayer, resting not here, but rather desirous for the salvation of poor lost sinners, yet in the fall. On Wednesday evening, Nov. 3rd., our annual members' tea meeting was held, at which most of our number were present. After tea, a meeting was held for our pastor and sundry brethren to address us on the past, present, and future. Several brethren spoke, and the meeting was characterized by love, union and experimental feeling. We separated reluctantly, looking forward to repetitions here, and eternal union hereafter. From the tone of the addresses of brethren, and other evidences, neither the building zeal of one, nor the chilling fear of another has the credit of our present position; but

rather the good hand of God in many ways. This we trust we feel, which augurs well for future prosperity. We meet on Lord's-day mornings and evenings for worship in the large hall of our noble Mechanics' Institute. Our week meetings are Monday evening for prayer, Wednesday evenings for preaching the Gospel of the grace of God. Our Lord's-day evening service is so well attended, the hall is not large enough, and we feel the need of a place of our own. This we hope the good hand of God will provide in his time. A good school is carried on and increases; it has a free library added, and we trust the good seed will take root in many young hearts made good ground by the great Husbandman.

PECKHAM.—RYE LANE.—On Tuesday evening, Oct. 26th, the anniversary of the Sabbath schools connected with Mr. Moyle's church was held, Sir John Thwaites, the Chairman of the Metropolitan Board of Works, presiding. Previous to the public meeting, a large body of friends partook of tea, which was served in the spacious schools rooms at the rear of the chapel, which had been tastefully decorated for the occasion. The chairman in opening the proceedings, expressed the highest Christian regard for the pastor of the church at Rye lane; and then proceeded to place the Sabbath school in what he thought its right position; he did not look upon these institutions as "nurseries to the church;" they had their proper sphere of usefulness, and a large amount of good had been done by them. Any effort that should be the means of reforming, or doing moral good to the multitudes of children who thronged the metropolis, deserved all the support and encouragement that could be given. Mr. Congreve, the superintendent, then spoke of the progress of the school. The number of scholars in the books was 290; being an increase of upwards of 100. Since the enlargement of the school, about two years since, the average attendance, 280 in the afternoon. Bible classes for young men and women were in good working order; seven teachers and nine scholars had been baptized and joined the church in the past three years; and two have been taken to the bosom of Jesus. There was therefore great cause for thankfulness. The next point was finance. In meeting this matter, the speaker feared he might be looked upon something like "an old bogie," that nurse-maids frighten children with. However, the debt remaining on the school was £107. They wanted it paid that evening; towards it, he said his daughter had collected entirely away from any one connected with the

chapel, £40; the profit of the tea would be £10; he would give £5; the chairman had given £5; and now the friends could make up the balance. Eventually the amount was realized; one sovereign being handed in from the children of the school, who occupied the front gallery, and gave some excellent proofs of their singing ability during the evening. The hymns and pieces were selected from the new school hymn book, "Gems of Song." Having disposed of the cash department, Mr. Congreve gave, in a very interesting manner, the story of Sebastian and the slave, showing therefrom, the difficulties and encouragement of the Sabbath school teacher in his work, with the happy issue. Mr. Wale, Mr. Alexander Brown, Mr. James Mote, Mr. Buzzacott, the pastor, and others took part in the proceedings, which were of a very interesting character. After singing the doxology, the pastor pronounced the benediction, and the meeting was brought to a happy conclusion.

SHOREDITCH.—The fifth anniversary commemorative of Mr. William Lodge's pastorate in Providence chapel, Cumberland street, Curtain road, was held Oct. 30th, and Nov. 2nd. The sermons on Sunday were preached by the pastor. On Tuesday afternoon, C. W. Banks preached to a good congregation; and after a large and happy party had taken tea, the place was crowded to hear the addresses delivered at the public meeting; over which Mr. Lodge presided with an originality of cheerfulness and grateful expressiveness which is pleasingly peculiar to himself. Very beautiful hymns were read by one of the church's active and devoted officers; and a solemn and suitable prayer was offered by Mr. Brucher, the pastor of the West Ham church. Among the ministers present we noticed, C. L. Kemp, R. G. Edwards, G. Cook, R. A. Lawrence, J. Wheeler, C. W. Banks, W. Sack, C. Cornwell, G. Smith, &c. Our reporter has furnished a brief outline, but it would be impossible in our space to give the slightest idea of the heavenly and intelligent manner in which the ministers spoke and the audience received the excellent addresses. In his opening remarks, Mr. Lodge said he never felt more happy in his life than on that occasion. He was exceedingly pleased to see such a body of ministers, and such a host of friends. He hoped the time was not far distant when ministers would cast off their party jealousies, and unitedly co-operate for the furtherance of the Gospel. He said, this morning when thinking of that day, the words recorded in Psalm cxxii, were impressed upon his mind, "Pray for the peace of Jerusalem," &c. The ministers present having no definite subject would be able to range abroad where they liked; still to pray for the peace, and to seek the prosperity of Zion, was his chief desire. He would not conclude without making reference to

the excellent sermon delivered in the afternoon by his friend C. W. Banks. All men could not preach alike; they were not all educated men; but it was a mercy that God could make use of such poor things as many of them felt themselves to be. C. W. Banks then asked permission to call on Mr. Isaac Watts; who had a special message to deliver. Mr. Isaac Watts then stepped forward, and addressing Mr. Lodge he said, "Our beloved pastor, will you please accept this gift from the beloved brethren, sisters, and Christian friends, who have kindly given it," (here he handed to Mr. Lodge a purse of gold, and said) "As a token of their love and esteem to you as their pastor, they beg your acceptance of it, with our united prayers that the Lord may still continue his blessings amongst us, and hope you may be spared with us for many a year." Mr. Lodge was almost overcome, but with warmth of soul he thanked his friends. Mr. R. G. Edwards delivered a kind address, making some remarks upon each letter of the pastor's name. C. W. Banks illustrated the nature of real prosperity; as short hand notes of Mr. Banks's address were taken, it is likely it will be published another time. Mr. C. Cornwell, spoke at some length very eloquently upon the words uttered by king David, "I have stuck unto thy testimonies." Mr. C. L. Kemp followed with much ingenuity, and Mr. Lawrence, of Bermondsey, was said to crown the whole with a lively speech. In closing, Mr. Lodge announced a public meeting in some place, in the next week, on behalf of the Pentecostal Union. Praise and prayer closed a meeting which, for unanimity of feeling, for intelligence, zeal and excellent communications, we have never witnessed. Most sincerely we express our conviction that Mr. Lodge is ordained of God for a good and great work in this densely populated part of the metropolis.

BAPTIZING IN A RIVER IN NOVEMBER.—Some of the featherbed, and half-hearted people talk of the Baptists dying out. Not so. The real heaven-made Baptists are water-proof, wind-proof, and world-proof too. Give us a band of hardy ones, like our brother Robert Bardens, and we shall see better days than ever. Read this note:—"Trinity chapel, Kingsbridge. Dear brother in Christ, knowing you take interest in the welfare of Zion, I send account of the Lord's dealings with us. He was pleased to send me amongst these people more than twelve months since; during that time the Holy One has been with us. Our congregation increased very much; the church more than doubled, hallelujah! On Monday, Nov. 8th, brother Bardens, of Plymouth, baptized three believers in the river. We had a happy season at the water side; in evening brother Bardens preached from Romans viii. 29, 30, showing the five links in the chain of covenant love; God's

eternal choice of his people, the triumphs of Christ, and the future glory of the church, were the leading points of this truthful discourse. We had a good day. We shall have occasion shortly again to observe this ordinance; there are others waiting to follow them in the footsteps of Christ. I cannot thank God sufficiently for thus showing me that I am not labouring in vain; I would be as the tool in the hand of the workman; if God has a work to be done here; I know nothing shall stop. We are surrounded with yea and nay; the noble and rich are not found with us. We are the despised Calvinists, spoken evil of by those who profess to be the followers of the lowly Jesus. Yet we care for none of this if we have the blessing of God resting upon us. It is a mercy not to be ashamed of the Gospel of Christ. The Lord keep us humble, looking unto him for wisdom to battle with error, and faith to rise higher than fears, to know that God is faithful when he speaks to his church, saying, "Fear not, I am with thee." Yours in Jesus,"

THOS. EDGEcombe.

MR. JOHN BUNYAN McCURE IN
QUEENSLAND.

[We give the following letter verbatim.]

MY DEAR BRETHREN, — Being called away for two Lord's-days to Queensland, while steaming my way once more to those sunny shores of our northern continent, I will commence my monthly letter.

Aug. 22nd. — On Lord's day, I was oppressed and bowed down, so much that it did appear impossible for me to preach, but the Lord helped me. Two years on Saturday, I took my final farewell of my dear wife for time. When on board the steamer I wrote in my diary, "Many times I have been called to say farewell in relation to our chapel debt, I do trust that this will be the last time that I shall have to do so." These words are very comforting to my mind while steaming out of the magnificent bay of Port Jackson,

I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

God only knows the deep distress and sorrow of heart I have endured now for some time past, consequent on building up a new cause, and contending against the trials and evil influences of chapel debt in a new colony. But for the hope of success in England, I would not again endure the grief and sorrow on parting with my wife, children and friends, perhaps never to see each other again in this world, the Lord only knows. How gracious and wise of the Lord who has and ever will conceal from all his children the decreed future.

Nor dares the favourite angel pry
Between the folded leaves.

But will in his own time perform the thing
that is appointed for me,

And make his counsels shine.

And when the time of trouble arrives, then will the time of grace, sufficient grace, and help arrive also; so that we shall be able to bear it. "Take therefore no thought for the morrow, for the morrow shall take thought for things of itself, sufficient unto the day is the evil thereof."

My God, I would not wish to see,
My fate with curious eyes:
What gloomy lines are writ for me,
Or what bright scenes may rise.

But notwithstanding my firm faith in the wisdom, and loving kindness of the Lord, who "satest on the throne, judging right," while remembering that two years had passed away since I saw my now departed wife; and being likewise bereaved of all who could minister to my domestic comforts,

Nature murmurs, faith gives meekness,
Strength is perfected in weakness.

And strength was indeed perfected in my weakness, for during these sorrows, I was enabled to speak with great liberty of the love of Christ from which tribulation cannot separate, nor distress, neither death, nor life, nor present things, nor things to come.

Yes, although severe
May seem the stroke, and bitter be the cup;
'Tis his own hand, that holds it, and I know
He'll give me grace to drink it meekly up.

"Himself hath done it," precious, precious words,

Himself! my father, Saviour, brother, friend;
Whose faithfulness no variation knows;
Who, having loved me, loves me to the end.

Tuesday, 24th. — Cleared the Heads at 6 p.m., and am once more out at sea; indeed that is really my position just now, OUT AT SEA; and which port I shall come in at, I know not; that the Lord intends something special by his dealings with me, I have no doubt, but what, I have no idea. Oh, how I need grace, to leave it with Jesus, who in every storm speaks, and says, "It is I, be not afraid."

Saturday, 28th. — After a most pleasant passage of seventy-five hours, I arrived once more in the city of Brisbane, where I met with a warm and kindly welcome. Walking out soon after my arrival, I was much pained on seeing many of the poor Aborigines, some of whom were under the influence of drink. A quarrel sprung up between two gins (women), I very much feared one of them would have been speared, I was just going to run to the rescue, when the spear was drawn back just in time. About eight years ago, I prevented two murders in the Bush not far from where I am writing these lines. I came upon a boat with twenty-five or thirty blacks, who were all in a nude state, one a gin, was in a state of fearful excitement, was trying to spear a black fellow, who was shielding himself behind a gum tree; she was coming up nearer and nearer, foaming with rage. I saw there was but a step between the poor frightened black fellow and death. I ran

up, and caught hold of the poor creature, holding her back, while the object of her vengeance escaped. While this was going on, close by a quarrel sprung up between two black fellows, they walked up to each other, with tomahawks in their hands, taking hold of each others' beards, were just going to strike the fatal blow. I rushed forward, only just in time, seized hold of the hands of each in which were the tomahawks, and thus saved one of their lives. An incident occurred some time ago, on one of the northern stations of Queensland, of rather a laughable nature. One of the natives was sent from the homestead to an out station with some tobacco, and a note, stating the quantity sent. Going on his way, going on his way, the parcel got rather heavy, so he thought he would lighten it by taking two sticks, but how to manage this without the note seeing him, he could not conceive. At last he thought of a plan and took the tobacco, feeling satisfied that no person would be any the wiser, himself excepted. In due time he arrived at his destination; the hut keeper consulted the note, examined the parcel, and found two sticks missing. He immediately proceeded to the native, who was not a great way off, and addressed him thus: "This note tell me you stole two sticks baccy." The black fellow gave a jump in the air, and was fairly nonplussed, and he confessed his guilt. His ingenious plan of procedure was this, he put the note under a very large stone, covering it all with sand, went some distance away, and took the tobacco, he said he thought the note could not see him. Poor things, I am often constrained to say whenever I see them, "Who maketh thee to differ from another, by the grace of God I am what I am."

On Lord's day, 25th.—I preached in Jireh Particular Baptist chapel, where brother John Kingsford has preached the Gospel for eight years without fee or reward, except that of souls given unto him of God for his ministry, and for his hire. He is highly esteemed and beloved by his people for his work sake, their principal trouble being that of the burden of a debt of about £500. I am now off to Ipswich, to an ordination service, where I have to preach three sermons, and then I intended to have returned by the next steamer for Sydney, but as you will see by the following letter written by brother Kingsford to my deacons that I must remain a week longer.

Brisbane, Queensland, Sept. 1, 1869.

To the Deacons of the Particular Baptist chapel, Sydney.

Dear brethren,—After much talking I have induced your beloved pastor, Mr. McCure to remain a few days longer in this colony, than he intended to do when he left you. I have done so, first, because I saw a change longer than the few days he started for is absolutely necessary for him in some measure, to revive his drooping spirits, and

on this ground I am sure you will excuse me; but secondly, at Ipswich, recognition services in connection with the starting of a Particular Baptist cause, and the union of a pastor with the church are to be held next Lord's-day, and on the following Tuesday; and as the senior minister of our denomination in the colonies, it is particularly necessary that he should be there. And thirdly, the cause at Brisbane, especially needs at the present time his close inspection, kind counsel, and efficient help. Please remember that it is four years since we had a brother in the ministry to sympathise with us, or a friend to cheer us. Such being the case, we have seized upon him, and mean to detain him at least for a week longer than he intended, a fortnight if possible, to afford him the opportunity of meeting the brethren for Christian intercourse. I am sure you will not grudge us this favour, nor blame me for thus detaining him. May our Covenant God bless you and all the brethren in fellowship with you is the prayer of yours affectionately,

JOHN KINGSFORD.

The English mail will close directly, I must therefore finish my letter next mail, with some particulars of work and labour done in the cause and kingdom of Christ in this part of the northern hemisphere, Ipswich and Brisbane, with the hope of creating in the English churches Christian sympathy for the servants of Christ, and the people of God, who are here called to bear the burden and heat of the day. Fare thee well, peace be with thee. I remain, my dear brethren, your willing servant for Christ's sake,

JOHN BUNYAN McCURE.

Brisbane, Sept. 4th, 1869.

JOHN FOREMAN AT PECKHAM RYE.

MR. EDITOR,—I was among a number of persons at Rye lane chapel anniversary to hear the venerable John Foreman; was sorry to see him so feeble; he told the people they must not expect him any more. I went, as I humbly trust I have for many years, in hope the Lord would have a word for me through his servant. Blessed be his name, I was not disappointed; my portion was this; Mr. F. said, "We are over everywhere hearing, you must have faith." True, said the good man; but then, said he, faith without a testimony is good for nothing; it has no foundation. If the Lord gives you a testimony, as he did Abraham, and all his saints, you will have a measure of the same faith as Abraham. The apostle in another place says of faith, it is the substance of things hoped for, and the evidence of things not seen. Now mark, "For by it, the elders obtained a good report," proving that the faith of God's elect is not an empty or an abstract grace. Again, the righteousness of God is revealed from faith to faith, by the Gospel of our

Lord Jesus Christ; "For this cause, (said the apostle) I am not ashamed of the Gospel." I am not come to you with empty words; for if the Holy Spirit has taken possession of your soul, my testimony will not be yea and nay, but yea and amen in your souls; for true faith, like the needle and the magnet, will lay hold on a precious Christ, if he be lifted up on the Gospel table as revealed in the words of eternal truth, and the Holy Spirit will bless the same by calling that faith into exercise, which is his own grace and gift, for the faith of God's elect, is his own gift. The words "So then faith cometh by hearing, and hearing by the Word of God," were opened up in my spirit some years ago in the following way. When our Lord rose from the dead, the whole church of God, virtually rose with him; and when the set time comes to favour Zion, the Holy Spirit with all his graces and gifts takes possession of the soul, and quickens it into life, and by his operation brings the Word of truth into the soul, by which he works; and faith being one of the graces of the spirit, springs up and lays hold of the testimony Jehovah the Spirit brings in. The words are very peculiar, and bear a close union to the words of our Lord to Nicodemus, "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 the Spirit." Then mark it must be God the Spirit must speak the word to the soul, for the soul to hear; so then, neither the voice nor the faith is in the power of the creature; only as God the Spirit is pleased to work; and when he works, who can hinder? His operations are not confined to time or place. Jacob asleep, or Daniel in captivity, John in Patmos, or thou, poor soul, in thy daily avocations, are all alike to him. Paul felt his poverty of spirit in this particular; for said he, "To will is present with me, but how to perform that which is good, I find not," as though he said, I would be always spiritual, would always have faith in exercise. May we ever remember the glory of the Holy Ghost is equal with the Father and the Son, especially in the work of regeneration; giving the wise an understanding heart, and revealing the soul's interest in the finished work of Christ. Sometimes he will take the word from his servant's mouth, and seal it upon the soul. I remember once, in Unicorn Yard chapel, you were speaking on the priesthood of Christ, you said, "He ministers in holy things;" and then forcibly said, "Does he minister holy things to you?" my soul echoed, he does, blessed be his name. I remember once in Gower street chapel, Mr. Atkisson was preaching; he looked round the chapel and said, Can you honestly say that God has ever blessed your soul? Then divine justice was justified for you, poor soul; for God never blessed a soul, but those for whom divine justice was satisfied.

The words came in the Spirit, and fell like oil into my soul, "So faith cometh by hearing, and hearing by the Word of God."

Camberwell.

J. TAYLOR.

WEIGHTY WORDS FROM THE WEST.

A CORRESPONDENT asks, how did you find things in the churches of Cornwall? Mr. H., of Plymouth, informed me the doctrines preached there were nothing more than the Galatian error. Surely the last days are come upon us; leaving all others, speaking for myself, I have to say I am compelled to cease from man; the treatment received has almost brought me down with grey hairs to the grave. The duplicity, hypocrisy, lying, and unfaithfulness, have caused me to turn away. Was I not made spiritually acquainted with the written and with the essential word, I should have called religion nothing more than a farce; but I believe there is a remnant still found, called "a remnant according to the election of grace." Foreloved, predestinated, called, and justified. I have been going in and out among the poor more than forty years; providing them with house and labour gratuitously, and yet under Bethel visita, caused to say I prize this more than all I have besides in the world. Was I not of God in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, I should be for ever undone. Speaking of my progressing in personal holiness, I am led like the prophet to see greater abominations, so that if my acceptance as Mr. Wesley would have it to be, depends on our future obedience, I am for ever lost, but, glory be to the God of all grace, who has chosen, blessed, and made me accepted in the beloved, and sent his Spirit to bear his testimony to these things in the court of conscience. We are a few! I hope we do know the Lord Jesus Christ in the glories of his person, and the finished nature of his great salvation and have our fellowship together in the Spirit. We are despised, looked down upon with contempt; counted us the filth and offscouring of all things; a dangerous sect, both by the professed and profane. I see you have been, and still are, using your best endeavours for the promotion of the Messiah's kingdom. May the good will of him who dwelt in the bush be with you, and prosper the work of your hands. I think, if we are spared a little longer in the wilderness, we shall see darker things yet; error abounding more and more, and that most God dishonouring, Christ-despising, and spirit-vilifying doctrine, Arminianism, swallowing up all in its bosom, except the favoured few whose names are found written in the Lamb's book of life. I believe this is the door by which Popery will come in. Nothing will prevent it, but the preaching of the solemn doctrines of

divine grace; for the setting forth of which may the Holy Spirit fill our hearts with holy zeal, fervency of spirit, and ardent love for his name and mercy's sake, Amen.

JAMES WALLIS.

CITY ROAD—JIREH CHAPEL, EAST ROAD. The anniversary services of the above place of worship were held on Lord's-day Oct. 12th. Three sermons were preached: that in the morning by Mr. H. F. Griffin, (the pastor) from Gen. xxii. 14: in the afternoon by Mr. Hazelton, from Psalm lxxiii. 28, and in the evening by Mr. Wilkins, of Soho, from Exodus xxxiii. 14. The attendance and collections were very good, and we cordially thank the friends who always help us on these occasions. The following Tuesday afternoon, a sermon was preached by the venerable Mr. J. Foreman, from 2 Samuel xv. 25, 26. He seemed quite at home, the discourse was full of marrow and fatness, and will not soon be forgotten. At five o'clock 150 of the friends partook of tea. Mr. Griffin presided at the evening meeting, which was opened by prayer from Mr. Brucher, of West Ham. Our pastor then stated a few of the Lord's dealings to us, during the past year, it had proved peaceful and prosperous. Many members had been added to the church, and several friends were now desiring to unite with us. In speaking of the name of the chapel, Jireh, he said, unless we had known want or trouble we had no right to the name, but we would now add to it, Ebenezer. Mr. Foreman gave a warm hearted speech on 1 Samuel iii. 3; in allusion to our late beloved pastor he remarked that "Ere the lamp of God went out," young Samuel called. The following brethren delivered most interesting addresses. Mr. Bennett, of Woolwich, "Aaron a type of Christ;" Mr. Neville, of Sutton-at-Hone, "Joseph;" Mr. Tucker, of Hitchin, "David." Mr. Carpenter spoke most excellently upon the shadow. Mr. G. Webb followed with some earnest remarks on the "Bread of life." After a few words from Mr. Sankey, Mr. Shepherd concluded by prayer. We have much to be thankful for; our church through much mercy, still rejoices in the gracious presence of God, and his blessings are sensibly enjoyed. Peace in the church, good will among the brethren, and an earnest, united desire to glorify God. Our prayer is, that he will still continue his presence, and bless us. R. H.

NOTTING HILL—SILVER STREET CHAPEL. The fourth anniversary of the commencement of the cause under the pastorate of Mr. Crumpton, was held on Lord's-day Nov. 14th, 1869, and the following Tuesday. Mr. S. Collins of Grundisburgh, Suffolk, preached Lord's-day morning and evening, and Mr. J. Wilkins, of Soho chapel, in the afternoon. On Tuesday

afternoon, Mr. John Foreman, of Hill street chapel, preached; after which a large number of friends took tea in the school room. A public meeting was held in the evening. Thomas Pickworth Esq., presided; and addresses were given by the following brethren: Messrs. Flack, Box, Anderson, Meeres, Webb, and Battersby. The sermons and addresses were most encouraging, thoroughly evangelical, and characterized by the well known ability of the men of God who delivered them. The themes, though various, were well selected. Mr. Collins dwelt on the mercy and grace of God, in the forgiveness of sins, and on His power and love in regenerating, sanctifying, and glorifying his chosen and beloved people. Mr. Wilkins directed attention to the bread with which Jesus fed the multitudes. When broken it increased, and after they had all eaten and were filled, there were still basketsfuls to gather up. Mr. Box spoke on "Preservation, Peace, and Prosperity," illustrating in these respects, the goodness of God to the friends assemble. Mr. Anderson made allusion to the Papal letter, remarking that it was written, not so much to the Roman prelate as for the Protestants of this kingdom. He then warned the churches, and exhorted them to watchfulness, prayer, steadfastness, union and zealous effort. Mr. Meeres dwelt on the tender care, and gracious help of God to ministers and churches. Mr. Webb gave important exhortation and encouragement to the people; and Mr. Battersby expressed his earnest desire that the Sabbath school recently instituted by the friends, may prove a great blessing. At the commencement of the meeting, the pastor, Mr. Crumpton, gratefully alluded to the goodness of God, in restoring him again to health, and his much-loved work, after so long and heavy an affliction. He also said that owing to indispotion, several brethren announced to be present were unavoidably absent, and that he regretted that Mr. Collins was called by special engagements to return home; and that such was the prostration and weakness of their dear friend and brother, Mr. Foreman, he could not stay for that meeting, and they must all feel deeply indebted to him for making so great an effort to come and preach to them in the afternoon, and he trusted the precious word he had spoken on the "Justification of all the seed of Israel," would be embalmed in their hearts, and its blessed results appear in their lives. The chairman also in his opening and closing addresses made some very judicious and weighty remarks, and expressed his Christian sympathy with, and affection to, the pastor and the church, which he evidenced by privately handing to the pastor a cheque for five pounds. Many friends from Mr. Foreman's, Soho, Carmel, Pimlico, and other places were present. In every sense the meetings were "times of refreshing and blessing; and the church would thus publicly express her warmest thanks

to all who generously aided on the occasion. "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1.

AUSTRALIA.—Our correspondent says Mr. S. Cozens left Launceston for Adelaide, Saturday, August 7th, 1869, at 11 o'clock; previous to which a prayer meeting was held in York street Baptist chapel, at half-past nine o'clock; Mr. Daniel Allen presided. After singing "Guide me, O thou great Jehovah," the 121st Psalm was read, and Mr. Thompson prayed; then the people sang—

"Go, heralds of the Gospel, go
To every land the tidings bear;
Let all the tribes of Adam know
The gracious Saviour you declare."

The 124th Psalm was read, and Mr. Pescod sought the Lord by prayer, then the following song was sung, wet with many tears.

"Ye messengers of Christ,
His sovereign voice obey;
Arise and follow where he leads,
And peace attend your way.
The Master whom you serve,
Will needful strength bestow;
Depending on his promised aid,
With sacred courage go.
Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's, and must prevail,
In spite of all his foes."

Psalm cvii. 23—31. Mr. Briant offered prayer. Again the assembly sang—

"Go spread a Saviour's fame,
And tell his matchless grace,
To the most guilty and depraved
Of Adam's numerous race.
We wish you in his name,
The most divine success,
Assured that he who sends you forth
Will your endeavours bless."

Acts xx. 17—31. Mr. Ridley engaged in prayer then the people sang with emotions of deep feeling,

"Father of mercies! condescend
To hear our fervent prayer;
While this our brother we commend
To thy paternal care.
Before him set an open door;
His various efforts bless;
On him thy Holy Spirit pour,
And crown him with success."

Mr. Allen then read Acts xx. 32—35, and engaged in prayer. After which he read the three last verses of the above chapter, and called upon Mr. Cozens to conclude. Mr. C. after expressing his thanks for all the favours he had received from the dear people of God during his two years residence in Tasmania, commended them by prayer to His covenant care and faithful love. After which Mr. Allen and the friends accompanied him unto the ship. It

was a solemn season, all felt that God was there, and would go with his servant.

STURRY, NEAR CANTERBURY.—We were favoured to preach the Gospel at Sturry Sunday, Oct. 17th, 1869; and on Monday, 18th, a happy company received tea, cake, colery, and every good thing of that kind, from the hands of one of the ministers, Mr. Chas. Hancock, and his deacons, and the lady friends who assisted. Public meeting was opened by Mr. Hancock, and the choir singing, "Send, Lord, send prosperity." He proposed C. W. Banks to preside. Mr. Rowden, minister of Zoar chapel, Canterbury, and Mr. Baker, one of the Sturry ministers, implored the blessing of God upon the churches, and upon all the ministers and members thereof. Mr. R. Y. Banks, pastor of Edgerton Baptist church, gave a neat and pleasing address on the bond of love which binds Christian hearts in one. Mr. Rowden, Mr. Burbridge, Messrs. Hancock, and Baker, gave words of Christian exhortation; after which, "Grace 'tis a charming sound," closed a long and interesting meeting. During the intervals of worship on Sunday and Monday, several of us met in the little chamber where our mysteriously long-afflicted brother Samuel Foster, has been so many years confined; but from which chamber he has indited and sent forth so many blessed epistles. For the first time for many years, we saw him sitting in an easy chair. A new but expensive medical course has been commenced, which has been the means of relieving him. If it can be continued, hopes are entertained by some of us, but we know he still needs the help and prayers of all who love to give a cup of cold water in the name of a disciple.

NORTH BRIXTON HALL.—On Tuesday, October 5th, brother Glennie, and the friends, celebrated second anniversary of eight sermons. The sermons commenced at seven in the morning; first hour was spent in prayer; at eight, friends sat down to breakfast; at nine, Mr. Willett preached first sermon; then followed brethren Reynolds, Wilkins, and Attwood, who delivered three sound experimental discourses. At the close of brother Attwood's address, ministers and friends sat down to a cold collation, which did credit to Mrs. and Miss Glennie. At half-past two, brother Thomas Steed preached a good sermon; then brother Stringer, and brother Alderson, acquitted themselves as able ministers of the New Testament. Tea was then served; brother J. S. Anderson preached and administered the ordinance of the Lord's Supper to members of Strict Baptist churches. The good wine was kept until the last, and evidently the Lord was manifestly present during brother Anderson's address. May the Lord bless this precious Word is the prayer of **ONE WHO WAS THERE.**

OPENING OF NEW BAPTIST CHAPEL, SWAVESEY.

TUESDAY, Oct. 19th, new Baptist chapel was opened for church and congregation of which Mr. Wm. Leach is pastor. In morning and evening, excellent sermons were preached by Mr. J. Bloomfield; afternoon an able discourse was preached by Mr. J. Hazelton. The building was crowded in evening; 700 persons present; numbers unable to gain admission. The new chapel is a substantial structure of chaste design, ample accommodation. The builder's contract was £847; the total cost will be about £1000. The building has been completed without hindrance or accident. The proceeds of the meetings on Tuesday amounted to £60, leaving £100 to be subscribed to free the building from debt. Considerable expense was saved by a number of the friends of the movement carting the materials gratuitously, while most of the money has been subscribed by the people of Swavesey. The committee have been greatly encouraged by the practical sympathy of Christian friends in the neighbourhood.

EXETER.—At Zoar chapel, in Sept., we had a tea and public meeting to welcome the new pastor, Mr. J. H. Lynn; a good number attended; brother Saunders read and prayed; Mr. Ashby (an old friend of the cause) made some profitable remarks, expressing his best desires for the welfare of people and pastor. Brother Shepherd addressed the church on her duty towards her pastor, (she must support him, firstly, by her prayers; secondly, by her pecuniary means; and thirdly, by her personal attendance), also, on fellowship, referring to the ordinances of the Gospel dispensation. Brother Gibbons prayed with much fervour and love for a divine blessing upon all connected in church fellowship; the pastor concluded, accepting the loving welcome given to him, giving some of the chief reasons why he accepted the present call, as the call of the Lord himself, stating some of his past experience and the doctrines he held and loved, concluding with an earnest appeal to the living in Zion to make the prayer meeting their special resort, and to encourage Christian communion. The meeting was closed with that precious song of triumphant grace, "Crown him Lord of all." On Sunday following, he baptized a young man whom the Lord has set at liberty through his ministry. We welcomed him to full communion at the Lord's table in the evening.

J. H. LYNN.

CINDERFORD, NEAR NEWNHAM, GLOUCESTERSHIRE.—Mr. R. Smith, pastor of Baptist church, on Forest of Dean is constrained to desire a new sphere of labour. He has preached with acceptance many times at Cheltenham; also at Irlinghamborough, Rushden, Drybrook, and other places. He is a decided, and good brother in Christ's Gospel; and we hope the Lord

will open for him a door of great usefulness.

WHITESTONE.—It is pleasant to learn brother Plaice's ministry at Whitestone is useful; the chapel is gradually filling; the schools are all in good order; and once more, we believe it may be said, truth, righteousness, and spiritual prosperity, are found with the pastor and his people at Whitestone. The Lord be praised. May it long continue and increase.

READINO—PROVIDENCE CHAPEL, OXFORD ROAD. Friend Banks, harvest thanksgiving services were held in our chapel, Oct. 3rd and 4th. Our pastor, brother Pearce preached a good sermon on Sunday evening. Monday 4th, tea was provided, public meeting in evening; hymns composed expressly by brother Wise. Praise and prayer offered by brother Martin. Excellent addresses delivered by brethren Cross, Ferritt, Sykes, and Pursey, with good remarks from the pastor, who presided. One of the best meetings ever held here. As a cause of truth we are not strong, but united, and in peace. The Lord is with us, now we are settled with a new minister; and several additions have been made to the church. A. MARTIN.

NEWCASTLE ON-TYNE. A correspondent says the cause of God here is prospering. Our brethren J. C. Johnson, and Vincent, some three years ago, took a large room; we had about eight or ten persons to commence with. We remained one year only. They then took a large shop, and fitted it up for chapel, now, the Lord has made way for us to have a nice chapel, which we expect to enter into about March next, in one of the main streets, it will be called "New Bridge Street Chapel." Some precious souls have been gathered in. We have eight good men can take part in prayer meetings. Our dear brother J. C. Johnson speaks on Lord's-day meetings, and Tuesday evenings. We had one baptizing; others express a desire to unite with us. Mr. Vincent baptised. We had a good number attend in the chapel lent us; the managers have wished we may soon be engaged in their chapel in some way so much did their friends feel the Lord was there. We are much in want of a sterling man of God in this large town.

HOXTON.—EBENEZER. We had an excellent meeting on Tuesday, Oct. 5th. About 150 sat down to tea; the house was filled in the evening. The chairman, and all the brethren, were richly stored with Gospel matter; speaking blessedly of the spiritual and natural harvest. It was a joyful season to many. The good Lord grant us many such meetings in time to come. We desire to return thanks to God, and all the brethren for the divine help afforded. Fifteen have been added to the church during this year. The Lord be praised.

W. OSMOND.

VAUXHALL—BAPTIST CHAPEL. Sixth anniversary of foundation of church and congregation worshipped in above place, was commemorated Sunday 14th, and Tuesday 16th of November. Sermons were preached by Revs. J. D. Williams, J. Butterfield, and Louis Herschell. On Tuesday, nearly 200 took tea. G. Hanbury, Esq., in chair, and addresses were delivered by H. Buck, A. Berry, Judge Payne, T. Cook, J. Marchant, and pastor G. Hearson. Very handsome writing desk was presented by a senior class of young ladies in the Sunday school to their superintendent, Mr. C. Hearson. The singing class gave beautiful pieces. The meeting was larger than any previous anniversary, and the collections were very good. The pastor brought these interesting meetings to a close by heartily thanking all his friends for their generous help; acknowledging the good hand of God amongst them; and expressing his determination to stand fast by the grace of God, and zealously to labour for still greater victories.

SUTTON, ISLE OF ELY.—Beloved brother, bless the Lord, I am happy to say I feel the blessedness of the Lord chaugeth not. As the Lord said unto Cyrus, he would go before him in his great work, even so my soul rejoices to say, my God has gone before me in the work of preaching our ever precious Christ unto all that have come under the sound of my feeble voice. His word of truth and grace has been the power of God unto the salvation of many precious souls, all glory to his dear name. It is ten years since I first saw your dear father, God blessed him many years before I ever saw him. My soul often moved toward him for the truth I had sent me in a far off heathen land by his vessel. My Christian love to him, should you see brother Wells please tell him I am still enabled to exalt Christ.

A. BAKER.

Sutton, Isle of Ely.

WALTHAM ABBEY.—~~EMERSON~~ First anniversary of opening of this neat sanctuary was held Sept. 23rd. The afternoon sermon by the esteemed Fredk. Wheeler, of Chelsea. (who officiated in lieu of Mr. J. S. Anderson); his discourse was based upon Gal. ii. 5, "That the truth of the Gospel might continue with you." The evening sermon by pastor J. Briscoe, of St. Luke's, from Rev. iii. 8, in a masterly way to the satisfaction of many. Brother T. Austin took an active part in the services. A number of kind friends from London and other parts mingled with us; and participated in our joy. Mr. F. Wheeler has engaged to supply the pulpit at Ebenezer for the next three months, commencing on Sunday, Oct. 3rd. May God the Father, Son, and Holy Ghost, own and bless his labours with success, prays

W. W.

HACKNEY.—Although the minister of Trinity chapel, Mr. Thomas Hughes, has been partially afflicted, and not able to preach to his people regularly for more than fifteen years, still, the church has been preserved in the truth, and by the reading of the word, and by fervent prayer, the souls of the people have been refreshed. They believe, assuredly, that, although they have not the privilege of a regular ministration of the word; the Spirit of the Lord has not departed from them; and often they feel it is like heaven upon earth to be in that sanctuary. This is a remarkable evidence that where living saints together meet, listening simply to the Word of the Lord, and mingling their prayers and praises around His throne, there His soul-comforting presence is realized, his promises are fulfilled.

STOKE NEWINGTON.—Third anniversary of Mr. Cornwell's Sunday school was celebrated Nov. 14th and 16th. Sermons were preached by pastor Cornwell, W. H. Lee, and C. W. Banks. The report was read by the secretary; its adoption was moved and seconded by brethren Buttson and C. W. Banks; Mr. Lee spoke of some of the wrong things connected with schools; O. L. Kemp delivered a cheering address, showing the qualifications necessary for Sunday school instruction. Mr. Henry Stanley gave the closing address. Mr. Cornwell presided in the pleasant manner; and the whole services were marked with tokens of the divine blessing.

TUNSTALL, SUFFOLK.—This large chapel is again furnished with a minister. Since we have known the place, it has had several pastors, and many good men have supplied the pulpit in times of need. The brethren Goodling, W. Day, A. Baker, and others, have been pastors here. On Sept. 21st, 1869, Mr. Lamb was recognized as the present pastor of the church. Messrs. Charles Hill, S. Collins, Kiddle and others, took part in the services. Tunstall is no mean field of labour. A man of sterling mental, ministerial, and spiritual powers, with the Lord's blessing, may here raise a drooping cause into prosperity. The Lord grant it.

ILFORD.—Mr. Woodard has resigned his pastorate in old Baptist chapel. It is now hoped the two causes will unite together. We heartily pray that the peace and prosperity so long prayed for by some in Ilford may be realized. We all need more of the genuine spirit of Christ.

GLOUCESTER.—Mr. Wm. Collings, several years minister of Baptist church, Kingston-on-Thames, and thirteen years, pastor of Gloucester Baptist church, died in Gloucester, Sept. 10th, 1869, aged fifty-five. By a large body of people Mr. Collings was highly esteemed.

Notes of the Month

CHEERING WORDS FOR CHRISTIAN WARRIORS. Dear Mr. Banks,—I have just read a little piece in *Cheering Words*, shewing how pleasantly some of the family go through time; the brother Mr. Stott, ninety years of age, been a member of the church seventy years, and he says, never reproved or turned out—thank God—perhaps so in reference to church order. But alas! thought I; never reproved, what can you or I say? I cannot throw stones at any one; I am often reproved, I thought my brother had not travelled the dark path I had. And how my religion has been proved, even in the midst of my sin. The girl's declaration (this is one of them) has often cheered my heart, and that I have proved, "There is that in vital godliness which the world, the devil, or sin, can never put out; false friends and open enemies can do no harm before God, for it is God that justifies, who is he that condemns?" Your sweet remarks in reference to Brother Packer, is a confirmation of this glorious truth. His path was a dark one, but grace brought him through; to all you state of him, I can say amen, and he, like us all, had felt the parental rod, and that proves we are not bastards. He has had his schooling, and is at home, no more lessons to learn, while you, and I are stopping a little longer; and if we are often buffeted by the other boys in the school, cheer up, it will not last much longer, we shall go home, and be for ever with the Lord. We have no religion to make or to finish, that is our mercy. I wish all our parsons knew the plague of their own heart, and then we should hear more of what Jesus has done.

When will the children all agree,
When nothing in themselves they see,
And Christ be all in all.

Yours in truth, S. J.

NOTE.—Brother Banks, I am much pleased with "Elijah Packer," feel sure it will be made a comfort to many of the tried flock of slaughter

DEATH.—Departed this life, Wednesday Oct. 13, 1869, at his residence, 241, Vauxhall road, from cancer in the tongue, WILLIAM BENNETT BARKER, in his seventy-seventh year, and the fifty-seventh of service in Her Majesty's Office of Works, greatly respected. A veteran Protestant, a lover of Free grace, baptized more than fifty years since at Mr. Williams' chapel, Grafton street, and afterwards a member of the late Mr. John Stevens, at York street, and Moard's court, Soho, where he gave the designs for the galleries gratuitously and superintended their erection, and lastly at Rehoboth chapel, Pimlico. He was a subscriber to the Agod Pilgrims' Society, his hand was ever open to the poor, by many of whom he will be greatly missed. His remains were interred in the family vault, close to the Fulham road gate, in Brompton cemetery, on Monday, Oct. 18th; Mr. Henry Wisa, of Carmel chapel,

Pimlico, committing them to the tomb. WILLIAM JOHN BARKER, his eldest son.

MARRIED.—On the 30th of August, at Egerton villa, by John Kingsford, pastor of the Particular Baptist church, Brisbane, John Samuel Kingsford, formerly of Canterbury Kent, to Jemima, fourth daughter of John Bunyan McCare, of Sydney.

CUTTING OFF.—Mr. Editor, will you answer this question? Is it scripturally lawful to cut off from Church Communion members against whose moral characters nothing could be found, simply for absenting themselves from the Lord's Table one Ordinance day, and that without visiting any of them. Please oblige

A LOVER OF JUSTICE.

I am not one of the members, although I can no longer remain as if I were accessory to such an unchristian and unjust act.

[We affirm most positively that all such casting of members out of church communion is a violation of every principle and precept of the New Testament. Ministers and members pursuing such a course prove themselves both carnal and cruel.—ED.]

LIGHTS AND SHADOWS.—Editor of EARTHEN VESSEL, I have been anxiously waiting some months (with many of your numerous readers) for the remaining chapters of "Lights and Shadows of a Pastor's Life." Twelve chapters were promised at commencement, and there has been but seven given at present. It will be a great disappointment to your readers if the other five chapters are not given. I think that such a wonderful and interesting "life," deserves the greatest circulation, and would be calculated under the blessing of the Almighty of doing a great deal of good if it was brought out in a separate edition, in a cheap form for distribution. Wishing you every mercy, and that you may have the supply of grace sufficient for your labour of love, yours, I trust in our great Joseph,

T. MILLER.

Windsor terrace, Lower Tottenham, Nov. 9, 1869.

[We are only waiting to receive the MS. from the author. We can say no more at present.—ED.]

DIED.—November 19th, 1869, at his residence, 111, Camberwell road, very deeply lamented by his whole family, and by all who knew him, Mr. George Waters Banks, in the forty-second year of his age; the eldest son of the editor of THE EARTHEN VESSEL. *The City Press* of Nov. 20, had the following paragraph:—

"It is with deep regret we have to announce the death of Mr. George Waters Banks, who had been on the reporting staff of the 'City Press' from its commencement and who was much respected. He had been ailing for some considerable time, but his duties were not relinquished until about a fortnight ago. He died on Friday morning at his residence, 111, Camberwell road, at the age of forty-six." [We shall try and give a short memoir and account of the death of our much-loved son next month.—ED.]