

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Earthen Vessel* can be found here:

[https://biblicalstudies.org.uk/articles\\_earthen-vessel\\_01.php](https://biblicalstudies.org.uk/articles_earthen-vessel_01.php)

THE  
EARTHEN VESSEL

AND

Christian Record

FOR

1875.

---

VOLUME XXXI.

---

LONDON:  
PRINTED AND PUBLISHED BY  
ROBERT BANKS, RACQUET COURT, FLEET STREET.

---

1875.

## CONTENTS.

	PAGE		PAGE
Alarming Progress of Popery... ..	333	Milner, Samuel, The Late Mr. ... ..	115
An Aged Saint from Rye Lane, Peckham, Gone Home... ..	49	Milner, S., Biographical Sketch of the Late... ..	173
Another Loss ... ..	116	Muller, Mr. Geo., and His Afflicted Wife ... ..	113
Approaching Storm, The... ..	233	Notes of a Sermon by J. Battersby	302
Artillery Lane Speeches on the Person of Christ ... ..	339	Obituary of Mrs. Elizabeth Stokes	335
Baptist Ministers! Will Ye Read This	357	On the Rock ... ..	142
Ballard's, Mr., Visit to the Dying Chamber of the Late William Joynson, Esq. ... ..	48	Our Heavenly Father's Ferry Boat	79
Be Careful How You Deal with the Dead ... ..	307	Out of a Maze of Misery into the Meridian of Glory... ..	305
Be Prayerful—Be Watchful—Be Thankful ... ..	13	Pearsall Smith-ism <i>alias</i> Perfectionism ... ..	298, 327
Believer's, A, Last Day His Best Day	273	Practical Advice on the Study of Greek ... ..	180
Burnett's, The Late Mr., Essay on the Baptism of the Holy Ghost... ..	179, 205	Pulpit, The, the Press, and the Pen 22, 53, 87, 117, 153, 208, 243, 275, 308, 340, 371	371
Christ All and in All ... ..	234, 266	Review of Some Popular Errors of our Times, A ... ..	37
Christ will Come in and Darkness will Go Out ... ..	271	Saved in the Eleventh Hour ... ..	197
Christian's Lament, The ... ..	78	Scripture Illustrations ... ..	86
Christadelphianism—What is It?... ..	336	Short Account of the Death of Mr. William Sales ... ..	20
Coming Out of the Fire ... ..	52	Spurgeon's, C. H., Defence of Mr. Moody ... ..	204
Conversion of a Sceptic ... ..	331	The Christ, The Son of the Living God... ..	135
Differences to be Sunk, and Differences not to be Sunk ... ..	203	The Seven Sections of the English Baptist Churches... ..	270
End, The, is not yet Come ... ..	143	The True and the False ... ..	261
England's Ruin! or the Millennium—Which? ... ..	229	There is Balm in Gilead...5, 43, 84, 111	111
Experiences of Romans VIII., The Faith and Prayer ... ..	231, 339	Thy Sins are Washed Away ... ..	15
Flood of Errors Rolling in upon this Country, The... ..	201, 237	Twofold Remedy for the Teachings of the Great Revival, The ... ..	133
Forget not all His Benefits ... ..	301	Words of Comfort to the Mourners in Zion ... ..	363
Great Controversial Sea ... ..	108	What is the Unpardonable Sin? ... ..	370
God's Order in Coming into His House ... ..	359	Wells, The Late William James ... ..	17
Happy Days in Old Surrey Tabernacle	176	Where and How Can I Preach ... ..	116
How I Went before the Church ... ..	76	Warren, Joseph, The Late Mr. ... ..	294
His Friends and His Foes ... ..	199	Unanswered Question, The ... ..	325
I am Ready: It is All Right ... ..	19		
Idol of the Nineteenth Century, The	69		
Immortality of the Soul, The... ..	101		
Is the English Nation Given Up to an Idolatrous Worship? ... ..	369		
Invitation and Promise of Jesus, The	11		
Jesuits and England, The ... ..	51		
Jesus Christ—the Grand Centre ... ..	50		
Kershaw's Church, The Late Mr. ... ..	42		
Last Year of my Life ... ..	82		
Luther's Triumph ... ..	365		
Memoir, Death, and Funeral of the Late Mr. Jay, of Camberwell ... ..	148		
Morning, The, and Evening of this Life ... ..	165		

### POETRY.

Behold He Cometh ... ..	207
Christian's Cry for Help, The... ..	18
Call to Courage, A ... ..	369
Cleansing Fountain, The... ..	297
Coming to Jesus ... ..	110
Death and Life ... ..	204
Exercised in Zion, To the ... ..	12
Jay's, The Late Mr., Farewell ... ..	269

CONTENTS.

	PAGE
Love as Brethren ... ..	335
Lines on the Death of W. Sales ... ..	21
No Condemnation ... ..	368
On the Bible ... ..	47
Pope of Rome, To the ... ..	50
Remember Me ... ..	274
Sweet Hopes of Spring ... ..	115
The Best School ... ..	326
The Sheltering Wing ... ..	182
Thomas Jones, Mr. ... ..	21
True Christian Prayer, A... ..	370
The House of Prayer ... ..	10
We Miss Thee ... ..	330
Watchman! What of the Night? ... ..	152

OUR CHURCHES, OUR PASTORS, AND OUR PEOPLE.

Accrington 64; Anniversary of the Earthen Vessel 211; Allen, D. 222; Aged Pilgrims' Annual Meeting 225; Australian Mails 287; Australia 318; Apostasy of Professed Protestants 318; Alderson's Fidelity, Mr. 381.

Bishopsgate 27; Billericay 27; Bowles's, Mr. R. Jubilee 28; Brixton Hall 35; Burgess, J. 58; Brixton Tabernacle 59, 157; Bucks 66; Bermondsey 97; Brighton 100, 123, 225, 257, 285, 290, 318, 376; Bow 125, 126, 223, 257; Broseley 158; Boro Green 162; Biggleswade 162; Bottisham Lode 225; Brief Exposition of the Narrative Recorded in Acts 249; Birmingham 255, 284, 322, 348; Brixton 282; Bruised Reed, A 289; Boston 321; Burnt Ash Hill 321; Bradbury, Mr. T., and Grove Chapel 322; Bradford-on-Avon 323; Bath 323; Brockley 350; Borough 351.

Cambridge 25, 63, 67, 255, 315, 356; Call to preach the Gospel 32; Cheltenham 34; Change in the Ministry 67; Colchester 97; Chatteris 122; Canning Town 160; Clapham 161, 226, 247, 283, 343, 373; Camdeu Town 161, 227, 315, 353; Changes in Ministers and People 161; Chichester 163; Calvin and Rome 191; Chipchase 192; Cuckfield 195; Coggeshall 223; Clerkenwell 226; Crowborough 227; City Road 282, 317, 354; Churches in the Black Country 283, 351, 377; Colchester 320; Cartwright, The late Mr. Joseph 321; Christ All and in All 348; Canterbury 349; Cornwall's, Mr., Third Letter Baptism 349; Churches in East of England 352.

Devonport, Mr. J. Vaughan's Removal from 97; Deptford 98, 380; Downe 100; Death 100; Dorset Square 159, 161; Dying Chamber 223; Dalston 227, 348; Dunmow 292; Devizes 317; Derby 323.

Essex 36, 355; East Road 60, 218; Epping 159; Effort to break up the Baptist Churches 290; Elven's Mr. George, Note 320.

Farnborough 26, 28; France, Protestant Zeal in 28; Family of the Flints 33; Foots Cray 35; Formation of New Testament Church 36; Funeral, A 98; Faversham 124, 376; Foolishness of the Advocates for the End of Water Baptism 291; Fasts and Feasts 346.

Good Templars 31; Glensford 99, 353; Great Catworth 129; Great Grandsen 224; Gower street 256, 323; Great Loss, A 259; Gospel in Hastings, The 318; Guildford 321; Gravesend 324; Glory of the Glorified 350; Great Yarmouth 356; Gone to be with Jesus 356.

Hanks, Mr. Two Great Wonders 27; Hanks, H. 56; Hertford 58, 95, 130, 384; Halling 99, 256; Hounslow 122; Hadlow 127, 196; Hackney 128, 221, 322, 355; Hewlett's, Mr. Farewell 154; Hayes 193, 223, 248; High Wycombe 256; Homsey Rise 256, 374; Hoxton 282, 346; Heywood 292; Homeward Bound from Australia 316; History of a Hymn, The 380; Hornerton 380.

Inca, The Late Mr. S., 61; Islington 97, 355; Ipswich 126, 127, 169, 191, 225, 322, 348; Is England Ripening for Judgment? 287.

Kentish Nursery 68; Kershaw's, The Late Mr., Church 91; Kansas, 155; Kent and Sussex 288; Kingston-on-Thames 314; Kettering 323; Keddington 356; Kent 383.

Looking into London to find Real Religion 28; Lambourne, Late Mr. G. 59; Leicester 91, 225; Laxfield 100, 321; London Road 122; Liverpool 124; Limehouse 124, 376; Little Aile Street, Limehouse 159, 284, 322; Little Haughton 163; Lancashire 185; Little Stoneham 226; Little Horn still making War with the Saints 248; London Sparrow, A 354, 379; Lower Norwood 354; Lowestoft 375.

Meard's Court Church 314; Ministers of the Gospel, Why is it? 35; Maidstone 69, 291; Moyle, Mr. 60; Mayford 60, 196, 259; Mc Cure, J. B., Life and Labours of 121; Metropolitan Association 122; Matfield Green 122, 284; Middlesborough 129; Margate 130, 256; Mount Zion 255; Masborough 257; Margate, Mr. Hazelton's Sermons at 319; Manchester 355.

Northamptonshire Railway Notes 313; New Year's Suggestion for Ministers and Deacons 24; Note on the Line 27; Norwich 67, 100, 157, 322; New Zealand 130; Notes from Ministers' Studies 154; New Chapels Wanted 167; Norfolk 227; Notting Hill 291, 355, 378, 383.

Oxford Market 68; Order of the Church 99; Oundle 160; Old Ford 160; Our Ministers' Widows 384; Our Father's House 374; Opening of Providence Chapel, Enfield Highway 378.

Plymouth 34, 192; Poplar 58, 292; Peckham 58; Pimlico 60, 95, 129; Poor and Afflicted Ministers 126; Pemberton 160; Palm Sunday in Rome 163; Poor Parsons and the Remedy 269; Poor Preacher, His Pains and Penalties 286.

Rochdale 34, 60, 66, 122, 131, 216, 281, 348; Rickmansworth 98; Ramsgate 121; Richmond 169, 384; Rowland, Late Mr. Thos. 199; Revivalists Reviewed, The 250; Reading, 255, 322, 323, 379; Ripley 320; Rushden 356; Rehoboth 383.

Speldhurst Road Anniversary 29; St. Mary's Cray 34; Shrewsbury 36, 92, 156; South Chard 69; Southampton 62, 97, 347; Speldhurst Road 64, 96; Steevens, The Late Mr. D. 66; Surrey Tabernacle 68, 90; St. Neots 92, 222; Stepney 160, 348, 379; Suffolk 160, 376; Stevington 160, 169; Sharnbrook 162, 258, 376; Sheffield 162; Southon, Mrs. M., Notice of the Life and Death of 191; Surrey Hills 195; Solemn and Sudden Death at the Funeral Sermon of the Late Mr. W. Princep 224; Soho Jubilee 246; Swasey 269; Solemn Witness against the Delusions of Man's Free-Will 280; Spalding 320, 355; South Hackney 321; Sturry 323; Stonehouse 323; Sydenham 356; Seven Sections of the English Baptist Community 373; Stowmarket 375.

Thrift, Death of Mr. Joseph, 90; Two Waters 127, 269; Travelling Church, A 130; Tring 156, 159, 163; Travelling in the North 218; Trobridge 258, 321.

United States 128; Uckfield 222; Uppingham 250, 289.

Whitestone 27, 130, 321; Wadhurst 57; Walthamstow 59, 259; Wandsworth 69; Willingham 60, 93, 289; Witness of a Venerable Warrior 67; Word to Members of our Churches 92; Wells, Late James, Seal to the Ministry of, 94; Wisbeach 94, 378; Wimbledon 98; Waltham Abbey 123, 291; Willenhall 125, 163, 257, 259; Wivelsfield 131, 219; Walsham-le-Willows 221; Wesleyan Minister Silenced 224; Walworth Road 226; Wellingborough 260, 253; When the Harvest Comes, Shall we be found Wheat or Tares? 282; Witchford 289; Wolverhampton 292; Wooburn Green 320; Witchurch 321; Watford, Remarkable Letter by Mr. Wise, of, to Mr. H. Hall 344; Woolwich 345; Wiltshire 376; Wise, Mr., of Watford 379.

Yorkshire 185, 219; Yately 225.

# THE EARTHEN VESSEL

AND

CHRISTIAN RECORD.

---

## There is Balm in Gilead,

AND A GOOD PHYSICIAN THERE.

- A THREE-FOLD VIEW OF RELIGION IN THESE TIMES.

---

“Lord of creation’s wondrous frame, and Israel’s faithful God,  
Our song shall loud Thy grace proclaim and sound Thy praise abroad.  
Salvation came from Thee alone—Thy glorious grace to praise;  
Plann’d by the sacred Three in One from everlasting days:  
Long ere the day when Adam fell, or earth was cursed for sin,  
That cov’nant (made in all things well) held all the chosen in.  
Deep in the eternal annals graved, their worthless names are bound;  
Saved in the Lord, for ever saved, and in life’s bundle found.  
Thus, till the affections of our God from Jesus shall remove,  
So long, the purchase of His blood, will God the Father love.”

**T**HAT all who may choose to read these lines may enjoy much communion with the God and Father of our Lord Jesus Christ, through the saving grace of the Holy Ghost, is the prayer of the writer, who is hereby commencing the thirty-first volume of this small Christian monthly.

At thirty-one years of age that silver-tongued preacher, Henricus Smith, is supposed to have departed this life, about the year 1591. Whether we shall be spared to see the thirty-first volume completed is known only to the eternal God; but, seeing He hath given us so many years of labour in the little obscure corners of His vineyard, we cannot but desire to be resigned, and to be ready to depart and to be with Jesus whenever He is pleased for us to call.

Of our antiquated neighbour, Henricus Smith, it is curiously said, his church was so crowded with auditors, that persons of good quality brought their own pews with them. “I mean,” says Thomas Fuller, “they brought their legs to stand thereupon in the alleys. Their ears did so attend to his lips, their hearts to their ears, that he held the rudder of their affections in his hand, so that he could steer them whither he was pleased—and he was pleased to steer them only to God’s glory and their own good.” In all we write or speak may the same motive and powerful means be ours, for Jesu’s name’s sake. Amen.

In this opening paper we wish to present our readers with those words, and only those words, which have flowed into and followed our spirit, day and night, for some time past.

And, first of all, as an awful expostulation against the unsettled, the shifting, changing, exciting, and novelty-seeking spirit of the times, the searching words of Jude came in, saying, "These be they who separate themselves, sensual, not having the Spirit."

Now it is solemnly striking that all the promises, prophecies, and characteristic features of "the Spirit" appear to be the very opposite to all the movements and manners of those Churches and peoples who make up the professing bride of Christ in the day in which our lot is cast.

Will you, ministers of Christ's Gospel; will you, the elders and valiant young men in Zion, look at three things?

First of all, consider, the times we live in are called "the dispensation of the Spirit." We are living between the two greatest events this world ever saw; the two great events for which the world was made; for which all the covenants were made; for which God's angels were created; even between

#### THE FIRST AND THE SECOND ADVENTS OF THE MOST GLORIOUS SON OF GOD.

Nearly nineteen centuries have rolled over this fallen world since the Redeemer's first advent was accomplished; and He went up into heaven, and a cloud received Him out of our sight.

What did the ancient prophets declare should take place between these two manifestations of God in Christ Jesus? Let Jeremiah, in this case, be mouth for all the rest, and, by that holy prophet, the Lord clearly defines the course of events occurring between Jesus' first and second coming; and they are these:—

*The entire and eternal overthrow and ruin of Babylon; that is, of every Anti-Christian nation, people, Church, doctrine, error, heresy, and idol worship. Yes, His "fan is in His hand; He will thoroughly purge His floor." The visible, professing assemblies on the earth are called His floor; Jesus has been purging this floor now for more than eighteen hundred years; He has been gathering, and still is "gathering His wheat into His garner." When He has gathered in all the wheat His Father sowed for Him among the nations of the earth, and in the generations of the world, then, not until then, will He "burn up the chaff with unquenchable fire."*

Babylon, mystical Babylon, is not yet destroyed. Did not the Lord speak of her, as we see her in these times, when He said, "I am against thee, O destroying mountain, saith the Lord. I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain?" Babylon hath been a golden cup in the Lord's hand that made all the nations drunken; but she is become an astonishment! Gladstone has frightened her; Manning is all but mad; the *Pius* Pope is far from quiet; the mystic woman must one day fall, and fall for ever. This may be reserved as the first grand triumph of the Saviour's second glorious appearing; for the Apostle, speaking of the one great mystery of iniquity, saith,

“Then shall that wicked be revealed,  
Whom the Lord shall consume with the Spirit of His mouth,  
And shall destroy with the brightness of His coming.”

Hence, in this time is that proclamation seasonable:—

“Flee out of the midst of Babylon,  
And deliver every man his soul;  
Be not cut off in her iniquity;  
For this is the time of the Lord’s vengeance;  
He will render unto her a recompense.”

Oh, what a work this will be, when all heresy, scoffing, and false teaching shall be destroyed! Now, Stanley’s Broad Churchism, Voysey’s Anti-Bibleism, Wesley’s Universalism, Dale’s and Minton’s Annihilationism, Carnal’s Open Communionism, Bradlaugh’s Atheism, and that deeply-deceptive thing, called Spiritualism, with other spirits are rampant and running wild.

It looks as though the Spirit had retired, that the measure of iniquity might be filled up, and that the fierce judgments of the Almighty might descend. Bunyan’s remarkable prophecy of “Anti-Christ and her Ruin” will (D.V.) be given in future numbers.

Between the first and second advents of our blessed Saviour, the prophet Jeremiah tells us of the Spiritual Ingathering of the whole Election of Grace by the Lord Himself.

#### THREE PHOTOGRAPHIC PICTURES

are drawn by the prophet under the inspiring and guiding hand of the Holy Ghost. Let us reflect upon these. First, we have described

##### *A True Evangelical Repentance.*

Never, in few words, did the Spirit of God more beautifully define His own first actings of saving grace in the souls of the redeemed than you find in Jeremiah’s fiftieth chapter:—

“In those days, and at that time, saith the Lord,  
The children of Israel shall come; they and the children of Judah together;  
Going and weeping; they shall go and seek the Lord their God.”

There is the soul-travail of the quickened sinner under the law-revealing, sin-discovering, and faith-implanting power of the Spirit. Then follows the evangelical and practical outcomings of this internal work of the Spirit. Can “the secret of the Lord, which is with them that fear Him,” be hidden? Can men, women, and children mount up instantly (under the exciting impulses of singing and exhorting) into peace, pardon, and acceptance of a full salvation? Read the Holy Ghost’s testimony of the outward effect of an inward springing up into life:—

“They shall ask the way to Zion with their faces thitherward,  
Saying, Come and let us join ourselves to the Lord in  
A perpetual covenant that shall not be forgotten.”

Here is a patient, persevering, prayerful seeking after the way to God; here is unity and sympathy, with a desire to be joined to the Lord by a covenant of love, blood, and power, which never shall be forgotten. During this dispensation of the Spirit, many millions, we hope, have realised this first part of being saved by grace. Now, consider the second picture. It is,

##### *A Soul-satisfying Rest in the Gospel.*

What can satisfy a soul in whom dwelleth the Spirit of the living God? Ceremonial forms, fashionably dressed ministers, musical entertainments, and all the semi-religious enterprizes of modern times fail to satisfy the man whose heart panteth for the living God. But there is a healing balm in Gilead, and a good Physician there. Hence, by the mouth of the good old prophet, the Lord says,

“I will bring Israel again to his habitation ;  
He shall feed on Carmel and Bashan ;  
And his soul shall be satisfied upon Mount Ephraim and Gilead !”

Gilead, with its sister mountains, were all famous for fat pasture-lands and fruits in rich abundance ; and they prefigured the fulness of Christ as revealed and enjoyed in the Gospel. The times have been when the Gospel, in England, has been preached in the fulness and power of the Holy Ghost ; and multitudes have been satisfied ; their souls have been confirmed and comforted ; they have gone on their way rejoicing.

The grace of God completes its work ; therefore, the third picture comes on in close connection : it declares

*The Final and Crowning Work of Mercy.*

And how splendidly rich and weighty in meaning are the descriptive lines in this finishing view of the Saviour’s accomplishment of the covenant of grace !

“In those days, and in that time, saith the Lord,  
The iniquity of Israel shall be sought for, and there shall be none ;  
And the sins of Judah, and they shall not be found ;  
For I will pardon them whom I reserve !”

Here is a prophetic reference to two parts of the final judgment. John says, “I saw a great white throne, and Him that sat on it ; from whose face the earth and the heaven fled away,” &c. Again, he says, “And I saw the dead, small and great, stand before God ; and the books were opened !”

Here the iniquity of Israel and the sins of Judah will be found written in black and awful lines. Not one of my sins, or of thy sins, my reader, will then be lost sight of.

In the Book of God’s *Omniscience* all will be seen ;

In the Book of His *Remembrance* none will be forgotten ;

In the Book of all *His Creatures*, against whom we have sinned, witnesses will be found ;

The Book of *Providence* which we have despised and abused ;

The Book of *Scripture*, both of law and Gospel ;

The Book of *Nature* which declared the wondrous power of God ;

And the Book of every man’s *Conscience* will then be awakened and opened against him.

But, blessed be God, Christ’s great Payment Ledger will be searched ere final judgment shall be passed upon any one ; hence, distinctly, John says, “And another book was opened, which is the Book of Life.” This book has the names of all the elect of God ; of all the given ones to Christ ; of all the justified by His obedience ; of all the blood-redeemed hosts of believers ; of the Spirit-regenerated and sealed souls of grace. And this book will so eclipse the whole contents of the seven other books referred to, so far as the spouse of Christ is concerned,



that, then, in absolute perfection, the whole Trinity shall address the Church, exclaiming,

“Thou art all fair, My love! There is no spot in thee.”

Then shall God wipe away tears from off all faces, and “the King in all His beauty” shall shout the happy welcome, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!”

But, “the dead”—those separated from God—never quickened, never reconciled to God—“the dead shall be judged out of those things which were written in the books, according to their works; and whosoever was not found written in the Book of Life was cast into the lake of fire.”

Thus we have seen the character, the work, and the end of the present dispensation; the descent, the power, and progress of the work of God the Holy Ghost. It began on the Pentecostal Day, and through ages of conflict it has travelled on, and is still going forth, and will never finally cease until the whole family of God are called.

The second and third views of religion, as seen in these times, are reserved. A great pressure of correspondence forbids our further proceeding this month. Our simple aim is a fourfold enquiry:—1, The character of the dispensation we live under; 2, The Bible description of that dispensation; 3, The confused, divided, conflicting, and weakened state of our Churches; 4, Where is our remedy? what should be our course of action, under the direction and blessing of God? That these considerations may not be utterly rejected is the humble prayer of

9, Banbury Road, South Hackney.

C. W. B.

Before proceeding with the Biblical Descriptions of the Coming and Power of the Holy Ghost, and the apparent want of that power in many of our Churches, I pause to ask all my brethren if they will send me notes of the state of true godliness in their own Churches? The following

#### MARVELLOUS ANNOUNCEMENT

I give from the lips of Robert Baxter, Esq., as delivered by him in London on the first of December, 1874. If this is true, are we, as Strict Baptists, partakers of the blessing? If not, why is it? The announcement I refer to is this:—

Robert Baxter, Esq., said: “The oldest of us can never remember any season in the Church of Christ throughout our land when *the manifest presence of God* and *power of the Holy Ghost in the conversion of souls* and the awakening of the careless, was so wide and so deep as it is at the present time. It is not only in the north and west, but throughout the land—not only among the brethren of whose doings we are going to hear to-night, but *everywhere and in every section of the Church*. Wherever the people of God assemble and pray for the outpouring of the Holy Spirit and the quickening of souls, God answers the prayer, and up and down our country the people are bowed down to ask the blessing, and God is abundantly giving it.”

This statement comes to me with much astonishment. I have been up and down, in and through the counties of the kingdom, for over thirty years continuously up to the present time—sometimes from ten

to twenty journeys in a month. I have always enquired into the state of the different Churches. Except in very few cases, I have received melancholy tidings of spiritual dearth. Mr. Baxter's statement may refer to some very recent demonstrations. I read it with a trembling soul; and on my knees have I implored our glorious High Priest to grant to our Churches a heavenly Pentecostal shower: for I well know many of us need it; and if it come not, we must languish into weakness and divisions more awful than we are. Two special voices spoke in my soul. One said, "Not reckoned among the nations!" New Testament, conscientious, Strict Baptists! is not this our condition: "The people shall dwell alone, and not be reckoned among the nations?" Why are we separated? scorned? and treated as the dangerous off-scourings of the people? Simply because we abide by the teachings and commandments of our Lord and Master. Is not this true?

But another voice spoke in me, while low before the Lord: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" This voice has been to me a silent token for good. I feel in my soul a deep desire to be urgent in prayer for the soul-quickening power of the Spirit; and, by divine help, we will unite and call upon our God.

The venerable Dr. Allen, in Southwark, throws open a chapel for special prayer. Brother Hall, of Clapham, writes us he has been to the Monday meetings for prayer, and was solemnly influenced and blest. We have letters and papers from Manchester, from brother John Hudson and others, where immense excitement prevails. Christ's Gospel, in its fulness, is not clearly recognised; but, brethren! we are nothing without the energy of the Divine Comforter. Are our hearts stirred up to a solemn sense of this? Then may that Spirit fill the sails of all our souls with life, and love, and faith, and prayer!

May sinners at God's throne fall down!  
And put on Jesus' head the crown!

So prays,

THE EDITOR.

#### THE HOUSE OF PRAYER.

I love the house of prayer,  
That sweetest spot below;  
My Father meets me there,  
And speaks away my woe.  
Amid a world of grief and care,  
My heaven is in that house of prayer.  
The house of prayer I love,  
For there I meet the saints;  
And often soar above  
All sorrows and complaints;  
And there the Saviour's tender voice  
Bids my poor trembling heart rejoice.  
The Saviour loves that place,  
When "two or three" are there;  
And brings His throne of grace  
Down to that house of prayer;  
And none shall seek that throne in vain,  
When, dark and burdened, they complain.

All fulness there is found,  
And balm for every woe;  
There saints in joy abound,  
And in all graces grow;  
But we are lukewarm, lean, and bare,  
When we neglect the house of prayer.

There sin, and earth, and hell,  
Alike are all unknown;  
Where Jesus deigns to dwell,  
And where He reigns alone.  
And saints, from age to age, declare  
His throne is in the house of prayer.

Then let us sing, "All hail,  
Thou Sov'reign Lord of all!"  
Thy word shall never fail  
To those who on Thee call;  
And such as love Thy house of prayer,  
Will ever find a Saviour there.

Newark, December, 1874.

WILLIAM STOKES.

## THE INVITATION AND PROMISE OF JESUS.

BY MR. GEO. WEBB, OF CAMDEN TOWN.

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”  
—Matt. xi. 28.

**G**OD has given every encouragement in His Word to those that feel their need of Jesus Christ, as a Saviour: none need despair. while He is able and willing to save; no sinners are too great or too bad for Him, who hath said, “I came not to call the righteous, but sinners to repentance.”

There are three things in the text for our consideration, First, *The Persons Invited*; Second, *The Invitation Given*; and Third, *The Blessing Promised*.

I. **THE PERSONS INVITED** are those that labour and are heavy laden, All God’s elect family, when they are convinced of sin by the Holy Spirit and taught to know their helplessness, are burdened; 1. With a sense of their guilt, when the Holy Spirit works conviction in their heart, then there is guilt in their conscience, and the soul is heavy laden. They then try to get rid of it by their own doings; but they find that they are not able to bring their doings up to the requirements of God’s law; thus they grow weary, feeling the force of those words, “Cursed is every one that continueth not in all things written in the book of the law to do them.”

Those that are thus taught by the Spirit of God are led to cry for relief to the Lord, as the Publican did, “God be merciful to me a sinner,” “Lord, save, or I perish;” and with the poet, say,

“With my burden I begin,  
Lord remove this load of sin;  
Let Thy blood for sinners spilt,  
Set my conscience free from guilt.”

2. They are “heavy laden” with the temptations of the devil; tempted to believe that they have sinned beyond the reach of mercy. At other times that they are not God’s elect; and that they have neither part or lot in the matter of salvation. O how Satan will try to drive a poor sensible sinner to despair; but the Holy Ghost reveals certain facts to those that labour, and are heavy laden, under these temptations of the devil, that Jesus is able to save to the uttermost; that His blood cleanseth from all sin; thus they are kept from despair, though they are ready to faint.

That impious if he thus  
At God’s Incarnate threw;  
No wonder if he casts at us,  
And makes us feel it too.

II. **THE INVITATION GIVEN.** God has made a gracious provision in Jesus Christ for His needy people. The invitation is a special one, given to a special people, as described in the text: burdened and weary. The Lord gives faith to such; and then reveals Himself to their faith; it is not enough that the invitation for the people of God stands recorded in the Bible, it must be applied with divine power to their hearts. When Jesus says, in the whispers of His love, “Come unto Me, all ye that labour and are heavy laden,” then the poor guilty sinner, tired with His own doings, can lay hold of Christ and say,

“Lo, glad I come, and Thou, blest Lamb, | Nothing but sin I Thee can give,  
Shalt take me to Thee as I am; | Nothing but love shall I receive.”

There is no tantalizing with our God. He empties, and then He fills; He wounds, and then He heals; He strips, and then He clothes; He makes us feel sick of self, and sin, and all creature-merit, then He invites us near to Himself, for peace, pardon, and satisfaction. How sweet is the word “Come,” when applied with power. “Come, let us reason together.” “Come, buy wine and milk without money, and without price,” or, in the words of our text, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

The soul thus drawn will run, made willing in the day of His power, to seek Him with the whole heart. Coming is believing on Him, and trusting in Him, for the fulfilment of the promise. Encouraged by His word, “Him that cometh to Me, I will in nowise cast out.” This leads us to the blessing promised.

III. THE BLESSING PROMISED is “Rest.” The rest of the people of God is two-fold; 1. There is a resting by faith in Christ; all that are united to Jesus Christ, and have an interest in Him find, to the joy of their heart, that there is nothing to do, and nothing to pay, in matters of salvation, for we which have believed do enter into rest: a rest from all toil and labour procured by blood and enjoyed by faith. “I sat down under His shadow with great delight, and His fruit was sweet to my taste;” a rest from the claims of the law. “Christ is the end of the law for righteousness to every one that believeth.” Then the poor, weary, burdened sinner can sing,

“Calvary’s summit let us trace,  
Climb the heights and depths of grace;  
Count the purple drops and say,  
Thus my sins were borne away.”

2. A resting with Christ in glory. “There remaineth a rest for the people of God.” At death the soul resteth with Christ in heaven, the body resteth in the grave, this is a resting from pain and sorrow, from sin, care, and temptation. There the wicked cease from troubling, and there the weary are at rest. The consummation of the happiness and bliss of the people of God will be at the resurrection, when their bodies will be raised and fashioned like unto Christ’s glorious body, then will He say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.”

“Then shall we see, and hear, and know | And every power find sweet employ  
All we desired and wished below; | In that eternal world of joy.”

#### TO THE EXERCISED IN ZION.

##### AN ACROSTIC.

Puzzling are Jehovah’s dealings,  
Eminently good and wise;  
Alternating frames and feelings  
Constantly His mind disguise.  
Ever is He true and tender,  
But we oft mistake His mien,  
Eying waves with faith so slender,  
When the Master should be seen.  
If His hand but fix our cases,  
Then we know that all is well;

86, Exmouth street, E.

H appy is the man who bases  
Trust in our Immanuel!  
Hushed be all impatient fretting—  
Yield the gracious Lord His due;  
Seek unto Him, not forgetting  
Peaceful are His thoughts to you.  
Is there no celestial shining?  
Rough thy way? involved thy case?  
Interdicting faithless pining,  
Turn ye to the God of grace.

S. GRAY.

## BE PRAYERFUL—BE WATCHFUL—BE THANKFUL.

WATCH-WORDS FOR THE LIVING IN 1875.

BY C. MASTERSON,

*Minister of Little Alie Street Chapel.*

**T**RUE prayer is the unfailing evidence of divine life in the soul. "Behold he prayeth!" was the first mark of Paul's conversion. "God be merciful to me a sinner!" was the publican's petition, and not his alone, but the cry of every Spirit-quickened sinner. It is a solemn time when the word of eternal truth comes home with divine power to the soul, revealing the sinfulness of sin, the inflexible nature of God's law, together with the holiness of His character; then the cry will be heard, "Woe is me, I am undone;" "Whither shall I flee to escape the wrath to come?" and no rest of soul, no peace of conscience is realised till the poor trembling, burdened sinner is brought to believe in Jesus, who, by His one sacrifice, has for ever put away sin, appeased the wrath of God, and made eternally honourable the law we had broken. "Salvation by grace" becomes the one absorbing topic of thought and adoration.

True prayer is the soul's element, and so indispensable to its well-being, that it cannot live without it. As well might a man live without breathing as a Christian without praying. He esteems it a most blessed privilege to "Call upon the Lord in the day of trouble" and to be graciously heard and answered. He loves the Lord who heard the voice of his supplication, and determines to call upon Him as long as he lives.

Such is the order of the divine government. No Church of Christ can prosper apart from fervent, united, and constant prayer. Believing this, we would say, in all solemn earnestness, to each believer,—

*I. Be prayerful.* There are certain powerful reasons to stimulate and encourage to this exercise. First, Because God will answer prayer. With reverence we say it, It is impossible that God should refuse to answer real prayer. It is possible for Him to bid the sun stand still and the moon to stay her monthly march; to freeze the angry waves of the sea, and to quench the light of stars in eternal darkness, but it is not possible, O believer, that He should refuse to answer that prayer based on His promise and offered in faith. He may reverse nature, but He cannot alter His own nature, and this He must do to refuse to answer the prayers of His people. Their prayers are His intentions. Let us not be misunderstood. What God writes in the book of His decrees, where no eye but His has seen, that, in due time, He writes upon the hearts of His people where it is both seen and felt; so that the book of the believer's desires, when inspired by the Holy Ghost, is an exact copy of the divine decrees; so that if the Church of God is determined to unite in prayer, and to use every legitimate means for the extension of the Redeemer's kingdom, the object sought shall be realised, for God has determined, before all worlds, that sinners shall be saved, and that the Church should be instrumental in this great work; and the promises, which are His revealed purposes, teach and confirm the same truth. Let us not, therefore, for a moment tolerate the grievous thought that God will not answer prayer. We have mis-

understood His nature as revealed in Christ, we have misread Calvary, we have forgotten His past character, and altogether overlooked the experience of the Church in all ages, if we think so. But the Church knows from past experience that God does hear and answer prayer. Then, brethren, let us continue our united prayers, expecting to see yet greater things. He says to His people, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

II. *Be watchful.* The Word says, "Be watchful unto prayer;" "Continue in prayer, and watch in the same with thanksgiving." If we do not watch we shall become drowsy in the exercise of prayer. Joshua fought the Amalekites, and we read "not his hands became weary, though the battle lasted a long day." But Moses was on the mount praying, and his hands grew weary. Praying is a more spiritual work than fighting, and unless we watch unto prayer it will have the same influence on us. It is ill praying when we are drowsy, and, alas, we fear many are in that state, neither cold nor hot.

Be watchful, as the enemy will commence the attack. As soon as the Church be in earnest the devil will be in earnest too, and will leave no stone unturned to defeat her designs. Be earnest, be courageous in maintaining the glorious Gospel of Christ in its doctrines, promises, precepts, and prospects. Be watchful in embracing every opportunity of doing good. If we cannot cause the wind to blow we can spread the sail; if we cannot command the Spirit we can be in readiness for His coming as the disciples of old were. Watch for answers to prayer. If we send a letter to a friend requesting an answer, we expect to receive one. Let us not think or act differently in lodging our petitions at the throne of grace. If presented in faith, in the name of Christ, and in accordance with His will, we may confidently expect answers. We do not wonder at some Churches being so much blessed: they pray and expect answers to their prayers. Let none, however, think because God delays in answering prayer that He will not. He exercises the graces of His people in the matter, and teaches them, as a Sovereign, that He has a set time to favour Zion. Our actions in spiritual things somewhat correspond with our deeds of childhood. We then put seed into the ground, and in a few days we were pulling away the earth to see whether it was growing. In sowing the seed of God's Word we need much patience, faith, and prayer, remembering, by way of encouragement, that "the word that goeth forth out of His mouth it shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereunto He hath sent it."

"Though seed lie buried long in dust,  
It shan't deceive their hope;  
The precious grain can ne'er be lost,  
For grace insures the crop."

III. *Be thankful.* In New England, after the Puritans had settled there, they often had days of fasting, humiliation, and prayer, till at last a good senator proposed that they should have a change for once, and so have a day of thanksgiving. It is no use always to be fasting; we ought to give thanks for mercies already received. Let us be

thankful for past mercies when we come before God for fresh ones. Be thankful to Him for His love to us, His love in us, His love round about us. Be thankful that He even called us to salvation: the knowledge of it, the joys of it, and the desire and ability to make it known to others. Be thankful for any success which has attended our labour for the Lord, the pleasure found in His ways, His presence realised, and His promises fulfilled.

Oh, my dear reader, let us be thankful if we can say with Paul, "By the grace of God I am what I am." Plato, looking through the dim spectacles of nature, gave thanks unto God for three things: first, that God had created him a man and not a beast; secondly, that he was born a Grecian not a barbarian; thirdly, that not only so but a philosopher also. But the heaven-born Christian, that is better taught, turns the stream of his thanks into another channel. First, that God hath created him after His own image; secondly, that He has called him out of the common crowd of the world and made him His; and thirdly, that amongst those who bear the name of Christ he has been kept faithful.

Now, as our watch-word for 1875, let us take these three B's.:

Be prayerful—Be watchful—Be thankful.

"Be thou faithful unto death and I will give thee a crown of life."

"The grace of Christ our help ecomplete,  
The love of God serene,  
The Holy Ghost's communion sweet  
Be with you all. Amen.

## "THY SINS ARE WASHED AWAY."

A BRIEF MEMOIR OF MR. G. P. AUSTIN, OF SOUTH HACKNEY.

A STUDY FOR YOUNG MEN.

[As we have known for many years the honoured parents of this young man whose dying hours are here reviewed, we give the following account with the best confidence.—Ed.]

**I**NSTANCES of the life and death of aged pilgrims, recorded for the perusal of survivors, prove encouraging and instructive. By it the faithfulness of God is shewn in the lights and shades of an eventful and protracted pilgrimage on Zion's road, and their safe arrival at the celestial city. But in the sketch now before us we have to narrate the last illness and peaceful death of one whose "sun is gone down while it is high day;" proving the uncertainty of earthly things, and our liability to be called away by the stroke of death when in the prime of life.

Having, by steady perseverance and fidelity, attained a good position in one of the principal stockbroker's offices in the City, he laid his plans and arranged his affairs with a view to settle in life, anticipating a happy and prosperous future. But soon a sombre cloud overshadowed his path and threatened a premature death. The rupture of a blood vessel in the throat in the autumn of 1873 completely prostrated him, and but faint hopes were entertained of his recovery. Means were used which were partially successful, and hopes were again raised that his life might be spared, at least, for some years.

Upon the return of spring, he, accompanied by his sister, visited the Isle of Wight, and stayed at Ventnor a month, but without any good result. All that affection could suggest or means procure were tried; but failing appetite and wasting flesh told the sad tale of approaching dissolution. Feeling this to be the solemn case, he put his earthly affairs in order and arranged for the disposing of his effects. But that which more deeply affected him was

THE CONCERNS OF HIS IMMORTAL SOUL.

To his father he opened his mind freely, to the effect he had been the subject of painful exercises of soul. Often in the silent hours of the night he had prayed and wept, and meditated upon the solemnities of death and judgment, and his sleep went from him. But he had not told his feelings to any, except to God, till his mind was overcharged with anxiety and dread. He pointed to a passage in the 55th Psalm as descriptive of his experience: "My heart is sore pained within me, and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me." The desire of his heart is expressed in the language of the poet:—

"Ere my chain's last link be broken,  
Grant some bright and cheering token,  
That for me the words are spoken,  
Thy sins are washed away."

His father joined in earnest prayer that he might, by precious faith, be favoured with a manifestation of God's pardoning love to his soul: the Saviour's kind invitation specially engaged his attention, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The hymn beginning

"Dear Refuge of my weary soul  
On Thee when sorrows rise,"

he appropriated and enjoyed. Several encouraging passages of Scripture he eagerly sought out for his meditation and comfort. He valued and read many good books, but, in his estimation, the Bible outweighed them all.

For many nights and days he was the subject of deep anxiety of mind, expressing a wish to be able to pour out his soul at the mercy-seat with holy freedom. This privilege he was favoured with a few days before his death. Peace and joy were brought to his soul by the blessed application of the following portions of the Word of God, which, in answer to fervent prayer, proved a sealing time to his mind:—"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears;" "I, even I, am He that blotteth out thy transgressions, for Mine own sake, and will not remember thy sins;" "Therefore, fear thou not, O my servant Jacob, saith the Lord; for I am with thee to save thee."

From this time the fear of death and all dread of the future disappeared. He was enabled to quietly wait the time of his departure. In his feelings he was detached from the world, and weaned from creatures. In a kindred attitude to that of good old Simeon he could say, "Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." In this resigned and calm state he remained till the 15th of May, 1874, when he quietly passed away from



earth, to be "for ever with the Lord," in the twenty-seventh year of his age.

The nature of his disease (consumption of the larynx of the throat), together with his extreme weakness, prevented him from holding conversation with Christian friends who were desirous of visiting him. He saw but few, and those with whom he had been upon the most intimate terms. To his father he told out the feelings he was the subject of without reserve, which proved a solemn and interesting season, although extremely trying to parents to witness a dear and valued son sinking into the grave in the bloom of youth; but "the waters are made sweet" by the consideration that

HE IS "NOT LOST, BUT GONE BEFORE."

His life, domestically and commercially, was exemplary. His amiable and affable disposition, combined with firmness of principle and transparency of character, endeared him to every one with whom he was acquainted. His attendance upon the services of the sanctuary was regular and punctual, and liberally and cheerfully contributed to the cause of God; of a catholic spirit, but a lover of faithful, earnest preaching; of a remarkable equanimity of temper—cheerful, but not volatile; what he undertook or engaged in his whole energies were thrown into, and he was always successful. But in the prospect of death his sole trust for acceptance was fixed upon the blood and righteousness of the dear Saviour.

Although we grieve to lose such a one from our circle, we can rejoice and bless God that he was the subject of grace here, and called to the realms of bliss above.

"Happy soul, thy days are ended,  
All thy mourning days below:  
Go, by angel guards attended,  
To the sight of Jesus, go."

DEAR MR. EDITOR,—You may rely upon the truthfulness of this narrative; the description of character is not overdrawn.

Yours truly,

THOMAS AUSTIN.

77, Well Street, Hackney, Sept. 16th, 1874.

## THE LATE WILLIAM JAMES WELLS.

**D**IED, at his residence at Peckham Rye, of rheumatism at the heart, after seventeen days' severe suffering, on Dec. 8th, William James Wells, son of the late James Wells, of the Surrey Tabernacle, aged 50. He died in the faith and hope of the Gospel, and leaves behind him a sorrowing widow and a family of seven children, all of whom were most devotedly attached to their exemplary and beloved father, and truly, yet submissively, deplore his removal at so comparatively early an age.

He, for many years, held a highly responsible situation in the Goods Department of the South Eastern Railway. He was a model of punctuality and diligence, having never been absent from duty for twenty years, and never, during that period, confined to the house by sickness. The Goods Manager of the South Eastern Railway said to the writer:

“There are no words you can use to express his excellence as a man, that will not be justified by his life and conduct; he did not say much, but he *lived his religion*.” He was a man of great modesty and of retiring habits; his business and his home furnished his labour and his recreation. An affectionate husband and father; he trained his children more by example than precept, the influence of which is very perceptible to any observant mind, and which shewed itself to those more intimately connected with the family, in a constant obedience and affection on their part towards their dear father, whose devotion to their well-being they have happily known how to appreciate.

His affection for his late father and his great sympathy in his long affliction, together with the deep grief felt on his removal, caused him to say, after his interment, “This will, I fear, be the death of me;” and, since that bereavement, he has never seemed to regain his full former vigour. He was for many years a firm believer in, and lived upon, the great truths preached by his late father; and although he never made an open profession, yet all who knew him well, saw in his life those fruits which never grow on nature’s trees, but which illustrate the effect of that grace which teaches us, “that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.”

He was interred at Nunhead Cemetery, near the grave of his father, on Monday, the 14th (Mr. Wm. Crowther being the minister), in the presence of a considerable number of his late colleagues in secular duty, and of many of his Christian friends who had known and appreciated his unostentatious worth who shed, as a melancholy satisfaction, the tear of sympathy at his grave, and will not fail to commend those, whom he has left to remember, his worth, and (it is hoped) to follow his example, to Him who is “a Father of the fatherless, and a Judge of the widows, in His holy habitation.”

---

ORIGINAL POETRY.—THE CHRISTIAN'S CRY FOR HELP.

“Arise for our help, and redeem us for Thy mercies' sake.”—Psalm xliv. 26.

*Tune: “Cyprus,” in “Havergal’s Psalmody.”*

INDULGENT Father, God Most High,  
By “His own blood” we venture nigh,  
And in the holiest take our place:  
Exceeding riches of Thy grace!

O Christ, who hast the winepress trod,  
For sinners borne the wrath of God;  
We, Thy redeemed kinsmen, too,  
Now seek for strength to will and do.

Incarnate God, O Saviour blest,  
In Thee our souls find perfect rest;  
Lord, may we on Thy bosom dwell,  
And of Thy goodness gladly tell!

Most gracious Spirit, unto Thee,  
Our souls shall now outpourèd be;  
O Sovereign Lord of life and light,  
Send forth Thy word with quickening  
might!

Plymouth.

Blest Trinity of glorious grace,  
Far from our souls all error chase;  
Be Christ our wisdom, life, and song,  
Our joy—abiding, deep, and strong.

Lord, when Thou didst of old command  
“Let there be light!” it filled the land:  
Now graciously arise and shine,  
That we may glow with love divine.

Display in us Thy grace each hour,  
Grant us to realise Thy power;  
Then, all Thou art, Lord Jesus Christ,  
Shall be our treasure quite unpriced.

Praise Father, Son, and Spirit, who  
Salvation’s plan in mercy drew:  
O Triune Majesty, to Thee  
Glory for aye ascribed be!

J. K.

“ I AM READY: IT IS ALL RIGHT.”

DEAR MR. BANKS,—In the January “Vessel,” 1852, you noticed the peaceful departure of my dear father, and now I want you to record the happy death of his eldest son, John Alder, who fell asleep in Jesus on Thursday morning, November 5th, 1874, in the 47th year of his age. In early life he was brought to know and love the Lord, and was made decided for the truth; but was not favoured as some are to read his title clear to the mansions above. He had many precious promises applied to his soul, but he did not live in the enjoyment of them long. He never doubted the dear Lord’s ability to fulfil them, but he often feared they were not spoken to him, because they were not fulfilled according to his interpretation of them.

I will mention one instance, three week before he died. I was favoured with a long conversation with him. He said, “I should like to live a few more years, for the sake of my family; neither do I think I shall die yet, for the Lord, I think, said to me, nearly thirty years ago, ‘From this day will I bless you;’ also, ‘I will see you again and your heart shall rejoice,’ and I am very dark now.”

I tried to remind him that the dear Lord could come in a moment.

At another time, he said, “Some friends think I shall die soon, but if I do, I shall die in a fog.”

I said, “If you are in the dark, the dear Lord is not, and He will come and deliver you in His own time and way.”

After that he got a little better, and was able to leave his bedroom a short time, both Sunday and Monday.

On Tuesday, the 3rd, he was much worse in body, but the dear Lord was pleased, in a most remarkable manner, to shine into his soul and bring to his remembrance all the promises he had been favoured with through his life, and he was able to repeat them in a clear voice. And I do not think the enemy was allowed to break his peace again.

On Wednesday he blessed his wife, children, brother, sisters, and a few friends, all separately, exhorting them to a continuation of their trust in his God; then placing his hands on his chest, he said, “Now I am ready: it is all right—it is all right.”

At another time he said, “I am on the Rock;” and addressing his eldest son (in whom he hoped the work of grace is begun), “if you have any trouble, any perplexity, any care, may you be enabled to bring them all here, meaning to Christ Jesus the Rock of his salvation;” and then he said, “I know that my Redeemer liveth.” He then laid nearly six hours without talking much more, but quite sensible,

“When three gentle sighs his fetter broke,  
We scarce could say, He’s gone,  
Before his willing spirit took  
His mansion near the throne.”

Thus, my dear brother is another instance of the dear Lord coming to “deliver them who, through fear of death, was all their lifetime subject to bondage” (Hebrews ii. 15). MARY BUTCHER.

The funeral took place at Nunhead Cemetery on December 11th, when our friend Mr. Thomas Carr (one of the deacons at the Surrey Tabernacle) spoke over the grave, to the comfort and encouragement of those who listened to him.

## SHORT ACCOUNT OF THE DEATH OF MR. WILLIAM SALES, DEACON OF ORPINGTON CHAPEL.

**D**EAR BROTHER,—At your kind invitation I send you some particulars of the happy death of my dear brother, Mr. William Sales, of Orpington, Kent, who departed this life, Nov. 16th, 1874, leaving a devoted wife, and a loving and much beloved family, to join the heavenly host above. The affliction which hastened his death was long and severe, calling for much patience. With this precious gift he was favoured; throughout the whole of his illness he was seldom or ever heard to complain, but “endured as seeing Him who is invisible.” The goodness and tender compassion of our covenant-making and keeping God, as shown toward our departed brother, should be had in everlasting remembrance. Jesus was indeed with Him, watching continually the process of the furnace, which had the desired and designed effect. He was thoroughly purged from tin and dross, so that what is said of the just may be said of him—“The path of the just shineth brighter and brighter unto the perfect day.”

Though unable to speak (through paralysis of the throat) he, within half-an-hour of his death, wrote frequently on a slate expressing his assurance of eternal felicity, and concern for those around him. Among many things that he wrote the following are a few:—“I have had my home in view for months.” To the doctor he said, “Do you consider my case hopeless?”

Who replied, “I do.”

Upon that he said, “I long to be gone; but I must wait the Lord’s time.”

We sang to him

“Descend from heaven,” &c.

He said he could not make a sound now, but when he got home he should sing for ever. There is no reprieve in this war; as a man soweth so shall he reap. Hymns that he had sung with delight, when in health, were very precious to him in Jordan’s flood. Parts of several he wrote on a slate.

For the encouragement of Gospel preachers and hearers I would say that a few months before his death, while staying at Hastings, he was greatly blessed in hearing good brother Smith, of Bedworth, preach at Ebenezer Chapel, from 1 Cor. xv. 3, 4. These precious words our dear brother wrote fully on the slate. He felt the ground good that he had built upon—the Rock of Ages, which he was enabled to embrace most lovingly.

“Scarce did he feel death’s cold embrace  
With Jesus in His arms.”

So attractive were His charms that he was not only willing to depart, but, like Paul, he did long to go to be with Him to behold His glory, which is far better than all below the sun.

That the Lord of the vineyard may, through this pruning, cause many more to shoot forth in his stead, to bear much fruit to His honour and glory, is the prayer of His truth-loving brother,

JOHN SALES.

## LINES ON THE DEATH OF THE LATE MR. WM. SALES.

ONE of the faithful few,  
 Of mercy's house of bread,  
 Is gone to live as angels do,  
 Though numbered with the dead.  
 His path was often rough,  
 With many a thorn and brier;  
 But now he stands before the throne,  
 And strikes his golden lyre.  
 "Bethesda"—house of bread;  
 He prayed indeed for you,  
 Upon a bed of languishing,  
 That you may peace pursue.

He stood your leader firm,  
 A pillar and support;  
 And quitted with a strong desire  
 That truth might still be taught.  
 May those that clung around,  
 And watched his every move,  
 Be made to hear the Shepherd's voice,  
 And shew their faith and love.  
 May all who now survive  
 Be called by sovereign grace,  
 And through the Lamb's atoning blood,  
 Behold Him face to face.

JOHN SALES.

## MR. THOMAS JONES.

DEAR SIR,—In the earliest days of December two meetings were held, partaking of a farewell character, at both of which I had the privilege of being present. Most of your readers are aware that Mr. Thomas Jones has resigned the pastorate of the Church meeting at Artillery street, Bishopsgate, and has returned to his former sphere of labour at Broseley, Shropshire. Those who had the privilege of knowing him more intimately feel that this removal from the great Metropolis is a loss that can be ill afforded at this time.

Mr. Jones was not only pastor of his own Church, but was a kind of court of appeal for advice and direction in matters of difficulty in connection with our body. He thought no trouble too great so that he might be useful in healing a breach, settling a dispute, establishing a failing cause, assisting a brother minister, advising under difficulties, or giving council under trying and peculiar circumstances. You, Mr. Editor, once designated him in the *Vessel*, "Mr. Jones of everywhere." That designation was truthful especially as to his labours both public and private in the Metropolis; and that title has abode by him. There is no difficulty, I think, in accounting for this general acceptance of such a man. I hardly like to venture to speak of his loving disposition, of his amiable deportment, of his sound judgment, of his honesty of character, of his genial companionship, of his christian walk and conversation, of his love for the young, and his anxious desire to see them prosper both spiritually and temporally. I hardly dare speak of these qualities which the Lord so largely endowed our brother with, because I fear some of your readers might think me praising the creature. But I affirm, that God has give to our dear aged brother such a loving spirit and such a sound judgment, combined with so large a desire to be found useful in his day and generation, that has not been bestowed on many men.

When at the first meeting, whilst listening to Mr. Whittaker's opening address, the scripture came forcibly to our mind, "He went about doing good." This was literally true. He certainly did not give natural sight to the blind, but many can bear witness that he has been the instrument God has employed to remove the scales from their eyes, whereby they have been opened to discover their spiritually destitute state. I do not say he has physically "healed all manner of diseases among the people;" yet there are not wanting those who can say, he has instrumentally led them to the Great Physician, and having found the Balm of Gilead, and received health and healing; and being refreshed by a draught from the wells of salvation, have gone on their way rejoicing, with their faces Zionward. But I am to give a note of the farewell gatherings which I will now do. Excuse the digression; it is the outflow of a heart warmly attached to one who the late Edward Butt designated a "Bishop."

The first farewell meeting was held on the 1st. of Dec., at the Mission Room, Burnt Ash, Lee. The invite was from Mr. T. M. Whittaker, of Blackheath, who stated it was to give his most "intimate friends an opportunity of bidding him farewell." This, therefore, was more of a private meeting. A number of friends however gathered shortly after five, and were very kindly served with tea by Mrs. Whittaker and others. After this, an adjournment was made into the temporary but exceedingly neat chapel, where a service of prayer, praise, and speaking was held. Mr. Whittaker led the service, and in his usual loving and kind spirit spoke of the labours of Mr. Jones in the various aspects they had taken as pastor, preacher, adviser, and friend. Next C. W. Banks expressed his attachment to his brother Mr. Jones, and after having spoken of the difficulties all public men have to encounter in their earlier days of usefulness, he turned to Mr. Jones, and heartily shaking him by the hand, blessed him in the name of the Lord. Mr. Jones followed, and in the course of a touching address narrated the leading facts in connection with his conversion; this narrative, told in our brother's pleasing and happy style, was listened to with deep interest; and I think next month your readers may look for the same in the *Vessel*.

At the close of the service a number of the friends hastened through mud and wet, to Lee Station, where we took train for town; all deeply thankful to Mr. Whittaker for the opportunity he had given us of saying farewell to a brother whom we are reluctant to part with. Of Burnt Ash, and the work there I will "post" your readers presently. I hear there is to be a Tabernacle built when required beyond the very pretty Hall and Schools already erected.

On the following evening a second meeting was held at Artillery street Chapel, of a deeply affecting character, which proved how grieved the Church here was to part with its pastor; but the "cloud" pointed to his early sphere of labour and thither the pastor felt bound to go. The Lord go with him. I cannot say more of this meeting now.

R.

## THE PULPIT—THE PRESS—AND THE PEN.

SERMONS from the pulpit and from the press are pouring in from all quarters. Surely we should rejoice in this fact that, bad as England is, wicked as, the country people say, London is, low and slothful as the Churches appear to be, yet, from thousands of pulpits and platforms, men are pouring forth streams of evangelical truth in some measure, and tens of thousands—yea, hundreds of thousands—of sermons and essays are flowing forth from the steam engines and printing presses every week. Every preacher seems to be persuaded his is the best Gospel extant, and each one, in some degree, finds fault with another. One minister is highly applauded because he did, on a certain occasion, "speak so boldly against the errors in question;" and we can imagine how proudly the man did feel when thus patted on the head for the contemptible censures which he sent forth. Many wondered what spirit could have entered into the preacher, and every man, worthy the name of a man; every Christian, who experimentally knew what the Spirit of Christ is; every soul, in the enjoyment of

fellowship with the Father and with His Son Jesus Christ, turned away from such foolish, weak, and sinful perversions of the pulpit with sorrow, shame, and contempt.

Let bigotry think and act as it may, we are persuaded that these censorious spirits are rending our Churches in a thousand ways, and, if grace prevent not, they must bring upon us, as they have already done, spiritual desolation, and such fearful separations as will reduce the Churches of truth to a mere shadow. Oh, that the Lord would arise and pour into the hearts of His wrestling Jacobs pure discernment, then they will see that three unclean spirits have possession of our Gospel land—Conceit, Prejudice, and Falsehood. A hard and abstract Calvinism on the one hand, a carnalizing corruption on the other hand, and a free-will and duty-faith ghost in the middle. From all these unprofitable counterfeits of vital godliness we cry, with anguish of soul, "Good Lord, deliver us."

Let us turn to something more assimilating to the Christ-exalting and soul-

saving Gospel of our lovely Lord Jesus Christ: and the first of a heap waiting for notice is headed *The Unbelieving Encouraged*. A sermon by Arthur Wilcockson (from the press of R. Banks). Here, from the beginning to the end, there is scarcely anything but a spiritual and Scriptural argument against unbelief, and precious promises from Him whose mouth is most sweet to comfort distressed and fearing souls. Master Wilcockson certainly is (if these sermons are true samples) a good Jesus Christ preacher, although of us poor Baptists he may think but meanly. We delight in

"The lifting of Jesus on high,"

whether it comes from an Arthur Wilcockson or an Archibald Brown; from a Thomas Steed or a Thomas Stringer; from an eloquent Battersby or a stern and solid Bradbury; if Christ is fairly, fully, and faithfully preached, we therein do rejoice, yea, and will rejoice.

*A Sorrowsful Christ*. A sermon by Jabez Inwards. Very pathetic; truthful up to that point where divergence is now almost universal.—Mr. Thos. Bradbury's sermon on "The Beauty, Bounty, and Blessedness of Zion's King," in *Zion's Witness* (R. Banks), is grand, and richly stored with Scripture proof.—*The Angel of the Apostolic Church*. Joseph Lawrence Miller, an old friend of the late Edward Irving, has recently been suddenly called away from his new Church in Hackney. We have not yet had time to read "The Irvingites in Hackney."—The volume for 1874 of *Old Jonathan* (published by Messrs. Collingridge) is very smart, full of excellent pictures, and reading of the right sort for old and young, rich and poor. Nobody could easily be offended with *Old Jonathan*, for he is in the sunshine of summer nearly all the year round. In the administration of useful information, and of the blessedness of true religion he is quite happy, and always homely and true.

"Why do You and I Know that we are Going to Heaven?" In Mr. Archibald G. Brown's sermon, *Precious Jesus*, he answereth the question. How can we, individually, reply to it?—"Declension of the Early Christian Church" is painfully written by Dr. Wylie in the second chapter of his *History of Protestantism*, now issuing by Cassell, Petter, and Galpin: a work which teachers in the schools should read, expound, and illustrate before all their children. High-class writing, engraving, and printing render this one of Messrs. Cassell's best productions. The large picture of Martin Luther and his Bible is worth all the money.

In *Cheering Words* for December we have some plain truths. No pictures, no love tales, no fancy articles, only a few simple pieces, and yet we cannot help feeling a tender regard for quiet little *Cheering Words*. Poor dear! How we wonder if it ever will grow any larger.—*The Humorous Parson* is certainly an odd kind of thing, but it shoots off some sharp arrows. We have laid it with others for an impartial reading.

*The Vatican Decrees*, by Mr. Gladstone, has caused Dr. Manning to fly over to Rome as if a flea had just entered his ear. It is expected he will come back with a cardinal's cap this time. Then we shall see what he will do. *The Tablet* and all the Catholic journals are trying to be very lofty; but Mr. Gladstone has made such a sudden explosion, that it has amazed the whole of Europe. It is only the danger-signal once more lifted up before the eyes of all Europe. What will English Protestants say to it? Next year all who live will witness controversies severe and ominous.—*The Gospel Magazine* still answers its title well.—*The United Kingdom Anti-Papal League Magazine*, from Edinburgh, is the most powerful organ against Popery and her fashionable daughters we have yet seen.

*The Baptist* writes cheerfully upon the Fiji Islands, now brought under the English flag. When we consider how useful missionary efforts have been in turning cannibals to professing Christians, in causing a waste, howling wilderness to blossom as the rose and to bring forth fruit; when we anticipate the wide fields of commerce and of Christian enterprise now opening up between the Australian and New Zealand settlements, we must acknowledge the power, presence, and blessing of Almighty God that has gone forth with those devoted men whose lives have been sacrificed in planting the standard of the cross. The Lord keep us from looking with suspicion on those of his servants who leave home and all they have for the accomplishment of His promises in causing the Saviour's name to be known.

*The Death of Aaron* is the title of a sermon on the death of Mr. Robinson, of Cambridge, preached by Mr. Brown, of Northampton. To be had of Messrs. Yates and Alexander, of Symond's inn, Chancery lane. It is full of sympathy, clear, tender, loving, and sacred.

*Ritualism*. Joseph Rippon's two powerful pamphlets are published by Elliot Stock, of Paternoster row. To make religion a fashionable, merry, and attracting institution is the aim. It is sure to take with the multitude.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## A NEW YEAR'S SUGGESTION FOR OUR MINISTERS AND THEIR DEACONS.

MR. EDITOR,—There is one subject I think that you, as Editor of a Magazine that is circulated throughout the Churches in this and other lands, should take up, viz., the position and condition of very many of our ministers.

To my knowledge there are very many who have to support themselves and families upon a miserable pittance, doled out to them as though the labourer was not worthy of his hire, and yet preaching to a large congregation of people, some of whom have an abundance of this world's goods, who think that they do great things for the cause of Christ if they pay the very liberal sum of 1s., 2s., or 2s. 6d. per quarter for their seat—and some who never pay at all—and yet will dare to sing,

“Love so amazing, so divine,  
Demands my soul, my life, my all;”

but not their money. The poor minister must be silent upon that subject, and quietly submit to be muzzled by poverty and debt, while treading out God's corn for the people, with a heavily-burdened heart, from week to week. The cure for this will be to make God's Word a matter of honest conscience and do that which it commands.

“Upon the first day of the week let every one of you lay by him in store (now mark) as God hath prospered him.”

It is the duty and responsibility of the deacons of the Church to see that the minister is sufficiently and regularly provided for according to the circumstances of the people.

Every means should be used by them to secure the minister's right, so that he may know that he is cared for by his deacons and also by the people.

Not long since I was preaching in ———. My heart ached while the minister was telling me of the heartless conduct of one of his deacons, a man of means, and a little pope in his way. That deacon had received the minister's money and kept it from him for three weeks after the quarter. The poor minister asked me, “What am I to do? I have not one shilling in the house through the conduct of my deacon. I am driven into debt and dare not open my mouth.”

Such deacons ought to be turned out of office and sent to a reformatory for six months, live upon bread and water, and never again have the opportunity to starve God's sent servants.

Very much of the minister's happiness and success in his work depends upon his deacons. It should, therefore, be their determination to help and encourage him all they are able, and not, for one moment, hinder him in his great work. Many of our brethren in the ministry, who are thus tried, have not the moral courage to speak for themselves, others, therefore, must speak for them.

Therefore, Mr. Editor, speak out fearless and decided upon this subject. Let ministers of intelligence, decision and position, be chosen to take up the matter, and visit those Churches and strengthen the hands of those ministers, and if it should be found that those Churches are not able to support their ministers, then let those said ministers have the opportunity of preaching a collection sermon once a-year among those Churches who have the means to help a brother in adversity.

I am quite sure that my deacons and my people will only be too thankful to have the opportunity to smooth the rugged pathway of life of many of the Lord's servants; and I shall be pleased at any time and in any place to preach or lecture for that object, paying all expenses out of my own pocket, and pray God to have mercy upon those stingy souls who do not give according as God hath prospered them, and give them a liberal heart for God's cause and kingdom for the future.

Now, Mr. Editor, I have given you the hint, let us have a bold, faithful, outspoken letter upon this subject of the duties of deacons and members of our Churches, and who can tell but that the blessing of many, who are ready to perish under the cruel conduct of some hard-hearted deacons, may rest upon you.

Wishing you much grace,

I remain, yours in the Lord,

JOHN BUNYAN McCURE.

Clarendon road, Brookland's Avenue,  
Cambridge, Dec. 11, 1874.

[We hail this suggested effort with holy joy. For over thirty years we have travelled and preached to help poor Churches and burdened pastors; and with pure gratitude we thank God for the blessed opportunities He has given us of thus alleviating the sorrows of the saints. Brother McCure has here offered what may prove a boon to many a good but burdened pastor. We will do the same whenever we see a real necessity. But the party spirits, the prejudiced minds, and the falsehoods in current circulation, often tie down the poor minister's hands; he dare not call his soul his own. We are at this moment trying to remove a good man from a Church where they give him 10s. per week; and, in confidence, any honourable and useful minister may write to us, or to brother John Bunyan McCure. We are persuaded, when the deacons and Churches find there are some who can, and will, look after the welfare of our deserving ministers, a better state of things will be found. These remarks only apply to cruel and careless deacons. Our Churches have some devoted, self-sacrificing, and godly deacons. We thank the Lord for them.—Ed.]



NEW EDEN CHAPEL, CAMBRIDGE,  
AND MR. J. BUNYAN MCCURE'S  
LETTER TO HIS FRIENDS.

To my many friends throughout England, who have helped in the great work that is now accomplished, I am most grateful to God for your sympathy and help. You have helped, the dear people of my charge have helped, friends far and near have helped to pay the full amount of the cost of our new chapel and school on the opening day. It was a grand demonstration of the faithfulness of the Lord. Before the meeting closed in the evening the entire amount required was subscribed, and the chapel declared free of debt! Lord's-day, Nov. 29, 1874, was a high and holy day. In the morning I preached from Rev. vi. 2:—"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." In the evening, Matt. xxii. 42:—"Saying, What think ye of Christ? whose son is He? They say unto Him, The Son of David."

I never preached with greater liberty, being favoured with very much of the Lord's presence. Saturday night I was cast down on account of the illness of my son and daughter. I felt I could in no wise lift up myself. The Lord did lift me up upon the "white horse;" He sat me upon His own "beast and brought me to the inn," and gave me "oil and wine," which he poured into my poor wounded and broken heart. I felt to be perfectly cured, and went on my way rejoicing and blessing the Lord.

The Lord has done great things for us, whereof we are glad. Yes, the Lord has done it all. I can see nothing but the Lord in what is now accomplished. It is from first to last the Lord's doings; it is marvellous in our eyes.

It was the Lord who put it into our hearts to build Him a house for His holy name. It was the Lord who gave the faith, and also the prayer, and all the strength and determination to persevere in the great work unto its completion.

It is the Lord who has honoured His own faith, the faith that laughs at impossibilities and says it must be done; and has answered His own prayers: for He taught and inspired those prayers I am quite sure; for often I have been lost while in prayer to everything around me, and have felt persuaded that the Lord would grant me that that my heart was set upon—that this house might be paid for on the opening day.

It was the Lord who opened the hearts of His people, even as David said, "O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own."

Lord's-day the chapel was crowded in every part, while in prayer I presented the house of God and school unto the Lord a free offering paid for by His people.

It having been advertised that there would be collections, the people were astonished when I announced that there would be no

collections—the house of God was paid for. Thus the Lord has performed His word. He said to me, "Ask what ye will and it shall be given you; and all things whatsoever ye shall ask in prayer, believing, ye shall receive." I said, Lord, if Thou dost leave it with me to ask what I will, I will choose to ask that the house that we are building for Thy name may be opened free of debt; that the builder, the men, one and all who are working on the building, may be preserved, limbs and lives, and the buildings all finished and opened by the time appointed; and the house filled with worshippers and consecrated with the presence of Jehovah—Father, Son, and Holy Ghost; and the entire cost subscribed on the opening day. For this I asked, for this I prayed, and all this I believed the Lord would grant unto me; and so He did most graciously.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Now, therefore, our God, we thank Thee and praise Thy glorious name. But who am I, and what is my people that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee."

My prayer now is that the Lord will glorify Himself in our new Eden, that very many may be born again to sing within its walls,

Salvation through electing love;  
Salvation through redeeming blood;  
Salvation through the Holy Ghost,  
To glorify the Lord of Hosts.

I remain your willing servant, for Christ's sake,  
JOHN BUNYAN MCCURE.

EDEN CHAPEL, CAMBRIDGE, NOV. 25, 1874.—The new building, which has been erected during the past six months, for the use of the Baptist Church and congregation who had for many years worshipped in the old building known as Eden chapel, was opened for public worship. The edifice has been built by and from designs of Mr. F. Thoday. It has been filled up with seats for 700 persons, and the contract cost, £1,500, with the use of the materials of the old chapel, has not been exceeded, and the furnishing and other expenses amounted only to £137 15s. Of the whole cost on the day of opening about £512 remained to be raised, which the day's collections, subscriptions, &c., entirely cleared. So far everything has proved eminently successful, and no small portion of the success may be attributed to the earnest and constant efforts of the pastor (Mr. J. B. McCure), who has left no stone unturned in his endeavours to thoroughly carry out the work.

At the opening service in the morning, every seat was occupied. The sermon was preached by Mr. W. Crowther, of Gomersal, near Leeds, from Titus i. 3, "But hath in due times manifested His word through preaching." In the course of his sermon the preacher spoke of preaching as the most

important of the institutions of Christ, and deprecated the substitution of human arrangements for Christ's ordinances. Referring especially to the use of symbols in places of worship, he called them poor imitations of the signs and symbols given to Moses, but without their significance. They were displays purely for the gratification of human vanity, and nothing to do with the worship of God at all.

At the service in the afternoon, Mr. T. Jones, of London, preached an earnest sermon from John xvii. 1.

A public tea in the schoolroom was thrice filled to overflowing, followed by a public meeting in the chapel, at which Mr. McCure presided. After it had been opened by the singing of a hymn and a prayer,

The Chairman briefly traced the progress of the cause to the time when it became necessary for a new chapel to be built. He demurred to it at first, having had experience of chapel building before; but when he felt persuaded of the necessity for them to arise and build, he went to work in the faith that laughs at impossibilities. They were there to-night reaping what they had sown; his prayers for the safety of the workmen and the completion of the work by the appointed day being fully answered. The contract price was £1,500, with the use of the old materials. A friend from Leicester, Mr. Norman, whom he was glad to see present, promised him the glass, and had generously, in accordance with his request, sent rolled plate glass. He was especially grateful for such a liberal donation. When they opened the chapel on this morning, they required about £500, having completed the work without extras, besides the cost of furnishing, &c., £137 15s., so that they had in all to raise about £512. He had that day received subscriptions amounting to £56, from friends in different parts of England, and in response to an appeal, from Dr. Doudney, Vicar of St. Luke's, Bedford, he had obtained £22, for which he had sent a cheque. A lady friend had also sent £50, £40 for the chapel and £10 for himself. The collections in the morning and afternoon amounted to £54, leaving a balance of £285. It was expected that the proceeds of the luncheon and tea would leave the balance at £250. He mentioned that the donations included £50 from Mr. W. Fowler, late M.P. for the borough, £6 6s. from Mr. Marten, £5 from Sir R. R. Torrens, and £5 from Mr. Smollett.

Congratulatory, hopeful, and interesting addresses, giving good advice to both congregation and pastor, were delivered by Messrs. Forman, Warren, Willis, Holland, and Wilson, after which a hymn was sung and collection made, which the chairman announced amounted to £31 3s., thus bringing the balance down to £220.

Mr. Crowther made a proposal, as a means to save a brother anxiety, that, the last instalment of the cost being due three months from that date, they should promise the money that evening, himself setting the example by promising to contribute one-tenth of the sum required. This idea was followed out, and in

the end the whole amount was raised. Mr. Hankin, of Bath, who traced the origin of the cause to his mother and several members of this congregation, contributing liberally.

The meeting was closed by the singing of the Doxology and the Benediction.

#### VISIT TO FARNBOROUGH, KENT.

Farnborough has been the scene of many happy days—happy in the Gospel. They are left behind us. Now, days of conflict and mercy intermingled.

When first I was brought to know the Lord, I knew nothing of creeds, nothing of Catholics, nothing of controversies in religion.

These things have been discovered with grief, intense and deep.

The more I think upon them the more I am led in my mind to carefully consider there are four great laws which govern all things:—

I. The Law of a Divine Purpose, "I will put enmity between thy seed and her seed," &c.

II. A Sovereign Permission.

III. A Covenant of Promises.

IV. An Almighty Omnipotent Power, which is put forth or withholden as seemeth best in the eyes of Infinite Wisdom.

A Biblical, experimental, historical consideration of these four laws, must, in the Light of the Great Teacher, be useful to us all.

On my way to Farnborough, on Tuesday, December 8, 1874, I called to remembrance the first formation of that little Church; and from the Church Book brother Isaac Ballard showed me their formation took place in 1847, when the Lord, in His mercy, favoured me, as His servant, to unite them together, and to speak to Samuel Cozens, as their first pastor and minister. It was then a small Church and a little meeting-house; and if its existence had depended upon the people who then assembled there, it would have been extinct long since; but good men laboured. Others have entered into their labours; hence I found the old chapel gone; the former friends all fled; but high up in the aristocratic part of the village, a very substantial chapel, vestries, parsonage, and all comfortable appurtenances, in good style. Brother Ballard, having long and faithfully served them, and being well known as a worthy and useful man, is there settled, I hope for the next twenty years; and my heart can, without any drawback, earnestly pray that his future days may be marked with holy peace and a prosperity that shall be joyfully recognized here, while the fruits thereof shall be his crown of rejoicing in the purer and higher parts of the kingdom of our Lord and Saviour Jesus Christ.

In my journey to Farnborough I had no "sunshine," but I heard that on Bromley common, and other parts around here, some kind of sunshine had appeared; but a sturdy deacon had rather caused a kind of Venus to pass over the sunshine.

## A NOTE ON THE LINE.

*Tunbridge*, Tuesday, December 1, 1874.  
—Before it was light this morning, friend R. Segars called me. My soul praised the Lord; and, after some kind provision, left for London. Let me review this journey into Kent.

*Matfield Green*, Sunday, Nov. 29, 1874.  
—Wet, stormy, dirty, congregations thin; but four times I was helped to stand up in the Lord's name. All the Churches about here are in a wintry state. Matfield Green still needs a good, devoted, truthful pastor; Lamberhurst is low; pastor Ray lives too far from them; the school, the Church, the congregation, all sinking. Oh, why is this? Tunbridge Wells is about to lose Wm. Webb. Hanover has, for years, sighed for a useful, intelligent pastor; and her daughter, "Rehoboth," being now on the lodge-and-leave system, she suits well David's ancient band of rovers, who prefer a plurality of preachers to one worthy, settled pastor. I told the Matfield people this supply system is soul-starving, Church-reading, party-producing, and pride-inflaming; but the people love to have it so, and the deacons often prefer it.

On Monday, Nov. 30, Mr. Buggs, jun., drove me to his father's farm; there, with the afflicted father, I had some good conversation. We talked of all Jesus, as God-Man, had done for us. It was a soul-refreshing season. Then we fled to Hadlow, and I had freedom of soul in both services.

*Hadow Baptist Chapel* is well fitted to be the centre of much good. Could a man of God's own making and sending be placed, preserved, and prospered there, he would be a blessing most desirable. My soul yearns and prays for our blessed Intercessor to raise up and send forth into our declining Churches "pastors after His own heart." Oh, when and where shall we find them?

*Borough Green*.—Brother R. A. Huxham is gathering in some of the redeemed here, and he appears happy and at home.

*Staplehurst*.—No pastor here. William Burch has long been called away, and now poor Mr. Bugg is gone.

His way was thorny, afflicting, and sad; But now, in his mansion, he's thankful and glad.

*Cranbrook* has three causes of truth. Daniel Smart still is upheld, but the place is not as in Isaac Beeman's time.

**BISHOPSGATE**.—The old Baptist Church, once under good George Moyle's pastoral care, and subsequently under the faithful Thomas Jones, has been sadly bereaved. Mr. Harris and two deacons were all removed by death in 1874; Mr. Jones has removed; and now we are more than ever dependent upon the Lord for support and supplies. We trust brother Crowther will long be spared to visit us; and that all who love truth in the immensely populated districts of Shoreditch and Bethnal green, will find a home in Artillery street, especially now Cumberland street and Squirries street are extinct.

## MR. HANKS' TWO GREAT WONDERS.

MR. EDITOR,—From the spirit of love in which you invariably speak of "Henry Hanks," I take it you will be pleased to give the following a place in your "Vessel":—

At the meeting held on Monday, Dec. 7, a commemoration of Mr. Hanks' twenty years' connection with his people, he narrated some of the principal circumstances which led to his coming to Woolwich, and referred to some striking attestations of divine approval which attended his visits there. He further said that the two great wonders of his life had been, that God should have ever called such a sinner by His grace; and such a fool to preach the Gospel! And yet "fool" as he is pleased to call himself, how extensively has the Lord used him in the conversion of sinners. The unmistakable proofs that were given of this fact from a well-written report by one of his deacons, excited surprise and thankfulness in the minister and the people present. That the Lord may spare His servant to His people for many years to come, as he is one of the few left to us that maintain and advocate the old-fashioned doctrines of the Gospel, is the earnest prayer of

ONE WHO WAS THERE.

Woolwich, Dec. 14, 1874.

**BILLERICAY, ESSEX**.—Jehovah-Jireh chapel, South green.—Brother Banks, I feel great joy in telling you the Lord reigneth still in our midst. Our brother Hunt has been afflicted, but he is somewhat recovered. The Lord has been mindful of us. Friend W. G. Smith has been with us. He was sweetly led to speak of the Lord's ordinances, which was seasonable to many. It rejoiced my heart. It did so stir up the minds of some that they have openly avowed their love to Jesus, and expressed a desire to cast in their lot with us. Brother Hitchcock will baptize them. Our Jireh has been opened six years, November 13, 1874. The Lord has brought forth precious souls to add to our number. May His Majesty's presence be felt. We are a highly-favoured few. The enemy thrusts hard at us. Hitherto almighty strength hath been our stay. I want more real knowledge of Him. I often feel to follow Him a long way off; but what a mercy to have a hope that all the world could never purchase! "Give me Christ or else I die." Brother Choat still abides with us; he is like a shock of corn. "The Lord of hosts is with us; the God of Jacob is our refuge."  
JOSEPH BULL.

**COGGESHALL**.—Our old friend, the late pastor Colliss's widow, is gone home. "S." says nothing of the once happy little Church in small Essex town. Does friend Thomas Rowlands still read the hymns?

**WHITESTONE**.—Mr. Carter has removed here from Stonehouse. We silently rejoice in our Lord enabling us to find the blessed saints here another pastor. The great Shepherd of Israel feed and bless them by His own servant is our solemn prayer.

## MR. R. BOWLES'S JUBILEE.

DEAR BROTHER BANKS,—It is many years since I had the pleasure of hearing you at Crosby row, where you enlightened my mind and enlarged my heart by unfolding some of the mysteries of the kingdom of heaven, and when your deacon, Mr. Packer gave out that hymn, to the tune Egton,

Tell it, oh, to sinners, tell,  
I am, I am out of hell.

And although there has been but little communication between us since that time, I have ever since from month to month watched with interest your goings amongst the different sections of the Church; nor has my interest abated, for I have supplicated this day that we might be laid in our graves well.

Will you record a little of what took place towards my friend and brother Bowles?

On November 26, he attained his 50th year. A meeting was convened to commemorate the event; the preface was a good tea—about 100 present.

After prayer and hymn, Mr. Bowles stated the object of meeting. He said he had attained to his 50th year, and the 25th year of his ministry, but had felt considerable difficulty as to the right way those circumstances should be observed. His deacons agreed to the present meeting, and after a few congratulatory remarks, introduced Mr. Samford, who expatiated largely on the Year of Jubilee. All the speakers were eulogistic in expressing their sympathy to Mr. Bowles; but the Church and friends in connection therewith expressed themselves in a more tangible form, by presenting him with a handsome 14-day timepiece, in ormolu case, with splendid accompaniments.

The presents from his family were well chosen, Gad-by's Selection, in morocco and gold, an album, a purse, &c., &c. The presentation of each article elicited both pleasure and applause from the meeting.

Mr. Bowles read some lines to the meeting, written and sent him by a friend, which I have obtained and enclose.—And remain, yours in Christian love,

JOHN PRICE.

Hertford, Dec. 15th, 1874.

[Lines another time].

LOOKING INTO LONDON TO FIND REAL RELIGION.—Of Judas, the severe Puritan saith, "Three things are noted; his death—he went and hanged himself; the cause of his death—he saw Christ condemned; then, his confession—'I have sinned in betraying innocent blood.'" Pulpit-men! to you I speak. Do not profess to be Christ's ambassadors, while you betray or hide Him up? Look at what a faithful witness saith—"I heard — preach, on Tuesday morning, the Golden Lecture, in a large City chapel. 'And the oil stayed' was the text. Not a word of our lost condition, or of salvation, or repentance, or pardon, or grace; the Holy Spirit never once mentioned. Christ was four times named near the conclusion, and that was all. A more Christless, graceless, spiritless sermon I never heard; but what could you expect for the money. I heard they

only paid the poor man ten guineas for reading it."—[Is not this awful?—Ed.]

FARNBOROUGH, KENT. — Many years have passed since Samuel Cozens, Tauer, Nicholl, and other ministers preached in the humble little meeting-place in this village; and when, once in the summer, William Allen, C. W. Banks, and scores of London friends visited us; and we had high and happy days in the Gospel. Nearly all those friends have gone home; but in Farnborough there is still a people who fear God, and who love Christ's Gospel. Our present pastor, Isaac Ballard, has been a zealous and useful minister unto us. We have a commodious and pleasant chapel now, and on Tuesday, November 17, 1874, our harvest thanksgiving services were holden. We heard a sermon in afternoon by Mr. Wardley. Refreshing tea cheered our frail bodies. Then Charles Spencer, Esq., summoned us all to assemble, to present our thanksgiving to our heavenly Father and our thank-offerings to His ambassador. Discourses were delivered by J. A. Griffen, T. May, W. Peplow, E. Knight, &c. Collections and donations for Brother Ballard, amounted to £10; one friend alone giving £5. All seemed happy, and the pastor's heart was full of gratitude. The steadfast friends of truth at Farnborough have never yet dreamed that our Strict Baptist Churches will die out.

## PROTESTANT ZEAL IN FRANCE.

Something good is moving in France. The Reformed Churches are fearful, yet determined. They say,—“As disciples of Christ, we will have no master other than Him; we recognise in no human authority—neither synod nor council—the right of separating us from His communion; we proclaim the glorious liberty of the children of God, and we will not suffer ourselves to be thrust back under the yoke of servitude upon a pretext of defining the Church's faith in a dogmatic confession, passed by a bare majority in a council arbitrarily elected, which has taken on itself the right to set bounds to the development of religious life in our Churches. We claim aloud the right to live and increase in our paternal house under the same title as those our brothers who call themselves orthodox; and we will not have snatched from us the name or rights of the Reformed Protestant Church which were bequeathed by our fathers the Huguenots. . . . In rendering to the State, without hesitation, that which belongs to the State, let us not touch that which belongs to the Lord, Sovereign, Author, Master of our souls. You, our co-religionists, will aid us to be firm and constant, true and watchful; you will support us with your confidence, and in brotherly fellowship, in deep love, forming but one heart and one soul, we will show ourselves worthy of our traditions, and equal to the destinies reserved for true Christians in our native land. If God be for us, who shall be against us?” Brethren, is not this proclamation worthy of our notice?

ANNIVERSARY SERVICES AT  
SPELDHURST ROAD CHAPEL,  
SOUTH HACKNEY.

[Written for the *Earthen Vessel* by W.  
Winters, of Waltham Abbey.]

One of the most lively and interesting meetings that has ever occurred within the newly-erected walls of Speldhurst road chapel, took place on Tuesday, Nov. 24, 1874, to commemorate the first anniversary of Charles Waters Banks' pastorate of that cause, and of the thirty-first year of his ministerial career in the great metropolis of London.

The pastor opened the service in the afternoon with an appropriate hymn, and occupied the chair, in the absence of Mr. T. J. Messer, late of Scotland, who promised to fill that honorary post, and to speak of one of the most mystical characters that is contained in Holy Writ, *i.e.*, Melchizedek and his priestly office. But illness prevented Mr Messer from carrying out his best wishes. How sweet to realise God in all things, and to say,

"Lord, I submit. Complete Thy gracious will;  
For if Thou slay me, I will trust Thee still.  
Oh, be my will swallowed up in Thine,  
That I may do Thy will in doing mine!"

What my able and faithful Christian brother would have said on such a subject is not for me to surmise; but as he did not speak, I am the more free to express an opinion; doubtless, he would have spoken that which the Word of infallible inspiration would warrant; but had he have expressly determined the true nature of Melchizedek, together with that of his office, he would have been more than a match for the most profound biblicist since the days of the Apostles.

That Melchizedek—whose name answers to king of *righteousness* and *peace*—was a mere descendant of Adam, as some assert, according to ordinary generation is to me questionable. The very reticence of the Holy Scriptures respecting this point is significant in itself and deeply typical. The Psalmist spoke of him (Psalm cx. 4) in his prophecy of the great Messiah, whose priesthood should be "after the order of Melchizedek;" and this Paul believed and asserted, that this prophecy was strictly fulfilled in the glorious Person of Christ. The parallel is graphic and clear. Christ, like Melchizedek, was invested with the kingly office as well as that of the priesthood. But whilst one cannot accept the assertion of some that this typical monarch was only an ordinary man, for the reason that no record is known of his parentage, length of life, or descendants (Heb. vii. 3), it is hard to endorse the mystic belief of the Melchizedekians, that he was an incarnation of some divine virtue or power, or of the Holy Ghost. Thus, while all are at liberty to exercise the right of private judgment, no one is bound to accept anything purporting to accompany salvation, that is not clearly revealed in the Word of God.

It was a source of regret to many that

our brother Messer was not there. However, that the Lord was in the midst, no one could doubt, and a most efficient staff of ministerial brethren and representatives of Churches (*ex-officio*) were present; but only for the lack of surplices and powdered wigs one might have fancied oneself in the midst of the old synodical assembly at Dort or Diet of Ratisbon.

Noticeable on the platform were C. W. Banks, the pastor; G. Reynolds, of Stepney; J. Vaughan, of Devonport; J. Warren, of Jireh chapel; Thomas Stringer, of Earl street, London road; R. C. Bardens, of Hayes; W. Symonds; G. Pung; C. Cornwell, of Brixton; F. Wheeler, of Chelsea; H. Myerson, of Hackney; J. Flory, of Cheltenham. Amongst the congregation were Mr. F. Green, late of Manchester; J. Wheeler, late of Sudbury; C. Masterson, of Little Alie street; T. James, W. Waite, and others, whose names did not come within the grasp of the writer.

Mr G. Reynolds was the first speaker in the afternoon. His subject was, Aaron as the High Priest of the Ancient Tabernacle. This gentleman appeared pretty conversant with the whole priestly character of Aaron, whose sacred office was especially reserved for his family, who were free, of course, from blemishes and external deformity. The use and nature of the vestments, the Urim and Thummim, the Tabernacle, with many other things common to the office of the priest, were aptly described by the speaker.

After a hymn, Mr. Warren spoke on Moses and Aaron coming down from the mount (Numbers xx. 28). The speaker treated the subject in a good, homely, old-fashioned way, that could not fail to reach the understanding of the most dull and lowly of Christians. The doctrine of Millenarianism had no standing in his discourse, only to be rejected; and it is well, when the spiritual interpretation of Scripture is not made to suffer by the too strict adherence to the literal.

Mr. Symonds then spoke of Joshua, as seen in Zech. iii. The marked signs of this speech were brevity and honesty.

This was followed by the much coveted service of cups, "that cheer but not inebriate." Good cake and bread and butter was plentiful, and in great demand by a very respectable number of friends.

After this refreshing repast—for which a much higher charge would not have been exorbitant, "as times go"—the evening service commenced. George Thomas Congreve, Esq., presided and gave the opening address, of which we can only give a part.

Mr. Congreve said—"When my good brother here wrote me, asking me in the spirit of holy love to come and preside at this meeting, I felt I could not say 'no.' For the esteem I bear to him I have come; and for love to the Master whom he serves:—May this be a meeting to encourage his heart, and to encourage you.

"Few men have been more useful to our little struggling country Churches than our little friend here. I believe not one tenth of

the good that he has done will be ever known, but it is written up yonder, and by-and-bye he shall hear the Master's voice, 'Well done,' &c. He has been of use to many of the Lord's little ones,—some of them hidden in their loneliness like the violet on the grassy bank. A great poet has said in well-known lines:—

'Full many a gem of purest ray serene  
The dark unfathom'd caves of ocean bear;  
Fall many a flower is born to blush unseen,  
And waste its sweetness on the desert air.'

"No, not 'waste,' I don't believe in that. He who said, 'Gather up the fragments that nothing be lost' is a God of munificence, but not of waste. There is not a little Alpine flower,—such as I have seen amidst the everlasting snows, that blooms in vain. Even there the bee had wandered up, and I saw her sucking honey from the little flower-cup. So, there is no follower of Christ, however poor, and weak, and lonely, but sheds a fragrance and sweetness for Jesus. And many of these the Lord's little ones in those remote places of this land of ours, have heard our brother's voice, and been strengthened, and their hearts rejoiced. But he is not getting younger;—he needs more rest—I trust he will find here a quiet and peaceful home and have many loving hearts gathered round him. Here may the God of Israel be with him, lift up the light of His countenance upon him and give him peace. Then he won't want to leave you, nor you to get rid of him.

"But I am reminded that this is an Anniversary,—the first of his coming here, and the 31st of his ministry in London. It is a time shall I say for SWEET THOUGHTS—in the beautiful words of Miss Hutchinson:—

'Sweet thoughts can never die,  
Though, like the flowers,  
Their brightest hues may fly  
In wintry hours.  
But when the gentle dew  
Gives them their charms anew,  
With many an added hue  
They bloom again.'

Let us cultivate sweet thoughts. Think, oh believer, of the sweet thoughts of Christ for you. 'How precious are Thy thoughts unto me, oh God' (says David). Let our thought be 'What can I do for Christ? How can I help His servant?'

"It is a time for KIND WORDS. The same writer has told us:—

'Kind words can never die,  
Cherished and blest;  
God knows how deep they lie  
Stored in the breast.  
Like childhood's simple rhymes  
Said o'er a 'housand times;  
Aye—in all years and climes  
Distant and near.'

"Oh it is marvellous the influence of kind words. Even in this world,—kind words have stopped many a young man from ruin, and lighted up the heart almost given to despair. But kind words in the family of Christ! We must have them. If there be unkindness in the world there must be kindness here. Especially do God's ministers

need it. I have observed that for the most part they are men of the keenest sensibility. But some act towards them as though they were men of marble or iron,—or make them a target for all the abominable filth they can gather. Let not our words be so—neither let us do the devil's work by sowing seeds of bitterness in the Church of Christ. Let us remember that in the time of weariness or anxiety, or distress, a few kind words are like '*Apples of gold in pictures of silver.*'

"Once more—it is a time not only for sweet thoughts and kind words but for KIND DEEDS AND PURPOSES. I would not give a sixpence for the love that only talks. Give to your pastor all the support—the encouragement and sympathy he needs. Some men preach under a load of pecuniary difficulties. Shame on their people when it is so! I heard a rich professor say, 'It's best for ministers to be poor—it keeps them humble.' Away with such mean spirits! Some men again freeze you with their touch—they give you the tips of their fingers—icy cold! But you would be surprised what good a few cheerful looks and hearty shakes of the hand, and kind words, and care for their temporal comfort will do. But, above all, the minister of Christ will always need the earnest prayers of a united and loving people.

"A word of advice how to treat our good friend here from an old matrimonial couplet altered:—

'Be to his faults a little blind,  
Be to his virtues very kind.'

There are none of us without our failings. I dare say if he could recall the past there are some things he would not have done, and there are things he would not have written or spoken—(when I look back at twenty-five years of Christian life and work I know it has been so with me). Do not expect to find perfection in any minister—you never will. Ministers are not angels. I would not have them so. It is the man who is weak in himself as I am, and helpless as I am, and needing the same upholding grace, that I want to minister to me.

"There is to be a collection for the pastor to-night. I shall have a word to say about that when the time comes. If you have good servants, and want to keep them, treat them well. So in the household of Christ. Men who serve the Church should have every kindness for the Master's sake.

"I hope our excellent friends who are here to-night will be true musicians and strike a *harp of gold*. What are yonder 'harps of gold?' I don't believe in literal material "harps of gold" any more than in literal "streets of gold." These things are figures only. The golden harps are here. The only difference of those up yonder is that they are better tuned. What are they?—

'Hearts all filled with thoughts of heaven,  
Hearts redeemed and hearts forgiven;  
Hearts that would be ever raising  
Loving thoughts for love untold;  
Hearts on Jesus ever gazing,  
*Hearts of love are harps of gold.*'"

After a hymn, Mr. Thomas Stringer was asked to address the friends on the Apostle and High Priest of our Profession, Christ Jesus (Heb. iii. 1). Our brother, in his usual bold manner, with stentorian voice, told out some startling truths which appeared to be accepted heartily, sincerely, and with external evidence of internal joy. Such a man in Puritan times would undoubtedly have gained the noble epithet of "a rigid Calvinist"—"a hyper:" would that there were many more of such now living. The speaker had not time allotted to go into such a vast subject, but treated of a few things that designate the "holy brethren" mentioned in the text. Also he expressed, wittily and in a few words, the necessity of the Gospel minister being fed spiritually and literally for the benefit of himself and his hearers, as no one would like to see a skeleton in the pulpit, rattling his dry bones, reeky shanks and chapless skull. Our brother, after warning the people of one of the great enemies of the Church, namely, "prejudice," and begging of the members of the Church to show practically their attachment to their pastor, or they might justly expect him to emigrate, went on to speak of the subject given, which he brought to a close with an adapted snatch from Zion's favourite songster,—

"Aaron must lay his robes away,  
His mitre and his vest;  
When God Himself comes down to be  
The off'ring and the priest."

Mr. G. Pung was next called to speak on the benefits resulting from Christ's priestly office as exercised in heaven. But time,—

"Which brings and bears away delusive hopes,  
And reproduces the trouble it destroys,"

—forced the speaker hastily to conclude a subject so full of interest, especially that part which involved the atonement of Christ.

"Rock of Ages, cleft for me,"

having been sung, Mr. Vaughan, of Devonport, was solicited to speak, and although he did not expect to speak, as his name was not on the programme, he spoke very freely and highly of the great mission of spirit which still exists in the Christian Church, and also of the essential difference there is between religion and vital godliness, which distinction he explained very satisfactorily; the one being taken up by the creature, and the other given by God the Holy Ghost; he also corroborated what had been stated before respecting the invaluable blood of Jesus Christ to seeking sinners.

Mr. C. Cornwell, of Brixton Tabernacle, next dilated briefly and cheerfully on the Royal Priesthood of Christ, and the nature of true worship, which included Abraham as a high example foremost among the true worshippers of the Old Testament; and the wise men who attended the birth of Christ the first found in the New Testament. They brought gifts, such as gold, frankincense, and myrrh; the first of these gifts, the speaker described as representing faith, the other two as concentrating in the person of Christ.

Mr. C. W. Banks, the pastor, then rose and

expressed his hearty thanks to the ministers and kind Christian friends, who had so kindly interested themselves in his behalf. He then proposed a vote of thanks to the chairman, which was seconded by Mr. F. Wheeler in a few pointed and pungent remarks, which Mr. Congreve cheerfully responded to.

"All hail the power of Jesus' name!"

was then sung in real earnest; and Mr. H. Myerson, of Shalom chapel, Hackney, concluded by prayer one of the most happy seasons known to the Church meeting in Speldhurst road chapel. Mr. R. G. Edwards, of Silver street, Notting hill, would have taken part, according to programme, but illness prevented.

A collection was made for the pastor, who has laboured hard and often without any stipend. It is to be hoped that this will no longer be the case, for every godly workman is worthy of his hire. I cannot finish these bald and scanty remarks without expressing a wish that the pastor may be warmly united to the people, until something more worthy of his acceptance may be pressed on him by Divine Providence.

#### THE GOOD TEMPLARS.

We are requested to pause and read Mr. Ryder's tract and several letters ere we apply our questions. Here is one note from a worthy friend:—

DEAR BROTHER BANKS,—I was pleased you confessed you knew next to nothing respecting the order of Good Templars. I am one; I have to bless God I am, although Mr. Varley feels thankful that he is brought out of it. I call you brother, because you are a lover of Jesus; I wish I could love Him more. It is entirely through His unmerited, free, and distinguishing grace I am out of hell; had I not been stopped I should have fallen a victim; believing no drunkard can inherit eternal bliss, I must have been in eternal woe.

I have besought the Lord in earnest prayer respecting first joining the Order, and I felt as much convinced in answer that it was a right step as I did when I was moved by the blessed Spirit to follow my Jesus in believers' baptism; and you will have to prove, from God's Word to me, I am in a wrong place, and that my answers to prayer and convictions are false before you can shake me out of it. I often have an opportunity of speaking to those which never hear of the name and fame of Jesus in our lodge room. I can pray that they may be made not only to feel their need of total abstinence, but be made to feel they need a Saviour; or if not saved through His doing and dying, they must be lost, notwithstanding they are brother and sister Templars. FRANCIS PATTERSON, jun.

Larkfield, near Maidstone.

[Every effort to benefit our fallen fellow-men we do rejoice in. If the "I.O.G.T." is of God, for man's moral good here, it will be successful. We have much coming in for consideration.—ED.]

## CALL TO PREACH THE GOSPEL.

BY R. G. EDWARDS.

The public recognition of Mr. R. G. Edwards as pastor of Silver street Baptist chapel, Notting hill, we reported last month, in measure. From page 370 we now continue the record.

Mr. Thomas Stringer next asked Mr. Edwards to shew how the Lord led him into the ministry of the Word, who replied as follows:—

At the time I have spoken of my soul was full to overflowing in love to God, blessing and praising the Lord, who had delivered me from so great a death. Redeeming love was my theme day and night. I often walked the solitary streets and fields giving audible vent to my pent-up joy, proclaiming salvation full and free, through the blood and righteousness of the Lord Jesus Christ. I felt such a love to perishing sinners, that my heart burned within me to go and preach Jesus to them. It was a great trial to my soul lest I should run without being sent by God.

One night as I walked from our house, in company with my pastor, Mr. William Allen, I told him the struggles of my mind on this subject, and he said, "he had no doubt but God would raise me up as a minister of His truth, and God would make the path plain in His own time."

Months rolled on, and as Hezekiah says, "On my peace came great bitterness." The Lord seemed to leave me to myself; the enemy oftentimes cast me into the waters and into the fires; frequently was I tempted to commit self-destruction; brought to question all I had passed through in my soul's experience. But, astonishing mercy, grace, and nothing but grace, could ever have done it. Sovereign, matchless, boundless grace, brought back this wanderer with weeping and supplication to himself again. Well might the apostle call it, "The exceeding riches of His grace." I obtained pardon through that fountain filled with blood.

After a time the desire again returned—

"To tell to sinners all around  
What a dear Saviour I had found;  
And point to His redeeming blood,  
And say, Behold the way to God."

Few can imagine the conflicts of my soul respecting this matter. I made it a matter of fervent prayer to God, that He would either take it from my mind altogether, or shew me His mind and will. Eventually, I prayed the Lord not to be angry with me, and grant me this sign that I might believe it was His gracious will, namely, "That some one should be led to ask me to preach who did not know that I had the least ability or desire to preach." This was remarkably answered to the letter, but it did not satisfy me. I wanted another sign; and how I did beg of the Lord to pardon me in this thing, and give me another token, and wonderfully did our gracious God stoop to grant the petition of a poor worm.

One Sabbath morning, early, standing in a crowd to hear a man preach, one of the party came to me and said, "Will you preach

here next Lord's-day evening?" if you will I will announce it.

I dared not refuse again, therefore promised to try. O what a week did I pass through of conflicting agitations of soul. The night previous I never closed my eyes in sleep from the time I went to bed to the time I rose.

The time arrived when I was to stand up in the presence of those who had known me from my youth up, and not above a hundred yards from the spot where the Lord first called me by His grace, in the Mile End road. My text was, "What think ye of Christ?" A throng of people was present. I had great liberty of soul.

After this I frequently preached in the open air, in various parts of London, and in adjacent counties.

## SETTLES AT SOUTH CHARD.

My first pastorate was at South Chard, Somersetshire. I preached my first sermon there, 9th May, 1847. Continued nearly six years. I loved many who were connected with that cause, and love their memory still. But the work of God not being manifest as I desired, I felt I must remove. I received two pressing invitations from Trowbridge, stating my ministry had been blessed at various times there. The first call by the Church I refused; then they sent me another. Believing it to be the voice of God, I consented, but to my deep regret. I do think it wrong in one Church who may require a pastor, to try to unsettle the mind of a pastor of another Church, and endeavour to remove him from his flock. However, on December 30, 1852, I removed to Trowbridge, and found things very different to what I had expected; but here I was ordained on December 27, 1853. My pastor, Mr. William Allen, gave me the charge. Mr. C. W. Banks stated the nature and constitution of a Gospel-Church. After much trouble I left, and the chapel was some years after sold to the Church of England for schools. "Thus Bethel came to naught."

I then determined I would roam about the country. I preached in London, Brighton, Oxford, Tring, Eaton Bray, Plymouth, Devonport, Reading, Brentford, Ramsgate, Mendlesham, Sheerness, &c., during which eighteen months I baptized twice at Mendlesham, in Suffolk; once at Sheerness, once at Ramsgate, and once at Brighton.

## BAPTIZING IN THE RIVER.

On April 6, 1856, I preached my first sermon in Cottenham, Cambridgeshire. The Lord greatly blessed my labours during the three years I was there. I baptized in the river once each year. The first year seventeen; the second eighteen; the third nine. The chapel was enlarged; new roof erected. I regard Cottenham with great affection; shall ever feel it a pleasure while I live to be able to say, The stone that bears the name of "Ebenezer" on it is mine, for which I have the receipt to this day.

In the providence of our God I was constrained to go forward; the cloud removed;



I removed, and went to Sutton, Cambs. March 27, 1859. I continued there near ten years. I have witness my labour was not in vain in the Lord. I pray God to smile upon that Church.

#### REMOVAL TO ISLINGTON.

October 4, 1868, I commenced a six months' probation at Islington. May 11, 1869, where I was the second time recognised as pastor. The late Mr. James Wells giving the charge. For three years I preached with the ability God gave me; I trust not without some fruit: "The day will declare it." I was then brought near the gates of death: affliction of mind and body, in September, 1871. I felt determined no more to become a settled pastor; but in the mysterious movements of Divine Providence, I received an invitation to preach in Silver street chapel, October 6, 1872. I felt union of soul to the people, and God did bless my ministry. We sincerely love one another; our hearts are imbedded in each other. I love my deacons; they are men of God; and I love the members of the Church. This statement is made after two years preaching the Gospel, going in and going out before them.

"My soul shall pray for Zion still,  
While life and breath remains;  
There my best friends, my Kländred dwell,  
There God my Saviour reigns."

#### MY FAITH AND PRACTICE.

Mr. Stringer then asked for the nature of the doctrines the pastor intended to preach, which he stated was almost a matter of form, as they were well-known, having been already so many years in the ministry.

Mr. R. G. Edwards said he was a firm believer in the Bible, which declared the existence of God; in the glories of His nature, Father, Son, and Holy Ghost, co-eternal, co-essential, and co-efficient; that God made all things by the word of His power, and created our first parents in paradisaical moral purity and happiness; that Adam, as the representative head of the human family, violated the commands of Jehovah, by which he became, with his posterity, hopelessly lost, and utterly ruined in body and soul for time and eternity. I also believe that before this awful calamity occurred, yea, before the foundation of the world, in His own eternal purpose and plan, every individual of the human race stood before the view of Him ("to whom all His works are known from the beginning"). He did fix His love upon, and choose, and predestinate in an everlasting covenant, by the blood and righteousness of the Lord Jesus Christ, through sanctification of the Spirit, and belief of the truth, a "certain number," whose names are registered in the Lamb's Book of Life to eternal salvation and glorification; and the rest appointed to everlasting punishment, where they stood as transgressors of God's holy and righteous law, irrespective of electing love and discriminating grace. I believe that for all the Father gave to Christ, as a new covenant Head, He worked out a robe of righteousness in His spotless and infinite perfection of

life. That He gave Himself for our sins, and rose again for our justification. That He is now in glory, accomplishing the vast designs of His substitutionary work. God over all blessed for evermore. I believe in the absolute necessity of the work and operation of God the Holy Ghost in regeneration and sanctification, bringing the new-born sinner to repentance toward God and faith in the Lord Jesus Christ. That He must continue His work in the final perseverance of the saints, until they are with and like their Lord. I believe that salvation is wholly of grace from first to last, without any effort of the creature who is dead, by nature, in trespasses and sins, salvation is of the Lord. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The electing grace of God the Father, the redeeming grace of God the Son, and the efficient grace of God the Holy Ghost. I believe in the second coming of Christ, in the resurrection of the body at the trump of God, the great judgment day, when the sheep shall be placed on the right hand, and the goats on the left; when the wicked shall be driven into everlasting punishment, but the righteous into life eternal. As to the ordinances of God's house, I here state plainly, I believe God has appointed in the Gospel that believers in Jesus, and they alone, are to be baptized by being immersed in water, buried with Christ in baptism, and then added to the Church. Thus I am, and have been, since called by grace, now 37 years since, a firm believer in, and unflinching defender of, strict communion.

#### THE FAMILY OF THE FLINTS:

No. 2.—The history of the Baptist Churches in the city of Canterbury is amazingly perplexing. Even now that the General, or Free-will Baptists, have a splendid meeting-place in the best suburb of the city, the enemy will not let them enjoy perfect peace. The Good Templars have made themselves known there, and it is no paradise. How many pastors have they had since I saw young Burton almost worshipped by them? And, truly, he was a precious soul. But the missionary spirit carried him away. In Orange street, up a passage, there stood the first little Baptist chapel wherein our fathers did worship, and unto them one Thomas Reed preached the Gospel. The Flints, the Christians, and many more, who are all passed away, then made up the congregation. There came an east wind up from the wilderness, and the hurricane was disastrous.

"O Zion, afflicted with wave upon wave,  
Whom no man can comfort, whom no man  
can save."

We shut up the place; and now it is not to be found,

Presumption is too high,  
Corruption is too deep;  
Between these sad extremes  
The Church appears asleep.

Ministers and Churches, watch and pray.  
David Denham next time.

THE LATE MR. JOHN KERSHAW'S  
CHURCH AT ROCHDALE.

"*The Gospel Standard*" has written on the separation of the late Mr. Kershaw's Church, and we are referred to as having erroneously called the Baptist Church, at the public hall, "the late Mr. Kershaw's Church." Would the Editor of *The Gospel Standard* agree to have all these unhappy affairs publicly declared? We have seen and read all the letters which passed to and fro at the time. From them; from the printed pamphlets; and from frequent close conversations with some of the best of Mr. Kershaw's friends, we have felt justified, and authorized, in terming the Church at the hall "the late Mr. Kershaw's Church." Let the honourable Christian men of Rochdale tell us plainly whether or not we thereby write incorrectly. If we have been in error, we will confess and forsake our sin. But the most serious line in the *Standard's* notice is a decided declaration that "the separatists have swerved from sound doctrine." Now we solemnly appeal to Mr. Hand, the pastor, to Mr. Eli Brierley, the deacon, and to the other intelligent, devoted, and godly members and friends of the Church in Rochdale public hall, and we ask, What "sound doctrine" is it that they have "swerved" from? If we have not been most grievously misled, the separation was not from any dispute about doctrine at all. Nor have they in any degree "swerved." *The Gospel Standard*, having published a charge so serious, yet so indefinite, is bound clearly to declare wherein it is that the "swerving from sound doctrine" is found. As regards "the eternal Sonship of the Lord Jesus Christ," the Editor of the *Earthen Vessel* has never dared to deny it. To his own soul the Three glorious Persons in the adorable, the eternal, the undivided, the co-equal, and co-essential Godhead, is too internally and permanently precious, ever to write or speak one word contrary to the revealed attributes in the Three-One Jehovah. At the same time, the Editor of the *Earthen Vessel* never has been a mere follower of, or assenter to, the mysterious assumptions which some good men have presumed to enter upon. All that the Holy Ghost has been pleased to reveal in his soul of the glorious Person of the Christ of God, he has received, enjoyed, and faithfully and affectionately proclaimed now for very many years; but with the cruel, anti-Christian spirit and practice of many professors, he could never sympathise. To his own Master he stands or falls. But this charge against the Rochdale friends must not be left here.

CHELTENHAM.—At our ancient mother Church—the Baptist meeting—we have had good George Cudlipp telling us of the way out of the wild-ness of sin into the paradise of God. Few folk in Cheltenham believe Master Cudlipp; but it will prove true when the fire burns up the tinsel of a mere doll's profession. Be sure you abide faithful.

PLYMOUTH.—Religion, in its true power, proceeds onward, according to the eternal purpose and omnipotent power of Him who worketh all things according to new covenant promises and decrees; but the dust, and noise, the controversies, the contentions and strifes of men and of professing people, are not always so angelic and holy, so clear and comfortable, as might be expected. Nevertheless, the foundation standeth sure, the Lord knoweth them that are His. Old Harvey Smith and I have been walking about Plymouth, Stonehouse, and Devonport occasionally, of late. When I have done my business, I generally seek after a little food or edification for my soul. But, alas! there has been so much smoke of late, one could hardly see anything right. "Smith," says I, "this is painful!" True, says the old man, but the prophecy must be fulfilled. "I will put enmity between the seed of the woman and the seed of the serpent." If there be no war between the children of God and the children of the world, the prophecy is not fulfilled. Abel was envied of his brother so soon as he was accepted of God. The true Church of God is like Lot in Sodom; like Samson among the Philistines. Perfect peace here in the Church's march through the wilderness! No, sir, it cannot be. The new man is no sooner born of the Spirit, but the serpent is ready to devour him, his brethren to banish him, and hell to swallow him. In all the world the righteous man hath no friend but He who made the world. "THIS IS THE STATE OF THE CHURCH MILITANT." She is like the ark floating upon the waters; like a lily growing among thorns; like the bush on fire, yet never consumed. God tries His friends. "Hold on, good Harvey," says I, "it is truly so; but I wish you to follow me." This was Friday evening, November 20, 1874, and a friend said, There is prayer going up this evening at How street. So we went. Master Burbridge, the West-aways, and others, poured out their hearts. Peace was present. We were invited to their public commemoration of the 20th anniversary, on Wednesday, November 25. Harvey Smith could not go. I went. Plain, spiritual, experimental fellowship enjoyed. Praises, prayers, and a presentation to the pastor, made the scene look Christ-like; and I said—

"Here I could sit and sing away."

But the end came. How street appears a Bethel. When I have passed through Cornwall, you may hear again from

A TRAVELLER.

ST. MARY CRAY.—We have lost a real friend to religion, to all charitable enterprises, and to society at large, in the death of our large paper-maker, W. Joynton, Esq., who fell asleep early in Dec., 1874. The books of God's remembrance will unfold the present unknown extent of his benevolence. We thank our Lord that here and there such benevolent men are raised up.

### MINISTERS OF THE GOSPEL, WHY IS IT?

DEAR MR. BANKS,—My mind prompts me to drop a line on the present signs of the times. It strikes me that in the present namby pamby and spiritually degenerate age, very many parsons and people are loosened from their moorings, and are drifting any and everywhere but towards the precious cross of our Lord Jesus Christ. Unitarians and annihilation men are found in Baptist colleges, and in pulpits, too, which were once occupied by gracious, Spirit-taught men, whom the "King delighted to honour."

#### WHY IS IT?

Permit me to give my opinion.

1st. Ministers do not preach the terrors of hell and banishment from God so plainly as did our fathers. They are by far too velvet-tongued. "Thus saith the Lord" must be preached, whether men hear or forbear.

2nd. Ministers do not preach the horrors of the fall, nor its terrible consequences; the spiritual death, blindness, dumbness, deafness, and craziness of man, as the fathers did. You must think human nature to be beautiful, and quite in a salvable state, not needing the invincible, irresistible powers of God the Holy Ghost to quicken and arouse them from their slumbers.

3rd. Ministers shun to give utterance to the grand doctrine of God the Father's electing love, sovereign and eternal choice of His people in the Lord Jesus, as did our fathers.

4th. Ministers do not give so bold and prominent an utterance to the sweet and precious doctrine of the infinite atonement of the glorious Redeemer, His becoming man for the grand purpose of dying as a surety and substitute, to drink the cup of wrath eternally dry, casting into the fathomless deeps of wondrous love, and the atoning sea of precious blood, the sins and guilt of all His ransomed ones.

5th. Ministers do not bring to the front the sublime and golden doctrine of Christ's all-sufficient righteousness, which raises all to whom it is imparted. "As Jesus is, so are they."

6th. The ministers appear to be very shilly shally in giving hearty utterance to the very dear and soul-comforting, Christ-exalting doctrine of Final Perseverance of the Saints, so gloriously delineated in Paul's sublime peroration at his close of the first eight chapters to the Romans, 35 and following verses.

There are many other sweet topics I might dwell upon, but, for the present, time forbids.—I am, most affectionately yours,

JOHN HUNTLEY BATH.

Ebenezer chapel, Widcombe.

FOOTS CRAY.—Our Baptist chapel has now a useful minister of Christ's holy Gospel in the person of Mr. H. Wardley, once a clergyman in the Church of England. If not a Colyer, he is sound, pure, and, in heart and life, devoted to his Lord's service. We hope to give proof of his work some day.

### BRIXTON HALL.

MR. EDITOR,—The following, quoted from "Earthen Vessel," appears to demand some notice from me. It occurs in a letter from brother Cornwell: "Dear Mr. Banks, just a few words to inform you of our progress. I see by the last month's 'Vessel,' you informed your readers that I laid the foundation stone of a new Sunday school at North Brixton Hall. Please correct this statement, and allow me to remind you again that I am a Strict Baptist."

The inference your readers draw is that at North Brixton Hall the friends are not Strict Baptists. Such a conclusion is untrue; and for the implication to go uncontradicted will be dishonouring to our dear Master, whose ordinances we must at all costs maintain, and an imputation upon the friends who meet, and the ministers who preach, at the Hall. I claim your insertion, in next month's "Vessel," of this letter.

I have known and preached to the people who are now worshipping at North Brixton Hall, more or less, for upwards of ten years, and was present when a few months ago the Church was formed, and when the articles, &c., were publicly read, and I would say with emphasis, that they are Strict and Particular Baptists. For them I believe I can say, as I rejoice that I can for myself, we love and count dearer than life the precious word of our covenant God; we rejoice in His eternal, electing, discriminating, conquering, sanctifying, changeless and glorifying love; we glory in His marvellous grace; and, disclaiming all creature merit or works, exult in the freeness, sovereignty and efficiency of the mighty and quickening ministry of the Holy Ghost. We boast, yea, and we will boast, but only in our God and in the cross of our Lord Jesus Christ—not of our love to Him, but His to us—nor can we cease while we know that our experience is that "where sin abounds, grace much more abounds;" when we learn "another Gospel," the matter may be different, but we do not believe a faithful God will allow us to.

"Till then, nor is our boasting vain,  
Till then we boast a Saviour slain."

Let me further say that our friends at North Brixton Hall stand as a Church believing that in this wide London there is ample room for the testimony of Jehovah's grace, and determined (D.V.) to maintain as fully as they can a ministry that honours a triune God. They desire not in the least to depreciate or hinder the prosperity of the cause at the North Brixton Tabernacle, but otherwise to see its prosperity, and that of every cause of truth, and at the same time will give an earnest and loving welcome to any who, holding fast to the faith and order of the New Testament, and being unsettled, may be desirous to unite with them. Wishing you, dear brother, and all the saints a more realised and manifest walk in the light of Jehovah's countenance, I remain your unworthy fellow-worker,

JOHN HUNT LYNN.

262, Burrage road, Plumstead.

## FORMATION OF NEW TESTAMENT CHURCH.

Very sacred service was witnessed and enjoyed in Earl street chapel, London road, Southwark, Monday evening, Dec. 7, 1874, when a Strict Baptist Church was formed in connection with the ministry of Mr. Thos. Stringer. The following order was observed :

A hymn was sung, read by R. A. Lawrence; Scripture read and prayer offered by G. Webb; C. Cornwell read another hymn; C. W. Banks joined hands of pastor and people, and gave an original hymn composed by T. Stringer; Lord's Supper was administered by J. S. Anderson, who afterwards addressed pastor and people upon their mutual faith, mutual dependence, mutual obligations, mutual desires. A very appropriate and useful "charge" to Church and minister, well interwoven, Chas. Spencer, Esq., gave the closing hymn and fervent prayer. The new Church here commences with forty-five members. We shall rejoice to see it manifold in numbers and progressive in peace and prosperity of every kind. It is a comfortable chapel in the centre of multitudes of people. May the Lord's glory fill the house!

C. W. B.

ESSEX.—Our "travelling correspondent," having left the West this winter has been in the East, says: "Dunmow is in a miserable condition; lost the chapel; meet in a room. Heard young Beddow, he is a good fellow in the faith. Are the Dunmow friends so poor, they cannot have a devoted godly man? How can they let the cause linger to death? At Colchester, Bible-room is shut up. Where is that once valiant brother Hanger? Mr. Geo. Baldwin has been preaching at John's Green chapel; and many gather and have heard him with joy."

SHREWSBURY.—In this ancient city the Strict Baptists have struggled for truth for many years. Ministers, deacons, and professing people have deceived them; they have almost become unknown. But the Lord is lifting them up again. On Sunday, December 6, 1874, Mr. Octavius Lloyd, Baptist minister, of Birmingham, preached to them in Foresters' hall, No. 1, Wyle Cop. We hope to report further progress. Friends of Christ's Gospel and ordinances are commanded to strengthen these weak hands.

## Notes of the Month.

NOTE FROM E. SAMUEL. — MR. EDITOR,—Referring to your remarks, last month, that I refused to give to the deacons of the Surrey Tabernacle the name of the minister they have to preach for them, who believes in the pernicious doctrine of the annihilation of the wicked, I beg to say it is quite true that I did refuse to give them the name, not because I could not, but I would not. I also gave my reasons for so doing, which the writer of the paragraph has very unjustly kept back.—Yours truly,  
Sleaford. E. SAMUEL.

[We know nothing of Mr. Samuel's

"reasons:" perhaps the writer will furnish them. *We cannot.* One thing is quite clear: if several ministers are consecutively supplying a pulpit, and one publicly declares another who has supplied the pulpit holds false doctrines, if he does not tell the people who the false prophet is, he throws suspicion on the whole of them, and leaves the public in dark suspense. Mr. Samuel ought not to make the statement he did unless he gives the name of the minister referred to. The above note of Mr. Samuel's is no reply to our correspondent's statement, and is a mere evasion of the question.—ED.]

"STAR IN THE WEST."—A farmer reproves us for referring to the West London tabernacle, and asks, "Where is the pastor now? and with whom has he left his sheep?" He is in Toronto; and a lady writes of a most wonderful work he is there carrying out. If all the excitements, now so popular in various parts of the world, are the true work of the Spirit of God, then woe be unto us poor truthful, old-fashioned people.

NOTICE.—Brother E. Forman, of March, says, "Brother James Clark, of Chatteris, has resigned his pulpit and will attend to invitations received from destitute Churches or otherwise. Brother Clark is a man of sound Gospel-truth, of unblemished character, and of considerable talents. You may confidently recommend him. His present pastorate at Chatteris ends the last Sunday in January. Address, Mr. Clark, Baptist minister, New road, Chatteris, Cambs.

## Deaths.

Mr. Stephen Kempster, "an old disciple," in his 80th year, waiting and wishing for glory, was buried in Willesden Cemetery, on Wednesday, Dec. 9, 1874, by R. G. Edwards.

Mr. Wm. Jas. Wells (eldest son of the late beloved minister of the Surrey Tabernacle) died Dec. 7, 1874, aged 60. He was a believer in the grace of Christ; and we hope is now with his father in the glory kingdom. What precious gatherings there are found.

Nov. 16, Mr. Samuel Squirrel, of Bermondsey (father of W. K. Squirrel, minister of Trinity chapel, Borough), aged 63. He was known in our Churches as a faithful preacher of the Word. Peace with God was his comfort in death.

August 7, 1874, Edward B. Cooper fell asleep after a short illness of six days. In the Providence of God he was led to attend Romney street chapel, Westminster, where he met with his late beloved wife, who after many years of suffering died, leaving him with a young family, who are now mourning the loss of a beloved father. E. Cooper was led to go and hear the late James Wells, at Bartlett's buildings, and that eminent servant of God was the means of setting his soul at liberty. He continued to hear him till May, 1868, when he proposed himself for membership, was baptized in June, and continued a member of the Surrey Tabernacle to the time of his death. It can truly be said of him, he loved the house of God and the place where His honour dwelleth. Never so happy as when able to meet with the children of God.

# Review of some Popular Errors of our Times.

A DEFENCE OF BIBLE TRUTH.

BY JOHN VAUGHAN,

Minister of Trinity Chapel, Hackney.

"Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."—Eccles. xii. 7.

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46.

IT is scarcely possible to overrate the importance of the subjects presented for consideration. The universal mind of man may be described as in a state of chaos, and darkness covers the people. The Babylonian or ecclesiastical world-power has done its work and produced its deadly fruit. Confusion and restlessness are manifest on every hand, in striking contrast to the experience of God's own covenant people (Isa. xxvi. 3). This restlessness of mind leads to a constant craving for, and production of, novelties. When men leave revealed truth there is no absurdity too great, or superstition too grovelling to find ardent and devoted followers. The monk's garb may prove the swaddling clothes of the Atheist, and spiritualism the forerunner of the grossest materialism. It would appear Paul's prophecy was now in process of fulfilment (2 Tim. iii. 3, 4).

Our texts supply us with four leading thoughts: First, *The origin and disposal of the body*; Second, *The spirit's return to its Creator*; Third, *Discriminating judgment*; Fourth, *Eternal destiny fixed*. May God the Holy Ghost lead us into all truth, even the truth as it is in Jesus!

One of the latest novelties is cremation. Some on sanitary grounds, others on utilitarian principles, burn the bodies of departed friends and scatter their charred remains upon our fields, for the purpose of deodorising and dressing the land is the advice of some. Utilize, utilize is their cry. But let us appeal to the Word of God. In Gen. iii. 19 we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Burial was evidently the method adopted by Abraham and his descendants for disposing of the bodies of the departed, as recorded (Gen xxiii., xxv. 8-10; Judges xii. 15); and even where burning of the dead is alluded to, it is never mentioned but with disapproval and threatened judgment (Amos ii. 1); and even in Amos vi. 10 it is spoken of as shewing the fearful straits to which they should be reduced by wars and pestilence; and in 1 Sam. xxxi. 12 the men of Jabesh-Gilead only resorted to the burning of the bodies of Saul and his sons, under stress of circumstances, and to save them from the ignominious treatment of the Philistines.

The earliest records we have of cremation, or burning of the dead, we find was practised by the ancient Greeks. Through them it was

adopted by the Romans in the decadence of the republic, and it afterwards became the general practice under the sensual and corrupting influences of the Roman Empire. But the humanising influences of the glorious Gospel of Christ soon tended to bring it into disrepute, and ultimately operating as an effectual antidote to this heathenish practice, led to its discontinuance. They truly felt the bodies of believers, being temples of the Holy Ghost, were worthy honourable burial, as testified by the brief but expressive epitaphs in the catacombs of Rome, still in existence. The development-theorists tell us man has developed from the monkey, the oyster, small air vesicles, or the mysterious protoplasm; but what saith the Word? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). And the Apostle's beautiful simile, comparing the body to a seed to be sown in the earth or grave (1 Cor. xv. 37, 44). Mark also his note of triumph as, projecting his thoughts into the future, he beheld the full-orbed victory of Christ, he issues forth his challenge in the 55th verse, "O death, where is thy sting? O grave, where is thy victory?"

Second. *The spirit's return to its Creator.*

Not for the purpose of absorption into its Creator, nor for the purpose of annihilation by its Creator, but each spirit in its distinctive, conscious individuality, the mortality of the soul, as well as the body of the ungodly, is a very convenient belief for those who wish to indulge in sin with impunity. Those who have not the fear of God before their eyes in life, do not find it convenient to have the dread of God, after death, rewarding them according to their deeds; hence, they delude themselves and deceive others, that hereafter is a fable, and the everlasting torments of hell a figment; that when they die, in some cases, we are told the final end is reached; in others that the wicked are to be raised for purposes of penal punishment, but ultimate extinction. Is it not passing strange that what is deemed by some, misnamed Christians, the punishment of the ungodly, in other nations is regarded as the perfection of bliss, and as the highest reward in reserve for the most deserving and devout? Truly it may be said, here extremes meet. The Hindoos consider the absorption of themselves into the great Brahm an evidence of special favour and the reward of peculiar sanctity, while the Buddhist regards annihilation—a complete extinguishment of existence—as the very climax of all that is desirable, devoutly to be wished for, and eagerly sought after.

Annihilation was believed in and taught by many of the ancient Pagan philosophers, several Jewish writers also, amongst whom may be reckoned David Kimchi. Speaking of the wicked, he says, "Their souls shall perish with their bodies." Maimonides says, "When the wicked die they will be utterly destroyed." One thing, these persons neither professed to be Christians or to appeal for authority for such statements to the Word of God. It is left for this latter day to develope, as the teaching of some, who call themselves Christian teachers, and, what is more, increase their popularity thereby, and receive the encomiums of the writers in widely-circulated and extensively-read religious periodicals for their advanced views and moral heroism. Surely matters have reached a strange pass when certain individuals can advance such unscriptural views, and yet their orthodoxy remain unquestioned and their assertions

pass unchallenged. Surely we have reached the confusion of tongues! The woman with her leaven has done her deadly work in secret and is now about to manifest the wickedness openly.

Again we appeal to the Word, and what answer do we receive from thence? In Numb. xvi. 22 the Israelites in their confession acknowledged the Lord as "the God of the spirits of all flesh;" Moses, in like manner (xxvii. 16). Hannah, in 1 Sam. ii. 3, declared Him to be a God of knowledge, "and by Him actions are weighed;" and in Prov. xvi. 1 He is declared as weighing the spirits, trying, testing them. But why all this acquaintance with man and supervision of his acts, if annihilation awaits him? Is it not declared by Jeremiah xvii. 10, "I the Lord search the heart; I try the reins, even to give every man according to the fruit of his doings?" And Christ declared to His servant John (Rev. ii. 23), "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." Surely this requital cannot refer or be confined to this life! Many a wrong-doer is here surrounded with all that makes his life desirable: the pompous funeral awaits him, the creature-lauding oration, and lying marble to his memory after death, while many of heaven's true nobility live in obscurity, the subjects of oppression, sorrow, and privation. Lazarus and the rich man are being daily enacted. The parable referred to certainly conveys to the mind of every unprejudiced reader the solemn fact of a hereafter, and a state of suffering for the ungodly. It certainly implies an unalterable condition, a great gulf fixed. Moreover, a state of consciousness. There is evidently recollection of the past; recognition of one under strangely altered circumstances; conscious of present torment without prospect of mitigation or termination. But, say some, this is but a parable, and the imagery must be received with great care and considerable modification. Yes, we take that explanation for what it is worth. What! The God of truth to be suspected of falsehood, and charged with making statements contrary to fact? He who said "His word should not pass away;" yet that His statements are highly coloured, and that allowances are to be made for their hyperbolical character. It has been said,

"Fools rush in where angels fear to tread;"

and truly it can be said, men will assert what devils hardly dare suggest, such is the depravity of man, so fearfully has the leprosy spread, so widespread the infection.

### Third. *The discriminating judgment.*

Familiarity with conduct marks all our Lord's descriptions relative to the final audit which will inevitably take place, when all nations shall be gathered before Him at His dread tribunal. There actions will be traced to motives; the secrets of all hearts revealed. There the oppressed and the oppressor; the persecuting tyrant and the once martyred sufferer; the faithful, but hated preacher of God's truth, and the scoffer; but under strangely altered circumstances! The righteous will appear in the character of jury, or assessors: for, according to apostolic testimony, the saints of God will judge the world (1 Cor. vi. 2, 3). There the entire course of life, with its advantages, privileges, and actions, will be investigated, weighed and adjudged, and that with such strict equity that not one shall be in a position to

charge Christ, the Judge, with injustice, or that the verdict is not in accordance with fact, or that the sentence should be reversed on the ground of insufficient evidence.

Some have raised objections on the score of the shortness of the time; that it would be impossible for thousands of millions each to have their individual cases investigated and righteously disposed of. To this we reply, to God all things are possible, and "There is not anything too hard for the Lord." But the language of Scripture does not confine us to a day of twenty-four hours necessarily. "Now is the day of salvation" was spoken at least 2500 years since, and, blessed be God, it has not closed yet; therefore, it may extend over a very lengthened period.

There are evidently different degrees to be awarded in proportion to advantages possessed, and aggravated nature of sin (Matt xi. 20—24). An account is to be rendered, and sin, according to its nature, dealt with (xii. 31, 32, 36, 37). Moreover, we are told by Peter, in his Second Epistle (ii. 9), the Lord knoweth how "to reserve the unjust unto the day of judgment to be punished." Compare this with Jude's Epistle (6, 7, 12—15 verses). Again, Peter, in the same Epistle (iii. 7), speaks thus: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

#### Fourth. *Eternal destiny fixed.*

One thing is noticeable at the outset in this portion of our subject. If judgment is first passed upon the righteous, the infliction of the sentence first takes place upon the ungodly, "And these shall go away into everlasting punishment." Here the solemn and unerring line that has ever existed in the eternal purpose of our covenant Jehovah is made manifest. No longer wolves in sheeps' clothing mistaken for the sheep of the Lord Christ, the gift of His Father to Him; or a poor, maimed, ragged and bruised sheep mistaken for a goat. Here infinite and unerring wisdom separates them the one from the other (see 32nd verse). The whole human family, strangely mingled, here wheat and tares, sheep and goats, the seed of God and the seed of the wicked one (Gen. iii. 15; 1 John iii. 8—12), are then separated by Him who declared "I know My sheep." Sweet thoughts for those of the poor of His flock who are not satisfied upon that point. Those who scoff now at the glorious doctrine of predestinating grace and electing love, will then find to their dismay and utter confusion, that there is indeed "A remnant according to the election of grace." These shall go away: driven, impelled by an irresistible power, "into everlasting," &c., unending; no mitigation or termination: for it is to be noticed, although our translators have given us the words everlasting and eternal in our text, they were not justified in making that difference, for the same word stands in the original in both cases. Therefore, to be consistent, if we limit the punishment of the ungodly, we must of necessity limit the duration of the blissful existence of the blood-ransomed and cleansed: the personally redeemed Church of Christ. "Punishment" is a state of conscious existence to endure suffering: a remembrance of the past, and ever-abiding knowledge why they so suffer; and that the punishment is of a penal character, and proportioned to the turpitude of guilt and the intensity of wickedness; that eternal destiny is not made dependent upon the with-



holding or giving of a cup of cold water to a disciple, as some assert. But the simple act discovered a motive; that motive was to glorify the Master of the disciple by the gift: love first to Himself, and through Him, love to His follower. The ungodly might have done an act of kindness to a disciple, but if done merely as an act of kindness to a human being, the great distinguishing mark or test was lost sight of. "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Objections have been raised to the eternity of punishment on various grounds. One is, the longest course of sin, and the most extended course of depravity, bears no comparison with an eternity of punishment. Is it customary in our courts of judicature to proportion a criminal's duration of punishment according to the length of time occupied in the committal of the crime? Are not individuals sentenced, and justly, as we consider, to penal servitude for life for an act of murder that perhaps occupied but a few minutes? The heinousness and consequence of sin must be estimated by the dignity and rectitude of the lawgiver. Are men competent to form a just estimate of sin? are they not guilty themselves? Then their verdict would of necessity be selfish, biased, and consequently unjust.

It has been also objected that no God-glorifying end can be answered, or good results to creatures produced, if the punishment of the wicked is endless. What! have any of these objectors been lifted to the Eternal's own level? or been made a confidant in His secrets, that they should essay to exercise judgment in this matter? Has the finite so completely comprehended the Infinite as to be in a position to pronounce a righteous verdict? We think not. For aught we can discover, the eternal punishment of the wicked may be essential to the righteous government of the Holy One. Who can search into or tell the effects resulting? "He giveth no account of His matters;" "Secret things belong unto God." Where He observes silence it is wrong for us to enquire. Such investigation becomes profane inquisitiveness, or presumptuous wickedness.

It is needful to be borne in mind that the future state of the wicked is a course of unrestrained evil, and that continually: all the pent-up and restrained forces of evil while upon earth will find full vent then. The unpardoned sinner at death, like the devil and His angels, will remain the sinner for ever; ever deepening in guilt, and intensifying in hatred against God and His Christ. The entire absence of control to keep in check the tendency of the depravity of the heart, endless sinning must be necessarily productive of unending woe. In this life they loved sin and rolled it under their tongue as a sweet morsel; there they reap the bitter consequences, "where their worm dieth not, and the fire is not quenched."

Ungodly men may oppose, and professedly godly men may aid them; but they are like the battling waves beating against the immoveable rocks, only to recoil upon themselves. "The wicked are like the troubled sea casting up mire and dirt." Everlasting punishment is as plainly and certainly revealed as the portion of the unsaved, as the eternity of life, and the perfection of the bliss of the redeemed. Is the happiness and existence of the saints endless? So, the torments of the lost are interminable, without mitigation. Do the redeemed join to hymn the praises of God and the Lamb for ever? So, the ungodly shall be "cast into the

lake of fire and brimstone, and shall be tormented day and night for ever and ever" (Rev. xx. 10).

If these solemn statements are true, what may we expect to result from the setting forth of these solemn facts? If not too familiar with the depravity and deceitfulness of the human heart, we might suppose each one would be ready to cry, "What must I do to be saved?" But, no, apart from the sovereign and convincing power of God the Holy Ghost, not one of us would propound the solemn question,

" My soul, how stands the case with thee?  
For heaven are thy credentials clear?  
Is Jesu's blood thy only plea?  
Is He thy great Forerunner there?"

May the Eternal Spirit, by His life-giving power and effectual calling, each for ourselves know our election of God the Father, and that we are saved by the Lord Christ, and in the Lord with an everlasting salvation. Hear the words of Him who spake as never man spake: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

### THE LATE MR. KERSHAW'S CHURCH.

[The following note was sent to the "G. S." for insertion in its January issue, but refused. We feel bound to print it, in order to shew that neither ourselves nor our friends in Rochdale are in error when called "The late John Kershaw's Church." Our Christian brother, Mr. Eli Brierly, is too well known, too extensively and deservedly respected, to require any note of commendation from us. The late John Kershaw was Eli Brierly's own spiritual father in Christ, by the power of the Holy Ghost. For many years Eli sat under the ministry of his beloved pastor, John Kershaw. No man ever laboured more devotedly for the cause of truth than did our friend Eli. His Christianity and moral integrity no one dares to question. We have other communications; but we give the following as the most conclusive testimony. Others will follow. Are Christian Churches and laborious ministers to be accused, and no defence allowed to appear? If it be come to this pitch, that a moneyed monopoly of men are thus to injure their fellows, then the sooner the Pope of Rome comes to rule, the better: that crisis would purge out the old leaven.—Ed. E. V.]

#### MR. E. BRIERLY TO THE "G. S."

To MR. J. GADSBY,—In reply to the remarks on the wrapper of "G. S." for December, 1874, respecting the late Mr. Kershaw's Church, your contemporary is quite justified in calling us the late Mr. K's Church, for such we call ourselves. It is well known at Rochdale that by far the greater majority of the Church—ay, and congregation too—were decidedly opposed to the unrighteous proceedings of a few wicked and turbulent spirits, who were resolutely determined upon breaking the peace of the Church and driving us away; so that the word "separatists" does not belong to us. Again, what think you of a man calling himself a minister of truth, whose name often appears upon the wrapper of the "G. S."? I say, what think you of such an one writing to a settled pastor, to have one of his members brought up before the Church because he came and preached unto us?

Again, your charging us with having swerved from sound doctrine, we fail to perceive. What Mr. Kershaw did at Zoar chapel, London, applies not unto us: 'tis a field of controversy we intend not to enter. We can truly say, all our supplies have preached the glorious Gospel of Christ in doctrine, precept, and practice, and we can bid them God-speed. To conclude, we have been robbed of our inheritance, but not by right.

ELI BRIERLY, Deacon.

Rochdale, Dec. 16, 1874.

[Reply to this will be considered another time.]

## THERE IS BALM IN GILEAD!

## A THREE-FOLD REVIEW OF RELIGION IN THESE TIMES.

**M**R. MESSER'S thrilling sentence, the other evening, on preaching, comes forcibly to my mind in commencing this second chapter on the nature and mysterious appearances of religion in these times wherein, as Dr. Newman says, our generation is fast flying away.

Mr. Messer said, although a man may have a tongue and talents most extraordinary—may attract and please thousands—yet, if he have not the special unction of the Holy Ghost upon his own soul, and accompanying his ministry, his preaching can be of no saving use whatever. Truly, in the main this must be correct. But this assertion, while it is as true as the Bible is true; while it is a statement to which hundreds of thousands will assent most heartily; still, it is an assertion which gives rise to

## FIVE SEARCHING QUESTIONS

at the least, if not to many more. I will give only the skeleton of these questions here, asking all Spirit-taught, Christian people to ponder and to pray over them; and if they will give me their matured thoughts thereon, some good may result therefrom; for it is a lamentable consideration that men may possess mental, natural, ministerial, educational, and acquired gifts and qualifications for preaching what they call the Gospel, when they are only deceiving themselves and all who receive their teaching as coming from heaven. It makes one think of the old American bishop's introduction to his charge, delivered to a young candidate for the ministry. "Remember, young man," said the venerable sire, "the fathers did hold that very few, if any, ministers be saved at all; therefore, before you go after saving other people's souls, see well to it, that thine own soul is certainly saved: for to save others, while thine own soul is lost, is awfully solemn to contemplate!"

When we hear, and read, of how many—how very many—young men Charles Haddon Spurgeon is constantly sending out into the ministry; and when we see how here and there, and almost everywhere, Professor Rogers is delivering to these young pastors their "charge;" the question often will arise, Does the President duly consider, as in the sight of a holy God, what he is doing? and does the Professor solemnly weigh over the charge he is delivering? If the President and the Professor are preparing and planting large numbers of young men in the ministry, who savingly know a Triune God in their own soul's experience, and who have the Holy Ghost's anointings in their souls, then are they conferring on a certain class of Churches a great boon. But, if without these qualifications—whatever others they may possess, or have grafted on to them—then, the consequences no finite mind can declare.

The questions springing up from Mr. Messer's sacred conclusion—that without the unction of the Holy One no man can preach the Gospel of Christ to the saving or comforting of immortal souls—are these:—

Firstly,—Have we not multitudes of first-class literary, intellectual, and highly gifted men, whose pulpit ministrations do not harmonize with the heavenly visions of the ancient prophets; do not accord with the teachings of our Lord Jesus Christ; nor do they run parallel with the Epistles of the Apostles who were sent forth by the Great Master of

the house, to blow the trumpet of the Gospel, to gather together, and to feed the chosen and redeemed family of the Lord God Almighty? We know there are large numbers of this class: they are gentlemen; they are scholars; they are orators; their position in the Churches is very high; their moral influence great; but they do so mix some parts of truth with error, they so withhold, or deny the essentials of God's truth, that we ask, Is it possible the Holy Ghost ever can have been with them? And, if not, what ultimately will become of them, and of their ministry, amply as they may have been rewarded for it here? Unfaithful ministers! when called to give an account of your stewardship, where will you stand? These men by no means hinder the progress of Christ's kingdom; but they may deceive souls, and disappoint the sheep of Christ; wherefore our Lord warns us to take heed who and what we hear, for only in the Christ of God, only in the fulness of the everlasting covenant can the Balm of Life be found.

Secondly,—We ask, Does the Holy Ghost dwell in, and work by, men who keep back the essential doctrines of the Gospel; and who pour contempt upon the ordinances, or upon some which the Lord Himself both observed and commanded? A lady said to us: "Ah! Spurgeon has given the Strict Baptists their death-stroke!" We said, Nay,

**SPURGEON HAS SIMPLY TRODDEN IN THE STEPS OF ROBERT HALL AND ANDREW FULLER.**

Robert Hall flung the Church gates open, and set the Lord's table outside the Church, instead of keeping it inside, where Jesus Himself did fix it; and C. H. Spurgeon follows Robert Hall in that piece of human policy; for, to tell us it is a sin to keep any professors from the Lord's table, whether baptized or not, is just chiming in with the American Mystery, who says, Let every man believe as he thinks best, and worship God as he chooses. And I hold that if there is one doctrine, or one ordinance that Christ has commanded us to observe, but which men tell us we may slight and ignore, then the whole of the beautiful system of the Gospel falls into confusion, then we are all at sea together; and verily, sirs, that is just where men are fast drifting the Church. Ere long the fast-gathering storm will burst upon our Laodicean Churches: and when our Gospel-ship, like another Cospatrick, is out in the deep seas; when, from her hidden bosom,

**THE FIRE OF PERSECUTION SHALL SUDDENLY SPREAD IN EVERY PART,** who then will be lost, and who will be saved as by fire, our God alone can declare. I envy no man, let his greatness and glory be what they may, if he can dare publicly and ministerially to throw contempt upon any one attribute, office, work, or word, which belongs to, or comes from, our Lord Jesus Christ. While Hall threw the Church doors open, Andrew Fuller threw the pulpit doors away, kicked out the front, battered away the sides, plunging into the free-will and duty-faith pond of man's responsibility as regards hearing, and receiving and accepting the Gospel; and the duty-faith pond has been found to be so full of fish of every kind, that all men are pressing into it: yea, the ministers in this large piece of water are so numerous that many can find scarcely any fish at all, so that they and their families are half starving. It is a bad thing to make more parsons than God requires, and more than the Churches can keep; things must then go bad somewhere; and, taking

our Churches as a whole, I have seen them sinking just in proportion as those men have died out whom Jesus made and sent; and weak and willing imitations have come up in their stead. Nevertheless, there is Balm in Gilead, and a good Physician is there, but the question remaining, is the Holy Ghost with those ministers who keep back any part of the price?

Thirdly,—Have we Scriptural and historical proof that the Holy Ghost ever did savingly work among immense masses; under exciting circumstances, and by gathering multitudes of people together? We have no Scriptural pattern of the kind. George Whitefield spoke to thousands, and some were smitten; but, American and English Reviewers have declared that exciting revivals left the Churches worse than they found them. I might write pages in proof; but it is not profitable. Let every man seek his own soul's eternal welfare, seek to know there is Balm in Gilead; and a good Physician there. Under this question I give my readers the following from "The Gospel Magazine." It is

#### DR. DOUDNEY'S THOUGHTS ON MOODY AND SANKEY.

Or if not the Doctor's own originally, he has endorsed and issued them. His correspondent says:—

"Messrs Moody and Sankey, the American revivalists, are at present in Manchester. They are expected shortly in Liverpool, and from thence they go to London. They had good Arminian soil to work on in Scotland, and almost carried everything before them. One minister, however, has been bold enough to oppose them; and in a pamphlet, entitled 'Hyper-Evangelism: Another Gospel through a Mighty Power,' has set forth the unscripturalness of their teaching. This minister is the Rev. John Kennedy, D.D., of Dingwall; and, taking his stand on God's election and the necessity of the Holy Spirit's work, he has completely overthrown every branch of their system. I am informed a number of replies have appeared, for great is the Diana of free-will, and must not be spoken against. It will not surprise the election of grace to see these things, for the same superficial religion, involving similar counterfeits, delusions, and deceptions, has been of old time.

"Mr. Moody calls on all and every one of his large audiences to take salvation ere they leave. He assures them God loves them, and that believing is the simplest thing in the world. Isaiah, in his day, spake of those who kindled a fire and compassed themselves about with sparks (Isaiah li. 11), and who shall affirm that such sparks, struck on Nature's anvil, are not to be found at such meetings and under such preaching? (Arminian) hills of his day with fair Zion's hill, breaks forth thus: 'Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord *will* dwell in it for ever' (Psalm lxxviii. 16). Jesus, in the days of His flesh on earth, warned His hearers that a multitude of professors should, at the day of judgment, urge that they had cast out devils in His name, and in His name done many wonderful works. Paul warns the Galatians against those who pervert the Gospel of Christ, and John informs the elect lady and her children that those who transgress and abide not in Christ's doctrine have not God, and that such are neither to be received by the Church nor bid God-speed. Mr. Huntington was raised up of God one hundred years ago, and endowed with great insight into the character and the principles of free-will in religion. Through

the mighty teachings of the Holy Ghost, he saw, as with the eye of an eagle, those deceptions of Satan transformed into an angel of light. In his wonderful sermon on the foolish virgins, he has clearly traced out the work of such men as Moody and Sankey, and as solemnly depicted the end. I have often thought that the late Mr. Irons was also specially raised up of God to protest (during a lifetime) against the delusion of 'salvation for everybody who will only take it.' The late beloved Mr. J. C. Philpot also served his generation, and, from the text in Isaiah already quoted, showed forth the beginning, the blaze, and the end of such superficial professors of religion; and I do believe, my dear Mr. Editor, that Jehovah will never leave England without such witnesses for His truth. The child of God wants his heart well searched, and manifestations from God that his religion is the fruit of electing and redeeming love, and not that of creature efforts. My own soul, through God's rich grace, was delivered from this snare several years ago, through reading one of dear old Dr. Hawker's sermons."

Dr. Doudney also gives the following note :—

"We cut the annexed out of a 'Revival' paper. It is a fair specimen of the kind of thing such papers contain—'Another young girl told a friend, not long ago, that she had found Jesus.' She was asked, 'How did you find Him?' and answered, '*He just offered Himself to me, and I took Him!*'"

"Now, we would ask any sober-minded reader, what they think of such a statement? We contend that it is little short of blasphemy; and we deem it reprehensible in the highest degree for any minister or editor to endorse such a testimony. It is as adverse to the teaching of Scripture, and as contrary to the experience of all taught savingly by the Holy Ghost, as it is possible for any statement whatever to be. We shudder at such language."

With all the eloquence of the angels' tongues in heaven, and with all the thunderings of all the Boanergesses on the earth, if we could command them, would we cry out unto the millions of men now upon the earth, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." And if men sow the wind of mere natural and musical excitement, they will reap the whirlwind of awful delusion, as thousands have before them.

Two other questions yet remain; they can only be mentioned in this paper.

Fourthly,—We ask, Is it possible, in these days, when the profession of piety, and when "the name to live" assumes such a chameleon character, whose tongue, the naturalist says, is half as long as itself, and has the power of changing its colour when it pleases; is it possible to decide where the unction of the Holy One is, and where it is not? We pause; and ask,—

Fifthly,—Is not the Person, the special work, and evident existence of the Holy Ghost in the souls of really saved men, almost, if not entirely omitted? Look at the facts of the case. Multitudes are gathered; sensational music and singing is performed; addresses are delivered; appeals are presented; people are called upon to start up and believe in the Lord. If this can be proved to be the work of God for calling in His people, with the most profound reverence would we bow

down and adore Him, although from us this light is withholden, and to us at the present this power is not given.

Our notes on the Second View must stand over. May the Lord the Spirit descend on our souls, on our ministers, on our Churches, on thousands of poor sinners, if it please Him. So indeed prayeth,

9, Banbury Road, South Hackney, E..

C. W. B.

Jan. 15, 1875.

We have carefully read Mr. Kirtland's paper (in the *Baptist*) on the present exciting revivals under the American visitors. It is a paper every Christian will sympathise with. Like Mr. K., we have neither seen nor heard the men who are now gathering thousands around them; and no judgment would we dare to give. Mr. Messer assures us, Mr. Moody is a thoroughly "high Calvinist," but that in his public work he goes forth with one only aim—instrumentally to convince sinners of their danger, and point them to the Saviour. Some think he is a kind of John the Baptist, "the voice of one crying in the wilderness, saying, Repent ye, for the kingdom of heaven is at hand." One sent, in these last days, "to prepare the way of the Lord." If this be so, if the power of the Spirit is about to descend upon our Churches, or if the glorious appearing of the great God and our Saviour is near, may we, with trimmed lamps, and loins well girt, be watching, waiting, and working until our blessed Master comes.

In the foregoing chapter, reference has been made to the students sent forth by C. H. Spurgeon. It is singular that Mr. Spurgeon has himself just now publicly spoken of the deficient powers of many of them. A journal says:—

"Mr. Spurgeon calls upon wealthy dissenting families to devote their sons to the ministry, for he finds that of the young men who go to him as students, some are 'hopelessly inadaptable,' others 'require, as it were, a corkscrew to get out their powers,' and generally the material for the ministry is not as good or as plentiful as it should be."

Travelling through the country, as we have done for near forty years, we have often been obliged to hear that some from the College were, indeed, "hopelessly inadaptable;" while here and there one and another have, apparently, been very successful. But when Mr. Spurgeon "calls upon wealthy dissenters to devote their sons to the ministry," he perfectly astonishes and grieves us. Can a princely merchant, or a wealthy dissenter, "devote their sons" to that work which the Almighty Lord God has ever jealously holden in His own power? Now and then our Lord has called out of a high family one or more of the educated sons of men; but history tells us these intellectual, devoted, and mighty men have been few and far between; and they have proved their commission and qualification were from the high court of heaven.

---

#### ON THE BIBLE.

Hail, Sacred Volume of eternal truth!  
 Thou staff of age! thou guide of wand'ring youth;  
 Thou art the race which all that run shall win,  
 Thou the sole shield against the darts of sin;  
 Thou givest the weary rest, the poor man wealth,  
 Strength to the weak, and to the Lazar health.

F. H.

MR. BALLARD'S VISIT TO THE DYING CHAMBER  
OF THE LATE WILLIAM JOYNSON, ESQ.

DEAR BROTHER,—I now give a brief outline of my visit and conversation with our beloved brother, William Joynson, of St. Mary Cray, Kent. Calling at the noble mansion, I was assured by the steward of the house that our interview could not be granted; the physician had strictly forbidden any one to see him. I requested that my name might be mentioned to him, that he might know I had called; this was done, and he replied, "I will see him." I was conducted into the chamber of the painful sufferer: I never knew so fully the force of that Scripture, "It shall be given thee in that hour what thou shalt say:" for on entering his room "the Word of the Lord was in my heart as a burning fire, shut up in my bones, and I was weary with foreboding and I could not stay." And as I delivered my short sermon upon the Sovereignty of God the Eternal Spirit, in regenerating and sanctifying the soul, he bid me draw near for a spiritual embrace; and now the fountains in our heads poured forth their waters profusely. Recovering from our prostration, I said, "The Lord has done great things for you."

Yes. He has. But He has, I think, more for you. He called you from the sheep fold, to feed the flock of God, which He purchased with His own blood; He has given testimony to His Word as preached by you, and richly to enjoy the things of His Spirit; also a united and happy family; and now, as though his heart was breaking, he cried, O Absalom, my son, my son, would God I had died for thee! The sweet Psalmist of Israel would have been far better able to have stood in my position, to pour into his wounds a little of the oil of joy and gladness, as he knew well the agonizing grief of a heart so deeply pierced; but there was One present to heal,

"Who stood to watch and needful grace impart,  
Whose sacred fingers touched his throbbing heart,  
Healing at once the arrow stricken soul,  
And sweetly whispering, Jesus makes thee whole."

Resuming the conversation, I said the Lord has given you grace, and the promise of a glorified house on high. Yes, but I deserve neither: therefore as the steward of the Lord's gifts my prayer and desire is that I may dispose of His goods as may benefit His people and glorify His name: this is the work He has appointed for me; while you are called to a more important work. *Do it faithfully!* Reserving nothing! Preach a full Christ and the everlasting Gospel! Bowing together at the throne of grace we felt the gentleness of the Spirit as the dew of the morning; and so I felt it good to be here.

On parting, he promised to help in the erection of our new chapel, and fulfilled the same by giving us one hundred and ten pounds. But our brother is gone "to be with Christ, which is far better" than any earthly inheritance. On the 6th of Dec, 1874, we could say, "there is a prince and a great man fallen this day in Israel;" may his mantle fall upon some Elisha.

In closing, I may add that about thirty years ago he came into the village a working man. During that time he accumulated an immense



fortune; and after distributing thousands in the work of the Lord, bequeathed to his heirs £350,000. His remains were placed in the Temple where any of his friends might take a farewell glance at his venerable face. The funeral took place on the 11th, at High Wickham, in Buckinghamshire, there in the tomb to rest, "until the trumpet's blast shall shake the universe and bid the dead arise."

Beulah Villa, Farnborough, Kent.

ISAAC BALLARD.

### AN AGED SAINT FROM RYE LANE, PECKHAM, GONE HOME.

**D**IED, in her ninetieth year, at Lyndhurst Road, Peckham, Mrs. Hannah Hawkins, for sixty-three years the wife of Ephraim Hawkins, the aged and beloved senior deacon of the Church at Rye Lane. Interred at Nunhead Cemetery, Dec. 31st.

On the evening of the first Lord's day in the new year, Mr. S. K. Bland, of Beccles (preaching for Mr. Moyle), feelingly spoke of her decease.

To some of our members at Rye Lane she was little known, affliction having prevented her *regular* attendance at the house of God for the last ten years.

She was called by the grace of God in early life. Her first impressions were received among the Wesleyans. Several years after, she was baptized by Dr. Jenkins, and united to the Church at East Lane, on her birthday, when twenty-one years old.

She joined the Church at Rye Lane, with her beloved husband, in August, 1840, and had therefore been a member of this Church for thirty-five years. She was a *quiet, humble Christian*.

In her last illness she was harassed by the enemy, but her end was peace.

She said, "I feel I am in the valley, *but* an enemy is there." On her daughter remarking that the enemy could not stand before the blood, she became more calm and happy.

On one occasion, when water was given her, she said, "Ah, Jesus is the water of life."

When being lifted higher on the bed, her daughter reminded her how they used to sing on Lord's day evening that hymn,—

"Your harps, ye trembling saints,  
Down from the willows take."

She commenced singing the concluding lines of the verse,—

"Loud to the praise of Christ the Lord  
Bid every string awake."

The last words she uttered were, "Unto Him that hath loved us, and washed us from our sins in His own blood."

Then she lay unconscious, and sweetly fell asleep in Jesus, to await the resurrection morning. "Blessed are the dead that *die* in the *Lord*."

G. T. CONGREVE.

## JESUS CHRIST—THE GRAND CENTRE.

**P**AUL speaks of "looking unto Jesus!" I believe true faith hath eyes that look most intently off from all unto Jesus. One view my soul had the other night was sacred. Had been preaching a little about the Son of God. Thomas Adams said, Jesus was the grand centre, around Him was the glorious circle, and from Him came the directing line, "the same." Look we back to yesterday, Jesus is "the same." Look we all round the days of time, "to-day," Jesus is "the same." Look we forward to death, judgment, and the eternal ages, Jesus will be "the same."

As the grand centre I saw Him, truly the central Person in the Deity. The Father on the one hand appointing the Son of God as Head over all things unto the Church; the Holy Ghost on the other hand anointing Jesus into all His offices of Prophet, Priest, and King, and our adorable Lord, Jehovah-Jesus, in the centre; "the King in His beauty;" the elect One, in whom the Father's soul delighteth, and of whom the Holy Ghost saith, "His name shall endure for ever; men shall be blessed in Him, and all nations shall call Him blessed!"

Oh, Christians, this is the manner of His dealing with me. Young Diotrephes and his companion had been battering down my soul so fearfully we thought we must sink; darkness did set in; hosts of fears filled up the spirit. After a while, after sighing, the heavenly whisper came, saying, "He will arise and have mercy upon Zion; for the time to favour her, yea, the set time is come." This was followed up by Paul's words, "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, to-day, and for ever!"

## TO THE POPE OF ROME.

First-born of Satan—"man of sin,"  
A priest without, but foe within;  
Thou, who dost boast thee Lord of all,  
Earth hails with joy thy coming fall.

It comes—nor can it long delay,  
For thou hast lived out all thy day;  
And nations sing—despite thy fears—  
" 'Tis good to see a Pope in tears! "

Pray, let them flow, for never more  
Wilt thou shut fast a nation's door;  
Nor will the weakest fear thy look,  
Since thou art conquered by a Book.\*

Are thine the "keys" that closed the way  
To yonder world of endless day?  
And, as thy "Jesuit Father's" tell,  
Wide open threw the gates of hell?

If such thy "keys," then why remain  
A pris'ner in Italia's chain?  
Why unlock bars to every throne,  
But canst not now unlock thy own?

But who now weeps that thou art made  
A worn-out priest? an empty shade?  
Who sheds a tear that all thy power  
Dwindles with every passing hour?

O, Lucifer! thy morning sun  
Has left thee on thy throne, undone;  
For none adorn thy lordly feasts,  
But idle, hunger-bitten priests.

An unseen hand will hurl thee down,  
Thy pomp, thy pride, and triple crown;  
Then round the earth this song will spread,  
"THE TROUBLER OF THE WORLD—IS DEAD!"

WILLIAM STOKES.

Manchester, January, 1875.

\* The Bible.

## THE JESUITS AND ENGLAND.

TO THE EDITOR OF THE "EARTHEN VESSEL."

SIR,—Being fully assured of the thorough Protestantism of the "Vessel," and of you, its ever-active Editor, I make bold to ask permission for a few thoughts on the present aspect of Jesuitical Popery as it stalks up and down in this Protestant land of ours; that, if possible, some of your readers may be stirred up to the exercise of mighty prayer, that God would be pleased to preserve these favoured islands from the deadly embrace of the Mother of Harlots, who is once more intent on filling this country with her filthy abominations. She knows that Great Britain is the stronghold of Protestantism, and that should Protestantism fall in England, it would, before long, fall all over the world.

Mr. Gladstone, in his timely tract on the Vatican Decrees, has rendered solid service to the country by his fearless exposure of the crafty designs of modern Rome; but in no one part has he uttered a more pregnant truth than in the following words (page 5), "The Rome of the Middle Ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing." If this be so, and no well-read man (except a Jesuit) will venture to question it, then what follows but that modern Rome simply "bides her time" to do whatever she has done in past ages, should the interests of her most corrupt Church appear to require it. In a word, she would stick at nothing to accomplish her wicked purposes. In a few words allow me to point out two or three of those purposes, and your readers may easily infer the rest from the small sample that I now supply.

Archbishop Usher obtained a copy of "The Oath of Secrecy," that was framed during the Popedom of Urban VIII., about the year 1636, which was taken by the members of the Society of Jesus (Jesuits), as their rule for life. The following diabolical declaration was a part of that terrible oath: "I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, St. Michael, &c., &c., do declare from my heart, without mental reservation, that by virtue of the keys of binding and loosing, given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore"—the oath then proceeds to particularize England, Scotland, and Ireland, or wherever else the Jesuit may be—"and to destroy all their pretended power, regal or otherwise." Never, out of perdition itself, was a blacker oath ever taken or conceived by fiendish man.

Nicolini, whose ample *History of the Jesuits* should be read by every Protestant in the kingdom, remarks in his preface to that valuable work, that "liberal institutions and civil and religious freedom have no greater enemies than that cunning fraternity;" and the history confirms the truth of that serious charge. As a specimen, take Rule 4, in the code of Cardinal Caraffa, who flourished under Pope Paul III., and did quite as much as Loyola himself in establishing that horrible tribunal, the Inquisition. The rule runs thus, "Fourthly, no man must debase himself by shewing toleration towards heretics of any kind, and, above all, to Calvinists." The historian proceeds to shew the dreadful

consequences to Italy and other States, of a rigid adherence to that and similar rules, imposed by Jesuitical cruelty upon an unresisting people, and remarks that, "as sacerdotal ferocity then called to its aid the might of the secular arm, and thus became all-powerful, death assumed a new and more terrible aspect. And he who should invent new instruments of torture to dislocate the limbs of the victims with the most exquisite and excruciating pains possible, would be rewarded!" To say that this horrible inhumanity was absolutely infernal, is too tame, too common-place to represent the black reality. It was nothing short of "hell upon earth!" Yet, as Mr. Gladstone affirms, "The modern Church of Rome has abandoned nothing, retracted nothing." Then what is the plain inference but that the Popish Jesuits will perpetrate the same cruelties again, as soon as ever they possess the power!

The danger is great, far greater than Baptists and others generally imagine. In looking around our national horizon, I can but repeat, and with increased emphasis, what I wrote concerning Popery several years ago, and say that it moves among all ranks, and adapts itself to all possible circumstances. It can be gentle with the timid, argumentative with the thinking, persuasive with the yielding, and authoritative with all. It prepares eloquence for the pulpit, flowing music for the childish multitude, gorgeous sights for the senses, and elaborated falsehoods for the press; it supersedes the Bible by a wicked tradition, and makes a woman more than God. "The Jesuit," says Nicolini, "is the man of circumstances. Despotic in Spain, constitutional in England, republican in Paraguay, bigot in Rome, and idolater in India. He will accompany the gay woman to the theatre, sit in the tavern with the glutton and the sot, and take his place with the religious man at church. He dresses in all garbs, knows all customs, is present everywhere, but recognised by none." He adds, "Because I thoroughly know them, I warn England to beware of all monks, but especially of Jesuits. They are inauspicious birds, which cannot but infect with their venomous breath the pure and free air of Great Britain."

Trusting that your numerous readers will not receive in vain this timely warning of approaching danger, but that they will resist by all lawful means, this Man of Sin, this enemy of all righteousness and truth, this Father of Lies, with the face of a Jesuit,

I remain yours faithfully,

Manchester, January 19th, 1875.

WILLIAM STOKES.

#### COMING OUT OF THE FIRE.

MR. EDITOR.—I write to say, through mercy, I am still in the land of the living, naturally and spiritually. I have not known for a length of time what the Lord was about to do with me, so I have been very still. I have not been able for months past to preach much, for I have been afflicted. I have had many invitations but could not leave my home. It has been a great trouble to me. We must be tried as by fire, or we shall be of no use to the tried Church of God. But in these divine refreshings I have felt in myself to be less than nothing and vanity. Through mercy, I am getting stronger; so I hope if the Lord will, I shall be enabled to preach the Gospel of His grace, and to say, "come near all ye that fear God, and I will tell you what He hath done for my soul." Dear Mr Banks find space, and oblige

Yours in Gospel bonds,

9, Roman road, Colchester, Essex.

JOHN HANGER.

## THE PULPIT—THE PRESS—AND THE PEN.

"The Beauties of Christ," in *Seven Lectures*, by the late Richard Luckin. Copies can be had of the widow. Cannot the friends of truth give the whole surplus stock away? Thereby good would come.

*Memoir of the late George Wright, of Beccles.* We will do our best.—H. Hammond has, at length, consented to occupy the late Mr. Mortimer's pulpit. Some hope more power and liberty may be enjoyed. Peter was to feed the sheep and the lambs; others are sent out into all the world to preach the Gospel. Let us be careful not unduly to despise one another.—At the rather early age of 47, Thos. Blanchard, a preacher, passed home in Dec. last.

*Sword and Trowel* for Jan. gives us heaps of interesting reading. One Mr. Tozer has written the startling idea of his own cozey little brain, that "John Wesley gave Calvinism its death-blow." The Editor declares "Calvinism was never in better heart than now." We believe it was never more surrounded with enemies of one sort and another. Nevertheless, as "Calvinism" is only another name for that Gospel which doth unfold and enforce the Gospel of the grace of God, it must be more than conqueror over all who would strike it dead.

A *Sermon* by Pastor J. S. Anderson, on the death of Mr. David Taylor, is published by R. Banks. No enlightened and truly sanctified Christian will term Mr. Anderson "a letter-man" after reading this discourse, wherein things which differ are set out in words well chosen. The several branches of truth are concisely defined, and a safe experience of real godliness is faithfully explained.

*Nearer Home! Bless the Lord.* The godly clergyman of Dorchester, Mr. Pears, issues a variety of little books, revealing grand old truths in new and current events which come under his own notice.—We have connd over some of the pages of the cheap, new, pleasing book, by W. Winters, Esq., bearing the interrogatory title, *Who was the Author of "Pilgrim's Progress?"* And, finding good old John was falsely slandered and reproached as "a shabby, unprincipled duffer," we felt more than ever reconciled to the long, dark spirit of persecution which has followed us over forty years; and as we rolled ourself up in our loneliness, those words came over the soul as though an angel whispered them: "It

is given unto you, in the behalf of Christ, not only to believe on His name, but also to suffer for His sake." Some of God's elect—more than others—are ordained to suffering. John Bunyan suffered for Jesus' sake. How many have thereby been marvellously blest! Paul's half-satirical rebuke to the Corinthians exactly fits our case. He says, "Ye suffer fools gladly." When we have seen their empty pride; their purse-proud profession; their bitter enmity against sterling truth; we have suffered them to pour out their puny twaddle, feeling glad we could feel within a deep-rooted fellowship with our Lord in all these buffetings. We proclaim most profoundly that Paul's words are applicable: "Ye suffer, if a man bring you into bondage; if a man devour you (yes, quite so); if a man take of you; if a man exalt himself (how many have we seen do that); if a man smite you on the face!" We say no more; only that Mr. Winters' book is a condensed jar of long and laborious research. F. Davis, of Chapter House court, sends it free for five stamps.

Charles Caswell, of Birmingham, has issued a tract with this title: *Think! Is the Real Presence in the Sacrament a Truth?* It discloses in simple verse that inconceivable wicked dogma which priest and people now profess to believe. What?

"God, and His attributes divine,  
Think you—are found in bread and wine?  
The bread and wine your eyes can see—  
Think you—man makes it Deity?"

Seeing such dark and blasphemous delusions as this are presented to, and received by, the people, can we wonder that other teachings of man's power to spring up into union with Christ, and fitness for heaven, are becoming so popular? The men who are emptying people's pockets by wholesale, and collecting masses of people that they may hear and believe things not accompanied with salvation, will surely have something to answer for another day.

"The Best Wish," by the Editor, in *Our Own Fireside* for Jan., is the power we all need—i.e., "soul prosperity."—*Gospel Truths; or, Old Paths*, for Jan., contains a searching Address: it truly characterises the means, the men, and the ministers who are causing ruin in our Churches. If we had room we would give extracts. It is a clean and spiritually useful monthly.—E. P. Brown, of 11,

Percy circus, Pentonville, sends free for five halfpenny stamps, his *Strictures on Churchism, and Commendation of Dissent*. Dr. Scott says "it is well written." It proves this young author to be a thorough Nonconformist. We heartily wish he could, under God, work out a New Testament reform in the regions of Nonconformity. Our "fifty years' excursion" in these extensive domains will shew that "man's a fallen sinner still." Not only so, but even where grace is acknowledged, and, we hope, possessed—even there "the unity of the Spirit in the bond of peace" is exceedingly and painfully weak.

Many other books and letters must wait. We have been so exercised over the Speldhurst road chapel affair that neither time nor mind sufficient has been found for our loved employ of quiet meditation; but, in the midst of the darkness, the words came kindly inside—"Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you;" and while two Dios were trying to crush us, Watts' lines rolled in:—

"Sweet fields beyond the swelling flood  
Stand drest in living green;  
So, to the Jews, old Canaan stood,  
While Jordan rolled between.

Oh, could we make those doubts remove,  
Those gloomy doubts that rise!  
And see the Canaan that we love  
With unobscured eyes;

Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Should fright us from the shore."

Hence, we live in hope.

*The Little Gleaner for January* gives us, as its frontispiece, the most striking and intelligent representation of the present severe trial of truth we have ever seen. "Truth," with all its divine rays of light, is being hidden by a black pall, on which is the Virgin Mary, the cross, the candles, &c. Two priests—one at each end—are lifting up the black pall, so as to eclipse the whole revelation of truth; and the question is asked, "Can any one tell whether this eclipse will be total or not?"

*The Protestant Dissenters' Almanack and Political Annual for 1875* is now before us, being the 29th year of its publication (R. Banks, 5, Racquet court, Fleet street). The Prime Minister of the Liberation Society, J. Carvell Williams, Esq., is represented in a fine photograph full-face likeness. Of course, we have not the pleasure of any personal acquaintance with this gentleman, but we can well believe it to represent the noble agent which moves, and keeps in

perpetual motion that rich, immense, but defiant army of enterprising English commercial princes, who are going in for nothing less than the disestablishment and disendowment of England's National Church. We often wonder when from heaven the angel will descend, having great power, when the earth shall be lightened with His glory, and when, with a mighty strong voice, He will cry, "Babylon, the great, is fallen, is fallen!" For, we believe, Rome and her step-daughter—England's Church—will fall together. They are now very rapidly becoming amalgamated. There are a few godly men in England yet; but, between the Thirty-nine Articles and the anythingarian doctrines now preached in the Church of England pulpits, there is as much difference as can well exist. Disraeli and Gladstone are both making such seizures upon the walls of Rome and England as will tend to drive them together for a season; but the elements will explode, the towers will totter, the false foundations will give up the ghost; Mr. Miall may then return to his pulpit (if he should happen to live so long), and preach the funeral sermon; Mr. Carvell Williams may then shut up his offices, retire to his country mansion, and begin, like the patriarchs of old, to be seeking after "a city which hath foundations, whose builder and maker is God." The Protestant Dissenters' Almanack is everything that the present race of popular Nonconformists could wish for; at least, we think so; but, as we belong to that old, much-despised, and cast-off sect, who abide by the stuff, leaving others to revel in the musical, sensational, and artificial fashions of the times, we shall not, by the enlightened people of this superlative age, be considered competent to judge.

#### PROSPERITY OF THE "SURREY TABERNACLE BENEFIT SOCIETY."

It alway was, it always must be, well with the righteous. As the Surrey Tabernacle Benefit Society is based upon the great principle that no person be admitted into its bosom who has not the evidence of being a partaker of that grace which alone can save the soul—the sovereign, undeserved, invincible grace of a Triune-Jehovah, Father, Son, and Holy Ghost; and, as this principle, so far as the committee can discern and determine, is most firmly adhered to, constituting it a thoroughly free-grace association, united to sympathise with, and to support, the several members in their season of affliction; as such is its base and Christian

bond of brotherhood, we marvel not at its steady and constantly increasing prosperity in every point of view. No good, sound-hearted believer in the Gospel of the grace of Christ, has any reason to fear that the Society will fail. It is more than thirty years of age; it consists of more than one thousand believing, praying, and honourable Christian men; its invested capital is marching on toward the sum of seven thousand pounds; its executive comprises a company of approved Christian gentlemen; and in every branch, in every feature, carefulness and kindness, honour and integrity, wisdom and wealth, distinguish it as one of the safest and most successful institutions for alleviating the sufferings of godly men and their families, when days of adversity overtake them.

If any are tempted to think this an

over-coloured statement, let them read the report just issued by the committee, a copy of which has been forwarded to us by the Secretary, Robert Banks, 5, Racquet court, Fleet street; and from an impartial review of that report, as well as from the knowledge we have of the Society in a general point of view, we feel perfectly justified in commending it to the serious attention of all the healthy, godly young men in the nation.

For sick and deceased members, during 1874, the Society has paid £1,144 2s. 6d., while its income has been £1,695 10s. 1d. Fifty-four new members have been added during the past year. If every member would exert himself a little, there is no reason why next year should not shew a much larger increase than ever. God bless the Society more and more. Amen.

#### MR. THOMAS STRINGER'S ANNUAL POETICAL ADDRESS TO MR. AND MISS FANCOURT.

DEAR FRIENDS, another fleeting year  
Is fled and gone. We still are here.  
Why are we spared so long below,  
And see so many daily go?

Sure we have cause with one accord  
To speak the praises of the Lord,  
With providential mercies blest,  
And taught by faith on Christ to rest.

I hope, in body, both are well,  
Thy souls quite healthy too;  
So shall you daily have to tell,  
What Christ hath done for you.

Down to old age thy God hath proved  
A faithful Friend to thee;  
On Him rely, till thou'rt removed,  
With Him in bliss to be.

Thy time on earth will soon be up,  
Thy days fly fast away!  
On Christ alone rely and hope,  
For everlasting day.

May Jesus' love and grace  
Enrich thee more and more,  
Till you behold His lovely face  
On Canaan's blissful shore.

This world's a cheat at best,  
No lasting treasure here;  
In Christ we have a solid rest,  
And all our treasures there.

And as you onward press  
To mansions past the sky,  
Of earthly things think less and less,  
Affections set on high.

Hoary heads and wrinkled faces  
Both unite the tale to tell,  
That we soon shall quit our places,  
And on earth no longer dwell.

Human faculties declining,  
Also join the same to say;  
Feebleness and weakness twining  
Round this trembling house of clay.

'Tis by God's abounding grace,  
We still run the Christian race;

Holly Cottage, 100 Cold Harbour Lane, Camberwell.

Through conflicting scenes below;  
Still from strength to strength we go.

In this world we daily find  
Things to tease and vex the mind;  
Every way we turn our eyes,  
Scenes of deep distress arise.

We a better world desire,  
Onward, upward we aspire,  
To a land of life and love,  
Waiting for the saints above.

Through the Saviour's mediation,  
Peace and pardon we enjoy;  
He for us hath wrought salvation,  
And did all our foes destroy.

His high praises  
Shall our hearts and tongues employ

Now at peace with God for ever,  
In His care we live and die;  
We shall shortly pass the river,  
To the blissful realms on high;

Glorious mansions  
Wait for saints beyond the sky.

No doubt you feel your strength decline,  
Which brings the message, short is time;  
It bids you wait, and watch, and pray,  
Expecting soon thy dying day.

Yes, death will come by fixed decree,  
And quickly call for you and me;  
He takes no bribe, makes no delay,  
But levels low this house of clay.

Throughout the year just pass'd away,  
Millions have tell to Him a prey,  
This year the funeral list will swell,  
And millions more bid earth farewell.

May grace our souls prepare  
For glory's blissful plains;  
To live with Christ our Saviour there,  
Where peace and pleasure reigns.

And now, dear friends, adieu,  
And should we meet no more,  
We'll keep that better land in view,  
That bright celestial shore.

T. STRINGER,

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## HISTORY OF THE CHURCH UNDER THE MINISTRY OF MR. HENRY HANKS.

“Warlike Woolwich” is a town of terrible renown; but as we are for peace, we have never known much of it, or of its people. Many years since we dined with John Cox, when he was in his prime, and his Millenarian works were popular. In old Enon pulpit we delivered one sermon. Of Henry Hanks’s fame, and of the many favours bestowed on him, we have heard much. We always thought him to be one of those disciples whom Jesus loved. The following review of his twenty years in Woolwich fully prove the sunshine of prosperity has beautifully poured on him its choicest mercies. May he long continue to feed his flocks in Carmel; and when his evening-time shall come, may the glory of God and of the Lamb fill his soul, and carry him home to his blest reward. Amen.—ED.

MR. EDITOR,—I enclose you account of a very, very happy meeting holden at Carmel chapel, Woolwich, to congratulate the venerable pastor, Mr. H. Hanks, on his twenty years’ ministry in that town. At six p.m. nearly 200 sat down to tea. Public meeting commenced by pastor giving out, “Kindred in Christ for His dear sake,” &c. Mr. Melborne invoked the divine blessing. Mr. Hanks then shewed the leadings of God’s providence with him in bringing him to Woolwich; telling the friends, in a feeling manner, how that event was brought about; how the Lord blessed his first and second visits in the old chapel; and of the conviction of his mind that the Lord had brought him here for a purpose; which conviction had never left him. It had not only supported him under all the trials of the past, but it was with him as strong as ever to the present day; he was *still here for a purpose*. “Indeed,” he added, “that conviction has been as an anchor to my soul amidst many a surging sea, and a stay and a solace in my deepest distress.”

Mr. Hanks then called upon his senior deacon to read a statement to the friends assembled, which was cheering to both pastor and people, and was in substance as follows:—

“My dear brethren, sisters, and friends,—Seeing the time has come to congratulate our pastor on an occasion which in the present day is rather rare—namely, that he has been with a people in one town for twenty years—it has been thought well that I should gather up a few of the statistics of this Church and people in order to lay them before this meeting. This I have done to the best of my ability. They are as follows:

On the 13th day of January, 1850, twenty-two persons met together and were acknowledged as a Church formed on New Covenant principles, and of that twenty-two five remain in membership with us at the present time. From memoranda I have by me I find that from that date to the 4th of December, 1854 (the date at which our pastor’s labours commenced in Woolwich), forty-seven were added to the Church, making a total of sixty-nine in fellowship when our brother Hanks commenced his labours in that venerable spot, Old Carmel. Soon after his settlement the lease of that building expired; the Lord had so abundantly blessed his labours in this town that the place became too strait for the Church and congregation then drawn together to hear the Gospel from those lips of his; and such I found the state of affairs on my return to England in 1855. So crowded was the old building that the officers of the Church had not a seat to let until they put up a little box under the stairs, where, among others, I had my soul refreshed, and could say truly the Lord was in that place. It was there I was enabled to tell of the goodness of our God, and was allowed to cast in my lot among this people. From my memoranda I find that between the 4th day of December, 1854, and our removal to this building on the 1st day of January, 1857, a period of about two years, the Lord had so blessed the labours of our pastor that seventy-five poor sinners were led to unite with those already gathered. Now, as our Lord is jealous of nothing more than He is of His own glory, and will either remove it or withhold it wherever it is denied, we will not give the glory of the raising this house (as I believe was on one occasion done) to the Crimean war (no!), but to the blessing of our God upon His own Word faithfully preached by our pastor. The Lord did not leave him when we came to this our New Carmel: for there are those present who can bear testimony that His presence came with us indeed and of a truth. The next epoch I am led to notice in this Church’s history is from our entering this place up to January, 1861, during which period the ministration of the Word was so blessed that seventy-nine more were added to the Church. Up to this period we had our bright and sunny side; but now the clouds began to lower; the dark side shewed itself: some of us well remember it. The enemy was permitted to cause division and strife in our midst; cruel things were said and done; a number left and commenced another cause in an adjoining parish. From that time until that ever memorable day in this Church’s history, the 29th day of January, 1863, the Lord seemed, as it were, to have partially closed His hand; and but little blessing came down upon His Word. But



on that day the climax came, and the enemy, through pride and contention, was again permitted to divide the flock, and some of us went out from that meeting like wanderers: for the sake of peace we had to seek other quarters in this town, where I think we had evident proof that the Lord was with us, for the first evening our pastor opened his mouth in the Temperance Hall he was led to speak from those precious words—'And made intercession for transgressors.' The Lord owned his labour by meeting with, and convincing, one poor sinner, who has ever since walked in honourable membership with us. Then his labours at the Albert Rooms, and the hallowed seasons enjoyed by those who worshipped there with him, will not easily be forgotten. We took possession of that place, sixty-nine strong in membership, and during the period between our leaving this building in January, 1863, and our return to it in May, 1871, the Lord so blessed his instrumentality, and made plain His approval of the action taken by this people, that fifty-one were added by baptism and forty-seven by profession from other Churches, making a total addition, while at the Albert Rooms, of ninety-eight. This brings me down to the time of our return to our home in this place, which was raised, through the blessing of God on our pastor's labours, for him to tell the pleasing story in, and which (as our lamented brother Wells said in his sermon on the day of the opening) "will stand as a monument of his usefulness when the clouds of the valley have covered him!" And here we can with wonder and amazement say, 'What hath God wrought?' and we as a Church and people desire to give Him all the glory, for to Him it all belongs. Since we have returned, up to last Sunday, the 6th inst., the Lord has been mindful of us in a very gracious way, and the statements we have listened to shew plainly our pastor has not been left without encouragement; for on looking over our Church books I find that twenty-five have been added by baptism, and thirty-four by profession from other Churches; making a total of fifty-nine. Thus, my dear pastor, God has wrought by you, on behalf of the Church in Woolwich; plainly shewing that the cloud moved with us to the Albert Rooms, and returned with us to Carmel. I would say, in conclusion, speaking only of the time it has been my privilege to keep the records of this Church, on our departure from this place to that ever memorable and hallowed spot, the Albert Rooms (where, as I before stated, we went sixty-nine strong), since that to the present day the Lord has added to our number 157, which makes a total of 226. Of this 226 twenty-seven have been called to join the Church in heaven; twenty-three have removed in providence to other Churches on earth; fifteen have left us for foreign parts, and through other causes, leaving us in membership at the present time, 161; and we can say we are a happy, peaceful, and we trust, a grateful people, who still from time to time hang on the sound of the Gospel

notes sent forth by our beloved pastor, whom we pray God to preserve to us, if it be His will, for years to come."

"Come we that love the Lord," &c., was sung.

Mr. Bennett said a few words in a manly, open, candid, straight-forward, solemn, Christian manner.

The friends then sang,

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

Brother Lodge gave comfortable, consoling and cheering words to minister and friends assembled.

Brother Steed shewed how, while he was labouring as a City missionary at Bermondsey, he heard brother Hanks preach for the first time at Trinity chapel, in the Borough; and the savour of that sermon had not left him.

We then sang,

"For ever with the Lord,  
Amen, so let it be."

Brother Hanks closing with the Benediction one of the most happy, joyful seasons that one can be permitted to enjoy on earth.

DANIEL.

WADHURST.—The letter of Mr. Hamblin has had our attention. When a man can find no home under such ministers as Thomas Edwards, Jones, Webb, Winslow, and others we might name, we conclude his experience is so deep that none of them can fathom it; or he is so much exercised with desires to preach himself, that no ordinary minister could ever satisfy him. We have known many such men in our time. Of their end we say nothing now. But when such brands are really plucked out of the fire; when they are truly delivered from a death in sin, from a darkness under the law, from the guilt and misery of a wicked conscience; when the glories and mercies of the Son of God, Saviour of all who are, by the Holy Ghost, led to the fountain and fulness of Immanuel—then, we believe, as Watts has said,

"The more Thy glories strike our eye,  
The humbler we shall lie."

Mr. Hamblin may be one of the most highly favoured saints on earth, for aught we know; but his judgment respecting baptism will be considered another day (D.V.). Meanwhile, we would advise H. A. S. to be careful. Every kind of delusion is now rampant in men.

NORWICH.—Jan. 7, 1875, Mr. John Bitton Kerrison, in his 85th year, fell asleep in Jesus after a long affliction borne with calm resignation, constantly asking the Lord to take him to Himself. He was a lover of Jesus, of His people, and His cause. Was many years a member at Orford hill; then came to Yarmouth; was a constant hearer and a liberal supporter at Salem, Albion road; gave a good donation to New York road Baptist chapel building fund. He was buried at the Rosery, Norwich. Mr. Jos. Field performed funeral service.

**THE LATE VENERABLE JOHN BURGESS.**

On the 29th day of December last the immortal spirit of Mr. John Burgess entered the portals of eternal rest in peace.

"Dear, beauteous death, the jewel of the just,  
Shining nowhere but in the dark;  
What mysteries do lie beyond thy dust,  
Could man outlook that mark?"

This venerable sire first saw the light of day at Winchester, on February 14, 1784, and in that ancient city he received his early education, and probably his first spiritual instruction, which ripened as years grew on. His parents in due course put him to the silk weaving trade, in which art he eventually became very proficient. About the year 1812, young master Burgess left his parental home once and for ever, and, under the direction of divine providence, steered his way to the great metropolis and from thence to Waltham Abbey. Being a skilful artisan he was soon engaged as a foreman in the silk factory at Sewardstone, in which calling he remained upwards of forty years, and for over half-a-century was a constant hearer of the truth, as preached in the Strict Communion Baptist chapel, Waltham Abbey, by a variety of godly men, such as Messrs. Combs, Stevens, Norris, Searle, Bissett, Weston, Matthews, Whitaker, Box, Ponsford, Ware, Bath Williams, Dorey, Rowe, Mote, Osborne, Comforts, Best, Bidder, Collis, and many others.

Our departed brother sat beneath the sound of the Gospel for twenty-five years before he could feel courage enough to offer himself a candidate for baptism; but the Lord broke the snare through a sermon preached by Mr. Francis Collins, who baptised him on Lord's-day morning, June 23, 1850, and from that time to the day of his death he was a firm adherent to the grand fundamental truths of the Gospel. For many years he held the sacred office of deacon, which office he magnified by his mature judgment and godly life.

In the year 1868 he removed from Waltham Abbey with his niece, who was also a member of the same Church, to Southsea, Portsmouth, where he fell asleep in Jesus, in the 91st year of his age.

Rest in recumbent state; oh! rest in peace,  
Venerable sire! That noble form of thine,  
Surcharged with "very age"—once bore the  
charm

Of innocence and pride of years,—has pass'd  
The threshold of mortality. How frail  
Is man! "The silver cord is loosed," that bound  
Up all contingencies of life, and gave  
The disembodied tenant wings to soar,  
Through aerial worlds, to that bright goal,  
Where light ineffable, and sounds sublime,  
Burst on the passions of the ravished soul.

W. WINTERS.

Churchyard, Waltham Abbey.

**POPLAR.**—Died, Nov. 27, 1874, Mr. Daniel Friend, aged 79. When about 30 years of age he was called to a knowledge of the truth, and became strongly attached to the free-grace doctrines of the Gospel, in the love of which he continued till his death.

For 50 years he was a consistent member of the Church of Christ, part of which time he usefully served the office of deacon at the Cave, Stepney, under the late Mr. Allen's ministry, and latterly at Bethel chapel, Poplar, where he was greatly beloved. During his seven days' illness he manifested the spirit and power of the Gospel, and with holy courage anticipated his dismissal with joy, being satisfied he should awake in his Lord's likeness. After taking an affectionate leave of his children, and committing them to the care of his dear Lord, he fell asleep, repeating,

—"Safety on earth,  
And after death the plenitude of heaven."

THOMAS DAVIES.

**PECKHAM.**—New Year's service for the young at Rye lane, Peckham. On Lord's-day afternoon, Jan. 3, the annual service was held. The school connected with Rye lane entirely filled the centre of the chapel and gallery, and visitors filled every other available space. Four hundred scholars were present. The service, which occupied an hour and a half, was conducted by the superintendent, Mr. G. T. Congreve, and consisted of four brief prayers from special objects, singing at intervals, accompanied by the large harmonium, and two addresses. Mr. S. K. Bland delivered an excellent address to the senior scholars. Mr. Congreve afterwards addressed the whole school upon emblems of the children of Christ—"little candles," "little jewels," "little flowers." The scholars and visitors were much interested in the service throughout. At the close every scholar received a present of a book from the superintendent, and another gift from our excellent friend, Mr. Creasey.

**HERTFORD.**—DEAR BROTHER,—Years ago you noticed the painful fact of my poor son being missing. Will you now inform your readers that, after eight years' absence and silence, we have received intelligence from him. He, through a sudden impulse, took to the sea, and ultimately enlisted in the army. He is now, and has been for five years and a-half, a private in the 10th Royal Hussars, at Muttra, Bengal, East Indies. He writes with great affection and penitence, and expresses the misery of mind he has passed through on account of the pain he has inflicted upon us. He appears to be well in health, though he has suffered from fever and other complaints incidental to the climate. Thank God, he is alive! "Bless the Lord, O my soul." If a kind providence permits, we hope to meet again. What myself and his poor mother experienced when we received the communication, in his own hand-writing, words cannot express. Many prayers have been put up on his behalf, and thus far they have been answered. O magnify the Lord with me and let us exalt His name together.—Yours sincerely,

ROBT. BOWLES.

Ebenezer Cottage, Hertford.

**MAIDSTONE**—December 15, 1874. In recent journeys into different parts of Kent, we tarried for a season in the fine old county town of Maidstone, whose first building for worship was erected over 500 years since. In Wilkie's Appendix, all classes of professing Christian are described but the "Pudding lane Calvinists;" they, to some extent, "dwell alone," and are not reckoned among the nations; although in their large room they have a goodly assembly of excellent people who prefer a variety of speakers to a settled pastor. Of course, in a population of near 30,000 souls, we expect in these Gospel times to find some few richly-experienced folks who cannot conform to National Church of Englandism—who will not follow the "advanced" order of teaching pursued by Mr. Dobney—for when ministers take to changing carriages on the theological line, careful people fear that they may get off the line altogether. Old Daniel Crambrook's pulpit is supplied by one "young" man—rather too young for most Maidstone people—but in the Moat road, "Providence" chapel has for its pastor the Ven. Jos. Lingley, who has lately been so ill, that he was obliged to send for J. C. Johnson, Esq., of Cliffe, and Mr. Shepherd, of Gravesend, to supply his pulpit. The late Alderman of Gateshead gave them a fine discourse from Colossians. We trust Mr. Lingley will speedily be restored. The Strict Baptists in Maidstone have increased a little.

**WALTHAMSTOW**.—Strict Baptist Church. These friends meet for worship at present in the room in the rear of the Public Hall. It is now twelve months since we first commenced in this place. We can say surely the Lord hath done great things for us. Special services have been held in the large hall, and sermons preached by Mr. J. Hazelton, Stringer, Bowles, &c. The expenses of the room being so great, and not being able to have it for week-night services, we are desirous of raising a little chapel. Several friends have kindly promised donations. A social tea meeting will be held some time in January (not yet decided). By that time we hope to raise sufficient money to purchase a piece of ground. We earnestly hope that friends will come forward and aid us, and all the praise shall resound to the name of Jesus. Donations will be thankfully received by any of the members, or by the secretary, Mr. E. Smith, Beulah road, Walthamstow; Mr. Lancaster, 27, Rockingham street, Newington causeway; Mr. W. M. Haydon, 80, Fonthill road, Holloway.

**SOUTH CHARD**, Jan. 11.—A good number partook of tea and the chapel was well filled in the evening. After singing and prayer, with a short address from Mr. Shepherd introducing the subject of the evening, the children connected with the Sunday school gave some very interesting recitations on scriptural subjects which they had committed to memory, interspersed with suitable hymns; and a testimonial of ten

guineas was presented to the pastor, being the result of a private subscription among the Church and congregation, which was very feelingly and affectionately responded to, followed by an address from Mr. Varder who considered the whole very creditably rendered, and the pleasure he had experienced along with those present in listening to this very interesting and instructive service, and concluded with the hope that even the youngest might carry away with them the lessons conveyed.

**BRIXTON TABERNACLE**.—A special series of services were holden in Mr. Chas. Cornwell's tabernacle in Russell street, Brixton road, Jan. 19. Mr. G. Webb gave us a sermon on the glory of Christ, full of cheerful truth, warm and welcome. We had tea in our new schoolroom. Our pastor Cornwell presided in the evening and delivered a manly speech on Sunday schools. Brother Sack made us weep over the scene of his son's death, wherein was seen, in his dying testimony, the blessed seeds of early teaching bearing precious fruit. R. A. Lawrence gave us a sermon on "Ye are of God, little children." Mr. Ward, who is about settling at Carmel, came with a wise exposition on "The people had a mind to work." It suited us well. You know, Mr. Editor, with such diligent and devoted workers as friend Stimson, his sister, and some others, we have nothing to fear. H. Myerson fetched up the hearts of the people; they received him gladly. C. W. Banks was terrible in showing forth the fallacy of all teaching where Bible truth was not the foundation. Friend Styles, one of the Livingstone road ministers, gave the closing testimony in favour of schools. All things considered he must speak well of them, even of the behaviour of the Board. Mr. Cornwell has now a beautiful tabernacle. We pray the Lord's presence and blessing may ever be there.

**THE LATE MR. G. LAMBOURN**.—Died Dec. 12, 1874, G. Lambourn, aged 66, for more than forty years a member of a Strict Baptist Church at Reading, and for some years a deacon at Kingston, where he was greatly esteemed. Coming to London, he heard the late Mr. J. Wells with great profit; was a member of the Surrey Tabernacle fifteen years. Can truly say he was a lover of the house of God, and never absent whenever his long affliction would permit him to attend. His affectionate family will never forget his dying testimony to the faithfulness of his covenant God. He said, "I have known Him forty-nine years, and He will never fail me: there is an inheritance prepared for me, a glorious rest and a welcome to it." Mr. Boulden visited him; expressed himself greatly refreshed. Mr. Rundell spoke at the grave at Nunhead on Dec. 18. Both of them are deacons at the Surrey Tabernacle. H. LAMBOURN.

**WANDSWORTH, WATERSIDE**.—The teachers, children, and friends of the Particular Baptist chapel, North street, were

highly entertained recently by a lecture and dissolving views, illustrative of the Exodus of the children of Israel. The lecturer, Mr. James Brittain, late pastor of Dacre park chapel, Blackheath, kept up a spirit of pleasing excitement, blending instruction with entertainment, and exhortation to the teachers, the children, also the aged pilgrims journeying homeward to the promised land. We understand Mr. Brittain's lectures are exceedingly useful.

#### ILLNESS OF MR. MOYLE.

TO THE EDITOR OF THE "EARTHEN VESSEL."—Dear Sir,—I deeply regret to inform you that our beloved and venerable pastor, Mr. George Moyle, has been suffering from very severe illness—a complication of rheumatic gout and bronchitis, which has brought him very low. If the prayers of a loving people, in whose affections he has lived for nearly twenty-seven years, are in harmony with the will of the Lord, we know that he will be raised up again; but this we must leave in the hands of Infinite Wisdom.

The pulpit has been supplied by Mr. Higham (late of Camden Town), Mr. C. Box, sen., Mr. S. K. Bland, of Beccles, and Mr. Bennett (late of Pimlico). We expect Mr. Usher, of Redhill, and Mr. Jas. Clark, of Chatteris, the remaining Lord's-days in this month, and Mr. Bland and Mr. Clark again the two first Lord's-days in February.

Mr. S. K. Bland administered the ordinance Jan 3, also took part in the New Year's service for the young in the afternoon.

Yours with Christian regards,

G. T. CONGREVE.

Peckham, Jan. 15, 1875.

WILLINGHAM.—The old Baptist Church, under the ministry of our brother Geo. Holland, has been favoured to receive additions during the past year; nine have been baptized, and the cloud of mercy has covered the people. We are not surprised at the wholesale reception of worldlings into general and open communities, but we are amazed to find any professed Strict Baptist ministers glorying in their apostasy. To us the most fearful sight on earth is to witness a minister, who has been eating the bread of Strict Baptist Churches nearly all his life, gradually turn round, practically denying all his previous ministry, and then exulting in his shame. This is even worse than Judas.

#### A WORD TO MY FRIENDS C. W.

BANKS AND GEO. PUNG.

I should think editors read and, I should hope, pray over every piece before insertion. First, that they may not insert any error to distress or wound the feelings of God's dear children; secondly, that all inserted shall be for the glory of God and for the comfort and instruction of the family. If so, where were your eyes when you inserted that piece of friend Pung's on "Degrees in Glory?" What a piece of light, fanciful nonsense,

with not a "Thus saith the Lord" for one word; only a piece of fancied imagination in my friend Pung's brains. Do, dear sir, read, mark, learn, and inwardly digest before sending pieces forth in the "Vessel."

Now, my dear friend Pung, when you have a few minutes to spare from your pastoral labours, do send us a little of the doings of a precious Christ, of the work of grace in a poor sinner's soul—how it begins and is carried on by God the Holy Ghost till carried safe home on the arms of everlasting love,

"With God eternally shut in."

As to your views of "Degrees in Glory," I believe in my very soul with what old John Berridge says,

"Oh, Lord, with tardy steps I creep,  
And sometimes sing and sometimes weep;  
Yet strip me of this house of clay,  
And I will sing as loud as they."

That is it, sir. Done, then, with all sin, all sorrow, all trial, enjoying God's fulness. What can we have more? As Joseph Irons says,

"Without a jarring note they sing  
Salvation to our God and King."

May we be there. So prays

New Cross. JOSTAH CRUTCHER

[When the rod is dipped in honey, like this, it does us good.]

ROCHDALE.—Our annual meeting, connected with Baptist Church and schools in Public Hall, was on Tuesday, Jan. 12, 1875. Mr. W. Crowther preached from that scripture, "My people shall know My name." A good time. About 500 had tea. In the evening at public meeting 700 people assembled; Mr. Crowther gave a reasonable address; Alderman Tatham presided. The scholars gave recitations, and the choir several pieces of sacred music.

EAST ROAD.—Mr. Walter James says he held his prayer meeting, Friday, January 8; seven engaged in prayer. C. W. Banks gave an address. Friends gave a trifle, as announced in "Vessel;" it was 4s. Brother Walter James freely gave it to chapel at Speldhurst road building fund.

MAYFORD, near WOKING.—New Year's services and a tea meeting were held Jan. 18. Mr. Hetherington preached in afternoon, instructive and soul-encouraging. After tea, kindly prepared by our brother and sister Cobbett, Mr. Kern preached a God-glorifying and Christ-exalting sermon. The friends were cheered still to press forward, saying, "Hitherto the Lord hath helped us."

E. P. BROWN.

PIMLICO.—Carmel chapel. This Church has chosen our brother W. Ward as their pastor, which he has accepted. Notice of recognition services are given on VESSEL Cover. Pastor, deacons and Church, with sister Churches, pray that Carmel may yet be the birthplace and resting-place of very many of the Lord's own chosen, redeemed and called ones; "and when ye see this your heart shall rejoice," &c. (Isaiah lxvi. 14).

## "ARE WE PREPARED TO DIE?"

A MEMOIR

OF THE LATE MR. SAMUEL INCE.

Of Montague House, London;

*For nearly 42 years a member, and upwards of 20 years a deacon of the Church in Little Alic Street.*

Our beloved brother Saml. Ince was born in the year 1800, in the town of Clare, in the county of Suffolk. His father, though poor, was a pious man, and attended the ministry of the justly-revered Mr. Thomas Hoddy, who was for many years the much-loved and useful pastor of the Baptist Church in that town.

Under him our brother was accustomed to hear the Gospel from his earliest age, though, like many under similar circumstances, for a long time without any permanent effects, till it pleased the Lord (who has a sovereign right to do as it pleaseth Him) to remove his father by death, at whose funeral the eldest brother stood at the head of his father's coffin and addressed the family upon the solemnity of death, saying, "You see death has entered our family and carried off our dear father, and soon he will visit each of us; which may be the next we know not; but it becomes us seriously to enquire 'Are we prepared to die?'" with many more such solemn and suitable observations.

That address appears to have fastened upon his heart as a "nail in a sure place;" and though (as far as we can gather) he for a time went on sinning and repenting, yet he never felt happy in the service of sin from that time. But the direct means of his being brought to the cross of Christ is not known; yet this we know, he always spoke of the person and ministry of Mr. Hoddy with the most profound respect and the warmest affection.

In the year 1828 he came up to London, and for some time attended the ministry of Mr. Franklin, at Red Cross street, and occasionally that of Mr. Shenston, at Little Alic street; and in the early part of the year 1832 we find he had, together with his first wife, regular sittings at the last-named place, and from which time—till through affliction with which he was visited in his latter years—he was seldom absent. In the following year, February 28, he, with his beloved wife and three others, were baptized (he was the last survivor of the five) by Mr. P. Dickerson, my highly-esteemed and loved predecessor, for whose person and ministry our departed brother entertained the warmest affection and highest appreciation; and though he loved all good men, and loved to hear other ministers of the Gospel besides his own pastor, yet he seldom rambled from home. Of him it might be truly said, "He dwelt amongst his own people." And if the ministry under which he settled, and by means of which he was fed, was not of either a flowery or popular character, it was so blessed to his soul that few Christians have become more settled and grounded in the truth than our dear brother Samuel Ince. His Christian character was built upon a faith that was both sound and scriptural.

The glorious doctrines of the Gospel, which by many professors of the present day are either slighted or ignored, were loved and lived upon by him. With what joy beaming in his face would he talk of the everlasting love of God; His sovereign choice of His people; their redemption by Christ; their calling by the Holy Ghost; their preservation and final perseverance unto everlasting glory. His faith was a living and practical faith; for while he believed salvation was all of grace, he also believed that "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And, moreover, he was a real lover of Zion, "rejoicing with those that rejoice, and weeping with those that weep," and answering to that beautiful mark of the new birth, "Know that ye have passed from death unto life because ye love the brethren." His attachment to the house of God fully accorded with the sentiment expressed in the 27th Psalm, "One thing have I desired of the Lord," &c.; and many times has he sung,

"Here to these hills my soul will come,  
Till my Beloved leads me home."

That desire is now realised. Our brother is now at home in heaven.

Our good brother, though by no means a forward man, grew in grace, and gradually, but strongly, in the esteem of his minister and fellow-members; and we rejoice to record the fact, that esteem was justly merited. We know he would not have said this of himself, but we say it, because it is due to one who for so many years walked steadily and affectionately with his brethren; and that esteem felt extended beyond the Church at Alic street. A good brother, in a letter of condolence to the widow, says, "Of all the Christian friends that I have ever been blessed with—and I have had very many—there are none of whom I have more pleasant recollections than I have of my now glorified brother in the Lord, Mr. Samuel Ince; nor any whom I more highly esteemed. My thoughts at the present moment are those of thankfulness to God for the great grace bestowed upon your beloved husband through a long course of years, during which he was enabled to adorn the doctrine of his Saviour and God with much usefulness to the Church and satisfaction to his friends."

About twenty years ago he was chosen to the office of deacon; and so stiffly did he shrink from office, that it was not until much remonstrance had been used that he consented to act. We believe his reluctance arose solely from an inward apprehension of his unfitness for the office; but having consented to act, he set to work, and we have occasion to bless God for his services, which were hearty and constant, but which we deeply lament are now closed.

Our dear brother was favoured for many years with good health, but about three or four years since he had an attack of apoplexy,

which gave his constitution such a shock that he never fully recovered, though he rallied for a time beyond our expectations. Another attack, a few week since, brought him into such a state of physical debility, as caused him to sink, and gradually brought him to death. He sweetly fell asleep in Jesus, about five o'clock in the afternoon, December 9, 1874.

"One gentle sigh each fetter breaks,  
We scarce can say he's gone,  
Before the willing spirit takes  
Its mansion near the throne."

Delighted should we have been if his affliction would have permitted him to have given utterance to those joys of salvation which we believe he had been often favoured to realize; but the nature of his disease precluded us the enjoyment of that privilege. However, it is not what a man may say upon his dying bed that shows his character, but how he lived; and we feel happy in being able to refer to the life of our brother for upwards of forty years "as walking with God and leaning upon Jesus."

No man ever had less conceit of his own goodness and more entire dependence upon his Redeemer than our brother. Thousands of times has he feelingly sung,

"Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Black I to the fountain fly:  
Wash me, Saviour, or I die."

But the Master has called him away; his work is done; and we shall indeed miss him. Miss him! We shall *want* him. We shall miss him at our prayer meetings, our Church meetings, at the public services, in the various institutions connected with the Church. The poor will miss him; for he loved them, was kind to them, and they loved him. The writer will miss him. The free, generous and brotherly manner in which he received us when we first came to labour in this great city; his godly conversations; his genial manners; his words of encouragement—and which he unwaveringly maintained and manifested to the last—will be always gratefully remembered and appreciated.

As to the loss his beloved wife and family have sustained, we dare not attempt to calculate that; but we do fervently pray that the thousands of petitions which he has lodged in heaven for them may be answered by the "orphans' Father and the widows' God." May the Lord graciously sanctify this bereaving dispensation to the whole family, and greatly sustain and comfort the heart of our dear sister, the widow. A fond and indulgent father, a kind and loving husband is now missed from the home circle. His voice in prayer and praise below is now for ever hushed; but above he sings more sweet, more loud; and Christ is his song. Shall we meet him there? Reader, are you prepared to die? What are your prospects of another world? Remember, no getting to heaven without being born again; united to Jesus by a living faith. Poor, trembling

sinner, this is the message of mercy to a fallen world: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

On Thursday, December 17, the remains of our dear friend were interred at Tower Hamlets cemetery, Bow, in the presence of a large company of friends who had come to pay the last tribute of loving respect to him who was universally esteemed.

On the following Lord's-day the pastor improved the solemn event (before a numerous audience) from the words "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season" (Job v. 26), which words were peculiarly applicable to him whose loss we mourn.

Farewell, beloved brother, thou hast passed the river; and while we stand at the margin we greet thy happy welcome on the eternal shore, where we trust to meet thee and all our loved ones when the will of our heavenly Father is done.

"Be thou faithful unto death and I will give thee a crown of life."

"O that we each may see our Guide,  
Whene'er the signal's given;  
Then, gracious Lord, the stream divide,  
And land us safe in heaven."

CHARLES MASTERSON.

SOUTHAMPTON.—Of Salem I have good news to tell you. First, we can now call it "a Baptist chapel," for we have a nice baptistery built for us by Mr. Veal, a member of Carlton. He has done it cost price, under £5, very cheap; secondly, we made use of it Lord's day, Nov. 29. Brother Foun and sister Hopkins were baptized by our beloved pastor. Chapel crowded; the deepest solemnity prevailed. Next Lord's day our brother and sister were received into Church fellowship, with seven more from other Churches; our brother and sister Olney being two among the number. There are others in the congregation who will shortly follow we hope. Our pastor, Mr. Parnell, is getting very popular in Southampton. He recently gave a lecture on "Practical Atheism." Mr. Gutch, a tradesman in the High street, took the chair; so that we had our two noble champions of the truth together, who boldly withstood the great atheist Bradlaugh, who could not answer them a word. Mr. Parnell will give his second lecture at the Victoria Rooms. Last Sabbath he preached in the afternoon in the Primitive Methodist chapel, at Freemantle, to a full congregation. The people say they never heard such a preacher before. He was also invited to a public meeting, a crowded and cheering assembly. We believe the Lord has sent him here for the supplying of our souls with spiritual food, and for the good of the town at large. Friends Hurst, Hollis, Olney, Hinton, all of us send warmest love to you, hoping to see you again with us.

NATHANIEL SUDDERY.

## NEW YEAR'S MEETING AT EDEN CHAPEL, CAMBRIDGE.

## PRESENTATION SERVICES: MR. JOHN BUNYAN McCURE'S ILLNESS, &amp;c.

Our social New Year's tea meeting was this year held under very peculiar circumstances, in our beautiful new school room.

We have for two years been in a transition state, and Church rules have not been rigidly carried out; the settlement of Mr. McCure as our minister, and the building of our new Eden, have taken our attention so much we were obliged to pass by things of minor importance.

By the good hand of our God upon us we have merged from that state; and now, what do we behold? We appear scarcely able to realise the great things God has done for us. He has given us a pastor to preside over us, whose name and worth require not my pen to parade them before the Churches. He has brought us from a state of division, anarchy, and confusion, to a state of unity and peace; from a state of coldness, suspicion, and jealousy, to a state of love and concord. But this is not all; instead of worshipping in a low, incommodious place, we find ourselves in a commodious and well-ventilated house, and when we, with astonished eyes, look around and remember that all this is paid for, with crumbling of spirit and deep humility of soul, we can but exclaim, "What hath God wrought?" or with dear Watts,

" 'Tis Thine own work, almighty God,  
And Thou shalt have the praise!"

These were the circumstances under which we met at our New Year's tea meeting, dear brother! Do you not think they were very peculiar?

After tea the meeting commenced by singing that beautiful hymn,

"O bless the Lord, my soul."

Brother McCure read 126th Psalm, "When the Lord turned again the captivity of Zion," &c.; he was also mouth for us at the mercy throne. Then, in a very appropriate address, presented to our dear friend, Mr. Thoday (the builder of the chapel), a beautiful silver salver, value twelve guineas, the gift of the people, to show their high appreciation of his merits as their builder, and their satisfaction of the manner in which he has finished the building. In the centre of the salver is beautifully engraved the following inscription:—

"Presented to Mr. Francis Thoday, by John Bunyan McCure, pastor of Eden chapel, Cambridge, in the name of the Church and congregation, a testimonial of the high appreciation of the great work accomplished by him in the completion of their new chapel and schools. January, 1875."

After a suitable reply from Mr. Thoday, given in a feeling manner, it was the pleasing duty of the senior deacon to present the pastor, Mr. McCure, with a love-gift from the people.

With a few preliminary remarks he concluded his address by saying, "If we contrast

our present position and prospects with what they were but a few months ago, what cause have we for gratitude and thankfulness! But a few months ago we were a divided people, without a pastor; and what that terrible position is none know but those who have passed through the dreadful ordeal; but now we are a united and happy people, having a minister settled over us, who lives in our affections, and on whose behalf we constantly breathe out our prayers; this is as it should be, a union cemented in love and sanctified by prayer. I would deprecate pride under any circumstances; but if ever any people had cause to be proud of their minister, surely we have. He preaches to us the glorious Gospel of the blessed God in all its sweetness, in all its pureness, in all its freeness, in all its fulness, and in all its efficiency; and yourselves can bear me witness that it comes not in word only, but in demonstration of the Spirit and with power. Our dear pastor has not only preached to us the Gospel thus blessedly, and thus acceptably, but he has been the means of building for us this beautiful house, wherein we, and generations yet unborn, may worship the God of our fathers. But for the relation that exists between us as a Church, and our dear brother, we never should have had such an elaborately-finished place to worship in. I may say, without fear of contradiction, or without the least reservation, that there is no minister of the present day would have built up a second Eden in the face of such difficulties as our dear brother has had to contend with. There have been ministers who have built up chapels, and they consider they have done well to get a chapel up; they rest and are thankful, and leave it for the next generation to pay; but not so Mr. McCure—untiring in his work and unceasing in his efforts, he rested not until he had accomplished a feat—a feat that is without a precedent in the history of the Churches—he rested not until he could say before the services of the opening day were concluded, It is enough! the building is paid for!"

Turning to the pastor, he then said, "And now, sir, I have a word to say to you. The people, on whose behalf you have been so unremittingly labouring during the short time you have been amongst them, desire to show you that they appreciate your labours of love on their behalf, and that they love you in return, and as a proof of that love have made up for you this beautiful purse, which contains £24 2s. Accept it, dear brother, as a small token of our love, and may you long continue to abide with us here, and ever live in the affections of a happy and united people."

A suitable reply from Mr. McCure, and a hymn, and the meeting (which was a very enjoyable one) was closed by prayer.

I know you will be sorry to hear that so many months of incessant labour in body and mind, which our God has crowned with such signal success, appears to have unstrung the nerves of our dear pastor; that eminent professional men concur in the

opinion that, "immediate rest from labour for awhile is quite indispensable," and this being the case, he has left us for a season, to seek entire repose. We pray that the Lord will bless the means used for his recovery, that he may be soon back amongst us, invigorated and restored both in body and in mind, and long continue to be a means of abundant blessing to our Zion.

JOSEPH FAVELL.

**SOUTH HACKNEY.**—At Speldhurst road chapel a meeting was convened Jan. 11. At the tea-table each one appeared quite at home. We saw with the ministerial brethren, C. W. Banks, T. J. Messer, F. Wheeler, E. P. Brown, G. Webb, C. Turner, and others. At 6.30 all adjourned to the chapel for public meeting; Mr. John Price in the chair. Brother E. P. Brown implored a blessing on the proceedings. The chairman stated how useful the ministry of C. W. Banks had been made to him, twenty years ago, at Crosby row. For that reason specially, among others, he was glad to be there. Our brother Messer, so highly honoured of God, gave an address, loving, intellectual, and powerful. The story of the great preacher, Dr. Lyman Beecher—his one hearer on a snowy morning, and that one converted; the doctor being told of it twenty years after—was humorous and yet solemnly instructive. E. P. Brown said, regarding the efforts C. W. Banks had made for the denomination (which were world-wide), £600 ought only to be a matter for one evening. If every Church had a collecting card, by a small effort the amount would soon be realised. F. Wheeler promised to devote a whole day soliciting subscriptions from lovers of truth in Pimlico. Brother Branch spoke a few kind words. C. W. Banks then read a list of amounts received by Mr. Jaquiere, the treasurer. After this, a lecture by Mr. Lill, on "Oliver Cromwell," was given. In a succinct, clear, and historical manner, he reviewed the social and religious phases of English history both preceding and attending the Commonwealth. A good literary portrait of the great Nonconformist hero was drawn, and we believe the audience were both edified and entertained. A vote of thanks to Mr. Lill having been carried, these happy meetings closed with prayer. E. P. BROWN.

**OUR CHURCHES — WEST AND EAST.**—"A Wiltshire Baptist" has been "tarrying awhile at London's West-end," looking after some food for the edification of his soul; has visited Notting hill, Meard's court, Soho, Blandford street, Gower street, Riding-house lane, and other places. "Fearful appearances!" "Poverty of every kind!" "Declension, disappointment, death!" We cannot correct the letter, nor insert this month. "Most painful thoughts" are written; but we hesitate.

**ACCRINGTON.**—We hope Mr. Eddison's pastorate here will be a Gospel one, of long, useful, and happy continuance.

**MRS. LOUISA ANNE CARPENTER.**

The subject of the present memoir was the beloved wife of William Carpenter, Baptist minister, born Dec. 5, 1819. She was the only surviving daughter of pious parents, Charles and Mary Ann Newman, who, for many years, attended the ministry of the late William Huntington. It being her privilege to be under the control of parents who would bring her up in the nurture and admonition of the Lord, she was graciously made the subject of very early serious impressions. As an instance of this, some one offended her, when she was but a little beyond four years old, and in the heat of the moment she meditated placing herself in such a position as to give herself cold, and when just in the act of doing so, her conscience smote her, and told her she was doing wrong.

She was constrained at various times to go in secret and call upon the Lord to pardon her sins, and she was answered in the Lord's time, by being led in God's providence, about the age of sixteen, to hear Mr. George Moyle, then preaching in Cumberland street chapel. Under his ministry, the Word was much blessed to her, and there it was that the incorruptible seed was developed.

Before she was brought to make an open profession of her faith, when hearing her mother talking with godly persons, she often felt amazed upon discovering that the language of Canaan found a response in her heart, though she could not just then feel bold enough to declare the fact. Under the ministry of Mr. Moyle her soul was set at liberty; she was baptized by her highly-esteemed and beloved pastor, joined the Church at Cumberland street, and continued there until she was married, walking in the light of the Lord's countenance.

After her marriage, both she and her husband joined the Church at Bethesda, John's row (now called Lever street), City road. Like all God's people, she very soon found out that Satan will not let any of his subjects pass out of his gross darkness into God's marvellous light without trying them sorely; for fierce temptations were often her portion, and the temptation often shaped itself into a suggestion to blaspheme and curse God. This has had such an effect, that she often put her hand over her mouth, because Satan seemed plying her so vehemently, urging her to say it but once. From this, however, she was mercifully preserved, for she was never left to utter an oath in her life. She was not left, like some, to seek the Lord in middle or old age, but has often been heard to remark, that she could hardly recollect a time when she did not feel a reverence for God.

Thus blessed, she seemed to glide into a state of liberty and pardon, more than by being brought to know the truth, by being subjected for a long season to the terrors of Mount Sinai.

Endowed with more than common attainments, she was destined, as events have shewn, to prove a real mother in Israel. It can be truly said that her entire life was one of self-abnegation. She lived for others, and as she possessed very sensitive feelings,



more often than otherwise, her trials and sufferings were on account of those with whom she was connected.

Blessed with an evenly-balanced mind, she was well fitted to smooth many asperities, and level many rugged paths; her mild and genial influence was such, that no one could possibly be in her company without noting and admiring it. Indeed, one ministerial friend once said to her, "I think you will come under one of the Master's woes when He said, 'Woe unto you, when all men speak well of you.'"

Though blessed in this eminent degree, she could also say and write the right thing in the right place. There are many individuals who cannot fittingly answer an imputation, or a remark of any kind, without meditation, but in her case, many, who are scattered in different parts of the globe, have cause to say, "A word fitly spoken is like apples of gold in pictures of silver."

In illustration of this, one whom she loved remarked to her that it was a matter of difficulty with him to find that there were those in other denominations, who, without doubt, possessed the root of the matter, and yet did not abide by the stuff in the matter of ordinances. She immediately said, "'What is that to thee? follow thou Me.'"

It may be thought by some that the dear departed is being spoken of too highly; but that is impossible. We know that there is none righteous, no, not one (and she well knew it too), but the Apostle Paul said, "One star differeth from another in glory;" and so it was in her case. None knew their state by nature, nor the need of a Saviour more than she. Indeed, she was so keenly alive to this, that a short time prior to her death, when suffering acutely, it was said to her, "You appear to suffer much, dear." She feebly answered, "Not more than I deserve." Her mind and her soul were deeply steeped with a consciousness of the vastness of her Saviour's sufferings, and her unworthiness. Her chief desire was always uppermost, to so run that she might obtain.

Though often cast down with the fear as to her eternal safety, with doubts and misgivings as to the Lord being willing to save her, yet, to others, she displayed a real Christian's walk and conduct. The present difficulty is not from want of matter as to her history, but limited space will not permit of extension, else much could be written that would be eminently useful, as affording encouragement to others in similar circumstances. This much can be truly said of her, that she has left footprints on the sands of time.

Being a minister's wife, she found many spheres of usefulness in connection with her husband's scenes of labour. Notably may be mentioned Dunstable, where Mr. Carpenter laboured successfully for eighteen years. There it was she was best known and loved.

Writing and evening schools, in connection with the chapel, were instituted and directed by her; the young people flocked to her for advice. Numberless letters, written on her husband's and her own behalf, are

scattered broadcast over the land; and many are still living there who can say, with reference to those happy hours,

"How sweet their memory still."

Ministerial brethren who have departed, Wells, Foreman, &c., and those now living, Milner, Atkinson, Bloomfield, and others, used to go there on anniversary occasions, and would say she was a real minister's wife.

Many are now conscious they have lost a real friend; for it she once called a person her friend, it would take a vast deal to cause her to alter her opinion. Her love and her friendship were not fickle, but steadfast, unwavering, through evil and good report. This is the friendship that is valuable, that thinketh no evil, and covereth a multitude of faults; therefore her friends feel that her place in their hearts cannot be easily filled, and her many acts of friendship will always be treasured up.

Her path of late has been through much tribulation, bodily and mental sufferings to contend against. Being a very affectionate mother, she was sorely tried in consequence of her second daughter, who died ten months ago, under painful circumstances, in connection with her marriage. She took the matter to heart, and thought upon it day and night; when about nine weeks from this date she took to her bed, and said to an old friend, "I shall never survive this."

She kept her bed the whole time, gradually getting weaker, at intervals suffering much, but her covenant God supported her much with manifestations of His divine presence. She felt much about parting from her husband and children, and said to one of her daughters, "It is hard for flesh and blood to part." Not long before she died, she distributed tokens of her love to those around her. The feeling uppermost was, that she had done with time-state things, and now was waiting for the Master's coming.

At one time her husband said, "You have had many precious manifestations of His presence." "Yes," she said, "thousands of times." The day before her death he said, "Abundant entrance will be administered to you." "I believe it," she said.

Just towards her end she seemed to be only partly conscious, yet almost her last words were, "For so He giveth His beloved sleep." And so He did, for she gradually sank until twelve o'clock, Dec. 25, when she quietly and peacefully passed away from this weary pilgrimage into her Saviour's loving presence. On January 1 her mortal remains were interred in Abney park cemetery, when Mr. Wilkins, late of Soho, spoke over her. After reading, paying a fitting tribute to her memory, and praying, her friends who were present took a long look at her last resting-place, feeling that her warfare was accomplished, that she had reached those fields which stand dressed in living green, beyond the swelling flood. Though their hearts were filled with sorrow, yet faith looked beyond the grave to Him who was its destruction, and to the time when sea and dry land

shall yield up the dead, and Christ shall come to claim His own, and then

"For ever with the Lord,  
Amen, so let it be;  
Life from the dead is in that word,  
'Tis immortality.

WILLIAM CARPENTER, Baptist minister.  
14, Abbey street, Bethnal Green road.

#### THE LATE MR. DAVID STEVENS.

At Kingston-upon-Thames, after a lingering and painful illness, arising from heart disease and asthma, David, the youngest and only surviving brother of the well-known and much-loved Mr. John Stevens, Baptist minister, departed this life on Sunday morning, December 13, 1874.

Our dearly lamented brother was born in Northampton, in October, 1797. He had the great privilege of being trained "in the way he should go" from his earliest years by pious parents, of whom he always spoke with filial affection. As a boy he was lively, with a clear head and loving heart, delighting in the home-life with its social blessings, a feature which characterised him all through his journey.

Meek and humble in himself, courteous and affable to others, he was far from affecting human applause. He loved the society of those who loved their divine Lord, especially his own baptized brethren.

Both he and his beloved partner in life were baptized at the same time by his brother John, and added as members to the Church assembling at Meard's court, Soho, during the life of the respected pastor. They continued their membership with his successor, Mr. John Bloomfield, when David Stevens was chosen deacon, in which capacity he acted until the time when Mr. C. H. Spurgeon was elected as minister of New Park street. He and his partner united with the brethren there, and removed with them to the Metropolitan Tabernacle, where Mr. Stevens, with others, were selected to officiate as elders. He remained here until his removal into Devonshire, when he met with those who assembled in a local Baptist chapel. Removing from thence to Kingston, and being a great invalid, he joined with Christian friends in always keeping up the religion he had professed, although within doors; and was much beloved and respected.

In domestic life he was the soul of the household, being always grateful to God for providentially providing him with a congenial spirit for a wife—one who now mourns, after a happy union of fifty-four years, along with other near and dear relatives and friends, his removal from their midst. He is still so photographed upon her heart and memory, that, "being dead he yet speaketh" and sings, for he was fond of the songs of Zion to the last.

In this age of disputes, he held fast to the truths so clearly and eloquently taught by his beloved brother John in years gone by. He was in his limited sphere a devoted champion for Evangelical Calvinistic doctrines, being careful, however, not to lay disproportionate stress upon speculative

points, wherein good men and true Christians may agree to differ. His was not the mind to add the oil to increase the flame, or kindle unnecessary animosity and dispute, which have sadly tended to disturb the peace, and hinder the spread of the "truth as it is in Jesus." When brethren are agreed in laying the finished work of Jesus Christ, pure and simple, as the one and only, but all sufficient foundation of salvation, they ought not to bite and devour one another on account of mere speculative differences in minor matters. Rather, let us say from the heart, with the great Apostle of the Gentiles, "Grace be with all them who love our Lord Jesus Christ in sincerity."

When mentioning the name of the divine Redeemer, even casually in conversation, his eye would sparkle, and his expressive countenance kindle at the thought of seeing and embracing his "precious, precious Saviour!" a name and theme he loved to dwell upon, and which, for the time being, made him forget years, and cough, and infirmities. Even in death the expression remained stamped upon his brow of a calm and intelligent repose in God.

His mind retained its clearness and vigour until nearly a few hours of his departure. He spoke warmly of kind relatives and friends, and took an interest in this monthly periodical to which he had subscribed for many years.

He retired to rest for the last time on Saturday night, about ten o'clock, and fell into an apparently calm and deep sleep, which continued until Lord's-day morning, when he seems to have raised himself in bed, slightly stooping forward as if in the attitude of prayer, in which position he so gently breathed his last, that it was almost imperceptible when the spirit took its flight, and David Stevens fell asleep in Jesus, aged 77 years.

BUCKS.—Baptist chapel, Wooburn Green. Tuesday, Jan. 12, we held New Year's meeting. R. C. Bardens came to us with the Lord's own words: Psalm xlvi. 1. We wept for joy. After tea, at public meeting, Mr. Burgess presided, opening the meeting by singing, reading and prayer. Mr. Bardens addressed the people on "Then they that feared the Lord spake often one to another." Mr. Burgess followed on the words, "In whom ye also are builded together for an habitation of God through the Spirit." Mr. Dulley read report of progress of building debt. Every one was surprised at what the Lord had helped us to do. We hope by Lady-day to pronounce the chapel, with the exception of Baptist building fund loan, free of debt. The Lord was with us and providentially had blessed us in a greater measure. We were again helped to erect another Ebenezer and call upon the name of our God. May our covenant God bless this little weak one with strength to go on and prosper. F. G. B.

ROCHDALE.—The remnant left at Hope have called Mr. Lovesey to the pastorate.

### THE NEW EDEN CHAPEL, CAMBRIDGE.

The following is a brief description of the new Baptist chapel, which Mr. John Bunyan McCure and his friends have, in a few months, erected, paid for, and opened. A monument of divine mercy, and a triumph of industry, this building stands.

The chapel is approached from Fitzroy street by a flight of stone steps, at the top of which is a vestibule, a pair of glass doors to the right and left open into a landing to the school below, the gallery above, and through another door into the chapel. The pews are open, with inclined backs (pitch pine). The floor declining about one foot from the entrance to the platform. Pulpit, rails of platform, are also of pitch pine. The gallery front with perforations. The Baptistry is in the platform, and can be seen from any part of the chapel, when used. The building possesses what is called a queen's post roof, with ventilators. The gallery is supported on cast-iron columns. The windows are filled with rolled plate-glass, the liberal gift of Mr. Norman, of Leicester, which produces a subdued light and saves the trouble of blinds. There is a spacious school room beneath the chapel, besides vestries and all other accommodations. The building is warmed by Hayden and Son's hot air apparatus, and is lighted with a beautiful thirty-six-light corona of a new design, and produces a brilliant, yet soft light. It is a Nonconformist building, and reflects great credit on the builder, Mr. Thoday, who has shewn a most liberal spirit in completing the whole without any extras whatever. "Our builder," says a correspondent, "has only charged us cost-price; yea, it will cost him much more than he has received." It may be truly said, it is a £2,000 chapel; well fitted, furnished, insured, and paid for. A marvellous display of divine power.

### THE WITNESS OF A VENERABLE WARRIOR.

[We have lately had an opportunity once more of seeing, hearing, and conversing with our much-esteemed brother, T. J. Messer. The following extracts from a note of his are truly solemn with reference to our Churches in this land.]

VERY DEAR BROTHER, — I have read your article on "There is Balm in Gilead," and can cheerfully endorse what you have written; hope you will be spared to complete what you have so well begun. We are living amidst surroundings of a singularly thought-inducing character. In no period of the history of our island home, that I am aware of, has there been a greater stir made about the conversion of sinners than is now being made; but if I have not read ecclesiastical history wrongly, there never was less Christ-exalting, man-debasing truth promulgated by the vast majority of those who profess to be teachers of religion. In every part of Great Britain (and you know that I have visited most of its cities and towns during the last fifty-five years) the misleading, bewildering

voice of error is everywhere heard; and multitudes of those who profess to be followers of the self-denying Redeemer, seem to me to be wandering about, if I may speak figuratively, in a country covered with ropy, slimy mists. They seem to know very little indeed about those sublime truths which cheered the hearts of martyrs and confessors in the distant past, truths which were infinitely dearer to them than life itself.

All over Britain and the world doctrines are now very generally enunciated, which do not homologate with those taught by Christ and His apostles. Hence, the necessity of such articles as the one you have written for the January number of the **EARTHEN VESSEL**.

In reference to that article I might write very much more, but I must not do so now.

The savour of your sermon last Sabbath morning abides with me yet. It is a long time since I have heard a sermon like it. — As ever, yours,  
T. J. MESSER.

42, Elcho road, Shaftesbury estate,  
near Wandsworth, Dec. 30, 1874.

### CHANGES IN THE MINISTRY.—

Alas! for the once welcomed pastor who succeeded the strong old veteran—"retired altogether from the ministry." Painful reflections surely must haunt the spirit of a man who for years stood up as a talented, accepted, and, apparently successful ambassador of Christ! The overthrow of such a man, the retirement altogether of one so lofty and so large, must be like an earthquake to the Church over whom he presided. It may do good! Churches may be more careful to distinguish between flowers and fruit. Professors may be led to search and inquire whether they have in their souls a life which is of divine origin; or whether they have only a sensational and sentimental garb. John Bunyan speaks awfully of falling from the pulpit. Charity hopeth real grief, for Christ's dear name has caused the retirement altogether. If so, a future day may see the prodigal in his Father's house, with a new heart, a right spirit, and the faith of God's elect. On the eastern borders, a pastor on a pound a-week, and clerk to the captain of the little ship, being a widower with many dear children, proposed once more to become united. A threat of dismissal followed. The union was confirmed; the dismissal followed. Who can complain? If a servant engages himself to a master, and then offends his master, what can he expect? In the S.E. district, a sickly saint, but an exceedingly pious minister, leaves his flock, ignores his office, to mingle with the brethren. What does this mean? Cannot the pervert continue to prepare and preach sermons? Does he now believe baptism to be out of doors? Changes everywhere are so singular, that we are almost driven to the conclusion that Christians of Peter's kind, who had Christ revealed in his own soul, and men of Paul's make, whom nothing could move, are few and far between. Boardman and Pearsall Smith are also about to re-write—or recant. Men of grace, beware of deceivers.

OXFORD MARKET.—A step or two out of Berners street, in western district of London, stands Castle street Hall, a reticent, neat, and well-fitted assembly-room, which has just been opened for the proclamation of the Gospel of the Christ of God. Opening and New Year's services commenced Jan. 3rd, continued till Jan. 17th. Sermons were given by Messrs. W. Waite (the minister of the Hall), C. W. Banks, G. Webb, and W. Osmond. A public meeting was held Jan. 7, when Mr. Waite presided, and opened up the nature of his mission. He intended, God helping, to preach a free-grace salvation for the perishing and wandering sons of men. He was eloquent, earnest, and decided. Mr. George Webb and Mr. Osmond expounded the great elements of revealed truth. C. W. Banks shewed the peculiar advantages Mr. Waite enjoyed, and exhorted all real friends to work in prayer and in compassion to their fellow-men, so that the Hall might be filled, and the saving mercies of the Lord realized. Messrs. Oakey and W. Beddow prayed fervently, and the sweet spirit of peace and holy freedom was enjoyed. We hope soon to see the Hall crowded with seeking souls.

#### CHRISTIAN CHARITY: THE SURREY TABERNACLE.

DEAR MR. BANKS,—Seeing by "Earthen Vessel" you take under its wing the Lord's afflicted and poor; that you have "many distressing cases requiring help," I herewith send you a cheque for £2 7s., being £2 2s. from my "Poor Saints' Relief Fund," and to which I have added 5s., as my custom is in disbursing this charity, to prevent Satan "getting an advantage over me" by the suggestion that, in distributing the moneys of others, I can thereby screen myself. Many an extra gift have the Lord's poor had this last twelve years arising from this cause, and which has, as many times, enabled me to "count it all joy" that ever such a "temptation" befel me.

I am, my dear Mr. Banks, faithfully yours in the truth,  
JOSIAH COWELL.

P.S.—I observe you state that the amount collected for the poor at the Surrey Tabernacle was £100. This is noble! and reflects the greatest credit on that liberal Church and people. It is a great comfort to me to behold their "order" and "the steadfastness of their faith in Christ." Were they not rooted and grounded in love they would never, under ministerial bereavement, hold together as they do. May the Lord continue to bless and prosper that cause, and all the Churches of Christ that in like manner hold and practise the truth.  
J. C.

[In dying chambers and among the distressed in Zion we have speedily distributed the whole.—Ed.]

"THE KENTISH NURSERY FOR BAPTISTS."—Such is the name given to Snodland, Halling, &c., in the sight of whose lofty hills, cement works, rural scenery, and pretty country roads I have

walked this winter. We had a good gathering on Monday, December 14, of which a word or two some day.

#### Notes of the Monthy.

WORDS FROM HEART TO HEART.—I trust the Master you have so long served is affording that support that all His servants need for the different departments He has assigned them. You, like most spiritual mariners, have had, for many years, to sail over rough and stormy seas, but the blessed anchor, hope, and the cable of God's everlasting love, has, and will to the end, hold you fast. It is a great mercy in these boisterous, up-heaving times, to be favoured with a sober, clear head, and steady judgment, to discern the things that differ (Heb. v. 14). I pray the Head of the Church may prosper your undertaking at Speldhurst road. Your time, I know, is fully occupied, yet shall be glad to hear from you. We are moving on amidst the storms and tempests of this troubled world.  
J. HAND.

PASTOR'S NOTE.—That you are full of work I have no doubt. The pay day will soon come, the rest is certain, therefore cheer up.

Cheer up, my soul, thy Jesus lives;  
Thy suffering days will soon be o'er;  
The sinner who in Christ believes  
He'll safely land on Zion's shore.

I have a mixture here of misery and mercy,  
but

I'm nothing at all,  
Jesus! He is all in all.

The Lord bless you in your last days. To me it seems that the Church is losing its chieftains, and none rise to fill their places. I may not know all that is going on. It is a mercy there are a few of the old-fashioned sort, who can bear full witness to the power of the Gospel.

[Our fathers and their friends are gone;  
We feel left almost quite alone;  
A new and better race is found (?)  
Who give an intellectual sound.  
The saving power seems hard to find;  
Instead thereof, the classic mind  
Is now the gift desired.]

#### Marriage.

Jan. 9th, at Ebenezer chapel, Lynton road, Bermondsey, by the father of the bridegroom, Henry, eldest son of Mr. Henry Welch, Baptist minister of Merton Abbey, to Susannah Jane, only daughter of John T. Pickrell, Esq., of Tooting, late of Grange road, Bermondsey.

#### Death.

December 16th, 1874, sweetly fell asleep Mrs. Charlotte Carr (widow), in the 74th year of her age, for twenty years a member of the Surrey Tabernacle, and privileged to sit under the ministry of our late beloved pastor, Mr. James Wells, for a period of about thirty-three years, being gently led into the knowledge of the truth through his instrumentality. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet" (Proverbs iii. 24).

# The Idol of the Nineteenth Century

DECEIVING THE SOULS OF THOUSANDS.

BY BENJAMIN TAYLOR,

*Baptist Minister, of Pulham St. Mary, Norfolk.*

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”—1 John iv. 15.

JOHN says in this chapter, “try the spirits,” that is, try the teachers. But why called spirits? Because they all give it out that they have the Spirit of God. In the Church of England there are many who declared on their solemn oath that they were moved by the Holy Ghost to take upon them the cure of souls; but their line of conduct shows that they were moved rather by a good benefice of some hundreds a-year: “By their fruits ye shall know them.” I believe one trait of good Christians is to try what they hear and what they read. I find the apostles preached in Thessalonica, where some believed and some believed not, and where they seem to be spoken of as a poor kind of indifferent hearers; but when the apostles went from thence to Barea, they found these more noble than those of Thessalonica, “in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so” (Acts xvii. 11). We find there were some good Christians of sound judgment and an excellent discernment in the Church at Ephesus, for they “tried those who said they were apostles, and were not, and found them liars” (Rev. ii. 2). In this chapter there are two sorts of confessors—negative ones and positive ones. There are those that say Christ is not come in the flesh; and there are those who say He is. Those who say He is not come in the flesh are the Jews who, as a body, say it to this day. Now those who say He is not come are not of God; that is, they are not of the truth; they are not on God’s side; they speak not for God, but they are against Him. Those who confess that Christ is come in the flesh are on the side of truth, and, so far, speak for God, whether they themselves are born of God or not.

In making a few remarks upon these words let us, first, notice the confession here made; and then, secondly, the indwelling union expressed.

First, we notice the confession here made, which is, “that Christ is come in the flesh;” this is one branch of the confession. A second is, “that Jesus is the Son of God.” But let us notice the first branch of this confession—“every spirit that confesseth that Jesus Christ is come in the flesh is of God.” But is a bare assent to this truthful declaration sufficient of itself to prove a man a real Christian? Did not devils acknowledge as much (Matt. viii. 29)? Multitudes of men have made the same acknowledgment who were never born of God. At the crucifixion of Christ, the centurion and those who were with him made the same confession, saying, “Truly this was the son of God” (Matt. xxvii. 54). Do no think because you say in so many words that

you believe in Christ as being the Son of God, and also that He is your own Saviour, that this will make you a Christian; for you must be made a Christian before you can spiritually and vitally call Christ your own, and trust in Him as your everlasting all.

THERE IS A FATAL ERROR IN OUR DAY,

even among many who are thought to be quite orthodox. They positively assert that looking to Christ, and trusting in Him as your own Saviour, is within the power of the creature, and that this power may be put forth at any moment, subject to the creature's own will. What if numbers believe in this easy-going religion, which appears so plausible, recommending itself at once to the carnal mind? What if they comply with such deceiving teachers and their deceiving system? What if they say they believe, trust in God, and have taken Christ just in the way in which He has been offered to them by their blind guides? What does it all amount to? Have their natural assent to such statements as are made, and their immediate compliance with the same, given them a new birth unto righteousness? They stand just where they did before with this exception, they believe they are now Christians because they have done as their teachers told them to do, and conclude all must be right. Sure enough thousands are thus deceived. May God give them the power of trying the spirits before they die, that they may find out the cheat. Never mind how popular such men may be who give the children's bread to dogs, and make no proper distinction between the children of the bond-woman and those of the free. Never mind the great cry of the good that is said to be done by them, and the multitudes of converts made by their indiscriminate invitations; but rather test the things you hear and read about by God's Word, and ask, Is it all truth what they say? Be not carried away by popular preaching; for the real work of the Holy Spirit is not represented as existing among the masses of the people, but quite the contrary; and the true and faithful servants of Christ are spoken of "as not being many which corrupt the Word of God." The servants of our free-will Jezebel are always very numerous, but God's own servants are something like pearls, scarce to be found (2 Cor. ii. 17; Mal. iii. 17; Matt. vii. 14, 22, xx. 16; Jer. xv. 19; Isa. liv. 15).

This is the lucifer, the Antichrist, the son of the morning, who sprung up at the beginning (1 John iv. 3), who has weakened the nations, and is the head of those wandering stars to whom is reserved the mist and blackness of darkness for ever. Among all the outer-court worshippers, his language is that of free-will; his stature is I or Anti, presuming and setting up himself in an artful way, so as to set aside the Lord Jesus Christ. The language of this great beast is, "I will ascend into heaven; I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High." Yet mind, with all this boasted free-will and creature-power of his, he shall be brought down to hell. This mystical Babylon prides himself in speculative theology, delights in reviving old errors, and setting them forth as new flashes of long-hidden truth, and carries the million by the charms of novelty. He is in confederacy with old Moab, who is also the son of pride (1 John ii. 16, iii. 8), being even proud of his pride, delighting to add house to house and field to field, saying in

his covetousness, I will dwell alone. He is the essence of impiety, revelling in idleness and feasting, following strong drink, and having music and dancing in his feasts; he adds sin to sin, spurning against all convictions and reproofs; even draws iniquity to himself, and sins, as it were, with a cart-ropes, pulling down upon himself the dreadful judgments of the Most High. He is waxen so wicked in rebellion that he calls good evil, and evil good, and is always accusing and excusing himself, feigning repentance, but still hardening himself more and more. This is proud, mystical Babylon working with impious, covetous Moab, and the fearful end of both is seen in the eighteenth chapter of the Revelation of John.

Furthermore, looking to Christ and trusting in Him are either natural acts or spiritual acts: if natural acts the kind of teachers alluded to are right with their general invitations and universal redemption, which may prove effectual or ineffectual, depending on the free-will of fallen nature; but if these are spiritual acts, such men are wrong and must be deceiving their hundreds and thousands. Looking to Christ and trusting in Christ are not such easy things, not such common everyday things as they are represented to be; these are scarce, something like silver and gold, which men do not pick up as they would pick up stones on the road. These are not to be found just when you will and where you will. We cannot, in winter time, go into our gardens and gather roses, carnations, and tulips. No, friends; I say no; looking to Christ and trusting in Him are acts which the unquickened or spiritually dead can no more put forth than the dry bones, without life, could rise in the valley where they were found. I well recollect that I not only tried hard but felt determined to settle matters for myself upon the false system in question; that is,

I WAS RESOLVED ON LOOKING TO CHRIST AND BELIEVING IN HIM  
AS MY OWN SAVIOUR,

that I might get rid of all my doubts and fears, avoid the wars I had within, and obtain that peace and comfort of mind I so much needed; but still, when I had done my best, I found I stood where I was before, for I could not feel satisfied that, with all my looking and trusting to Christ, He had made a revelation of Himself to my soul. I knew He could if He would, and I also knew He was under no obligation to do so, however much my free-will nature might think otherwise. Alas, how dull, cold, and lifeless! it seems just like winter-time in my soul: death and barrenness are within and nothing moves; no germinating, no sprouting, no budding forth in the divine life. Can God, who is called a Sun, have ever cast down one of His genial rays upon this dark, dead, and cold heart of mine? Oh, that I could emerge from my present condition and come forth into the light of His countenance, where I could have peace, joy, and satisfaction to the full! But the Lord Jesus did, some time after this, while I was looking for wrath, condemnation, and eternal death, in one moment reveal Himself to me as my Saviour, when I could then, feeling my union to Him, call Him mine.

I have learned that the foundation is sound, solid, and safe; and I have also learned that there are swarms of mongrel builders, building up and pulling down, affirming and unaffirming, bringing bricks for

mortar and mortar for bricks, trimming their way, serving the times, pleasing the flesh, kindling revival fires and compassing themselves about with their own sparks, sewing pillows under all armholes, and crying peace, peace, where there is no peace. We read of gold, silver, and precious stones, and also of wood, hay, and stubble, and I leave the wise and heaven-taught reader to judge for himself which is most in use in our day, whether the former or the latter?

I had a number of a Sunday School periodical sent me the other day, in which we are ingenuously told how we may easily get the little children to Christ. First, the teachers must invite them home to tea, then have a romp, then win the children over to themselves, and then, lastly, win them to Christ. This is the divinity taught in our wonderfully enlightened nation, the bent of which is towards the Arminianism of Rome and the ranks of atheism and deism. No doubt it is with Sabbath Schools, as it is with other good institutions, there are some great evils connected with them, and we ought to try what is introduced into them as well as try what is advanced from the pulpit. The above statement is just as bad, and as much insulting to the Divine Being, as to talk about

SENDING FOR REVIVALISTS TO COME SEVERAL MILES FOR THE  
PURPOSE OF CONVERTING THE PEOPLE (Matt. xxiii. 15).

But perhaps you will after all say, Are not the people called upon to believe in God; and does not God even express His anger because they do not? Granted; but what kind of trust is demanded of them? A moral trust or a spiritual and saving trust? Is it that they should believe in Christ as their own Saviour, and so produce good and heavenly fruit as this, even while the tree itself is corrupt? No such thing. A man is called upon to believe in God so far as his knowledge goes of God, both in His works of grace and His works of providence. No man is called upon to believe what he never heard; and when we have fully believed in all that we have heard and seen of God we have done well, we have done what we are commanded to do; but this is not a sufficient argument to prove that we are the subjects of spiritual life. There is not only a claim upon all men, as the rational creatures of God, to believe in God, Christ, and the Holy Scriptures, but also to practise what they know, to the very utmost of their ability, while, even then, they have no claim upon God for anything beyond what they already possess. The Saviour condemned the Jews for not believing in Him after they had seen His miracles, and the light that was come into the world; and Jehovah condemned His ancient people because they trusted not in Him after they had seen His powerful works in so many convincing instances (John xii. 36—41; Mark xvi. 14; John iii. 19; Psa. lxxviii. 22, 32).

To believe in Christ as my own Saviour is purely a spiritual act; and before I can do this, it is certain

I MUST HAVE A REVELATION OF CHRIST TO MY SOUL;

for this I must wait, and hope, and pray, knowing that where God begins the good work He will carry it on. But this waiting for God is reprobated by the so-called wise men of Christendom now-a-days: they say, Tush! You are not to wait another minute, but take the



offered Christ, the offered salvation, the offered mercy, and thus be a heaven-born soul at once. I care not what they say, since I have made trial of their deceiving system, and have proved the difference between God's work and the creature's work. No one could try the system of these men more than the woman of Canaan did; but she had to wait Christ's time, and could not walk off with the prize till He had put it in her hands. The man had to lie by the pool of Bethesda till Christ thought proper to cure him; nor could he be cured, with all his anxiety and importunity, till the Lord thought proper to say unto him, "Arise, take up thy bed and walk."

Again, "No man can know the Father except he to whomsoever the Son will reveal Him" (John ii. 27). Well, but believers are encouraged "to trust in God, even when they walk in darkness, and have no light." It is true; but still they prove by experience that they cannot do that which is least, being worm Jacobs, without strength, bottles in the smoke, and bruised reeds without any stability, proving the words of the great Head of the Church true:—"Without Me ye can do nothing."

And again, "No man can come unto the Father but by Me." Only think at the same time of how they are tried within, and how they have to try themselves! Say they, Is my hope a living hope? Is my faith a living faith? Sometimes I am ready to think I do feel something of spirituality of mind; a devotional feeling rises in my soul; I am humble, meek, mild, less than nothing, and Christ unspeakably great in my thoughts. Yet I am fearful I am not right; I have to try this frame of mind, and ask, Is this from God? or

#### IS THE DEVIL TRYING TO DECEIVE ME?

and representing that for spirituality which is only a fire of nature's own kindling, and sparks of her own lighting? Sometimes I have a little liberty in prayer more than usual, and have something of a softening and melting down at a throne of grace; and then I am fearful that even this may be either a work of Satan, or of the flesh, or both. Indeed, I have to trace and retrace the ground I take, and have, after all, to give up the trial to God, and say, "Search me, O God, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

I would observe again: if the fall did really sink us to ruin, as to all spiritual acts, then it must be an error to tell unregenerate men that they can spiritually believe in Christ as their own Saviour at any moment if they will. This is but rank Arminianism, blended with Calvinism, dressed up in a somewhat new form, and constitutes the idol of this nineteenth century. 'Tis no surprising thing to find men storming against Arminianism in one sentence, and soundly preaching it in another sentence. What a mixed medley, to see in the same person, as a public teacher and sermonizer,

#### A COMBINATION OF CALVINISM, WESLEYANISM, QUAKERISM, FULLERISM, AND RANTERISM!!

This reminds us of the image that was made up of gold, silver, brass, iron and clay. Surely the Apostle's words are fulfilled, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears."

I add one word more in concluding this part of my subject, and which will be by far the longest, and that is, we read that it is "*given unto men to believe*;" and also that none can so believe till it is given to them of God. Now if it is an act of man's to trust in God as being his own God and Father in Christ, how can it be a pure gift altogether independent of the creature? How can we make this gift our own by a power of the flesh, whether God is disposed to give or not to give? I read that none vitally and relatively believe in Christ only the sheep (Phil. i. 29; John xii. 39, x. 26, iii. 27; Matt xiii. 11; Exod. xxxiii. 19; Matt xx. 15). But false teachers declare that God will have the goats so to believe; thus upsetting at once their Calvinism, and are down right upon universalism (Matt. xxv. 32, 33). Our God is not represented under the new covenant as an object to be either taken or left; but the real spirit of this new covenant is simply,

#### I WILL AND THEY SHALL.

To the truth of this I desire to stick, without self contradiction, whether men will hear, or whether they will forbear. This is a wonderful day for proclaiming human responsibility. And what can men know about this, I should like to ask, unless they are taught it by the Lord? I say, in one word, human responsibility can never be spiritually understood by any only those who have been burnt out of themselves by Sinai's fire, and have been driven to take shelter under the wings of the covenant of mercy, and to rest themselves upon the suretyship of the Son of God.

The second confession is that "Jesus Christ is the Son of God." For this to be a living confession, a son-ship confession, and so, a relative confession, it can only be made by a grace union to Christ. Mind, this confession may be verbally made without a vital union with Christ; but every child of God makes this confession to His Father in a way, with a feeling, and to an end, that no unregenerate man can form an adequate idea of. The confession of the Church is very beautiful:—"I am my Beloved's, and my Beloved is mine." The beauty of this confession lies in the relative claim here made, "*My Beloved's*." The love of the Church is a principal fruit of the Spirit, the life of religion in the soul, and is the fulfilling of the law; yea, it is an element not found in depraved nature; it comes from above, and is infused into the new creature, formed by God's will, and is of infinite duration. Peter's confession must not be overlooked, "Thou art the Christ, the Son of the living God." Peter said this by the Spirit of God, and said it from a feeling of attachment to the Saviour, which could never exist only from a relative principle; while it is certain no man can know anything of the divine Sonship of Christ without a revelation of it from the Father: "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." On what ground did Thomas say "My Lord and my God?" This confession was made from his own experience, from what he saw with his own eyes, and heard with his own ears; and sure I am that no spiritual confessions can be made to God only from the possession of divine life in the soul, after a man is begotten of God.

I must not pass by Job's confession: "I know that my Redeemer liveth." Job's Redeemer was the Son of God in His divine nature,

hundreds of years before the "word was made flesh and dwelt among us;" and in the divine and infinite Son of God rests the infinite redemption of that peculiar ALL given into His hands by the Father. Every one of these shall know and learn of the Father, and shall be able to say from the Spirit's witness within, "I know that my Redeemer liveth." I know Him in myself as the image of God in my soul, and my only hope of eternal glory. This Son of God has eternal life in Himself, even as the Father hath eternal life in Himself; and this Son of God gives eternal life unto all who shall be eternally saved, and shall reign with Him in the boundless worlds of light, and sing that song which no man can sing but themselves. These, my beloved reader, are the new covenant *whosoever*s, whether Jews, or Gentiles, who make their new covenant confessions to the Holy Three, arising from living and reigning grace in their hearts.

Secondly. By way of conclusion, permit me to say a word or two upon the indwelling union here expressed. I consider the Person of Christ to be the only foundation of this union: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

THE PERSON OF CHRIST IS THE FOUNDATION OF OUR SAVINGLY  
BELIEVING IN HIM,

or of trusting in Him as our own Saviour. The Person of Christ is the foundation of godly sorrow for sin; the Person of Christ is the foundation of an internal knowledge of ourselves, and so of a proper acquaintance with the fatal consequences of the fall to man. A vital union to the person of Christ is our only security against finally falling away. Had Adam been a spiritual man, and vitally united to Christ, such personal union with Christ would have prevented his falling away as he did; but the saints' standing in the Person of Christ, so to speak, makes their standing more secure than what their standing was when they fell in Adam, their first and natural head. The Person of the Son of God is the foundation of our hope, faith, and every other grace. This personal union of the saints with Christ is the foundation of that communion or fellowship they have with Him; and this is "walking in the light as He is in the light." But what is the proof we have of our personal union with Christ? It is love. Hear what John says, "If we love one another, God dwelleth in us." This indwelling union is explained in an experimental way by the Saviour in John vi. 53—56:—"Whosoever eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him."

This indwelling union is set forth by the vine and the branches. Now the branches in the vine would not be enough to prove this indwelling union vitally, because the vine itself must be in the branches; I mean in respect to its life-imparting principle; for it is probable for branches to be in the vine and have no life, and so bear no fruit; but if the life of the vine be in the branches, fruit is a consequence of this life. We might be in Christ by name and profession, but Christ might

not be in us as the gift of eternal life. In a word, there is no abiding of the branches in the vine without the abiding of the vine in the branches; while the vine stands first and the branches next, as in John i. 4, "In Him was life; and the life was the light of men." Thus, then, Christ dwells in the saints and the saints dwell in Christ, and, by this means, a perpetual union is maintained between the two.

## HOW I WENT BEFORE THE CHURCH.

**M**Y VERY DEAR FRIEND AND SISTER IN CHRIST,— According to promise, I now take my pen to write you a few lines to tell you of the faithfulness, the longsuffering, and tender mercies of my God. Yes, whatever you may think of it, I think I can say without presumption, "MY GOD!" for He has, blessed be His name, heard and answered the poor petitions of such an unworthy sinner as I feel myself to be; and as you wished me to write and let you know how I was supported in that which I had to pass through when you left Nutley, it is with much pleasure and real heart-felt satisfaction that I am able to tell you that the Lord has been better to me than all my fears, for as the time drew on for me to decide whether I should go before the Church, I felt almost ready to give up; for I was afraid that I was not a fit subject for baptism and the Lord's Supper, such a vile, polluted wretch, as I felt myself to be; but the Lord was pleased, in a great measure, to remove this by the chapter Mr. Poynder read the Sunday before I had to go before the Church. It was the seventh chapter of Luke. You get some one to read to you the first ten verses.

Well, on Sunday morning, the Lord put a cry into my soul that He would appear for me, and remove every doubt from my mind. If it was His will that I should follow Him in the ordinance of baptism, I begged of Him that I might find some portion in His Word, without searching for it, that should settle the matter; and I was enabled to plead this promise before Him, again and again: "Ask, and ye shall receive; seek, and ye shall find;" and when I had so done, I took my Bible, between hope and fear. I was actually afraid to open it; and, with it clasped in my hands, again I pleaded His own promise, and begged that I might find something to suit my case; and then I opened the book, but found nothing. Again, in real agony, I cried to the Lord to appear, and bring my soul out of trouble, if it was His will that I should go forward; but if it was not His will, that He would bring something upon me to prevent me from going.

Well, after some time spent in this way, again I took courage, and opened the book, and the Lord directed my eyes to that passage where it says, "Whosoever shall confess Me before men, Him will I confess before My Father which is in heaven; and him that denieth Me before men, him will I also deny before My Father which is in heaven." The joy and consolation that flowed into my soul I can never describe. I cried out, "Lord, it is enough! Bless the Lord, oh my soul!" I did not altogether lose the sweetness of this until Wednesday morning, and then it was gone; and that night I had to go before the Church;

and what to do I knew not. Again, in distress of soul, I went before the Lord in my trouble; and over and over, again and again, the Lord enabled me to plead this promise before Him, "Call upon Me in the day of trouble, I will hear and answer, and thou shalt glorify Me." I begged that the Lord would bless the reading of His Word to my soul; that He would direct my eye to some portion of His Word; that He would so open it up to me that my doubts and fears might be removed by it; and then I searched the Word of God, but it was a sealed book. Oh, what agony of soul I was in can only be known to those that have experienced the same. Satan told me, you had better give it up; you see you do not belong to the Lord, or He would fulfil His promise.

Well, I almost fell in with the temptation, but, blessed and praised be God, He did not suffer me to give up; although I had risen from my seat to go down stairs, something seemed to say, "Call once more." Well, again I pleaded the promise, "Call upon Me in the day of trouble; I will hear and answer, and thou shalt glorify Me." I told the Lord that He knew that this was a day of real soul-trouble to me, and that I did not desire to seek counsel at the hands of man; but only from Him, the Lord. Then I was afraid that the Lord was angry with me, because I was not satisfied with the sign He had already given me. But then I thought of Gideon desiring a double sign; and I told the Lord that His servant Gideon desired a double sign, and that He was not offended with him; therefore I hoped He would not be offended with such a poor ignorant thing as me desiring a double sign, in order that I might not sin against Him in this thing, and bring reproach upon His cause.

O, my dear friend, if the place where I was could speak, it could bear witness that the conflict was sharp, but the deliverance was truly blessed. The Lord was faithful to His promise; He enabled me to cry until He answered; and it was with these words: "If ye suffer, ye shall also reign with Him; if we deny Him, He will also deny us." But the deliverance was not fully come; but the Lord was in mercy preparing me for what was to come, for that day Ira opposed my going, and was very cross with me, insomuch that for a few minutes I was ready to give up, but the words were again spoken with full power, "If ye suffer, ye shall also reign with Him; if we deny Him, He will also deny us." Then I could say, "O Lord, I know that it is Thy will that I should go, and I will go in the strength of the Lord, and nothing shall stop me." Bless God, He has removed the stumbling-blocks out of the way, and it is not in the power of man to put them in again; and the Lord tells me that it should be given me in that hour what I ought to speak, and I believed it would; therefore I think that I scarcely need to tell you that the fear of man was removed; for it is said, "the righteous shall be bold as a lion." I must say, that upon these grounds I went forward, and my answers to questions put were satisfactory, and I was received, and last Sunday fixed as the day for me to be baptized. On Saturday, I was rather afraid that when I came to the water my courage would fail, and I asked the Lord to appear and bless me with His presence, and give me courage and fortitude to go into the water; for it was in His strength I trusted, and not in my own; and, blessed and praised be

His name, He gave me this promise, "Fear not, I am with thee; be not dismayed, I am thy God; I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of My righteousness." And indeed and of a truth He fulfilled His promise, and blessed me with such a feeling sense of His love to me, such an unworthy wretch as me, that I was no more afraid to go down into the water than I should to walk out of the chapel.

The dear Lord has brought me into His banqueting house, and His banner over me is love; and now what can I say? I am lost in wonder, love, and praise. I have known what it is to be in such trouble that I did not know how to perform my domestic work; and now these last few days the Lord has so wonderfully blessed me, that I do not know how to do my work neither. I do call upon my soul and all that is within me to bless and praise the Lord; and not only all that is within, but I do want all around me to praise my God, who has blessed because He will bless, and who hath shewed mercy because He delighteth in mercy.

"Law and terrors do but harden  
All the time they work alone,  
But a sense of blood-bought pardon  
Soon dissolves a heart of stone."

And now, my dear Mary, I have fulfilled my promise; but I am afraid that I shall tire the patience of your friend, before he gets to the end of my letter; but he must forgive me; for, indeed, I did not think of writing so much when I began; but I did not know how to leave off. But, I think, by this time you are well nigh tired of this scribble; therefore I shall conclude with my love to you. And may the Lord bless you, and cause the light of His countenance to shine upon you, and do you good, is the prayer of

Your sincere friend,

PHILLIS HUGGETT.

#### THE CHRISTIAN'S LAMENT.

"Tell me, O Thou, whom my soul loveth, where Thou feedest, where Thou *makest* Thy flock to rest at noon."

O WEARY child! art thou cast down?  
Does God thy Father seem to frown?  
And is the way so rough and long  
That your light heart has hush'd its song?  
And disappointments long and sore  
Have vexed your spirit o'er and o'er?  
You walk through life so lone; and seem  
As if it were a bitter dream!  
You look around, beneath, above,  
Yet find no joy in Jesu's love!  
What though this world is sad and strange,  
Thy Lord and Master *cannot change*.  
In days gone by heav'n seemed so near  
You almost heard the *music* there.  
And Jesu's love was *strangely sweet*;  
You often sat at His dear feet.

And all was light, and love, and peace,  
You never thought such joys could cease!  
The bleating lamb lay on His breast  
In holy, tranquil, happy rest.

Then sorrow came, and thick'ning gloom;  
There seemed no rest—but in the tomb;  
And sad and silent tears would flow,  
And nights were spent in weary woe.

*He sends the cross*—child, do not faint!  
And *keeps the crown* for each dear saint.  
*Trust*—trust the hand you cannot trace,  
You soon shall see your Saviour's face  
"All glorious" with love will shine,  
To cheer that lonely heart of thine!

Holloway.

MARIAN.

## OUR HEAVENLY FATHER'S FERRY BOAT.

OUTLINE OF A FUNERAL DISCOURSE,

PREACHED ON LORD'S DAY EVENING, DECEMBER 20TH, 1874, AT LITTLE ALIE STREET, WHITECHAPEL, FOR THE LATE HIGHLY-ESTEEMED MR. SAM'L. INCE.

BY THE PASTOR, C. MASTERSON.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v. 26.

**T**HE government of God comprehends and regulates all human affairs; all the events of life are under His sovereign control and are made to subserve His people's good and to promote His own glory. It is a truth-fraight with the greatest benefit to the believer, to know that all his times are in the hands of the Lord: the time of his birth, with all the intermediate states, right on to the time of his death. Death is the penalty of sin: "For the day in which thou eatest thereof thou shalt surely die." Death by sin, and so death hath passed upon all men, for that all have sinned. It is of God's appointment: "It is appointed unto men once to die and after death the judgment." There is a certainty about the matter. "I know (said Job) that Thou wilt bring me to death, and to the house appointed for all living." *All* must become inhabitants of the grave—good and bad, old and young. Man's life is a stream running into death's devouring deeps. They who now live in palaces must quit them and go home to this house, and they who have not where to shelter their heads shall share in like manner. It is appointed for *all* by Him whose counsel shall stand. This appointment cannot be shifted, it is a law which mortals cannot transgress, and to which believers yield cheerful obedience. He would not live away; but absent from the body and present with the Lord. Having a desire to depart to be with Christ, which is far better. In prospect of death this was how our departed brother felt.

In addressing you this evening we intend not to speak of death as a grim foe or frightful enemy, but as the kind messenger sent to fetch the weary pilgrim home—our Heavenly Father's ferry boat, sent to bear us over the waters of death to the shores of a blissful eternity. From the text announced we shall observe,

I. *An implied willingness on the part of the believer to die.*

Eliphaz, after discanting upon the blessings of this life, comes to speak of the blessings of a godly man in death—a happy death is the close of temporal happiness and the beginning of eternal. "Thou shalt come to thy grave," &c. The expression denotes two things: first, a willingness and cheerfulness to die; thou shalt come, not dragged or hurried to thy grave, as of the rich foolish man—"This night shall thy soul be required of thee"—but thou shalt come to thy grave; thou shalt die quietly and smilingly. Without a pang our departed friend sweetly and smilingly breathed his life away into the hands of his ever-living Lord. Here we may ask a question, What is it that makes the saint willing to die, cheerfully to leave all things here below? Because he believes his sins are atoned for by Jesus, and this has been sealed home to his soul by the power of the Holy Ghost. Because he feels safe in the arms of Jesus, no evil can befall him, death has lost its sting and the grave its victory. Because death cannot dissolve that glorious union

between Christ and believers. It is cemented by age and strengthened by death; as in death Saul and Jonathan were not parted, so in death a believer and Christ are not separated, but more closely and firmly united; nothing can separate between Christ and His people. The saint is willing to die because of the bright prospects which lay beyond the confines of time. Up there in yonder glory world I have an inheritance that is incorruptible, undefiled and fadeth not away.

“There shall I see His face,  
And never, never sin;  
There from the rivers of His grace  
Drink endless pleasures in.”

Secondly, The expression implies honour and solemnity. Thou shalt come to thy grave honourably. This was said of Abijah, the son of Jeroboam, “He only shall come to his grave because in him is found some good thing toward the Lord God of Israel.” Our departed brother was enabled honourably to maintain his position in the Church and in the world, and came to his grave as a living exemplification of that passage, “But the path of the just is as the shining light that shineth more and more unto the perfect day.”

II. *The state in which it is said the righteous shall come to his grave, in full age.*

When viewed as having reference to Job it might be read thus, in an age when thou art full, full of estate, of wealth, of honour, which, when contrasted with his present poverty, would be something marvellous. But we may take it as signifying fulness of days; for it shall not be said of the righteous as of the wicked: “They live not out half their days.” What a number of young people die before their time, humanly speaking; through habits of dissipation they are pushed into a premature grave. Young men, flee from evil—*every form of evil*—go not in the way of the wicked, lest thou be consumed body and soul.

Some interpret the phrase, in the strength of age, in a lusty old age—a spring in autumn and a summer in winter—as “Moses, who died when he was 120 years old, yet was his eye not dim nor his natural strength abated;” like Abraham, who died at a good old age. Living to such a ripe old age may not be regarded as a token of His displeasure. Poor old grief-stricken Eli had this curse pronounced upon his family: “There shall not be an old man in thy family.” What a *grand and comely* sight to see gray hairs, when they are found in the *way of righteousness*. They are as a crown of honour. Yet it is infinitely better to be full of grace than to be full of days; but to be full of days and full of grace, too, what a venerable spectacle! and this we have in our beloved brother whose loss we mourn. He was full of years, full of faith, full of good works, full of the fruits of righteousness which are by Christ Jesus. His character was that of a Christian, and his creed—for he had one, and was not ashamed of it—was that of the Bible. The glorious doctrines of grace, which by many are kept in the back ground, were with a loving, living faith tenaciously held. We have an epitome of our brother's belief in Paul's words to the Church at Ephesus: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”



III. *The comparison "Like a shock of corn cometh in in his season."*

When a young man dies he is as green corn. The Psalmist imprecates that some might be as the green corn. "Let them all be confounded and turned back that hate Zion, let them be as the grass upon the house tops which withereth afore it grows up—wherewith the mower filleth not his hand nor he that bindeth sheaves his bosom." And Solomon, speaking of the end of the wicked, says, "Be not wicked over much, for why shouldest thou die before thy time?" No man can die before God's time, but he may die before his time; before the strength of nature decays, before he is prepared to die. We can conceive of nothing more awful than to die unprepared, unrenewed. Ponder this momentous truth, O my unconverted hearer, and the Lord give you grace to seek His face and find salvation in His Son Christ Jesus. But none of the Lord's people die either before His time or their's. They die when all God's will is accomplished and blessed; for they die *in the Lord*, that is, in union with Him, interested in Christ Jesus in such manner as to be justified and rendered eternally happy through Him—no condemnation, because in Christ. And our departed brother at times realized this and rejoiced in hope of the glory of God. Coming to the end of his pilgrimage he bore signs of spiritual maturity. Turning to the metaphor employed, we shall observe,

1. Ripe corn bows its head and stoops lower than when it was in its green state; this we have noticed in passing by a corn-field near harvest time. The believer, ripe for glory, is very humble, self-denying, and no prayer suits him better than the one he uttered at the outset of his Christian life: "God be merciful to me a sinner." Paul had one foot in heaven when he called himself the chief of sinners and the least of saints. The Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea, the more it fills the deeper it sinks. Those that went to study at Athens at first seemed to themselves to be wise men, afterwards only lovers of wisdom, after that only rhetoricians, such as could speak of wisdom, but knew little of it, and lastly, *fools* in their own apprehension. It is thus with all who are brought into the school of Christ. Their pride and self-importance are put to the blush, and are laid low in the dust of conscious self-abasement.

2. Ripe corn is more solid and pithy than ever it was before; corn green is soft and spongy, but when ripe is substantial and weighty. So it is, we think, with the believer. The affections of a young Christian, perhaps, are more fervent and sprightly; but those of an advanced, established Christian are more judicious and solid; their love to Christ abounds more and more in all judgment. The limbs of our little ones are more active and pliable, but as they grow up into life their parts will become more consolidated and firmly set. The old musician may not have such nimble fingers as in days gone by, but he has a well-attuned ear and a sound judgment. All who knew our departed brother can bear testimony to the solidity of his judgment, the clearness of his conceptions, and his unwavering determination to adhere to the truth.

3. We have furthermore observed that when the corn was dead ripe it would fall to the ground of its own accord, and thereby anticipate the reapers. This is not unlike the believer in his longings, lookings, groanings, hastenings for the "rest that remaineth for the people of God." "Come, Lord Jesus, come quickly." Truly our beloved brother, as a

trophy of sovereign mercy, has come to his grave "like a shock of corn in his season." His body, like the corn, has been deposited in the ground, there to await the resurrection of the just. His spirit is now before the throne, gazing with admiration and love upon Him whose praises he sung below, and in whose service he ever delighted. A true brother, a kind friend, a judicious Church officer, and a good man has been taken away from us. Our loss we feel, but we rejoice to know it is eternal gain to him. The Lord sustain the heart of our dear sister, the widow, and sanctify this bereaving dispensation to all the family.

In solemn tones this event says to every one assembled here, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." Eternity is at hand; the curtains of time are about to drop, to let fall upon us the realities of an eternal state—are we ready for the solemn change? Are we prepared to appear before the Judge of both quick and dead? "As the tree falls so it will lie." The reaping will correspond with the sowing: if to the flesh, it will be corruption; if to the spirit, it will be life everlasting. In all loving earnestness we again ask you, Are you prepared to die? Art thou born again? Broken in heart for sin, dost thou simply trust Jesus? build thy alone hope on His finished work for salvation? Then it shall be well in time and throughout eternity.

Now, Thou blessed Spirit, without whose almighty power none can be saved, descend in all Thy life-giving energy, giving life to the dead, sight to the blind, hearing to the deaf, language to the dumb, salvation to the ruined!

"Now let Thy God-like power descend!"

And to Father, Word, and Holy Ghost be all the glory! Amen.

## THE LAST YEAR OF MY LIFE?—GOD KNOWETH.

**R**EAL friends will learn with some gladness that our sixty-ninth anniversary was a season which called forth much internal gratitude, and tokens of Christian love abounded. We expect that excellent Christian penman, brother Winters, of Waltham, will furnish a report. We commenced the seventieth year by a silent and solemn surrender of body, soul, and spirit, into the hands of our Lord God and Great High Priest; praying most sincerely to be more and more filled with THE SPIRIT of holy life, of increasing love, of divine energy, of heavenly zeal for the manifested glory of Christ, and for continued, enlarged, and unquestionable usefulness to Churches, to ministers, to saints and to sinners, if it be the will of the Triune Jehovah, whose we are, and whom alone we desire to serve. And the promise, sealed home so intensely upon the heart, in Philip Smith's house, at Grittleton, Wilts, nearly twenty-five years since, came up as fresh as ever, "With long life will I satisfy him, and shew him My salvation." The issues of life and of death are alone with the eternal God. To His honour may we spend our few remaining days; and if our compassionate and merciful High Priest will as graciously receive us at last, as He did sovereignly shine and call us at the first, it will be blessed indeed. Many have been our foes, because they knew nothing but what they heard; or

because jealousy and envy moved their poor hearts. We pity and we pray for them. Thousands have been, and still are, our friends. May their friendship be well-founded and permanent. Of them we ask that when before the mercy-seat they come, when faith is going forth in effectual and in fervent prayers, that then they will remember the Editor of this widely-circulated Monthly Messenger; that in these days of latitudinarianism, of empty formalism, of cold, stiff, and uncomely Gospel Pharisaism, that in these *our* last days (be they few or many), our God may give us grace to contend more earnestly for the faith once delivered unto the saints. Amen and amen.

After a short season of silent devotion, the following note, with several others, was put into our hand, and into our heart also. We know some will be pleased to find our blessed brother, Robert Banks, is still alive in Zion. He says:—

MR. C. W. BANKS.—MY VERY DEAR BROTHER,—I write now to ask you to insert in next month's issue the notice of the Anniversary of Egerton Fostall Baptist chapel, for Good Friday, the 26th day of March—the morning by myself, afternoon and evening by Mr. James Martin, of Meopham, near Gravesend. Tea as usual, 6d. Collection.

I have not heard from you for a long time, only as I read about you in the *VESSEL*, by which I find you are still beating the bush; that 'is, doing what you can to find out the whereabouts of some of the lost sheep of the house of Israel, or seeking to bring back some of the wanderers from the dark mountains of sin, to the Great Shepherd of the sheep.

Well, there is no better work; and, I doubt not, you find it to be truly a work of labour and a work of love; for this alone is the life and reward of the Christian ministry.

For now we live, says Paul, if ye stand fast in the Lord. All other payment is but the secondary part. The first and essential joy of the true pastor. May this be yours to enjoy shall be my prayer. This rejoiced the Master's heart amid all His sorrows, and rebuffs, and persecutions, and agony, and death; for He saw the travail of His soul, and it satisfied Him. His labour was not in vain, neither did He spend His strength for naught; neither shall it be of His true workmen.

But, if I mistake not, this is the anniversary of your birth. That to-day you enter your seventieth year of your natural life. In looking back on the past sixty-nine years, when our dear mother was informed that a man-child was born unto her, up to the present moment, are we not surprised, and ready to exclaim, "What a speck of time! How rapid!" Surely, we say, it cannot be. But it is. And O, what an intermediate that has filled up the space that lays between the two boundaries, the entrance upon the year 1806 and the year of 1875. None can know better than God and yourself.

I, at this moment, can see you the printer's boy in Cranbrook Churchyard, and some of your companions; one in particular, Stephen Jenner, the blind man, whom I saw, about four years ago, sitting at his door, and who, though I had not seen him for very many years, knew my voice, and called me by name. Your visit to the Wesleyan chapel, your arrest by the powerful hand of God, the subsequent visit to Canterbury, where the Lord revealed Himself to you as the poor

sinner's Friend, then brought you to stand in the gate, both as a mouthpiece and a witness for Him, and since that time to the present, with but a short and painful interval, has enabled you to testify the same before very many thousands in this our still highly-favoured land. May we not say with the deepest humility and thankfulness, What hath God wrought?

O, my brother, what shall I say under a review of all this? This will I say for thee, That the God of Jacob may be your continual Refuge, yea, your only one. That He would be pleased to spare your already lengthened life a little longer, for Christians' sake. That He would fill you with the fulness of Him that filleth all things. That He may bless you with continued strength of body and mind, and then gently take down the tent and bid you come up higher, prays your brother in Him,

ROBERT.

Canterbury, Feb. 9, 1875.

Some others, expressing the usefulness of THE EARTHEN VESSEL, may be given. May it go through the Churches by tens of thousands with tidings of holy joy!

### BALM IN GILEAD.

AS we are plunging into the north this winter morning, Feb. 16, 1875, there is a glow of joy in that old verse,

"How sweet the name of Jesus sounds  
In a believer's ears,  
It soothes his sorrows, heals his wounds  
And drives away his fears."

What maketh that name sweet? That sweetness comes out of the realized participation of Paul's assertion, made to the one living Church of the eternal Jehovah:—"Ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." In that new creation, the Spirit of God openeth up the deep things of God, prepares the way of the Lord, and so revealeth Him, as to produce faith in Him, and hope and love towards Him, and from hence, Jesus is unto that new creation, that inner man,

"A sovereign balm for all its wounds,  
A cordial for its cares."

And as we are being shaken and rolled, and run into Shropshire, away from the killing cares of chapels, congregations, and other things, it is as

Through tunnels, dark and long,  
O'er valleys, large and deep;  
We sing a silent song,  
And closer to Him creep.

Seclusion! silent separation from all the works and worries of this life! Shut in a corner of an old Northerner, my soul says how delightful for quiet study is the ministry of Jesus Christ! So, leaving those searching questions, hinted at last month, we would catch up this one thought,—in every part of the Saviour's ministry there was an immensity of beauty.

To take the lowest step, there was a geographical beauty. The land of Judea itself was a pleasing type of the Church in the Gospel dispensation. Judea, the chosen part of the earth where God's people were,

where His wonders were wrought—where redemption's work was accomplished—was a part of the earth made on purpose. A land of gardens, of olive-grounds, of vineyards, and corn-fields, with mountains on the one hand and the deep rolling sea on the other. How much the Bible saith of this divinely chosen land of Judea! In the selection of the land, does not the sovereignty of God shine forth most resplendently? Our conviction is, that the Biblical study of the typical land of Judea would throw rays of light upon the Gospel dispensation. Let us come home more intently to the study of Christ's ministry.

There was a personal beauty in the ministry of our Lord Jesus Christ. Isaiah said, speaking of the blind enmity of the Jews respecting the person of the Son of God: "He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him!"

That was true of the Jews as a nation: that has been true of the heathens in all ages: it was true of us.

There is only one medium through which beauty can be seen; it is through the medium of love alone that beauty can be discovered.

Man was originally made to love, serve, and honour God; but Satan fetched poor man such a blow when he hurled him into the fall, that he has never seen properly since that dreadful and deadly calamity occurred; but even fallen men, or some of them, both see and admire the works of God in creation, and in the fields of nature. The botanist, the geologist, the astronomer, and others, have their hearts so set on the different parts of creation that they spend their lives in the study of them. But loving believers sing,

"God in the person of His Son  
Has all His mightiest works outdone."

We have sometimes wondered how such a wife could have chosen such a husband; if the question was put to the said wife, her answer, in all good cases would be, "Because I loved him;" and when the Church is asked, "What is thy Beloved more than another beloved, that Thou dost so charge us?" the Church, with confidence and promptness, answers, "My Beloved is white and ruddy; the chiefest among ten thousand, and the altogether lovely!"

Can the ministers of Christ, can the Churches of our Lord enter carefully, scripturally, spiritually, experimentally, into this richest study either in Heaven above, or in the earth beneath? If the sacred anointing of the Holy Ghost can be discovered in any man's ministry, it must be in the heart and love of that man whose spirit has been baptized into the indescribable beauties, glories, and perfections of the Son of God. There may be thinking, brawling, preaching, and an immense amount of zealous working, where that choice mercy, of which Jesus spake to Peter, has never been known: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee; but my Father which in heaven."

The other Sunday night some miller gathered two thousand people together to hear (as his bills announced) "the Gospel of the grace of God." A Christian gentleman walked some distance to hear this London miller. The description the gentleman gave of the mixed-up twaddle, tales, anecdotes, "furions preaching," &c., shall not be written down here. Let us, in these days of presumptive effort, seek to climb the higher mount of contemplation upon the beauties of Jesus, for they are neither few nor small.

There was a varied beauty and a beauty of beneficence in the ministry of the incarnate God. But we are near Shrewsbury. Where may a drop of this heavenly balm from the tree of life flow into my soul in this northern city; my Lord knoweth my soul is on the wing of faith and desire. May the Lord be glorified here, prays C. W. B.

### SCRIPTURE ILLUSTRATIONS.

"My head is filled with dew, and my locks with the drops of the night."—Cant. v. 2.

**T**WO things are here spoken of. First, *The Blessing*, "dew;" and secondly, *The Season*, "night."

We often hear of "the eternal fitness of things," but we never see so much of it anywhere as we do in God's blessed Word and in His gracious dealings with His loved and deeply exercised family.

These two things are inseparable, and hence, whenever "dew" is spoken of, it supposes darkness or night, and these seasons in Scripture, mean sorrow, trial, suffering, and temptation, more or less severe.

The words are generally considered as addressed to the Church by Christ, and may fitly show His rising from the tomb. What a night of agony and shame had He passed through! What a depth of meaning there is in these words, "He then having received the sop went immediately out *and it was night.*"

"Came at length the dreadful night;  
Vengeance with its iron rod  
Stood, and with collected might  
Bruised the harmless Son of God.  
See, my soul, thy Saviour see,  
Grovvelling in Gethsemane."

What an unutterably dreadful and dark season of sorrow! And yet Jesus appears with a blessing upon the morning of the third day: "Peace be unto you." What an unspeakable blessing there was in that "night" for the Church! "Peace be unto you" was the blessing "the same day at evening," "and when He had so said, He showed them His hands and His side." "Open to Me My sister, My spouse, for My head is filled with dew, and My locks with the drops of the night." God's mercy is *seasonable mercy*, so Jacob proved it (Gen. xxxii. 24—30), and God's promises will be fulfilled in a seasonable time; and rest assured that the sweet promise, "I will be as the dew unto Israel" will not be fulfilled *out of its season*. It will be realised "in the night seasons" (Psa. xvi. 7). Your reins will then instruct you, and if that was the time of the special aggravation of your misery (Psa. lxxii. 2), still, "He giveth songs in the night" (Job xxxv. 10), and you will "call it to remembrance" (Psa. lxxvii. 6) and follow the example of Psa. cxix. 55. All our Father's gifts are precious because they are so appropriate. If you have to pass through a dark season, you shall have a suitable blessing, for to the sanctified in Christ Jesus, even the *night* has its "drops," and these drops of dew begotten by Israel's God (Job xxxviii. 28), cover angel's food for the weary ones upon the face of the wilderness. "By His knowledge,"—superintendency, arranging and wonder-working knowledge,—the clouds, yes, the *clouds*, however dark and threatening, "drop down the dew" (Prov. iii. 20). "The King's wrath is as the roaring of a lion, but His favour is as dew upon the grass" (Prov. xix. 12). R. RUFFELL.

## THE PULPIT—THE PRESS—AND THE PEN.

We feel a pleasure in noticing that the late William Garrard's *Reminiscences* (printed and published by R. Banks) is highly appreciated by the Churches and friends of truth in the present day. It is no fiction; it is the life of a man whom God "caused to pass under the rod that He might bring him into the bond of the covenant." Like the late James Osborne, of Baltimore, William Garrard, of Leicester, was killed to himself by the application of the holy law of God unto his conscience, and, like that author of *The Lawful Captive Delivered*, William Garrard was led into the spiritual and happy liberty of the Gospel of Christ. "The Watchman on the Walls" was the most beloved where and by whom he was most known. His bereaved widow adores his memory; her heart treasures up every word he spoke; she follows him now in every step he took, and her only consolation is found in the double reality, that her husband practically illustrated Paul's highest expression "For me to live is Christ"—and that now he is proving thus "to die is gain." The life of the "Watchman on the Walls" will be a standard for ages yet to come.

*The Moorfields' Preacher*: some account of the Life and Labours of Geo. Whitefield. This neat little volume, issued by S. W. Partridge & Co., is a kind of express train run through the career of one of the most successful evangelists ever known, either in this country or the United States. John Bunyan and Geo. Whitefield were two Gospel giants of the past ages; but their works are immortal; their names, and their labours for Christ and His Church will be remembered, not in time only, but in the countless ages of eternity. Whitefield's preaching and Bunyan's writings have driven the roots of divine truth deeply into the bowels of the earth, and such amazing loads of fruit have resulted therefrom as to render it impossible for all the scientific, philosophic, or artificial pulpit-actors in the world to destroy the blessings thereby showered down upon the sons of men. This new edition of the leading facts of Whitefield's rapid race is better suited to the bustling times of our day than the more elaborate memoirs of the Gloucester missionary. Isaac Beeman, of Cranbrook, was wont to say, he thought George Whitefield was the angel which John saw flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth; but that is not the thought of many in these times. Still,

As an angel from heaven George Whitefield did fly;

The Son of the Father he lifted on high.  
The Spirit of God cloth'd the Gospel with power,  
And pour'd upon thousands a life-giving shower.

Blessed be God, He has never left Himself without living witnesses in the earth; although such Christ-like, self-sacrificing men, as Whitefield was, are few and far between.

The interleaved edition of *The Baptist Almanack* (R. Banks) is useful to note down ministerial engagements, or as a diary for all Christians. The two-penny edition is as cheap and as useful as any literary companion we are acquainted with.

*Seventeen False Rests Short of the Spiritual Coming to Christ* is a small volume well suited to, and really required by, the times we live in. We wonder at the speed with which they make Christians—or people who profess to have found peace—in these times. Certain it is that multitudes have, during the last twenty years, heard many parts of the true—or counterfeit—of the real—Gospel of the grace of God. What hosts of tabernacles, temples, halls, churches, chapels, and meeting-rooms have been erected and filled with overflowing masses of the people! But whether our new evangelists and revivalists would stand the tests—the exposure of false coverings and of delusive resting-places, which good old Robert Wilkinson discovers in this volume—is a serious question. We wish C. H. Spurgeon would direct all his students to read it. We wish Hy. Varley would closely examine it. It would do Mr. Moody no harm to study it with care for a month or two; yea, all the notorious fiddlers, fighters, weavers, and wonderful workers in the camps of free-willers might derive much sober thought, and be led to great heart-searchings, by the contents of this Phineas-piercer, this divider between those so-called religionists of the flesh, and those who have the Spirit of Christ within them. Such men as Booth, Charrington, Barnardo, and many others may do a great work in moralising many of the fallen sons and daughters of misery; so far they are benefactors and worthy of all honour. From the Earl of Shaftesbury down to the costermonger missionary in the dens of poverty and vice, we are persuaded a large army of moral reformers are aiming to achieve a victory over the powers of darkness,

which is praiseworthy, and commands our esteem; but if they set themselves up as the ministers of Christ to convert the people to a fitness for glory, while they themselves know not the Christ of God, nor the saving faith of God's elect, then—if they throw the result of the Redeemer's work upon the free-will acceptance of the poor, ignorant, and unregenerated sinner—they tread on solemn ground and fearfully approach that awful enterprise the Saviour denounced, when he cried out, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold the child of hell than yourselves!" Awful work this! May we all have the living, Christ-revealing, soul-saving, truth sanctifying Spirit of God in our souls! Then we shall neither deceive ourselves nor any of our fellow-men.

That destructive railway calamity near Oxford is sbewn up in *The Pictorial World*, whereby you seem to realise the scenes and sufferings of the wreck and passengers to a heart-breaking degree. On the seas, on the shores, in the cities, and on lines, Death has lately had such a frightful commission as to lead us often to fear Satan has come up with great vengeance, knowing his time is short, and his triumphs nearly at an end. The ancient and modern wonders of these lowlands are all set before you with artistic and typographical beauty in *The Pictorial World*—the master-piece of the printing establishment of Messrs. W. H. & L. Collingridge. Even the ejection of the "Shakers" is vividly brought home to your view. How such a volume of illustrations, of letter-press, and of first-class writing, as the monthly part comprises, can be produced for the small sum of three-pence, is to us astonishing.

The *Sword and Trowel* for Feb. gives hints of Mr. C. H. Spurgeon's severe illness; but his winter retreat in Mentone—to which he hoped to fly—is so health-restoring and strength-creating, that we all pray he may soon be permanently restored. We are not of the same spirit as was a sage member of a Church in Kent the other day, who quite denounced his minister because the poor preacher had publicly dared to hope C. H. S. was a good man. We are often pained to witness the dividing and declining of our Churches in different parts of the land, arising out of the erection of Open Communion Baptist Churches, and the determined efforts of students and young pastors to draw off all the young people from the places where their fathers had worshipped. But even these

enterprising movements should only tend to stir up our Churches to more intense devotion, to more united prayer, to many more zealous aggressive movements in the different localities where their Churches are placed. Mr. Moody told the ministers, when defending his position, that it was a just axiom—"A lie will run round the globe before truth can put her boots on." Even so; plausible errors and flesh-pleasing religions will carry the whole world before them for a time; but "all flesh is grass;" it flourishes for a while, then withers and dies; while truth, the eternal Word of God, liveth and abideth for ever. *Sword and Trowel* gives some wood-cuts from an ancient edition of *Pilgrim's Progress*. One verse, at the bottom of the picture, which represents Master Worldly-Wiseman meeting and advising with Christian, correctly describeth the lessons we have bought very dearly the last few years:—

"When Christians unto carnal men give ear,  
Out of their way they go, and pay for 't dear;  
For Master Worldly-Wiseman can hut show  
A saint the way to bondage and to woe."

*The Christian Standard* tells us that Capel Molyneux is supposed to be sinking into death. Almost every day some good minister is laid by or called away. Who will fill up these vacant places we cannot imagine. All we read and hear, with few exceptions, is superficial and shallow. Scarlet-dyed Roman Catholicism is in the Church of England in the centre of London's great city, and it is spreading in all parts of the country. Mr. James Grant also assures us that Rationalism is progressing most fearfully amongst Nonconformists. Semi-infidelity is the poison flowing from the pulpits, while so blinded are the people that they think they have heard the Word of God. Here is a thundering peal of terrible truth given forth by the Editor of *The Christian Standard*. He says,—

"Rationalism scarcely recognises the existence of sin at all. It only condemns gross outward acts of iniquity, as if there were no other sins. Sins of the heart, or secret sins of any kind, are never mentioned, much less denounced, in the pulpit ministrations of these preachers. Their sermons consist of mere platitudes, extolling a vague morality. The Trinity, the Divinity of Christ, His Atonement, the Personality, and work of the Holy Spirit are doctrines which are not only never mentioned in their sermons, but they are not believed by hundreds on hundreds of those who occupy our pulpits."

Bitterly have we proved the truth of all this, even in the ministrations of the



rising men of our day; and the leading men in our Churches choose either a low, corrupt experience, or a rationalistic, speculative theory of well-spun and rapidly-advanced flourishing of rhetoric instead of the Gospel. Brethren, let us band together in agonizing cries to God, and warnings to the people; or we shall be accounted by the Master as dumb dogs, blind watchmen, unfaithful stewards, and shall experience more than ever the absence of the Spirit of life and holy power in the midst of our Churches. While we have life, health, strength, and the providence of God opening doors for us, we will never cease to declare the whole counsel of God, so far as that counsel has been made known unto us. The ministers and deacons of our Churches have, for many years, done their utmost to shut us up in obscurity; but, ten thousand praises unto our compassionate High Priest, He has never left us to be silent yet.

"We love the Incarnate Mystery;  
'Tis there we fix our trust."

A Triune God knoweth our heart. Love, grace and holy power preserve and qualify us for the abundance of work our Master giveth us to do in the little valleys on the borders of Mount Zion.

*The Rock* pours forth strong criticisms on Gladstone and Dr. Manning. Everywhere there are political, evangelical, and Ritual up-heavings. There are contentions for Churches, and ceremonies; for schools and colleges, for societies and sovereigns; but who contends for the truth of Christ and His Gospel? To all godly and gracious workmen, *The Rock* says:—

"Finish thy work, the time is short,  
The sun is in the west;  
The night is coming down: till then  
Think not of rest.  
Yes, finish all thy work, then rest;  
Till then rest never:  
The rest prepared for thee above  
Is rest for ever.  
Finish thy work, then wipe thy brow,  
Ungird thee from thy toil—  
Take breath, and from each weary limb  
Shake off the soil.  
Finish thy work, then go in peace—  
Life's battle fought and won,  
Hear from the throne the Master's voice,  
'Well done! well done!'  
Finish thy work, then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy  
And endless love.  
Give thanks to Him who held thee up  
In all thy path below,  
Who made thee faithful unto death,  
And crowns thee now."

"The Dangers of the Deep," in *Old Jonathan*, are related with startling pictures and painful tales. How little we

know of the dangers and deaths of those who on the seas are thrown!

Mr. Gladstone, as a worshipper, is photographed in *The Anti-Papal-League Magazine*, which, in a literary point of view, is one of the biggest guns on our trembling bulwarks.

From the good old *Gospel Magazine* we take a few lines for *Cheering Words* on "Street Thoughts." None but those who lovingly think of the Lord's name, and meditate on His Word, can know the blessedness of pushing through the crowds and dangers of London's large city with their thoughts ploughing into the deep meaning of some precious word which the Spirit has dropped gently into the soul. For more than thirty years we have walked through thousands of people in happy contemplation on the Word. Mr. Doudney seeks to carefully pocket all he picks up as, in Bristol or Westminster, he travels on his errands of mercy; then carefully empties all out into his *Gospel Magazine*, that others may with him rejoice.

The Protestant Evangelical Mission still sends forth its *Monthly Record*, edited by that ironclad veteran, Robert Steele, Esq., whose offices are at 5, Racquet court, Fleet street, and whose issues have now, for many years, rendered good service to the Protestant cause in England. Rich Protestants should aid the Society. It aims at the preservation of British liberty.

*Memorials of the Life and Letters of Mr. Geo. Wright, of Beccles*, is a telescope of some power, giving us to look right into the heart, the experience, the life, the ministry, and the end of a man of God, who "adorned" the doctrines of the Gospel in a long and useful life. Elliot Stock is the publisher; S. K. Bland is the compiler. In every sense the work is well done.

*The Sabbath Recorder* comes across the Atlantic to blow upon our Sunday, and to set up the seventh-day Baptists. One Church is formed.

Mr. Flack's *Christian Pathway*, No. 12, carries us back full twenty-five years, when he was ordained at Sutton, Ely, by the late John Foreman, James Wells, Aldiss, &c., all of whom have long since left this world. Mr. Flack has changes seen; yet upheld by God he's been.

*Scottish Baptist Magazine* has just commenced its career, being conducted and issued with good ability, and very cheap. We are nowhere in Scotland yet. Good old John Knox sent some hard stones at us, from which we have not recovered.

We must leave many books, papers, letters, &c., unnoticed this month.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## SPECIAL PRAYER MEETING AT THE SURREY TABERNACLE.

On Monday evening, Feb. 15, a meeting of a special character, was held at the Surrey Tabernacle, Wansey street, Walworth. Previous to the meeting in the chapel, between three and four hundred members of the Church and congregation took tea together.

At seven o'clock the deacons came on to the platform, Mr. Mead taking the centre chair, and having on his right, Messrs. Lawrence, Boulden and Carr; and on his left, Messrs. Beach, Rundell and Pells. The body of the chapel was by this time well filled.

The service was opened by Mr. Beach reading, and the people singing,

"Dear Jesus! Zion's holy King!  
Enter with all Thy train;  
And here Thy choicest blessings bring,  
And long may they remain."

Mr. Mead made some remarks as to the object they had in view in meeting together. Since their late pastor's death, no special prayer meeting had been held. There was the regular weekly prayer meeting every Monday evening in the large vestry; but the gathering on this occasion was of a special character, having a particular object in view. Several of the friends had expressed a desire that such a service should be held; and the deacons, ever anxious to carry out the wishes of the Church, had called this special prayer meeting, the object of which was to cry unto the Lord to regard them as a Church and people under their present circumstances, and if it was His divine will, to send unto them an under shepherd, who should go in and out before the people dispensing to them the words of eternal life. Whenever the Lord laid it upon the heart either of an individual Christian, or a Church collectively, to seek earnestly by prayer and supplication for any special blessing, so sure would that blessing be realised sooner or later. Mr. Mead afterwards read and expounded the 133rd Psalm—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

An aged brother then supplicated the throne of grace.

Mr. Albert Boulden asked the congregation to sing,

"Arise, O King of grace, arise!  
And enter to Thy rest!  
Lo! Thy Church waits with longing eyes  
Thus to be owned and blest."

After the singing, prayer was again offered, in which the Lord was asked to send to their midst an under shepherd, who should feed them with the bread of life, with freshness and vigour, such as was realised under the ministrations of "their late dear pastor."

Very appropriately following this prayer was the verse which Mr. Rundell gave out—expressive of the spiritual need of the Church, and the Lord's mindfulness of such

need in supplying the same in His own time and way:—

"When we hunger, Thou wilt feed us;  
Manna shall our camp surround:  
Faint and weary, Thou wilt lead us,  
Streams shall flow from the rock abound.  
Happy Israel!  
What a Saviour thou hast found."

After prayer, Mr. Boulden read the 121st Psalm—"I will lift up mine eyes unto the hills, from whence cometh my help,"—interspersing the reading with some spiritual and appropriate observations.

Supplication was again made, and Mr. Pells gave out a verse or two, followed by other brethren in prayer.

Then Mr. Thomas Carr read a short Psalm, upon which he dilated with a freedom and fluency that displayed a mind and an ability for speaking of "things touching the King."

Mr. Holden and Mr. Clinch further addressed the throne of grace—reviewing the mercies the Church there had been the recipient of for many years, and very earnestly asking for a pastor to be sent to them—one who should feed them with "the finest of the wheat."

Altogether, ten brethren very simply, but with much feeling, "sought the Lord by prayer;" three short portions of Scripture were read and expounded; and eight or nine times praise was offered; the whole service—together with a few opening and closing remarks—being brought within two hours. There was an appropriateness and harmony in the prayer offered, the Scriptures read, and the verses sung, that was very pleasing to observe; and many fully endorsed the sentiments expressed from the platform in closing the meeting, that "the spirit of prayer" had been realized during the service.

We were also gratified to hear the remarks that were made of gratitude to the Lord for the services of the many ministers who had supplied the pulpit since the death of Mr. Wells.

"Praise God from whom all blessings flow" was then sung, and, after prayer, the service was brought to a close.

### DEATH OF MR. JOSEPH THRIFT.

DEAR SIR,—Will you kindly insert the death of our esteemed and beloved pastor, Mr. Joseph Thrift, of Bethel chapel, Lavina grove, Wharfedale road, near King's cross? Mr. Thrift was baptized by Mr. James Wells, with whom he was a member for some years. He has been our pastor for the last sixteen years, and has preached the Gospel free of all charge to the Church. This cause is a part of the one formerly meeting in Chapel street, Somers town. The chapel being heavily mortgaged, and the Church unable to redeem it, it was sold to Mr. Wilcoxon, who preached in it for a short time, and then sold it to the Church of England, by whom it is

now used as a ragged school. The Church meeting in Avenue chapel, Great College street, and the one in Milton hall, under Mr. Gander; also the one in Great Camden street, under Mr. Webb, were formerly a part of this Church. We fitted the school room up and used it as our place of meeting, but afterwards sold it to those that bought the chapel, and with the money, and what we collected, built our present little Bethel, which will accommodate about 150. We have over 80 children in our Sunday school. The lease has to run about fifty years, at a ground rent of £10; we have no debt, and it is a warm and comfortable little chapel. It was opened by our aged brother Milner, about twelve years ago. If you know any one in the locality of the same mind and feeling, and having the love of poor sinners supremely at heart as our late pastor, perhaps he might be induced to pay us a visit and lend us a helping hand, for it would be a matter of deep regret to see the little chapel lost and the Church scattered.

Our beloved pastor was called home on Wednesday, December 9, after a brief illness of five days. His long and trying affliction of asthma and heart disease was greatly aggravated and increased by the excessive cold and foggy weather which he ventured through for the love he bore to his Saviour and His family. His last expressions were those of gratitude for all his Father's mercy and favours, and strong confidence that all was well arranged by his heavenly Father for the future. He asked for a little sleep, and we believe while under its influence his Father received him unto Himself.

His remains were interred in Islington cemetery, Finchley, on Tuesday, February 16, by our brother Flack, amidst his sorrowing family, Church and congregation, who met there in large numbers on the occasion, though the cold was most intense. May our prayer be, "Let me live the life of the righteous, that my last end may be like His." C. GREEN.

155 Hungerford road, Camden road,  
Feb. 19, 1875.

LEICESTER.—NEWARK STREET CHAPEL.—The pulpit in this place was occupied by Mr. R. Bax, of St. Neots, on the second Sabbath in February, and on the Monday evening following, there being a good congregation on each occasion. Grace and gold are important elements in every cause of truth, but something more is required to make a prosperous and happy Church and people, viz., the blessing of God, and the practicals of godliness, in every good word and work. God works by means, and, to use the sound and sensible observations of the esteemed editor of "The Sower," "The abettors of errors industriously sow their tares; lovers of truth, with equal or greater industry, should sow the truth which shall not return void." The Lord give them for pastor a man of truth, kindness, zeal, and intelligence. In a large town like Leicester there is a wide field for earnest labour, and when it is remembered that at least a third

of the one hundred thousand inhabitants never enter a place of worship, it will at once be seen what fine opportunities there are for sowing the truth. Oh, that the Lord would raise up a number of men having the burning zeal of a Whitefield, the deep godliness of an Owen, and the steadfastness and consistency of a Gill. Where, where are the "men of might" and the "glory of the Churches?" Oh, that every one felt as did the beloved Apostle Paul, who said, "For the love of Christ constraineth us." O Christian! these are the words of your Master: "Seek ye first the kingdom of God," &c.

#### THE LATE MR. KERSHAW'S CHURCH.

THE PARAGRAPH PUBLISHED IN DEC. NO. OF "GOSPEL STANDARD" FOR 1874.

DEAR FRIEND C. W. BANKS,—As the report despatched to the Churches through the instrumentality of the "Gospel Standard" has brought several enquiries from friends at a distance to me and others, I hope, in the spirit of justice, you will publish in the "Vessel" the following observations. There are three assertions contained in it which it is necessary carefully to consider:—

First, That the Church worshipping at the Public hall, Rochdale, has no right to consider itself the Church of our late beloved pastor. Strictly and critically speaking it has not; neither has the Church remaining at Hope chapel any just claim to that title, because both of them are only part of the old Church. But when they say they are Mr. Kershaw's Church worshipping at the Public hall, it is plain and easy enough to be understood that only that part is intended which really worships at the Public hall; therefore, the name they have adopted is quite as accurate as any by which the Editor of the "Standard" can designate the Church at Hope chapel, without a circumlocution of language that he is by no means careful to attend unto. But if the faith, disposition, and walk of our old minister are set up as a test, they have nothing to fear, for the ruling spirits who dictate to the remaining Church are as unlike Mr. Kershaw as light is unlike darkness. With these few plain remarks I bid adieu to this cynical cavil as utterly unworthy of any one occupying the position of a teacher of any body of professing Christians.

Second, That we have swerved from the faith and denied the eternal Sonship of our Lord Jesus Christ. I have been absent but a few Sabbaths since this cause of God and truth was opened. I have heard every minister, but I never yet heard one of them make any declaration affirming the truth of that doctrine or of non chastisement. I have enquired of the deacons, members of the Church, and of the congregations, and can find none that have swerved from the doctrines they held while at Hope chapel, and I am sure that the report of the "Standard" cannot be proved. I believe the Editor has been requested to permit the Church to con-

tradiet the statement or give an explanation, but he has refused.

Third, As to our confidence it is nearly destroyed. "By their fruits shall ye know them;" not by their good or bad intentions. The Church would not have troubled themselves about the "Standard," had it let them alone; but it is sometimes necessary to speak the truth, however painful. It is a great blessing that salvation is not in the care of editors, nor under the control of parsons. Having a gracious and merciful God to do with, and an open Bible to guide them, the Church may afford to dispense with all periodicals who would injure the character of one of the Churches of our Lord and Saviour Jesus Christ.

I have written this at the request of the deacons and members of the Church and congregation, in the interest of truth, and, I hope, in the honour of encouraging obedience to the practical precepts of the Gospel of our Lord and Saviour Jesus Christ.

BENJAMIN HORBURY.

**SAINT NEOTS, HUNTS.**—On Lord's-day, February 14, during the absence of our pastor (Mr. R. Bax), Mr. W. J. Styles, of Islington, occupied the pulpit, and preached three excellent sermons to attentive and appreciative congregations, minister and people being alike happy in the delightful service of a Triune-Jehovah. We have been more than gratified with the spiritual and luminous ministrations of this godly and scholarly preacher of the precious Gospel of our dear Lord Jesus Christ. Sanctified learning is sometimes more than an "adorn- ing," it is a precious gift from heaven, designed for the service and edification of the Church of God; and well would it be if all "lovers of truth" were to view these things in such a light. The times are ominous, and we need men of power that can handle both the "sword" and the pen against the adversaries of the Lord. We therefore greatly rejoice in having in our Churches a brother both learned and godly. On the Tuesday following we had a large company to partake of the "social cup," followed by a lecture of rare merit, on William Cowper, of Olney, delivered by Mr. Styles, in the chapel. The lecturer appeared in his very best style, being greatly encouraged by the large, intelligent, and sympathetic audience. Very beautiful and touching were some portions of the lecture, interesting to all, charming to the cultured, and edifying to the godly. Such a beautiful piece of literary and spiritual composition ought to be given to all the Churches and Sunday schools of the land.

#### A WORD TO THE MEMBERS OF OUR CHURCHES.

John Lindsey closes his "Peep and a Protest" with the following solemn words:—"We protest against the indifference with which lovers of free grace treat the services of God's house. We often allude to this matter, for it is painful to us. The days in which we live are most ominous; impending

tribulation is certain; the apostacy is apparent; and now if ever this solemn injunction should be heeded by us, 'Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching' (Heb. x. 25). But in how many instances is this exhortation slighted! What trivial things are allowed to be obstacles in the way of lovers of a free grace Gospel going to hear that Gospel proclaimed; and what flimsy excuses are put forth as reasons for being absent from a Gospel feast. What conscience very often says we do not know; but if it is a living conscience it will have something to say; for God will not be slighted in this way. And what the growth in grace of such careless souls is we do not know; but we presume they are more like the mountains of Gilboa than the heights of Zion. O that the Lord would stir His people up to a greater diligence in these things; awaken them indeed to their own spiritual interests, and cause them for their own soul's sake and for His honour to make everything subservient to their seeking the kingdom of God and His righteousness. And now, brethren in the Lord, let us betake ourselves to the mercy-seat, the blessed Spirit cause us to feel His divine influence leading us there, and there let us examine ourselves, and pray that we be found clothed in the Spirit as well as in the doctrine of Christ; that so in no way it may be said of us that we have only the name of Christ, but that it may be His bread we eat, His apparel we wear, His Spirit we manifest, and His praises we show forth in our lives upon earth. May God grant it for Christ's sake. Amen."

**SHREWSBURY.**—This ancient borough town has, in its time, been famous for its maintenance of New Testament principles and ordinances in connection with the true worship of our God and Saviour the Lord Jesus Christ, the Son of the Father, in truth and love. During our own time, such brethren as George Arnsby, William Hawkins, James Smith, Timothy Baugh, George Wyard, jun., Manning, and others have successively preached unto the people the Word of God, and, at one time, there was an united and happy Church growing in the spirit and order as given by the Great Master and his first apostles. But, by degrees, through the ministry of one pastor, the element of duty-faith crept in. It ultimately broke up and scattered the Church. Wandering upon the dark mountains the poor sheep have been for a long time. As regards the Baptists, Shrewsbury now presents a painful sight. Its history might be reviewed as a warning to other Churches. With about 30,000 souls in its bosom, you can only find one small company meeting in the Forester's hall, under the ministry of Mr. Lloyd, who is a blessing to those who hear him, and of whose ministry, of the other fragments of so-called Baptist Churches, of our visit and efforts there, we are writing a chapter or two for some future number.

## THE OLD WILLINGHAM BAPTISTS.

*Cambridge, Saturday, January 30, 1875.*

—Left home for Willingham, in Cambs, this fine winter's morning. No special message lays in my soul; no whisper of the Spirit; except that this word rolled over me last evening, "But, by the grace of God, I am what I am," &c. So did this, "So neither is he that planteth anything, neither he that watereth, but God that giveth the increase." There is variety in the ministry, a nullity with it when it is alone; but no reasonable planter expects fruit directly; therefore, he must be faithful and careful in planting, and patiently wait on God; so the waterer may pour out his soul in prayer and preaching, and rest assured in God's good time the fruits will appear.

In the course of last night I had a tender thought or two upon the living Christian's love to the Lord, and his appeal to Jesus, "Tell me, O Thou, whom my soul loveth," &c. See here—

I. The choicest and safest of all the graces—*"Thou whom my soul loveth."*

II. The earnest request—*"Tell me where Thou feedest."*

III. Look at her argument—*"For why should I be as one that turneth aside?"*

Thus, some words are with me. Lord, come, I pray, and help and use me, then shall I hope to praise Thy Name.

*Oakington, Tuesday morning, February 2, 1875.*—Through all the services at Willingham I gently have been led, and as the strength was needed, my mind was sweetly fed.

The criticisms of a village life are often most severe; yea, cruel and mischievous. As I could not sleep last night I ventured to propound a cure for these disturbing infirmities, which cure consisteth of the following seven precious ingredients:—

First, Let every man mind his own business.

Second, Let every woman carefully attend unto her own household.

Third, Let all diligently read the blessed Book of God.

Fourth, Earnestly by grace, seek ye, at all times, the light and unction of the Holy Spirit.

Fifth, Be it thy concern in everything by prayer and supplication to make thy requests known unto God.

Sixth, To live a life of faith upon the Son of God, put forth all the endeavours of thy heaven-born soul.

Last, Climb, if possible, that happy vantage ground of holy bliss, wherein Paul cried out, "He loved me, and gave Himself for me."

These seven works of grace make up the Christian's daily portion; and if, with these his life is favoured, they will sweeten time-sorrows, and help him on his way.

*Cambridge again, February 2, 1875.*—Returning from Willingham to Hertford, one little thing may be noted down. After the morning service we saw the curate of the division. How my heart pitied him; but the one little note is this: Time for afternoon service drew near. On the top of the

rector's staircase three deep thoughts darted up in my mind:—

I. Divine sovereignty—"No man could learn that song."

II. Divine clemency—"But the hundred and forty-four thousand which were redeemed from among men."

III. Divine security—These redeemed ones have their Father's Name written in their foreheads.

The hard student calleth this writing "rubbish;" be it so, even rubbish is sometimes useful; and, as upon the bed I lay, my thoughts ran upon three questions:—

First, Where can you see divine sovereignty? In the saving work of the Eternal Spirit.

Second, Where can you see divine clemency? In the glorious Person of the Son of God.

Third, Where is the divine security? In the council and care, in the purpose and promise of the Almighty Father.

Who can these mighty deeps explore?

This morn I think, and muse them o'er;

But 'till a quiet season's found,

I'm like a man whose mind is drown'd.

At Willingham, in Cambs, there is the steeple-house with the head-ache, and the rheumatism in all its bones; her people seem to care for nothing but her revenues, and her representative is often ill; hence, the National Church is weak in Willingham. The Wesleyans have a little company. The Strict Baptists have a good chapel, with accommodation for over 800 people, and is all that could be desired; of its history, progress and present condition, some leaves may appear presently. At the present time some people are building a new Open-communion Baptist chapel. "It is no more wanted" (said a gentleman to me) "than the sea wants water." And it certainly is not religiously required. A sore division has been made; the Church is rent in twain; families are torn to pieces; hearts are grieved; friends afflicted; foes are rising; fears are swelling. What the end will be it is not prudent to foretell. Mr. Geo. Holland, as the minister of the old chapel, has been the Lord's instrument of keeping the cause on, and of gathering many together; and if it be the Lord's will, the original and only true New Testament Church will rise above the waves, and Zion there will then rejoice.

The neighbouring Churches are moving on quietly. Mr. Warren, at Cottenham; Mr. Coughtrey, at Over; Mr. Willis, at Swavesey; Mr. Haines, at St. Ives, and others around are holding on as yet.

Steaming toward Hertford, I must forbear. Looking back upon Willingham for one moment, I could not shut out Jude's words, "These are they that separate themselves; sensual, not having the Spirit;" these with the Judge of all the earth must here be left.

*Hertford, February 3, 1875.*—Yesterday, after waiting and travelling for many hours, the county town of Hertford was once more found. To me it has been lost for many years. In the comfortable residence

of my Christian brother, John Price, Esq., in West street, I found pleasant, seasonable, and hearty welcome; and if any gentleman required temporary or more permanent residence in a quiet and pretty country, it is possible he might be happy under that spacious roof.

The lecture hall last evening was crowded, and for more than one hour and a-quarter I spoke to the people.

The Baptist Church and people, under the care of Mr. Robert Bowles, lately presented him with a handsome purse, and something useful in it. That gracious minister was with us last evening, Mr. Sampford, of Ware, whose ministry is durable and uniting. Our Lord Jesus Christ still has His own witnesses in the land. They tell us His Kingship is founded in divine right; is manifested by Spiritual relationship; and on the rock of His meritorious mediatorship, He builds up His kingdom to the saving advantage of millions. Amen.

Having travelled, talked and prayed for five days, and obtained a "ticket-of-leave" to return to London, I praise the Lord.

#### A SEAL TO THE MINISTRY OF THE LATE MR. J. WELLS.

DEAR MR. BANKS,—You were kind enough in this month's VESSEL to insert a letter respecting the death of my dear departed husband, Mr. John Allder, written by his dear sister, Mrs. Butcher; but she only saw her brother three times in his last illness, so, of course, she knew very little how wonderfully the dear Lord appeared to him.

In the first place, I would say, my dear husband was a seal of the late dear pastor, Mr. James Wells, and very greatly was the Word blessed to him under his ministry. And surely it may be said of him, he loved and feared the Lord; not a step in life did he take without asking the dear Lord to appear for him, and only as he thought he saw His hand, did he move with confidence. The counsel to his children also, and reading God's Word, the good example he set them, the Lord has greatly blessed, and they will ever remember him with the deepest affection.

Well, dear Mr. Banks, my poor, dear husband had rheumatic fever several times, and in each of those illnesses the Lord very sweetly brought some word home with power to his heart. And the early part of last summer he had another attack, from which he never recovered; and it was wonderful how he rested on those promises, even when his mind was a little dark, which I am happy to say was only for a short time—for I was so anxious, that I was continually asking, "How do you feel now?" and his reply was, "Very comfortable. The Lord has been very kind, and He is my God, I have no other God."

But the last day of his life I shall never forget, nor will any one that was present. And that day, the 4th of November, after so much painful suffering, he fell back in the arms of his dear brother's wife, who had

never left him night or day, all the week, and all the family were called to see the last of their dear father and brother, as we thought. But he laid for some time perfectly quiet, as though dead, when all at once he rose up, as one from the grave, as it were, and placing his arms across his breast, in such a sweet and peaceful manner, that we were all amazed.

Then to behold how wonderfully then did the Lord display His mighty power in that dear man. Solemn, indeed, to behold! Truly the room was filled with the glory of the Lord, for until that day, my dear husband had spoken little to any one, as any attempt to speak brought on a fearful attack of such agony, that he dreaded to say a word. But the time I have referred to, there were near his bedside his six children and sisters, and his dear and only brother and wife, also a dear friend and myself. Then, in the most sublime and heaven-like manner, he called one, and prayed for and blessed them, then dismissed and called another, until he had all in the room, and then the husband and children of the friend present; and most earnestly did he intreat the Lord three times to bless his dear brother's children, and closed by saying, "God bless you all, and may we all be bound up in the bundle of everlasting life together." And looking most affectionately at all weeping bitterly, placed himself gently on his pillow, and waited patiently till his heavenly Father came at two o'clock in the morning of Thursday, Nov. 5, and gently took his child home to glory.

So, my dear Mr. Editor, as this little VESSEL sails all over the world, I feel I should be dishonouring my God if I did not make the wonderful manifestation of His power known; and praying the Lord may bless it to the good of precious souls.

Hoping you will forgive the trouble I am given you, I remain, Yours respectfully,

ANN ALLDER.

6, Richmond buildings, Dean street, Soho.  
[We had an interview with the bereaved widow, and have commenced a short review of her husband's truly Christian experience.—Ed.]

NEW WISBEACH, CAMBS. — Baptist chapel, Victoria road. Our anniversary services were held January 26. Through the unavoidable absence of Mr. Preston Davies, Mr. Mayhew preached in the morning from Acts xxvi. 22. Mr. John Bunyan McCure delivered impressive addresses in afternoon and evening. We have especial cause to be grateful for the self-denial of Mr. McCure; he was out for his health. Almost up to the last we had no reason to expect he could fulfil his promise, but, as the Lord would have it, our case was so brought before him, that he resolved to start from Bath, a distance of 200 miles, believing the Lord's hand was in the matter, and we have abundant reason to believe the same, for in every respect our anniversary has been a success; in a financial point of view, it is the best we can remember, and the chapel has never been so well filled for years with

attentive bearers. To the Lord be all the glory.—Yours in truth and love,

J. T. PRATT.

**MR. J. S. ANDERSON'S CHARGE TO MR. WARD, ON HIS SETTLEMENT AT CARMEL, PIMLICO, Feb. 9, 1875.**

These services commenced in the afternoon, when the brethren C. W. Banks, Langford, Pung, Meeres, Wise, Fothergill, and others assisted, of which notes may be given. The following outline of Mr. Anderson's charge in the evening has been written by a friend from memory:—

The charge by Mr. J. S. Anderson from 2 Tim. ii. 15,—

In opening the address, Mr. Anderson said, that he was about to speak as no minister on any ordinary occasion should speak; his remarks should never be of a personal character; for in throwing stones, those who were aimed at often remained untouched, whilst others, for whom they were not intended, were wounded thereby. Besides, the preacher was arrogating to himself that which solely belonged to the Holy Ghost; for it was His, and His only, to carry home the Word and apply it to the heart of the individual.

But it was allotted to the speaker to address himself on that occasion to his dear brother, whom they had met to recognise as pastor of the Church, and give him a welcome in the name of the Lord.

Mr. Anderson then read as a basis for what he might say, 2 Tim. ii. 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

A "workman." Not a loiterer, not an idler, but a workman. To be called of God to preach His everlasting Gospel was an honour of the highest kind, except one. The highest honour which God could confer upon a fallen creature was to make him a son; for the youngest child in the family always ranked higher than the highest or oldest servant. But in God's family, a son could be a servant; and this two-fold honour He puts upon every one whom He calls and sends out to preach His truth.

The Master for whom this workman laboured, was a good Master. He always found everything needed for the work, and also gave His servant strength for his labour. This "workman" was to "study," first of all, God's Word, by reading, by meditation, and by prayer; to dig, to delve, seeking for the treasure hid therein. Feeding on the bread of life himself, tasting the milk and the honey, sucking out the sweetness, holding communion with his God, he would be able to come before the people with "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, that which we have seen and heard declare we unto you."

"Study"—"to shew thyself approved unto God." Having thus had intercourse with the Lord, having thus first derived blessing himself, the minister, this workman will

shew himself approved unto God, for the people will feel it, and he will be "a workman that needeth not to be ashamed."

"Rightly dividing the Word of truth." This workman was to "study" to divide Law from Gospel, to shew the grounds upon which the sinner is condemned, and the grounds upon which the sinner is justified. "Rightly divide" it, according to the Word of God, declaring His whole counsel, feeding His Church, and giving to each one his portion. When some word is given from the Lord (it might be suggested by the line of a hymn, or by some sentence dropped at the prayer-meeting), he said, "Don't keep it back, don't say, This is too good for the Wednesday evening, it must be reserved until the Lord's day." Remember, the manna was given day by day, and if it was kept longer, it bred worms and stank. The same Lord who gave the one word, can give another for the Sunday. Let His children have it while it is fresh. Supply the young men with strong meat, for they need it; bring forth milk for the little ones, pure milk, milk unmix'd—though there is the milk of the Word and the water of life—and there is no objection to the mixing of these.

Aim at variety in preaching. Don't harp upon one string, neither hash up God's truth so that nothing can be clearly discerned or understood. And in order to get variety, keep to your text. Dig about it; turn up and turn over the little bit of ground which the Master has given you. Work at it well, it will repay you. Don't go from one end of the Bible to the other, beginning at Genesis and going on to Revelation, and pass over without touching that little spot; but expound, explain every portion of it; give out what has been first given to you. So shall you "shew yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

**EBENEZER CHAPEL, HERTFORD.**

The annual meeting, to commemorate the settlement of the pastor (Mr. R. Bowles), was held on Wednesday, the 27th January. The deacon, on behalf of the Church and congregation, presented the pastor with the sum, including proceeds of tea, of £17 10s. 6d. This, only two months after the jubilee of his birth-day, spoke well of the warmth of their Christian regard and appreciation of his services. Mr. Sampford, of Ware, and several members of the Church, spoke of their unaltered love for their pastor, for his work's sake. It was a solemn and refreshing meeting. Mr. Bowles, having received several kind letters from friends, congratulating him upon the news concerning his long-lost son, begs to say that he cannot answer them all personally. Will the following friends please to accept this intimation as an acknowledgment of their sympathy and Christian love: Messrs. E. Debnam, E. Gentle, T. Chivers, Mr. and Mrs. Fowler, Mr. and Mrs. Clark, Mr. Bailey, Mr. and Mrs. Teeton and others.

SPELDHURST ROAD CHAPEL,  
SOUTH HACKNEY.

C. W. BANKS' 69TH ANNIVERSARY.

Another special anniversary meeting of considerable interest was held in this clean, neat, and highly-respectable chapel, on February 8, to commemorate the natal day of the worthy pastor, C. W. Banks. The number of Christian friends present on this occasion was extremely gratifying, and the seats on the platform were well filled with brethren in the ministry; in fact, the platform, though a large one, proved to be much too small to admit all the brethren who were expected to speak. This is a most pleasing feature associated with meetings of this kind, and must be truly helpful and encouraging to the very hard-working pastor.

Messrs. T. Stringer, R. G. Edwards, C. Masterson, F. Wheeler, R. C. Bardens, J. Langford, J. Price, and a number of other ministers came to congratulate and honour our pastor by their presence and help, and in his behalf to return thanks to God for so much mercy and kindness shewn in sparing so useful a labourer in the vineyard of the Gospel.

The venerable pastor, C. W. Banks, presided, and opened the service with a suitable hymn; after which he read an apologetical epistle from brother T. J. Messer, who was detained from presiding at the meeting through illness. This sad news was received with some marked evidence of regret. C. W. Banks, in addressing the friends, gave an epitome of his life in conjunction with the pulpit and the press. The joys and sorrows, the sunshine and the shade, which so distinguished his younger days were better told than can be narrated here. Truly, "We live in deeds, not years, in thoughts, not breaths,

In feelings, not in figures on a dial.  
We should count time by heart throbs."

Mr. Bardens, of Hayes, made a few remarks tending to encourage the pastor and the Christian friends present on their course Zionward.

These were followed by a few plain words on the "New Birth," from a Devonshire friend, who soon made way for the Earl street champion of truth, Mr. Thomas Stringer, who, with great warmth of feeling and all his usual forcible manner spoke at length on the children of Issachar that had understanding of the times, to know what Israel ought to do (1 Chron. xii. 32). I have read of persons "who lost their understanding," or rather gave but little evidence by their loquacity that they ever had one to lose. Mr. Stringer is not one of that sort, he is a true "Issacharite," and one who knows what "Israel ought to do."

A collection for the pastor was followed by an excellent cheap tea, served up by the ladies, and was much enjoyed.

Mr. T. Stringer presided in the evening. After a hymn, Mr. R. G. Edwards, pastor of Silver street chapel, engaged in prayer for the divine blessing to rest upon the meeting.

The chairman addressed the friends in a

few well-timed words, and then called on C. W. Banks to deliver the lecture which he had been previously requested to do by particular desire of the friends. The lecture bore the annexed title, "Oxford to Rome—Rome to Heaven." And singular as the title appears, the embodiment of the lecture was full of good meaning and interest, which few present could fail to discern and appreciate. The illustrations of the subject also were lively and well-chosen, and their varied colours delineated in a manner peculiar to the original genius of the speaker. In fact, to have done both the lecture and lecturer equal justice, a much longer period should have been allotted for the occasion. However, it is worthy of being repeated, especially in these awful times of soul delusion and spiritual wickedness in high places.

The company present, methinks, did not expect to see a kind of a theatrical pantomime which might be exhibited with only a certain unintelligible show, as is familiar to the eyes of the Ritualist, therefore, in this they were not disappointed.

"Ill may such contest now the spirit move,  
Which heeds not keen reproof nor partial praise."

Honour to whom honour is due. Mr. Banks as a lecturer like that of a preacher, has, no doubt, some objections to the use of manuscript notes in his work, and, therefore, a slight digression from the main subject, now and then could not be deemed a crime when considered in the light of reason. The lecture in detail, was given entirely from memory; at least, so one is led to suppose from the open and ungarished appearance of the lecturer, who was necessitated for once in his life to be exalted above his brethren. The true moral of the lecture went to show the power of truth over error, and the triumphant victory of the atonement of Christ even over the foul enormities of Rome and of the Church of England heathenism. What cannot grace do? It is to be hoped that the pastor of Speldhurst road chapel will yet be spared for years to come, to bear the glad tidings of the cross of Christ hither and thither amidst the dark places of earth; and if the Lord will be pleased to grant him another ten or twenty years' lease of life, numbers of the godly Zionites will be thankful. But if not, the will of the Lord be done. May pastor and people sing:—

"I live on earth upon a stage of sorrow;  
Lord, if Thou pleaseth, end the play to-morrow.  
I live on earth, as in a dream of pleasure;  
Awake when Thou wilt, I wait Thy leisure.  
I live on earth, but as of life bereaven,  
My life's with Thee, for Lord, Thou art in heaven."

So sang the ancient famous author of "The Divine Emblem," "Enchiridion," &c., who seems to have drank largely of the streams of the River of God, instead of Helicon, and rested on the summit of Olivet as his Parnassus.

At eight o'clock a very interesting lecture



was delivered on the life story of the 'wondrous Dreamer of Bedford, by F. E. Lill, Esq., which terminated the proceedings of the day. But as there is rarely a bright day without a cloud, a rose without a thorn, a pleasure without a pain here below, so in the instance of this meeting, the only disappointment felt was that so many ministerial brethren should have to return home without having time to speak, which is a case of such an ordinary kind that it hardly needs a passing notice. However, they will perhaps have this more to say when opportunity occurs, for,—

"Time never bears such moments on the wing,  
As when he flies too swiftly to be marked."

Waltham Abbey. W. WINTERS.

**ISLINGTON.—MR. JOHN HAZELTON.**—We deeply regret to learn, on reliable authority, that this beloved and useful servant of God has been, and still is, suffering from a painfully and critically tender condition of the throat and chest. This will be sad news to many of the Churches in the country, where his services on anniversary occasions have been so highly valued. Surely it would be a mercy to all parties concerned if his kind deacons and attached friends would insist on his taking entire rest for a few weeks; who can tell what a merciful result would follow. Prudence is better than presumption. We understand Mr. Hazelton has already informed some of his friends in the country that he cannot accept any invitations for next summer, and has many fears respecting his town engagements. May the good Lord give wisdom to our brother to know how to act, and in pity to His people spare the life of His servant, and early restore him to health and vigour. May the Churches learn to set a higher store by their faithful and laborious pastors, for thereby God will be honoured and they will be blessed.

#### MR. JOHN VAUGHAN'S REMOVAL FROM DEVONPORT.

Dearly beloved in our precious Lord Jesus this comes greeting,—In the mysterious order of God's providence I am about to pitch my tent in London once more. At Trinity, Hackney, they give me a spontaneous and unanimous invitation to the pastorate, which, after much prayer and soul travail, I have accepted as in the sight of God. The fact is, my soul is yearning for a higher spirituality than I meet with here. The muck and corruption of our depraved nature is the popular theology of this locality; but the resurrection-life in Christ, the blessed operations of the Holy Ghost in the believer's experience are not among the topics appreciated; added to which, the glorious advent of our blessed hope, even the Christ of God, is sneered at as an old wife's dream, while the annihilation scheme is in the ascendant.

Our chapel has cost £250; all the cash obtained; it is like a new place. Fifteen years ago I came here; the place and circumstances in ruinous condition. Now, all

in thorough repair; then, a mere handful of people; now, the largest congregation in the town.

Just what you said about Trinity so it proved. They say I am the minister for them; I say they are the people for me. Wishing you every new covenant blessing, Yours in Jesus, J. VAUGHAN.

To C. W. Banks.

**BERMONDSEY.**—The anniversary of Mr. R. A. Lawrence's settlement as pastor of the Baptist Church in Lynton road was holden at the end of January last. The chapel is a neat, a new, a commodious, well-arranged and substantial place of worship. As a monument and memorial of the decision, devotion, industry, and ability of its pastor, and of the zealous co-operation of the deacons, Church, and friends therewith associated, we trust it will for many, many years be filled with crowds of that class of people of whom it is said, "the ransomed of the Lord shall return, and come to Zion with songs," &c. Lynton road chapel, near Greyhound bridge, stands in the centre of an overflowing and fastly increasing population. Not five minutes' walk from the Old Kent road, and close to the Grange and Blue Anchor roads, it is easily accessible from all parts of the metropolis; and friends of truth, who are ever coming from the provinces to London, will be pleased to find London has yet left in it some men who, like Mr. Lawrence, can, with a cheerful elasticity, and with truth-expounding powers, proclaim, with a certain sound, that grand old Gospel which comes down to us from the covenant settlements of a Triune Jehovah. We are far away from home now, and cannot give the history of the Church, nor its present balance sheet; but neither must be forgotten.

**COLCHESTER.—MR. EDITOR.**—Will you have the goodness to allow me through your next month's "Vessel" to say that through mercy I am now much stronger and better in my health. I supplied at Mendlesham, Suffolk, on the first Lord's-day in this month. I preached three times and administered the ordinance of the Lord's Supper, and I trust we had the presence of our dear Lord and Master in our midst. I believe that the friends at Mendlesham are a truth-loving people; but they have not been without their troubles. So now, if the Lord wills, I am willing to supply the pulpit for any Church of Gospel truth as the Lord may be pleased to enable. I am yours in Gospel bonds, JOHN HANGER.

**SOUTHAMPTON.**—In Ascupart street, little "Salem" is lifting up her head; the Lord is blessing us, under the ministry of our beloved pastor, Mr. J. Parrell. He has won the affections of a loving little Church; we love him for the truth, faithfulness, and experimental preaching of the ever-blessed Gospel of the grace of God. The congregation has increased to more than three times the number. Great things the Lord did for us last year. You know the desolate state

we were in when you laid the remains of our late beloved pastor in the silent tomb; we thought then the doors must be closed. Our God has been better to us than all our fears. During last year our receipts were £62 4s. 5d.; donations, £28 15s.; making a total of receipts of £90 19s. 5d. The expenditure has been £97 0s. 9d., leaving a balance due to treasurer of £6 1s. 3d. Dear Brother,—Look at the expenses we have been at in having supplies which you were so kind to send to us. I think you can say with me, "the Lord has done great things for us, whereof we are glad." When we had our 14th anniversary services, Mr. Parnell preached the sermons. Next day at tea meeting about 130 sat down. In evening we had a public meeting. Salem was full. Chair filled by our pastor. The meeting was opened by prayer by brother Everitt. Mr. Suddery, the secretary, read the report of the past year. Addresses were delivered by C. W. Banks, Messrs. Mills, James, Hawkins, Nash, and Mr. Hollis, superintendent of the Sunday school. Ladies gave trays all free. Collection, with donations, was £6 8s. 3d. Thursday following we had a committee meeting. Profits of the tea were £6 5s. 6d.; so that altogether we realised £12 13s. 9d. With love to you, I remain ever in the Lord (on behalf of the Church), NATHANIEL SUDDERY, Secretary. [Glory to God for signs of prosperity anywhere in these days of artificial excitement.]

RICKMANSWORTH.—At Frogmore a temperance meeting was convened Feb. 1; chair occupied by W. Beddow. Earnest prayer was offered by Mr. Luscombe; then an address from the chairman, who took a biblical view of teetotalism, showed it was sanctioned by the Scriptures. Mr. Hartley, of Watford, spoke; then, after singing, Mr. Bingham, from Illinois, United States, addressed the meeting for 75 minutes. This gentleman was born in England; had spent 40 years in America. For many years he was a drunkard. Through mercy, he is not only a sober man, but a new creature in Christ Jesus. His remarks impressed and interested the congregation. We would advise templars and total abstiners to secure his services. The chairman urged upon all present the necessity of signing the pledge. With the benediction this interesting service was brought to a close. We hope lasting good may come out of this attempt, through the blessing of the Lord. None of the speakers put temperance in the place of the Gospel, neither did they separate them. W. B.

A FUNERAL.—DEAR BROTHER BANKS,—I was agreeably disappointed by the absence of any further controversy in this month's issue of that old worn-out waddle respecting degrees of glory, which has caused much contention among good men, which I can well remember for more than 60 years past, and which I hope will not be revived again. I am much pleased with the article by your correspondent Joseph Crutcher, and hope it will have the desired

effect. Surely ministers can find sufficient in this Christ-despising day to occupy their time by following the example of the Apostle Paul (1 Cor. ii. 2), "For I determined not to know anything among you save Jesus Christ and Him crucified," and the Apostle Peter's 1st Epistle v. 2, "Feed the flock of God;" but alas, Satan is ever vigilant to do what the Apostle Paul said he feared (2 Cor. xi. 3): "But I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." May the Holy Spirit pour down more of His divine influence upon ministers and the Church of the living God, that the exhortation of the Apostle (Jude i. 2) may have a powerful influence: "That ye should earnestly contend for the faith which was once delivered unto the saints," especially in the solemn times in which we live, Popery, infidelity and error of every sort abounding and the tone of many waxing cold. May the language of Burnham be the very feeling of our hearts.

"Thou humble Jesus give us all  
Our nothingness to see;  
Ne'er in ourselves we dare to boast,  
But humbly boast in Thee,"

is the prayer of yours, R. MINTON.

DEPTFORD.—A handsome circular has fallen into our hands which the pastor of Zion chapel, New Cross road, Deptford (Mr. J. S. Anderson), and his committee, have sent forth, shewing three interesting features: (1) the good work of benevolence and instruction they are engaged in; (2) that their present chapel is much too small for the numbers who seek to sit under Mr. Anderson's ministry; (3) that they require £1200 to enlarge their place of worship, half of which sum they have already gathered among themselves. So highly and universally esteemed as Mr. Anderson is, we trust soon to hear the whole has been subscribed; the building extended; the congregations more than ever increased; the ministry useful in true conversions to Christ, through the exercised power of the Holy Ghost; and, as Mr. Anderson appears a man of masculine, of mental, and of evangelical powers, we may hope he will long live to enjoy that exceedingly happy pastorate in which he has already stood for several years.

WIMBLEDON.—You and many "Earthen Vessel" readers will be sorry to hear of the death of Mr. E. Morris. He has been ill a long time; but, although passing through deep waters and trials, he has more than ever realised the presence of Jesus, and his continual prayer has been for the Lord to take him home. He died Jan. 12, a most happy and glorious death, leaving behind a wife and seven children. He is buried in Wimbledon churchyard, close to my dear father, the late Luke Snow. You know he was deacon to the little Church that formerly worshipped here, and is the last one in Wimbledon who was member with and stood by my father up till his death.

Jan. 23, 1875.

A. SNOW.

SORROW UPON SORROW AT  
GLEMSFORD, SUFFOLK.

"And ye now, therefore, have sorrow."

There is not, nor ever has been, one of the redeemed and quickened of the Lord but what understands, in some measure, experimentally, the meaning of these words uttered by the dear Redeemer. Infinite wisdom has never, anywhere in the written Word, promised an unbroken or uninterrupted quietude and peace while passing through the wilderness; sorrow less or more awaits every heaven-born soul.

In September I gave you an account of the deep sorrow our good sister, Mrs. Kemp, of Glemsford, was called to pass through by the dear Lord taking home to Himself her beloved husband, at the somewhat early age of forty-nine, leaving her and a family of four children behind. The heart thus smitten had scarcely ceased to bleed when infinite wisdom saw fit to commission death again to enter that already broken circle and strike his unerring dart in the youngest of the boys (about ten years old) of our late beloved and lamented brother Kemp. Only about four months have passed away and the bereaved, sorrow-smitten, and weeping widow has again to tread the silent grave-yard and deposit there one of her four fatherless children. How mysterious sometimes are the Lord's dealings with His children! He alone must be the Interpreter, and give this bereaved child of His to see, as Kent sings, that it is

"Not in anger,

But from His dear covenant love;  
And that the same gentle hand which caused  
the tear to flow  
Will in tenderness wipe it all away."

As saith our glorious Lord, "I will see you again, and your heart shall rejoice; and your joy no man taketh from you." What a dear mercy it is that although, as the Apostle says, "bonds and afflictions await me," yet nothing seen or unseem, neither death, nor life, nor principalities can hurt or destroy one of God's little ones. The poor soul may, in a secondary sense, from very anguish of feeling, cry out, "I sink in deep waters where there is no standing;" yet amidst it all the blessedness is, "I will see you again in sweet realisation." Why, God's children will not be more blessed when before the throne in glory than they are in the wilderness, because He is our peace. Who, then, can disturb or alter the love-purposes of our covenant God in Christ Jesus? Try and remember this, ye sorrowing pilgrims to Zion, that the love of our God is one continual stream of unbroken perfection. Like Himself, it is immutable, consequently it can know no change; for it is written, "He will rejoice over thee with joy; He will rest in His love." And though, through infirmity, we see it not clearly here, yet rest assured what we know not here He will reveal hereafter, when, in the sunlight of eternal day, we shall see Him face to face, and

"Crown Him Lord of all."

Clare, Suffolk.

ROBT. PAGE.

## THE ORDER OF THE CHURCH.

"Let all things be done decently, and in order."—1 Cor. xiv. 40.

DEAR SIR,—I have long been amazed, and not a little alarmed, in reading the repeated announcements of supplies on the first pages of the "Earthen Vessel" wrapper, and have often felt obliged to cry out with the Psalmist (xii. 1), "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

You will not, I am sure, think me impatient if I deliver my conscience of its burden in this respect. May I then be allowed to ask, if there are not enough godly, "out and out" Strict Communion Baptist ministers left yet on the earth who are able to occupy the pulpits of destitute London Churches without having to go out of its pale, and to resort to unbaptized believers to preach in it, by which unscriptural state of things the blessed command of Christ is apparently winked at? And is not such a continued course of procedure doing violence to the truth, and to the consciences of many baptized believers, and strengthening the hands of those who are unbaptized to remain so? And, moreover, is it not hurtful, and almost amounting to an insult, to many faithful ministers in and near London that they should not be asked to preach, instead of sending to the world's end for those who do not stand fully in the way of God's commands? And is there not legitimate cause to expect that the Table will eventually be enlarged for Open Communionists, against which the late most excellent "Theophilus" always ardently strove? If the ordinance be what it really is, *jure divino*, then should it not be protected and maintained in every possible way? for if this is not practically done "then is the offence of the cross ceased" (Gal. v. 11).

I make this alarm to prevent the stones from crying out, and especially so as I am not ashamed of the whole truth as it is in Jesus, but of those who are. "Strong diseases require strong remedies; so said Guy Faux to King James I., and so say I. Excuse brevity, and believe me ever faithfully and sincerely yours,

W. WINTERS.

Waltham Abbey.

A GRATEFUL TRIBUTE FROM  
HALLING, KENT.

In "Earthen Vessel" let me record the goodness of our God towards us as a people. It is now seven years since the Lord by His Spirit sent the Gospel to Halling and planted it, not without witnesses. We have had our trials and cloudy days, but our God has sat at the helm. We have had our friends—and that not a few—who have boldly come forward to our help, laden with precious grain, upholding the blood-stained banner of the cross, and the preciousness of a precious Christ.

We cannot but acknowledge our heartfelt gratitude and thankfulness for their kindness towards us in preaching the Gospel to us miserable sinners, and to the honour of

God, and to the encouragement of those that our God has sent to us, we say, then, their labours have been blessed to many souls; therefore, in the name of our triune God, we heartily wish you all God speed. Our God last year, in a mysterious way, appeared for us through the kindness of a dear friend boldly coming forward to our rescue; and, by our repeated crying, a place is provided for us and fitted up, so that we are permitted to go in and out and find pasture. With thankful hearts we thank those friends who helped us to obtain a place to worship in, trusting those that gave liberally our God will bless bountifully. As the shepherd's lad exclaimed, "One thing have I desired of the Lord, that will I seek after;" we have still our one thing to seek after, and that one thing is that, as our God has provided for us thus far. He will still go on to provide us an under shepherd—one whom God has set up from everlasting to feed the flock of slaughter; one in whom is the Spirit of God. Our means are limited, yet our God declares, "The poor shall have the Gospel preached unto them," and they shall come that are ready to perish.

If this should meet the eye, touch the heart, and direct the feet of some brother whose soul is on fire to be spent in the service of our God—one that has a portion of this world's goods; not wholly dependent upon the Church of God—then come forth, my brother. Glad shall we be to communicate with you, and, in the name of our God, we wish you God speed.

We, as a people, have been gently led, and been permitted to lean upon the arm of our Beloved, sat beside the shepherds' tents, and rest at noon; therefore, our God has established us, and we rank amongst the Strict Apostolic Baptized Believers established upon New Testament order. Upon such a foundation what can shake or destroy us? Trusting ere long we shall be enabled to report our God has provided us with that one thing, then, O then, will we sing unto Him be all the glory. W. RAYNER, senr.

Halling, near Rochester, Kent.

Mr. Editor,—I am requested to thank you for your visit amongst us at the British school, Snodland. I find there were nearly 200 souls that listened to your voice. Trusting that God will bless the same to some poor soul or souls. W. R.

NORWICH—The Lord has been pleased to bless the labours of Mr. Tooke to the people at Orford Hill, Norwich. They have given him a further call of five months. Mr. Tooke has accepted the same.

BRIGHTON.—SERVICE FOR THE YOUNG AT BRIGHTON.—A large gathering of the young and friends of the young took place on Lord's-day afternoon, Feb. 14, at Rev. Joseph Wilkins's chapel, Queen square, conducted by Geo. Thos. Congreve, Esq., of Peckham. In spite of unfavourable weather the building was densely crowded. The pastor assisted in the service which excited great interest.

#### SURREY TABERNACLE PULPIT AND "ANNIHILATION."

DEAR MR. EDITOR,—While agreeing with many of your remarks on the note of Mr. E. Samuel, I certainly should be very much grieved if the matter were allowed to fall through because your correspondent declines to furnish the name of the minister holding such a "pernicious doctrine." There are other means open to the deacons for ascertaining whether the solemn charge be true or false. Let them put a plain question and require a direct Yes or No from each of the ministers who have occupied the Surrey Tabernacle pulpit. Thus the question might easily be put at rest, so far as the truth of the case requires, and, by so doing, the deacons would be rendering good service to "sister" Churches of the same faith and order. Let me intreat you, therefore, not to let the matter drop until something satisfactory is done.

Whoever that minister may be, holding such a "damnable heresy," may the Lord open his eyes (to see the truth) and give him faithfulness to confess and forsake the same. The letter of Mr. John Huntley deserves to be carefully pondered. The Lord keep you on the alert, for "there are many deceivers" creeping into the folds and poisoning the flocks. "Let God arise, let His enemies be scattered; let them also that hate Him flee before Him" (Psalm lxxviii.). So prays

A LOVER OF ZION.

DOWNE, KENT.—On Wednesday evening, Feb. 5, the ordinance of believers' baptism was administered to three candidates by Mr. James Clinch, the minister, in the Baptist chapel, Farnborough, kindly lent for the occasion. A good company gathered together. We had another proof that the ordinance is of divine appointment by the Divine presence and blessing being realised.

DEATH has been climbing the pulpit of late, and walking in the fields of literature very freely. John Ashworth, the "Strange Tales" writer and Rochdale Evangelist, is gone; Luke Wiseman, the gifted Wesleyan editor and preacher, was suddenly taken away in his prime; Canons Champneys and Kingsley are laid in their graves. All these men were as stars in their different spheres; but "the last enemy" levels the brightest as well as the most insignificant. May we in Jesus Christ be found, Whene'er the archangel's trump shall sound.

LAXFIELD, SUFFOLK.—On Lord's-day, Feb. 14, Mr. R. E. Sears baptized four believers in Jesus, who, with one restored, were received into the fellowship of the Church the same day.

#### Death.

Fell asleep in Jesus, February 4, 1875, aged 80 years, after a long and painful illness, borne with Christian patience, Mrs. Catharine Harrison (widow of the late W. C. Harrison, who was deacon of Carmel chapel, Pimlico, for 80 years), deeply lamented by her family, for she was an affectionate and devoted mother.

# The Immortality of the Soul.

NOTES OF A SOLEMN DISCOURSE

By J. H. DEARSLY.

*Occasioned by the Death of W. Bracher, for sixteen years Pastor of the Baptist Church, West Ham; in whose pulpit it was preached, Sunday Evening, Feb. 14, 1875.*

THE adaptation of the Gospel to the various conditions of God's people is most manifest and certain. The consolations of the Gospel are infinite and eternal. Blessed are the people who know and experience the joyful sound! Life and immortality are brought to light; and though sorrow now fills the hearts of some, because they have lost one very near and dear—one useful and honoured; yet does the glorious Gospel adapt its comforts to their hearts. Their sorrow shall be alternated with joy. The privation which this loss occasions shall enhance the great condescension and compassions of the heavenly and blessed God. The sombre garments now worn shall be a back-ground suited to shew the brilliancy and glory of those celestial lights and sun-beams that cluster and meet where Jesus, the "Sun of righteousness," arises.

O, believer, give thanks to that blessed ONE, who shews the mercies of the Gospel to you; and applies them in their power and sweetness, "that you might comfort one another with these words." In the text (1 Cor. xv. 15) we have:—

I. *The doctrine of man's immortality.*

II. *The life-giving power of Christ.*

I. The Scripture doctrine of the first portion of the text. The making of man was the result of that counsel which is called "the counsel of His own will." God said, "Let us make man in our image, after our likeness." This is a strong proof of man's immortality. He who only hath immortality chooses of His own will to create; and of this workmanship Jehovah is not ashamed: and therefore it is written, because of God's power and will man was made, or became a living soul. The corporeity, because of sin, "was made subject to vanity;" but that body had breathed into it by the Omnipotent the breath of life, and "man became a living soul." That soul is of immense value. "What shall a man give in exchange for his soul?" The fallen angels, "who kept not their first estate," were made by the immortal Jesus. Their existence is endless; their doom, quenchless fire prepared for them; their "punishment" is to be everlasting. How these important truths, written, acknowledged, and felt, magnify the person and work of the Lord Jesus! He is the only Deliverer from the second death. The convincing work of the Holy Ghost appears in that He makes sin, in the enormity and malignity of it, to be known and felt; and the living say of sin,

"Thou hast ruined wretched man  
Ever since the world began."

The Scriptural way of treating the subject proves man's soul or spirit is immortal; the personality remains, though the body becomes inactive, and is laid in the grave. The earthly house shall be "dissolved," or "changed;" but though this must be, still the spirit or soul of the believer dwells in "a building of God, an house not made with hands eternal in the heavens." That spirit now absent from the body is present with the Lord—the great difference between the death of the believer and the unbeliever being, the spirit of the first is with the Lord; the other lifts itself up to the consciousness of a hell, and is in torments. "The spirits of all who die return unto God," who gave them that immaterial or spiritual being. The soul of the righteous is redeemed by Jehovah; the soul of the unrighteous is banished. "The wicked is driven away in his wickedness; the righteous hath hope in his death."

The separateness of the soul's existence is seen in that vision the beloved John had: "I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and they lived and reigned with Christ a thousand years." This seems to refer to the martyrs who sealed their testimony against Pagan and Papal errors, who loved not their lives unto the death. To these disembodied spirits a prelation was given above the rest of the dead. They are of the "first resurrection."

The disobedient, in Noah's time, rejected the preacher and his message concerning God's righteousness. "The long-suffering of God," in those days of rebellion and ungodliness, "waited." But the flood came and they died in their sins—they were not annihilated—their spirits were in the prison awaiting the resurrection of the unjust and the judgment of the great day. "For the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

2. The consciousness of the living support the truth that man has an immortal soul, and is to have a future and never-ending existence. These feelings are not the "figments" of a Papal system. They are inlaid and sustained by Him who "knows what is man," and who "searcheth the hearts, and gives to every one according to their works." Men, without the dispensation of the law, are a "law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Allow a word here. It is of caution. If, in those consciousnesses you have about your immortality, and your relation to it, there should be opposition, and much questioning, and contradiction, have recourse to the Bible. These are the Scriptures: "In them (ye can) think of eternal life"—and they testify of Christ! Refer to Jesus, the great—the wise—the successful Teacher of men. Men who deny the immortality of the soul are not the friends of truth; nor yet of men. They do not improve things. How can they? They deprive us of spirit—of hope. They leave the vessel of humanity on the foaming sea, having deprived it of anchor, rudder, and compass. Notice,

II. The life-giving power of Christ. The divine nature of the Son of God verifies this truth. He lifts up Himself in the divine glory, and says, "I live for ever." But in that mysterious and sacred existence of His in the human—the God-man, the "made" One—He is a "quickening Spirit;" containing, imparting to, and securing the life of all His people. "In Him was life." He is "their life"—"THE LIFE."

1. All the ordainings of the great God in reference to life are in Christ. The ordaining to eternal life of all who are manifested as believers was in Christ. The Father gave Him to have life in Himself. This is the efficient cause and spring of life. The Head is a living Head: the Body is a living Body. The Husband lives an everlasting life. Christ is the Husband and Head of His Church. He cannot die; His Church *shall not*. "By Him all things consist." The secret of life is wholly with Him. All the forms and organisms of life describe and reveal the infinite and unfailing wisdom of Christ. All things are by and for Him. The hugest, the tiniest creature having life, owes its existence to Jesus, and all that have life depend upon Him.

2. The gift and communications of life are all in the Lord Jesus. Just as He is the fountain of life, so He is the cause of its supply, renewal, and continuance. One of the full voices about the being of Jehovah is expressed thus: "He is the 'ever'-living God." The honours of His sovereignty appear most in giving life and being. And the avowal of His being always leads the reverent student of the truth to adoration and praise. "Of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

That the Lord Jesus "is made" is nowise derogatory. The mystery of God manifest is the mystery of godliness. There can be no godliness—no vital and real religion—where men deny that the "Word was made flesh." "The tabernacle of God must be with men;" else, godliness will cease in its vitality. The God-Man is to the people of God the Mediator in all things pertaining to God. Hence when the true and certain hope of, and about life, and the resurrection, is to be realised in the joy and comfort that blessed grace gives, it dates and comes from Him, who says, "I am He that liveth, and was dead, and I am alive for evermore, Amen; and have the keys of hell and of death." Here the mighty Potentate and divine Sovereign of all dominions and beings, appears with insignia of that great victory He got when "He triumphed over them all in His dying.

"I sing my Saviour's wond'rous death,  
He conquered when He fell;  
'Tis finished,' said His dying breath,  
And shook the gates of hell.  
'Tis finished,' our Immanuel cries—  
The dreadful work is done;  
Hence shall His sovereign throne arise:  
His kingdom is begun."

Here were the wonders of love, wisdom, and grace. Jesus, the Maker and Former of all worlds, was "made" lower than the angels; "made of a woman;" "made flesh;" "made perfect through sufferings." All for the declaring the mysterious and covenant designs and grace of God towards those who were "dead in trespasses and sins," that they should live and "reign in life by One," even Jesus. The quickening of the dead becomes a verity and a fact. By the Gospel the great designs are revealed, the truths are stated, and experiences are made abundant and forcible. "The last Adam is made a quickening spirit." He is the life of all who live unto Him.

The constitution of the person of the Redeemer, and the subsequent life of His people are in very close connection. The severance of other

ties and the ending of former relationships transpire in the body of Christ. He is made the medium and law of that life His people receive. "The gifts are received" *in the man* for the rebellious, that the Lord God might dwell among us. There is great meaning and power in all that the God-Man is. He is a Bridegroom, and He is to have a bride. It is a most wonderful exposition of most important and significant truths. That bride is now in relation to the law—under its dominion and curse. There must be a death in order to freedom; hence the covenant of life, of reconciliation, and union in the closest and purest of all ties is revealed and ratified. "Wherefore ye are become dead to the law by the body of Christ that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." See the propriety and glory of all the great God appointed and wrought in Christ. There was to be a marriage made. The Son of God would have a bride and give her His life, and possessions, royalties of grace, and truth, and holiness, here, and the eternities of glory, and bliss, and happiness.

To effect all these designs, and to shew to the people of God the holy and blessed Saviour, and life-giving Head, and Lord, as the Cause, Giver, and Example of this life, the Spirit of wisdom and revelation (in the knowledge of Christ) shall be given to every one of the many who are interested. They shall feel their need; they will set much store by the law of the Spirit of life, and all His operations. They shall be made to value, and seek to have, an experimental religion. The living thing shall move not in an eccentric, but in a concentric way. The motion will be Godward:—"O God, Thou art my God, early will I *seek* Thee." The motion will be Christward:—"They follow the Lamb whithersoever He goeth." His ancient "goings forth" "that were from everlasting;" His true goings into the world, into the stable and manger of the inn at Bethlehem; to the margin of Jordan's river; to John, to be immersed by him as the obedient and subjective Son and Servant to all righteousness; then, "driven of the Spirit into the wilderness to be tempted of the devil." Here do the followers greatly wonder! yet, how adapted are these truths, and how helped they are who, by the Spirit, trace the goings of the Lamb in all those hallowed and endearing scenes in His life, who was "tried and tempted in all points" (except sin)—even as His suffering ones are. Along the way, fitly called the way of sorrow, they follow Him. By faith, Gethsemane's Garden is just dimly perceived. Here, amazed, they stoop in reverent wonder! They follow, but a great way off. It's the passion of the Son of God! Here He is baptized in suffering; the immersion is in fire; the battle is in garments rolled in blood; the Warrior is the Son of God, "wrapped in mortality"—oppressed, forsaken, alone. It is the powers, and the hour of the powers of darkness, who never were overcome by man before. They wonder who HE is! who is *so* "mighty in battle"! The weak, lone one prevails; that part of His suffering is accomplished. Forth comes the Captain of salvation; and the traitor is here, and the band of soldiers! With a kiss the betrayer marks the form of the wonder of the heavens! He is delivered into the hands of sinful men! led to judgment! not to receive a judgment (that in His humiliation men cannot give—there was "no fault in Him;" "He had done no evil"). He is condemned, delivered, scourged, mocked, crucified.



They hear Him cry, "It is finished." There in that mighty Saviour—in that finished work, in all the appointments and issues thereof—believers rest all their hopes. They look—they rest—they delight. "Whom having not seen they love; in whom, though now they see Him not, yet, believing, they rejoice with joy unspeakable and full of glory." To the wonderful name, and person, and work of the God-Man, they move in holy desire to know more, to love more, this almighty Saviour and Life-Giver.

Now, how comes all this to pass? Whence all this movement toward, following hard after, and knowing Jesus in the fellowship of His sufferings—in His affectionate sympathy and His all-sufficient grace? The Father has drawn you, and you come to Christ. The mighty attractions of His person, the overflowing grace and love of this dear Saviour, draws you along; and the life-giving power and work of the Holy Ghost is put forth and felt. These are sources of singular force and surprising virtue. They are springs that never fail. The river is full of water. "The streams make glad the city of God." The supply is constant—it is the "river of the water of life." The recipient will always be a dependent, and will say from true habitual feeling, "All my springs are in Thee."

3. Ministers and the people of God are taught these truths. The doctrines are truths, and they have a power to teach. The minister may have gifts and grace, but he cannot create life. Paul said, "I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

The loss of one of the Lord's servants is a great privation. But the Life and Life-giver lives to walk among the "golden candlesticks." The life giving is by means, yet the means are not the life, we use the means: we need the life, the power and the truth of Christ.

#### THERE MUST BE A LIVING CHRIST:

A living testimony; a living hope; and a living experience in connection with the ministration of God's Word and service in the Church of God. And a raised and exalted Redeemer is the hope and confidence of those who are called to and sustained in that work; while they are very often depressed and exercised so as to say, "Who is sufficient for these things." We need Him to come as the rain and as the dew; we need more and more to feel His life-giving and life-cheering words. "He has come that His people should have life, and have it more abundantly."

#### IV. *The character of the life which Jesus gives and His people possess.*

It is a "new life;" "the life of God;" "the life of Christ." Being in Christ they are "raised together with Him;" to "sit in heavenly places." This is the "dwelling they have had in all generations," they live in the purpose and will of God. Of that He begets them unto the adoption of sons by Jesus. So, in God's time, they are "begotten by the word:" a new and altered life is the inevitable consequence. The son is an heir of God. The sonship tells of Him who begat. The fatherhood indicates the life is of God by Christ. For He has "life in Himself!" The Father hath life, and procreating spiritual influence; "it is in Himself," and through Him the children live. So "hath the Father given to the Son to have life in Himself." The "given

Son" is wonderful. He shall be wonderful, and be called so: and "The everlasting Father" shall say, "Behold I and the children which God hath given Me!"

These are traits and exercises of the life which, by the quickening power of the Almighty Saviour, are called into manifestation, and describe the sons of God. "They are led by the Spirit of God." They live; they feel, they desire, they hope, they pray, they believe, they wait. Life is the solution of the enigma with which the godly are often exercised. Some are not called to feel such various and conflicting exercises. Divine sovereignty is here asserted, established, and vindicated. The life is under Divine orders, as well as in holy keeping. But Satan shall have permission (not to destroy, but) to test by sore and painful things the life of Job. And our dear Brother Bracher had to feel and know some of those sore thrusts; and those bitter things gave his ministry a character and benefit that many of God's afflicted ones found helpful and confirming. Paul could say "For we are not ignorant of Satan's devices." And Peter uses words concerning the same trials and testings, "knowing the same afflictions, *i.e.* (oppositions, assaults and fiery darts of a destroyer), are accomplished in your brethren that are in the world." I believe that the ministry of a man tried with these opposings, and conversant with these devices, is of far more weight, and has more real fruit, than has the ministry which is showy and attractive. The Lord Jesus did not take away "the thorn in the flesh, the messenger of Satan to buffet" his servant Paul; but he gave him the antidote: His grace and the power of His own presence to overshadow him. And our dear Brother had supplies of the same grace, and consciousness of the same power defending and protecting, and was kept (as all the quickened shall be) "by the power of God through faith unto salvation." Those exercises of spiritual life work well and abound in seasons of trial, in times of sorrow and bereavement. Like Israel in Egypt, the more the living are afflicted and tried and pressed, the more they grow. Like the palm-tree, with weight bearing right down upon its stem, it grows right up. So, weighted with concerns in the Church, in the family, in the world, and by the two burdens, sin and self, the living are pressed; "but by these things these living men live" aright, and they are men of prayer—"The righteous cry, and the Lord heareth them," and they shall be delivered.

Our Brother's work and war with these things tested life, and perhaps shortened life. They are ended. Life is distressed and worn by trials; but God knew and justified His servant. "Justification of life" is of and in Jesus: "the justified" shall all "be glorified." O the glory of God's grace in the salvation which the Son of God procured, and which God's people are sealed to the enjoyment of by the Holy Ghost.

Brother Bracher was used, and his works follow him. In itinerancy, for many years, his labours were blessed; his services were valued and sought. For some time he was pastor at Hounslow; among you he has been a workman rightly dividing the Word. The whole truth was his range. Doctrine, experience and practice, all brought out in their proportions, and being applied by the Spirit, you have derived confirmation, and sometimes "joy in the Holy Ghost."

He was a man of like passions with others; but God kept him in

the truth. He was consistent and firm, but not bitter and censorious. By grace he had his conversation among you. "By love, by truth, by the Holy Ghost," he was approved as the minister of God, and "by honour, and dishonour, by evil report, and good report," "as a deceiver and yet true," he was made manifest among you as your minister. He fought a good fight and kept the faith, now he is crowned as a victor; now he knows the meaning, the certainty and fulness of those words: "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

There may be some among you who did not set sufficient value on his service while he was constantly speaking among you. Hear his voice from that solitude he was in, from that chamber in which ended all his earthly enjoyments and Christian life and ministry. He is saying to you, "Follow me as I followed the Lord"—"you will see my face, hear my voice, no more"—"keep together"—"stand fast in the Lord"—"hold fast the form of sound words with love and faith which are in Christ Jesus." From the grave comes the voice of the departed, saying to you, "Keep a good conscience," serve the Lord, abide with Him and His. Be not ashamed of His cause, "keep His ordinances." "Live in peace," walk in love, "grow in grace;" and the "Lord direct your hearts into the love of God and into the patient waiting for Jesus Christ."

My dear and long-known friend, the partner of the sorrows and joys of my glorified brother, your late husband, I would remind you of that text Mr. Woodard gave such sweet expression to last Monday; you are brought into relations with the great God and Provider for all His creatures. He is faithful; His word about all these things is a tried word: "He is a Judge of the widow, and a Father of the fatherless in His holy habitation."

My younger friends, you are bereft of him you loved, and who loved you—who was a good father. His counsels were from the love he bare you—the sympathy he felt. May God supply that lack. Some of you—may all of you—be helped to seek most earnestly and diligently the guidance of all steps in life. The bereaved and the fatherless find mercy in Him. May He ordain that this loss of an earthly father may be the means of helping you to closer intimacy with Himself—the Father of all our mercies and the God of all comfort. May you and your dear bereaved mother keep together. You, as her dear children, do all you can to lighten her burdens and to lessen her sorrow. O God, comfort and bless the widow; guide and protect and defend the fatherless.

A Mr. Hugh Kennedy, an eminent Christian, of Ayr, in Scotland, when he was dying, called for a Bible; but, finding his sight was gone, he said, "Turn to Romans viii., put my finger at those words, 'I am persuaded that neither death nor life,' &c., now," said he "my finger is upon the words?" and when they told him it was, he said, "now God be with my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;" and so departed.

My hearers, where is your hope? You have souls, they must be saved or lost; only Jesus is able to save. Call upon Him. "Whoso shall call upon the name of the Lord shall be delivered." To whom be glory for ever. Amen.

## THE GREAT CONTROVERSIAL SEA.

**T**HE waves of theological controversy are coming on our shores thicker and heavier. Sunday schools, charity schools, Board schools, with millions of books, papers, periodicals, &c., have made the coming-up generation wiser than their fathers—at least, they think so. Consequently, old doctrines, which are the foundation of their faith, drawn from the fountain of heaven's revealed will, are so flooded with the new theories that some believe the old Gospel will soon be drowned altogether. Not a bit of it. All error is but the fruit of the flesh, and all new theories but the flowers of the field. They will all wither and die; but the Word of our God shall stand for ever.

I have seen Old Truth, as it were, sitting upon the top of the rock, serenely viewing the pranks and frantics of the new-fangled theories floating on the brains of literary-and-worldly-wise-men, who are gathering and carrying with them millions of the masses; but Old Truth has her roots in the eternal God; she travels on steadily, surely, solemnly, certainly; her constitution is good; her faculties are divine. Her mission is to fetch home, to feed, to fortify, to sanctify, and fit for glory all whose names are in the Book of Life. Her commission, her authority, her power, are from God, and she cannot fail. Meanwhile, let us remember our only remedy for all the evils of these floods of error is a living faith in a reigning and supremely-ruling Lord Jesus Christ, of whom dear Hervey on his death-bed spoke so blessedly. It is said, Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, and finding by his pulse that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "doctor, no; you tell me I have but a few minutes to live. Oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated, in the most striking manner, on these words of Paul, "All things are yours . . . whether life or death; or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's." "Here," said he, "is the treasure of a Christian, and a noble treasure it is. Death is reckoned in this inventory; how thankful am I for it, as it is the passage through which I get to the Lord and Giver of eternal life, and as it frees me from all the misery you see me now endure, and which I am willing to endure as long as God thinks fit; for I know He will by-and-bye, in His good time, dismiss me from the body! These light afflictions are but for a moment, and then comes an eternal weight of glory. Oh, welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain."

The living and dying testimonies of thousands of God's saints are more to me than all the brain-spun arguments of all the men in the world.

As I look out upon the coming waves of these gigantic and intellectual theories, I hear a voice gravely speaking in my soul, "They only consult to cast Him down from His excellency;" but as I look upon the chosen, redeemed, and justified Church of the Almighty Jehovah, I

hear again these immutable words, "Upon this Rock will I build My Church, and the gates of hell shall not prevail against it."

The plausible argument of the Browns, the Booths, and the host of amiable workers of this day is, that "God is love;" and truly He is in His nature, in His Son, in His covenant, and in His kingdom of glory; but is He not power—omnipotent and almighty power—as well as love? Is not "our God in the heavens? and hath He not done whatsoever it hath pleased Him?" Most certainly. He, from His lofty throne, has sent forth the proclamation, "I will work, and who shall let or hinder it?"

"On this eternal, fixed decree,  
All things in time depend;  
Salvation, perfect, full, and free,  
And glory without end."

The Brixton orator may attempt to eclipse the revelation of heaven by his reasonings on earth, and thousands upon thousands of pounds may be spent in endeavouring to make Cain and Abel, with their offspring, as one family; the natural enmity of carnal religionists may fight and rage against the sovereign purposes of Almighty God; but we desire rather, with the Apostle, in amazing wonder to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen."

Paul, the Apostle, teacheth us a large lesson, in two parts: First, All he had, in any manner, before Jesus called him, he had to fling away; Secondly, He shews us there was nothing to make up for all this, but the knowledge of Jesus. As one says, "Paul had a wonderful gift in the use of the pen, and he sat down one day to say what Jesus Christ was to him. And so he writes in that Epistle to the Philippians, 'What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.' This language he feels too weak, so he adds, 'Yea, I do count them but *dung* that I may win Christ.' Paul himself felt that he was powerless to say what Christ really was, excepting that he counted all else just as mere offal, as the word may be rendered, compared with Him. And has the course of ages helped God's children more clearly to express Christ's preciousness? No, for listen, as a poet sings,—

'Soon as faith my Lord can see,  
Bleeding on a cross for me,  
Quick my idols all depart,  
Jesus gets and claims my heart.

None among the sons of men,  
None among the heavenly train,  
Can with Jesus then compare;  
None so sweet, and none so fair.'

But can the poet express what his feelings about Jesus are? No, he has to say,—

'Then my tongue would fain express,  
All His love and loveliness,  
But I lisp and stammer forth  
Broken words, *not half His worth*.

Vex'd, I try and try again,  
Still my efforts all are vain;  
Living tongues are dumb at best,  
*We must die to speak of Christ.'*

You may try over and over again, believer, but you can never by mere

language make any one know what Christ is to you. Dearer than bridegroom ever was to bride is Christ to the believer's soul; more precious even than life itself is He unto the saved heart, for the man of God can say, 'Thy lovingkindness is better than life.'

The saving knowledge of the Son of God is our only remedy. Let us take heed that we be not carried away with the flood, and leave Christ behind. No! No!! No!!!

May we go on to know Him, confide in Him, commune with Him, preach Him, live to, and for, Him, obey, and honour, and exalt Him, seek to lead others to find salvation in Him, and earnestly labour to enjoy meetness for glory with Him! This is our only remedy. So believeth

CHARLES WATERS BANKS.

### COMING TO JESUS.

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—John xiv. 21.

O BLESSED Lord, at Thy dear feet  
In rapture I am found;  
O depth of joy my Lord to greet;  
This must be holy ground.

Saviour, Thy welcome voice I hear,  
Thy presence gladdens me,  
And thus encouraged I draw near;  
May I Thy glory see!

I hear Thee say, "Come unto Me  
And I will give you rest!"  
Lord Jesus Christ, I come to Thee  
That I may be refreshed.

Though feeble, Lord, and laden sore,  
By many cares perplexed,  
Thy boundless, wondrous love's deep store  
Affords me perfect rest.

Lord, I am needed every day,  
And oft discouraged too,  
And deeply tried, so rough the way,  
I know not what to do.

Yet I am pleased to have it so,  
Since it is all of Thee;  
For Thou hast given me to know  
'Tis thus Thou "favour'st me."

I can't be vexed! Lord, Thine approach  
Above all else is dear,  
It makes me heedless of reproach—  
That "far-off" sound I hear.

Thou knowest I am trusting Thee,  
And leaning on Thy breast;  
'Tis what and where I've longed to be,  
With Thee—by Thee caressed!

Plymouth.

O keep me in Thy love's fond clasp,  
Come sit and sup with me,  
And by Thy Spirit help me grasp  
The Word which speaks of Thee!

Lord, lodge me in Thy holy blood,  
My strength and wisdom be;  
Whisper, when Satan brings his flood,  
"Thou shalt abide for Me."

O satisfy my longing heart,  
Dear Saviour, live in me;  
Not e'en in thought would I depart,  
Lord Jesus Christ, from Thee!

Let neither Satan, world, nor sin  
Thy trembling child o'ertake;  
I fain would every battle win;  
Even me Thy warrior make!

Help me to praise Thee day by day,  
To walk by faith with Thee;  
Hold up my goings in Thy way,  
Display Thy power in me!

Let conquering progress still be mine;  
From strength to strength I'd go;  
Thy love, Thy grace, yea, all that's Thine  
May it be mine to know!

Thy full salvation, Lord, I crave,  
Thy richest grace I need;  
Stretch forth Thine hand to succour, save,  
And I am blest indeed.

Dear Master, language faileth me,  
The while my heart doth burn;  
I miss Thy presence, yet to Thee  
In faith I cry "Return!"

J. K.

It is a quaint observation that while we have two eyes and two ears, we have but one tongue, indicating that we should observe and hear far more than we speak. In the order of God speech follows silence, as day night, as spring breaks out of winter. The times of great sorrow are times for keeping silence.

## BALM IN GILEAD;

OR, GOD'S EFFECTUAL CALL OF THE SINNER TO HIMSELF AND BY HIMSELF.

"When I see Thee bleeding, dying,  
Pierced, and nailed on yonder tree,  
Weeps my heart—Thy wounds exploring;  
Here—I'm watching, Lord, for Thee."

**S**TILL leaving the questions behind, I cannot resist the temptation to tell you how I very recently proved that "there is Balm in Gilead, and a Good Physician there."

It was the first Sunday in March of this 1875—a day I would never forget. A day of deep, hard sorrow on the one hand, and a season of holy soul-melting on the other. As far as I know it was all to myself. I know of none who realised it as I did. The West End to me was hard as iron-stones, but, between the stones, now and then, there came forth a little sprig of green life, which helped to cheer one's broken spirit; but this East End has often been like a darkness that may be felt—a death; that is, "twice dead," although not as yet plucked up by the roots.

With all these elements around me I appeared to stand preaching in the morning from that verse—"The Word of God is quick and powerful," &c. No quickening did I experience; no power appeared in the service. It was to me as though some dreadful dark cloud was pushing me down into the earth, and, in the sorrows of my soul, I secretly said, "Lord, I cannot bear this any longer! I will go anywhere rather than attempt to resist Thy hand which has ever been against this place and this people, from the time they commenced, even until now." Such chapels, some of which I have been imprisoned in, being erected by the pride of the flesh, are nothing but burdens to all who have to do with them.

On the previous Saturday evening my mind was much influenced by reading a line in Mr. Dale's March Mag., where he refers to a paper he had written two years ago, under the heading of this question:—

## "HAVE WE FORGOTTEN CHRIST?"

That question flooded my soul with thoughts beyond my power to express; but they all arranged themselves under three lines. Some gentle spirit in my soul sweetly whispered:—

I. There are places where Christ never was, never will, never can be, forgotten.

II. There are times when, partially, at least, Christ is forgotten.

III. Our God, in infinite wisdom, and in compassion to our poor frail hearts, has instituted such means, ordinances, powers, and agencies as shall be useful in so constantly keeping Christ in the hearts, memories, affections, and faith of His beloved Church that to her living members He shall ever be dear and precious. For this end, the Great Comforter, the Holy Ghost, is promised: the Bible has been written, the Gospel has been preached, and ordinances maintained, and not the least of these is that of the baptism of believers by immersion. Where that solemn rite is duly observed; where its signification is

clearly declared; where the Spirit giveth faith to the observing folk who watch its administration, there, indeed,

OUR LORD JESUS CHRIST IS NOT FORGOTTEN.

No! His being carried down into, and His being overwhelmed by, the floods of wrath and of death are there beheld. His rising again from the grave is there revealed to the mind, and many hundreds of thousands have therein so seen Christ that they will never forget Him. During my contemplations upon these things the 21st and 22nd verses of Jeremiah passed before me, and thoughts like these began to grow:

First, the Israelites were in a great affliction:—"A voice was heard upon the high places: weeping and supplications of the children of Israel." Then,

Secondly, the causes of this affliction:—"They had perverted their way, and they had forgotten the Lord their God." And the Lord had sent Jeremiah to convince and to call them to a return.

The proclamation with the promise comes in the third place:—"Return, ye backsliding children, and I will heal your backslidings." Here is grace and mercy! Here is Divine relationship and Almighty power! Here is a call most effectual, for,

Lastly, they immediately return, saying, "Behold, we come unto Thee; for Thou art the Lord our God."

With a warm and comfortable liberty I had spoken of these four branches of holy truth, and we were surrounding the table of the Lord. Israel Carey had been received into our communion, and one part of the service had been attended to, when those lines were thrown into my soul with such a sense of holy love as cannot be written:—

"As myrrh, new bleeding from the tree,  
Such is a dying Christ to me."

A silent interpreter within immediately expounded these lines, and applied them:—There is nothing more bitter than myrrh, and how bitter were His sufferings in Gethsemane, in the hall, and on the cross. How heavily-bitter have been our sorrows over sin, and in viewing the amazing agonies of His soul! How bitter to nature our fellowship with Him in His travail and trial.

Yes! bitter and dark those nights have been,  
When nought but sin's deserts were seen.

Myrrh is powerful in removing diseases, in healing wounds, and in giving new energy and life; so, as faith helpeth the soul to look to a once dying Christ, it is perfectly astonishing how speedily the soul is revived, the heart is comforted, the spirits are raised, and nothing but salvation and glory are seen by the believer when such precious powers are applied. This precious income of the Spirit revealing a crucified Lord was more than I could well contain. My blessed Lord hereby told me He had not forgotten nor forsaken me. Hence, to all who know His holy name, I say, Forgive, and, if ye can, pray that I and my company of tried believers may yet arise and prosper in the work wherein we are engaged.

No more room must I occupy now. I am something like Andrew Fuller of whom you may read the following true incident in "Types and Emblems":—



“When Mr. Andrew Fuller was once going to preach before an Association, he rode to the meeting on his horse. There had been a good deal of rain, and the rivers were very much swollen. He got to one river which he had to cross. He looked at it, and he was half afraid of the strong current, as he did not know the depth. A farmer, who happened to be standing by, said—‘It is all right, Mr. Fuller; you will get through it all right, sir; the horse will keep its feet.’ Mr. Fuller went in, and the water got up to the girth, and then up to the saddle, and he began to get uncomfortably wet. Mr. Fuller thought he had better turn round, and he was going to do so, when the farmer shouted—‘Go on, Mr. Fuller; go on; I know it is all right;’ and Mr. Fuller said, ‘Then I will go on; I will go by faith.’”

May the promise be daily fulfilled in us all—“As thy days so shall thy strength be!”

C. W. BANKS.

9, Banbury Road, South Hackney.

### MR. GEO. MULLER AND HIS AFFLICTED WIFE.

“THE GOSPEL MAGAZINE” for January gives a singular case of the trial of faith, of which the following is a portion:—

In the foregoing observations, we have given material for thought and reflection why that honoured servant of God, Mr. George Muller, with the continuous claims of upwards of 2,000 orphans, and a variety of other objects connected with missionary work, should realise, in a very special manner, day by day, that the Lord is on His side; that He is verily now, as of old, Jehovah-Jireh (“the Lord will provide”).

But now, seeing Mr. Muller is one of the most marked of men—yea, that there is scarcely his fellow, as one upon whom both the Church and the world is looking with a keen-sightedness past description, we believe that in another respect the Lord is about to make special use of him. We should not feel at liberty to give expressly our reason for this belief, had not our dear deeply-tried brother himself have given in detail the express nature of his present most deep and pungent sorrow. But for his own frank avowal, we should be among the last to draw back the curtain of domestic life; but Mr. Muller himself has done so, and personally we are thankful for it. By so doing we believe he will awaken the interest and arouse the prayerful sympathies of multitudes who, but for his candour, would have remained in ignorance of his position, and fail, by comparison, to estimate their own mercies. In the most distressing way, it has seemed good unto Him who cannot err to lay His hand most afflictively upon the beloved companion of this man of God—the sharer of his sorrows, the partaker of his joys; one who, since their marriage, some two or three years ago, has taken a most active part in his intensely arduous and responsible labours. From the narrative which Mr. Muller himself gave, upon a recent evening, at his crowded Monday night prayer-meeting, we are informed he stated that his beloved wife had not had for the long period of five-and-twenty years a doubt about her salvation, but that, during the last nine months, she had been bordering upon despair; and that what Mr. Muller himself had passed through on her account was utterly out of his power to express. Now, seeing, as we have said, that Mr. Muller is so prominent a character, we repeat we are thankful that he has, in his usual candour and simplicity, made

this statement. And we are glad, moreover, for this reason, that this case—known as it must and will be so far and wide—shall stand as a warning voice against the free-willism, the creature sufficiency, and the carnal latitudinarianism, which are so deceptively rife in Christendom at the present time, especially in connection with the much-talked-of revival movements. And we here add our further protest to this what we venture to believe is altogether, in a spiritual and saving point of view, a mistaken work. Had we a thousand tongues, and could we make our voice reverberate to the world's very uttermosts, we would reiterate yet again and again and again that Scriptural and most significant testimony, "It is not by might, nor by power, but My Spirit, saith the Lord of Hosts;" "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In the professing, as well as in the profane, world, of our time, men talk as though that great truth had ceased to be what it was, namely, that the great Jehovah "ruleth in the armies of heaven, and among the inhabitants of the earth, and that none can stay His hand, or say, What doest Thou?"

In the case of the at present so deeply tried and afflicted Mrs. Muller, it will be seen how momentarily dependent the Lord's children are upon Himself; that however clear their call by grace, and however long they may have walked in the sunshine of His smile, and enjoyed a holy assurance and a childlike trust in His continuous good will and favour, there is no position or circumstances whatever which will justify aught approaching a carnal confidence that such state of mind shall continue. Yea, more, apart from the Arminian supposition that grace may fail, and lack, as such theorists do, a belief in the final perseverance of the saints; even those who most thoroughly hold that there is a "covenant ordered in all things and sure," and believe as they may that the Lord has a people whom He has eternally loved and will preserve even to the end; yea, more, hoping as such may aforesaid have done that they personally have been the objects of that love, and the recipients of the grace and the mercy which flow from that love; yet, we contend, it is but for the Lord to withhold, even for a moment, His bright and blessed manifestations, or to withdraw that simple, childlike trust in Himself and in His kind and gracious acts which He has been wont aforesaid to impart; and down such a soul—even of however long standing—sinks, according to feeling and apprehension, into the very vortex of despair!

Dear Mrs. Muller's is only one of numberless such cases. Long before we were connected with the Gospel Magazine, there appeared in its pages a touching narrative connected with the latter life and experience of the sainted mother of the celebrated Robert Hall. She was the wife of a minister, and, after walking in the sweet assurance of faith for some twenty years, fell of a sudden into the depths of despair. She was so far divested of hope that, in two separate paroxysms of agonizing grief, she seized the watch at her bed's-head, and, throwing it violently over the foot of the bed upon the floor, exclaimed, "As sure as that watch breaks, I shall be lost." The watch neither even broke nor even stopped! Astounded at which, she again exclaimed, "Who can tell?" Soon after, through rich and distinguishing mercy, it pleased the Lord afresh to visit her poor distressed soul. The clouds were dispersed—her doubts were all removed—and she died rejoicing in the Lord, to the great comfort and satisfaction of her husband, who, in connection with so great and

glorious a change, was made the more willing to surrender her into the hands of Him who had eternally loved and everlastingly redeemed her.

We know that in such cases as Mrs. Hall's or Mrs. Muller's—this darkness of soul and intense anguish of heart—it is commonly ascribed to physical causes. Granted; but has the Lord nothing to do with such physical causes? Has His hand naught to say to them? So close is the connection between mind and body that the one acts upon the other, and that oftentimes most imperceptibly. Let not those, however, who are so free to argue about physical causes forget the blessed comprehensiveness of the heart-cheering testimony of the Psalmist, in the opening of his 103rd Psalm: "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindnesses and tender mercies." Was there nothing of "the physical" in Hezekiah's case, when "he turned his face toward the wall, and prayed unto the Lord, and wept sore;" yea, when, "in the bitterness of his soul," he exclaimed, "O Lord, I am oppressed: undertake for me"?

Whilst we would deeply sympathize with and earnestly pray for our friend and brother, in his present deep anguish and bitter sorrow—for this we know it to be—and whilst we would seek most earnestly to enlist the prayers of our dear readers that his beloved wife may be divinely supported in her present painful position, and (if the Lord's will) speedily restored to her husband and her home; we pray, at the same time, that this case may specially be used of the Lord to a deeper inwrought and more thorough conviction that all grace-work—in its buddings, its progress, its maturity—is absolutely and entirely of God, and not in the leastwise of, or from, or by the creature; that however a "Paul may plant, or an Apollos water, it is God (and God alone) that giveth the increase."

### THE LATE MR. SAMUEL MILNER.

**A**BOUT forty years since Samuel Milner was raised up as a firm and useful preacher of the Gospel. On Sunday morning, March 21, 1875, in his own residence he breathed his last. During those forty years Mr. Milner has trodden a comparatively easy path; has been honourably preserved in the faith of the Gospel; has been a co-worker with some of the greatest men of this generation, and has now entered into the joy of His Lord. As Easter Holidays fall at the end of March, we are obliged to make up our April number too early to give any particulars; but, if we are spared, all that is likely to be of any interest may appear another time.

### SWEET HOPES OF SPRING.

TO MY DAUGHTER.

I SEND herewith, my Lizzie dear,  
Some violets—firstlings of this year;  
To many they would be no prize,  
But they are precious in my eyes:  
More precious than the Koh-i-noor,  
Or all that goddess men adore.  
'Tis not their beauty that I see  
That makes these flowrets dear to me:  
It is the message that they bring—  
The gladdening news of coming spring.

And yet 'tis not that spring alone  
When earth her beauteous robes puts on,  
But that more glorious spring day when  
The Lord shall come to earth again  
To break the fetters of the tomb,  
And bid His dear ones ever bloom:  
Bathed in the sunlight of His love,  
In homes prepared for them above.

Billericay.

Your affectionate Father,

ROBT. DUNCAN.

## WHERE AND HOW CAN I PREACH?

**L**OTS of good people are anxious to preach. Let them not be so aristocratic and priest-ridden, or to think that he is only a preacher who spends hours over making a sermon, and then goes a long way upstairs into a kind of sentry-box between heaven and earth, to take his sermon off his memory on to his lips, and coolly lay it out before the people. Now, while I admire such deep students, such carefully self-trained orators, such holy and devout pastors—and the Church requires them; still I am much in love with the practical preaching contended for in the following note:—

No sooner does the Lord Jesus convert a man or woman unto Himself than He lays right upon him or her that blessed commission: "Now, go and preach Me; let thy light shine." There are a great many ways of preaching Jesus Christ without receiving ordination from a Church court; yes, without choosing a text; much more without standing in a pulpit.

Wilberforce could proclaim a Gospel of love on the floor of the British Parliament though he never wore a surplice, nor had the hand of an ordaining bishop laid on his honoured head. George H. Stuart was an apostle of the Cross when he organized the Christian commission to carry the comforts and the consolations of the Gospel of peace into the very midst of the camp and battle-field, and the scenes of blood and carnage. And so was John McGregor when he organized the Shoeblocks' Brigade in the streets of busy London. Hannah More preached Christ in English drawing-rooms; Elizabeth Fry in Newgate Prison to the brazen outcasts of the street; Sarah Smiley to the Negro Freedmen on the plantations. Sometimes God gives His blood-bought children a single message to carry to the hearts of men and makes it mighty through its infinite power to the saving of multitudes of souls. Our Lord scatters His commissions widely! Harlan Page dropping the tract and the tender word in New York workshops; Nettleton guiding anxious souls, weeping, to the Cross, in the inquiry meeting. The Dairyman's Daughter murmuring the name of Jesus with her last faint breath, till we seem to hear it sounding across the seas; Halyburton lifting up his pale, emaciated hand on his dying bed, and saying: "O God, this is the best pulpit Thou hast ever placed me in!" All these were living, irresistible preachers of the truth as it is in Jesus Christ. For, after all, the most eloquent, unanswerable argument for the religion that is to be taught here and everywhere, is a true, brave Christian life. Powerful as are words, actions speak louder. They cost more, and will count more.

## ANOTHER LOSS.

**E**BENEZER CHURCH, at Cottenbam, has sustained a serious loss in the death of our mutual friend, Mr. Wm. Ward (father of Mr. Wm. Ward, of Pimlico). He was privileged to be present at his son's recognition.

He was a great sufferer: as he passed through the furnace he never murmured:—He only said, "This cannot last. But I am in His hands; the Lord is good; just and right are all His ways!" He died March 17th, 1875. He was calm and collected to the last. He said "I am in great pain of body." How is your mind, sir! "I am in Jesus! on the Rock! in His arms!" He felt he was passing into heaven. He gave directions to his son Charles concerning his funeral: "at evening-tide there was light." When he had done about his funeral, he said, "I know whom I have believed: He will keep me;" and he became quiet: there was now no suffering, and with a smile which almost brightened into laughter, his happy soul passed into "the rest that remaineth for the people of God." He was one of our oldest members. He sustained the office of Deacon in the Church for a number of years; was consistent, upright; a staunch supporter of God's truth; a lover of good men; a Christian. He sat under the ministry of the late Thos. Sutton, R. G. Edwards, Wilkins, Wyard, Pung, &c. "Know ye not that a prince, and a great man is fallen in Israel?" He was buried, March 22, in our beautiful cemetery. His funeral sermon was preached March 28th. J. B. WARREN.

## THE PULPIT—THE PRESS—AND THE PEN.

*Forty Years in the Wilderness.* Such is the title of "A Sermon preached at Rehoboth chapel, Lockwood, Dec. 6, 1874; being the 40th anniversary of Mr. William Crowther's Baptism." Published by R. Banks, Racquet court, Fleet street. Remarkable number is "forty" in the Word of God, in the history of some of the good old saints who honoured and served God in ancient times. Here is one who has followed the Lord faithfully, and served the Churches of Christ very usefully for many years; and no one who listens to Mr. Crowther, as he now ministers the Word of life, would be disposed to believe that he could be more than a very young disciple when the Lord was pleased to call him to follow Him in the beautiful, the most deeply solemn, and very significant ordinance of Baptism by immersion. He is now in his prime. Some years after we had been settled in the ministry in London we occasionally heard of unpleasant occurrences taking place at Old Zoar chapel, in Alie street, where, under the late William Gadsby, the late John Warburton, and under Daniel Smart, we had been both searched and sanctified. Painful disturbances were not unfrequent there; but the course pursued by the Church, under the late Mr. Kershaw's direction, in severing some from their communion, and excluding others from their pulpit, was painfully destructive of peace, prosperity and harmony in Old Zoar. It has never been since what it was before these things occurred. At that time we first heard of one Mr. William Crowther, who was declared to be unsound concerning the Sonship of our Lord Jesus Christ; and, from that period until the present, there have not been wanting either pens or parsons who have thrown out insinuations very critical, and sometimes very cruel. But in nothing we have heard from, or read of, Mr. Crowther's teaching, have we yet discovered wherein he is unsound. We have the strongest confidence in the blessed Saviour's words: "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." With Peter's confession, also, we have such a holy sympathy as nothing can ever weaken or destroy:—"Thou art the Christ, the Son of the living God." That regenerated soul, to whom the Holy Ghost has revealed the Son of the living God, will never rob Him of one atom of His glory; neither will that soul delight

itself in speculative searchings into those things which are hidden. To be everlastingly saved, we must know and believe in Him, as the co-equal, the co-eternal, covenantly appointed and anointed Son of the Father; as the God-man Mediator, "able to save unto the uttermost all that come unto God by Him!" A living faith in the adorable Christ of God will carry the soul to glory. In this *Forty Years in the Wilderness*, Mr. Crowther has very briefly reviewed the way the Lord hath led him. We are glad it is published. It was the very thing we wanted; and it will be useful to young and old. For years Mr. Crowther has rendered much real help to our Churches; and we are all bound to get the sermon thoroughly well circulated in all directions. It touches some points with clearness and ability which our people require more perfectly to understand.

Sunday School Union has sent us some handsome specimens of their new monthlies:—*The Sunday School Teacher*, *Kind Words*, *The Morning of Life*, and others, full of pretty pictures, poetry, and pleasant tales.

"Where can we find it?" Letters from all quarters come asking this question. It has led us to a deeper search than ever. "Where?—and What?—Is True Religion?" In *Cheering Words for March*, we gave a striking answer to the two questions, "Where? and What?" Lately we lent a volume of Huntington's works to a Christian gentleman. After reading it he expressed himself delighted. He said it was so real, so genuine, every word appeared so sincere. We wish those who have riches would enable us to publish, in cheap, handsome numbers, the works of William Huntington, so that the poor and the rising race might easily obtain them. To us there appears but little real religion in this day, although the efforts to civilise, moralise, evangelise, and Christianise the people are more than ever abundant. A minister of Christ's Gospel, who travels every Lord's-day to preach in some of the home counties, says, in a note to us, "Very little vital prosperity anywhere. We want 'Sankeys and Moodys' of the right stamp and quality to arouse us to battle and labour. Spiritual stagnation! Starvation in pulpit and pew! Saints cold as the frigid zone! These are hard things to contend against. 'Help, Lord, for the mighty have fallen.'" We know these statements are too true, and we are not

the only people who see, and feel, and know, and mourn over them. Charles Graham gives the following:—

"In Roman Catholic countries infidelity abounds and increases. Can we wonder? The superstitions, idolatries, and more recent blasphemies of Roman Catholicism shock all human reason. Thinking men cannot believe that such a system proceeds from the God of holiness and truth. It is much to be feared that the Ritualism of our own country is just now greatly swelling the tide of our infidelity. A young gentleman of intelligence and refinement, living in the West of London, was some years ago extricated from scepticism. I asked him how he had fallen into the gulf of error? His reply was, that he and some members of his family had been regular attendants at a Ritualistic Church. They entered with zest into its services, and took delight in its symbolism. But in the midst of one of the services the thought flashed upon his mind, 'There is no reality in this: it is mere performance.' Then, confounding Christianity with Ritualism, he became a sceptic. Why was the Reformation of the sixteenth century so rapid and successful? We hesitate not to answer that, under the blessing of God attending the truth preached by the Reformers, it was mainly owing to the marked contrast between their lives and those of the licentious priests and monks."

"The End of Water Baptism." We have received a thick and laboriously-compiled book bearing the following title:—*The Sacred Bond of Unity; or, The End of Water Baptism by the Ministration of the One Baptism with the Holy Ghost and Fire, &c.* As the compiler has thus, according to his own theory, found "The End of Water Baptism," we have thought a little common sympathy might have induced him to have placed a black border round the title-page, with some account of when and where the funeral did take place; for many thousands on both sides of the Atlantic would weep bitter tears of grief, if—from the Word of God, and by the teachings of the Spirit of God—it could, to demonstration, be proved that Water Baptism is a nonentity, and that all who have administered it, or attended to it, have been blind leaders of the blind, and, instead of it being an ordinance ordained by heaven to be continued in the Church until Christ our Lord shall come the second time without sin unto salvation, it has been nothing more nor less than a species of idolatry, and, indirectly, an insult to the blessed and eternal Comforter—the Spirit of the

living God. We are constantly receiving books and pamphlets of this character from ex-clergymen, from "Huntingtonian" ministers, and from anonymous writers, and it has convinced us that there is such a large amount of disquietude in the ranks of these opposers to baptism, that they cannot possibly be still. Three sentences are frequently hurled at us:—1, "Your Strict Baptist Churches will soon die out altogether." 2, "The Open Communions will soon fill the whole land." 3, "All the talented and popular ministers are against you." Now if the sentence of death has been passed upon us; if we are already in a galloping consumption; if such men as Sir Morton Peto, C. H. Spurgeon, and others are determined to annihilate the Strict Baptist Churches; and if Messrs. Baxter, Bradbury, and other like brethren believe that Water Baptism has no authority in the Word of God, and ought not to have any existence in the Church of Christ on the earth—if all these wise and powerful men are so thoroughly satisfied that they have the mind of Christ, and that we are nothing but poor deluded mortals—why not let us die out quietly? Why goad us with their disputations when they believe the cold hand of death is upon us? We cannot tell what spirit it is that doth so irritate them that they cannot rest. We shall—if it be the will of God—look the aforesaid assertions in the face, as time and space permit—only premising, most confidently, that we have no unhappy prejudices against our brethren. We have lived now for forty full years with the unwavering conviction of the four following facts:—1, We were never led to follow Christ in the despised ordinance of baptism by anything spoken or written by man. Our religious pedigree is soon told in its outline:—We were "brought up" in the Church of England; we were cut down fiercely by the Wesleyans; we were raised from the borders of despair by the instrumentality of two of the Countess of Huntingdon's ministers, and, last of all, we were drawn into Church-communion with the Baptists, by the Spirit opening and applying secretly a special portion of our Saviour's own words. All this we can fully explain another time. 2, We have been as deeply convinced that we can never unmake ourselves as Baptists, much as we disapprove of many of their manners and their men. 3, We cannot make other people Baptists. All who know us best know we never try. It is a sacred rite the Spirit of God alone can lead believers safely into. Lastly, Our faith in the ordinance never works in us cruel, bitter, unholy enmities to-

wards other brethren who are honestly contending for the faith once delivered unto the saints. We must break off here. We propose to inflict upon ourselves the careful perusal and reviewing of this self-styled *Sacred Bond of Unity*.

"More Grief than Gladness." Dr. Kennedy's pamphlet, *Hyper-Evangelism, Another Gospel through a Mighty Power*, is now in our hands. It is a "Review of the Recent Religious Movements in Scotland," and is published by Duncan Grant and Co., Forest Road, Edinburgh. Dr. Kennedy has entered upon his task with a calm, intelligent, and experienced mind. He cannot roll in with the mob, nor swim hurriedly with the masses. Of course the ancient cry of "Crucify him!" is rushing through the land; even C. H. Spurgeon ventures gently to correct him, and others are most vehemently mad against him. We should be very hypocritically wicked were we to write one line of censure on Dr. Kennedy's book. He gives his reasons candidly why he "cannot regard the present religious movements hopefully." Let every honest man read Dr. Kennedy's reasons, arguments, and conclusions; and although weak, shallow, and easily-excited people may not understand him, we are persuaded that every man who has a mind worth having—who has a spirit unprejudiced; every man who has grace enough to "prove all things, and to hold fast that (only) which is good"—will hail Dr. Kennedy as a faithful friend to the cause of God and truth, and a noble witness to the solemnities, harmony, and vitality of the Gospel. As to the passion and fluster of Dr. Bonar, we felt grieved for him and ashamed of his weakness. But it proved that underneath all his splendid velvet gifts and creamy-softness, the most deadly enmity to the sovereignty of God, and the Kingly Majesty of the Son of God doth still exist.

We have carefully read *R. W. Dale's Review of Messrs. Moody and Sankey*. It is favourable to the Revivalists; it is a thorough investigation of all the circumstances connected with the movement in Birmingham; it is fair, and open, and interesting; but our New York letters are enough to discourage our hopes that any saving or permanent good will result. God alone knoweth. We pause to listen and to learn. We are now in the midst of the Metropolitan movement. What Messrs. Moody and Sankey will do in London remains yet to be seen. That millions will try to hear them is certain; but as every man's work is tried, and as "the day alone can declare" the results, we add no more now.

Grace Darling—her Lighthouse, Lifeboat, and Victory—is drawn in pictorial and historical beauty in *Home Words* for March. When a woman's heart is thoroughly set in her to accomplish any good thing, she will neither flinch nor fail. We could look at the picture of Grace and her father in the lifeboat, going out to the rescue, for hours. We wish we had a few "Grace Darlings" in our Churches: for our Churches, like little ships, are thrown on the breaking billows of a treacherous sea, with heartless men aboard. Oh, for a host of such God-trusting heroes, of whom it is said:—

"She holds no parley with unmanly fears;  
Where duty points she confidently steers;  
Faces a thousand dangers at its call,  
And, trusting to her God, surmounts them all."  
This is the victory that overcometh the world and all its evils—even a living faith in the eternal God.

London's dark dens and the people who inhabit them may be faintly discovered in M. J. Nicholson's *Sunbeam of Seven Diets*, published by Partridge and Co. If ye would more highly esteem your mercies, and practically pity your miserable neighbours, then read these Tales of London Life Behind the Scenes.

The death of Sir Chas. Lyell, the explorer of rocks for full fifty years, is noticed in *The Rock* of Feb. 26, in a spirit of charity. Whether the deceased geologist ever "embraced the Rock (of Ages) for the want of a shelter" is nowhere set out.

Sir Charles and his lady together did dwell

In affection so tender and true,  
That when she departed, her sire's heart fell,

And to time-things he bid his "adieu."

Napoleon's faith in our Lord Jesus Christ. In *Our Own Fireside* for March there are some spirit-illuminating papers: "The Battle of Life" and "Only Sixty Years Ago" are rich in interest to our generation. In the review of Europe "Sixty Years Ago," the following extract is like a bright star—or like a glow-worm—in a fearfully dark night, wherein the din and carnage of war had been truly awful:—

"It is said that among the conversations Napoleon held with his friends in St. Helena was one concerning the Divinity of Jesus Christ. Turning to Count Montholon, he said, 'Can you tell me who Jesus Christ was?' When the question was declined, he added, 'Then I will tell you: Alexander, Cæsar, Charlemagne, and myself have founded great empires upon force, but Jesus alone founded His empire upon love, and at this very day

millions would die for Him. These were men—I am a man; Jesus Christ was more than man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Time, the great destroyer, is powerless to extinguish this sacred flame. This it is which strikes me most. This it is which proves to me, quite convincingly, the Divinity of Jesus Christ."

Let our young men, who are assailed on every hand with infidelity, read and reiterate this great saying of one of the greatest warriors ever the world saw.

*Think Again; or, Annihilation Defined and Disproved, &c.* By John Hanson, Baptist Minister, Huddersfield. London: Simpkin and Co. Some learned gentlemen in the ministry have come out boldly to declare that the doctrine of the everlasting punishment of the wicked—those who live and die in sin without repentance, without the new birth, without faith in the Lord Jesus Christ, and without any Scriptural and experimental hope in this world—that condemnation to them will not be for ever; that hell will not last for ever; that such souls will not exist for ever; but, some how or other, they will either cease to have any existence, or ———. We will not print all the conjectures and speculative ideas which are now extant, for they are numerous, they are plausible, they are deceiving, and none of them, or all of them put together, can overthrow the declarations of the Word of God, which, upon this point, are awfully express, definite, and determined. Like all other fatal errors, this one tendeth to eclipse the glory of Christ, and lay the beauty and harmony, grace and wisdom of the Gospel in confusion and weakness. For the present, we will only add, Mr. Hanson has taken hold of these gentlemen and their speculative theories like a man—like one that hath the Spirit of God in him; he has said enough to make every anxious seeker after his own soul's eternal peace "Think" and "Think Again."

*Union with Christ, in Predestination, in Grace, and in Glory.* By Rev. Jas. Ormiston, Vicar of St. David's, Holloway. To be had of the Author, 61, Ellington street, Islington. (Twopence). This sublime and sacred piece of Divine truth first appeared in *Gilead*, and is now in neat pamphlet form, published separately.

Many thousands of our readers may not know Mr. Ormiston; to all of them we feel much pleasure in introducing him as the Author of this blessed exposition of the eternal, essential, experimental, and glorious union and oneness existing between the Person of our Lord Jesus Christ and all the members of that God-elected family called "His body," His Church, His spouse, His sister, and His glory. As a faithful servant of Jesus Christ, as a most able defender of the Protestant cause, and as a learned theologian, Mr. Ormiston is beloved and honoured extensively. We believe this pamphlet will be useful to many in all our Churches.

A lesson we should learn and daily practice too. "A Pastor," writing in *The Day of Days* for March on "the Unruly Member," says, "there is altogether too much talking in the world;" and we believe it. There is one passage in this paper which every tender-hearted conscience—every God-fearing one will lay much to heart. He says:—

"Of all the sins of the tongue, evil speaking is, perhaps, the most common as well as the most pernicious. By evil speaking, I do not mean false and malicious statements made to injure an absent person. The slanderer is the meanest liar that walks upon the face of the earth. South says, 'It was an apposite saying of one of the ancients, that both the teller and the hearer of false stories ought to be hanged—one by the tongue, the other by the ears; and were every one of them so served, I suppose nobody would be so fond of the many mischiefs brought by such persons upon the peace of the world as to be concerned to cut them down, unless, perhaps, by cutting off the fore-mentioned parts by which they hung.'"

It may be thought there are societies enough in the world, but if one could be formed to be really an "Anti-Scandal Society"—and if all the ministers and members of our Churches would join it and honourably sustain its character—it would be useful.

*Gilead*, in its February number, has a sermon on "Salvation—Jesus Able to Save"—and to save sinners. Frederick Harper, the editor and preacher, has, in his soul, the true knowledge of a triune God; his pure mind is filled with holy light, and his tongue is like "the golden bell" on the hem of the high priest's garment. Like Timothy, this dear young man knoweth the Scriptures, and it is clear the Lord knoweth him, hath loved, and saved, and taught him. May he live many years to publish his darling theme, "Jesus Able to Save."



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## LIFE AND LABOURS OF MR. JOHN BUNYAN McCURE.

We are requested to give the following review and notice of the 35th anniversary of Mr. J. B. McCure's ministry:—

Of those who have laboured in the Gospel, few have had such a lengthened and uninterrupted course as our pastor; few have been made more useful, not only in holding forth the Word of Life, but in erecting places of worship where Christ is preached.

Before Mr. McCure left this country for the colonies (a quarter of a century ago), he had some experience in enlarging the houses of God. After he was settled at Geelong, he was the means of erecting a substantial place for the worship of the Lord God of Israel, and left the place a patrimony to the people and their children. He was nine years in Geelong. He was directed to Sydney; and, on finding the place too strait for them, he again determined to build a new house for God. The toilsome days and sleepless nights this Sydney building cost him, marks it a lasting monument of his courage and perseverance. That the place might be entirely free to the people, he travelled 16,000 miles of ocean twice told, and many thousand miles up and down this country, to accomplish so laudable a purpose. His endeavours were blessed of Jehovah; he obtained all he required; and he again reached the distant shores of the mighty continent.

But a dark cloud obscured his pathway; the habiliments of mourning plainly told him that the early loved one who had shared his joys and his sorrows had left this vale of tears "to join the chorus of the skies." There were unmistakable indications of providence in this sombre cloud which directed him again to leave the land of his adoption for the land of his nativity. He once more crossed the surging billows of the broad Atlantic, and assayed to find a home in London; "but the Spirit suffered him not." Providence directed his steps to Cambridge. Finding our Eden too strait and dilapidated, he said, "It will be a disgrace to us to hand such a place as this down to posterity, in such a town as Cambridge." Being pre-eminently a man of faith and prayer, in possession of zeal, he heeded not the obstacles in his way; he marched boldly on until he had, by the help of the Lord, fully accomplished his purpose—even that of rearing in Cambridge a new house for God, which, as a Particular and Strict Baptist chapel, is second to none in this country. Like dear Kent, with a slight alteration, we say,

"Tis to the praise of grace we sing,  
Though of its glorious fruits we tell."

Our New Eden people determined that the 35th anniversary of his ministry should be commemorated. In his pulpit he was that Lord's-day much favoured. His morning text was—"But none of these things move

me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." The evening discourse was on the text he preached his first sermon from:—"Lord, remember me when Thou comest into Thy kingdom; and Jesus said, To-day shalt thou be with Me in paradise." It was a precious exposition of the grace of God in its sovereignty and its efficiency.

On Wednesday, March 10, Mr. Bradbury preached in afternoon, from "The King hath brought me into His chambers"—a fine elucidation of the text, delivered with sweetness, accompanied with power.

A public tea followed; after tea a public meeting, presided over by brother Deeks. Mr. McCure gave us an account of his call to the ministry, with reminiscences of his ministerial life. Brother Bradbury related early life, and the leadings of divine providence in bringing him into the ministry. The minds of our people were rivetted to his discourse. The services were much enjoyed; the Lord was there. J. FAVELL.

March 15, 1875.

## THE LATE BELOVED PASTOR HY. MEADER, OF RAMSGATE.

DEAR BROTHER BANKS,—I send short account of the life and death of our late minister.

He was brought to the knowledge of himself under dear brother Joseph Irons, at Margate, who came down to preach for David Denham. I have known brother Meader about twenty years; then we met at Providence chapel, Broad street. He was always a warm lover of the truth of the everlasting Gospel. Since we worshipped in Albert street rooms (which is about eight years) I have been a constant companion with him. His converse was always upon the best thing; he spoke to the people in a humble, loving way. The Lord blessed the Word from his lips very much. He not only preached the Gospel, but walked according to the Gospel: in fact, I never knew a more walking Christian. He loved the Lord's people, and the people loved him. If any one will miss him, I shall. He was a father in Israel. Not like some, sometimes hot, other times cold; he was always the same kind, loving spirit from the first I knew him until he fell asleep in a precious Christ. He was failing for years. I was frequently with him in his illness. He did not murmur, but said, "It is the Lord; let Him do what seemeth Him good! Whether I live or die, I am the Lord's."

The morning before he fell asleep, his wife said, "Father, the morning breaketh; have you a portion?" He said, "The Lord is my portion."

I saw him a few hours before he left this

world. I repeated that blessed hymn of Kent's:

"Great Rock, for weary sinners made."

When I repeated the verse,

"And when that awful storm takes place  
That hurls destruction far and near,  
My soul shall refuge in Thy grace,  
And take her glorious shelter there:"

he clasped his hands and said, "Bless the Lord, I have no other refuge, my brother; tell the people that the Church is complete in a precious Christ!"

I thought the end was approaching, for the words came to me with power: "The time of his departure is at hand." He was calm, happy; perfectly sensible to the last moment of time; and I will say, "Let me die the death of the righteous; and let my last end be like his." He is gone to be with Him whom he dearly liked to speak about; and may the same kind, loving, forgiving spirit be in all the Lord's family: for he lived very near his Lord and Master; and I hope the Lord will bless the Word that shall be spoken by me as he did our dear brother's testimony, now in eternal glory; so, if it is the Lord's will, the few sheep in the wilderness shall be fed by that Shepherd who giveth unto His sheep eternal life. Such is the heart's desire and prayer of S. MILLER.

The room will still be open Lord's-days. Morning at 11; evening, 6.30.

**METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.**—Our annual meeting was Tuesday, March 9, at Soho, Oxford street. Ministers and delegates assembled for business in afternoon. Mr. Alderson presided. Financial statement was read by Mr. Falkner. The association has funds in hand, with which the committee will aid Churches connected with the association. Money is at their disposal to lend to Churches, without interest (with certain restrictions), for the purpose of enlarging or repairing places of worship, or for paying outstanding debts. There is also a general fund available for weak and struggling causes. A class for educational help is conducted at Meard's court chapel, and the tutor's report showed it has proved useful. Mr. Hazelton will be president for ensuing year. Mr. W. J. Styles is honorary secretary. The latter gentleman solicits suggestions for its greater efficiency. After the afternoon's proceedings tea was served; then, a devotional meeting, presided over by Mr. Alderson; when prayer was offered by Mr. R. Sears and Mr. G. Webb, with an earnest address by Mr. Hazelton, on the Perpetuity of the Word of God. It was felt that the association has commenced its new year under brighter and happier auspices. W. J. S.

**CHATTERIS.**—Mr. J. Clark, the pastor of Zion chapel, Chatteris, preached his farewell sermon on Lord's-day evening, March 7. There was a large congregation to listen to his last discourse, which was of a very profitable and instructive character, from the words—"Thy will be done in earth, as it is

in heaven." On the Saturday evening previous a number of the members assembled in the vestry for the purpose of shewing their high esteem of their pastor by presenting him with a valuable timepiece enclosed in a glass dome. The presentation was made in the name of many friends, by the late superintendent of the school, with a few appropriate and complimentary remarks. Mr. Clark responded in terms of gratitude, and warmly expressed his feelings of love for those from whom he was about to separate. Mr. Clark carries with him the best wishes and earnest prayers of a very large circle of friends.

A MEMBER.

**H O U N S L O W.**—Mr. Brittain (late of Dacre park) recently delivered three lectures at the Independent chapel. Subjects: The Tabernacle: its Construction, Furniture, Ritual, &c.; The Exodus from Egypt: Scenes in the Wilderness; A Tour Round the World with the Missionaries. Each subject illustrated by splendid dissolving views. Mr. Brittain did ample justice to the subjects. He very clearly expounded our Saviour's work on earth, and God's great love and mercy to the children of Israel whilst passing through the wilderness. His last lecture revealed the hardships of missionary life: their difficulties in every part of the world; taking in succession their work in North and South America, Africa, and a great part of Asia. The chapel was filled—every one well satisfied. The entertainments give great credit to the lecturer, who deserves to be encouraged by all Christian communities.

J. W. WHITELEY.

**LONDON ROAD.**—Earl street chapel, the present scene of Mr. Thomas Stringer's ministry, was opened on Tuesday, March 16, for special services, when William Crowther, Esq., J.P., of Gomersal, delivered a powerful discourse on the words, "If they hear not Moses and the prophets, neither will they believe, though one rose from the dead." Mrs. Stringer (the minister's good wife), her daughter, and helpers served up a beautiful tea. Mr. Crowther presided over the evening meeting, and opened up the scene on the Mount of Transfiguration; called upon the ministers to speak on those two expressive words, "Jesus Only." Prayer was presented by C. W. Banks, and brethren T. Stringer, H. Myerson, W. J. Gooding, R. A. Lawrence, Geo. Baldwin, C. Spencer, Esq., and others heartily addressed the assembly on the sufficiency of our Lord Jesus Christ.

**ROCHDALE.**—The ministry of Mr. James Hand, in Public Hall, is useful to many. Our new building will, D.V., be opened about Whitsuntide. Mr. Hand's sermon is on the way.

**MATFIELD GREEN.**—Mr. Burbridge came up from Plymouth, in February, to preach the funeral sermon for the late young Mr. Buggs, of Capel, who was rather suddenly called away by death. His hope was only in the Lord.

## BRIGHTON.

**EBENEZER CHAPEL, RICHMOND ST.**—It is pleasant and refreshing to learn of solid spiritual prosperity in these "gloomy and dark days;" it is with much satisfaction that we record the Lord's continued goodness to the above cause. More than twenty years have run their solemn course since the late Mr. Joseph Sedgwick was "called up higher" to enter into the immediate presence of his God and of his glorified Lord and Master. Many, very many too, of Mr. Sedgwick's spiritual children have followed him into the heavenly mansions, and their places here below have been filled up by others "called by the grace of God" through the instrumentality of their beloved and highly-favoured pastor, Mr. Atkinson. We have been informed that an average of from fourteen to sixteen persons per annum have been added to the Church, and that, at the present time, there are many applicants for sittings who cannot at present be accommodated. However, we hear that some kind of enlargement is in contemplation, and that one kind friend has offered £100 towards re-seating the chapel. We believe it is also in contemplation to celebrate the jubilee of the Church some time during the summer. The school now numbers between 400 and 500 children, and is in a highly-flourishing state—prayerfully worked and jealously guarded against the clap-trap and sensationalism of the day. And surely a sound and godly pastor, who loves and preaches the pure truth, has a right to expect the same (and no other) sentiments to be taught in the classes. The Bible classes for young men and young women have proved a very great blessing to all concerned. Pray and work, work and pray appears to be their motto.

**BOND STREET CHAPEL.**—To "strengthen the things which remain" would seem to be an appropriate text for this Church and its pastor, for appearances are rather depressing all round. It is the whole truth God enjoins upon His people, and nothing less than this will ever, under God, bring prosperity, peace, and unity. This cause is not without some seasons of refreshing, but the "glory of the former days" is wanting. "A mother in Israel," the widow of the late Mr. Savory, the former pastor, was a short time ago called to clasp hands with her once beloved husband before the throne of the once-slain Lamb, whose glory fills and charms the heaven of heavens.

**SUSSEX STREET CHAPEL.**—Since the resignation of Mr. Geo. Wyard, the pulpit in this place has been filled by Mr. Balforn, but "wooden hearers" stubbornly resist any marked improvement in the general attendance. If duty-faith teaching, and the winsome manner of a very amiable and cultured Christian gentleman could "bring the wanderer home," then we might surely expect this to be a most successful cause. But hard hearts are not broken for sin by smooth and gentle words, but by the Spirit of the Lord alone. Talking faith is easy and simple, but to "live a life of faith on the Son of God," through sunshine and storm, is a very

different matter indeed. Our God is everywhere doing His holy will.

**IMMANUEL CHURCH.**—In this beautiful town of Brighton Dr. Winslow has now found a pleasant abode, and preaches in one of the most neat and comfortable of buildings. The services of the Prayer Book are carried out in such a manner as to disarm many a rigid Dissenter of his prejudices against the "rites and ceremonies" of the Church of England. Sound, spiritual, and instructive, the Doctor always is, yet many a little Baptist "Zoar" or "Bethel" would favourably compare with the more learned and aristocratic services of the above church. There are many who, through traditional and social prejudices, would never enter a "conventicle"—no, not if Paul himself was the preacher; some such find a home at Immanuel church. Very soothing and refreshing have many found the Doctor's week night services to be; and quiet, orderly, and devout the demeanour of the worshippers. Let Dissenters take the hint.

**WALTHAM ABBEY.**—Miss Maria Baker, a dear sister in the Lord, has just departed this life (March 15), after a lingering illness. A short time before her death she wished much to see me, and, as I approached her bedside, she took me by the hand (which was cold and enfeebled by the throes of death) and begged of me to pray with her, after which she exclaimed, with great earnestness and joy, "Jesus is all, and I'm a poor sinner. I can trust Him; blessed be His name" &c. The last words she expressed in my hearing were,—

"A gully, weak and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength- and righteousness,  
My Jesus and my a. l."

This gracious woman was born early in the present century, of godly parents, then living in the town of Plymouth. When young and tender in years the Lord was pleased to call her by His grace; and for more than half-a-century she exhibited by her walk and godly conversation that she was unmistakably a true disciple of Christ. For many years she was privileged to sit under the ministry of the old vicar of Charles, Plymouth, Robert Hawker, D.D., whose sermons on "The Divinity of Christ," are well worthy of a careful reading. She was also on friendly terms with good old Samuel Eyles Pierce, whose sermons were very precious to her soul. Prior to her death she promised me an original letter of this once favoured preacher, on "Spiritual and Natural Religion," which has not yet been published; and should it come into my possession, the Editor of the "Earthen Vessel" shall not fail to see a copy of it, for it quite refreshed me some years since when I read it. Moreover, this, our venerable Christian sister, knew personally the famous hymn writer, Johu Kent, and frequently visited his house with her parents; and in later years she would often speak to me of the peculiarities and eccentricities of this dear old author of "Original Gospel hymns,"

who went to glory, November 15, 1843, exclaiming, "I rejoice in hope; I am accepted—accepted!" I may here beg to mention that the deceased for many years resided with one of the near relatives of Mr. James Upton, one of the old pastors of the Baptist chapel, Church street, Blackfriars, whose memory will long be held dear by those who knew him, although his ministerial abilities were very poor and tame at best.

W. WINTERS.

LIVERPOOL.—A minister of the old-fashioned Gospel in Liverpool sends us a long criticism of Moody and Sankey. We cannot give it this month. We hope our correspondent is enjoying the power and presence of the Lord in his soul and in his work. We are silently weeping over three sentences in Rev. xiii. 3:—"I saw one of his heads as it were wounded to death;" 2. "And his deadly wound was healed;" 3. "And all the world wondered after the beast."

[We dare not expound it now.—ED.]

FAVERSHAM.—Noah's Ark Baptist chapel. The Lord has again added to our number one who testified at Canterbury Zoar Baptist chapel (kindly lent us), on March 10, what the Lord had done for her soul, by following through the ordinance of believers' baptism. Our pastor, Mr. Wise, of Faversham, preached on the occasion from the words, "Behold the Lamb of God," to a large company, including several ministers from the surrounding districts. The Lord, our Divine Master, gave an abundant blessing to minister and hearers.—JOHN BANKS, Deacon, Faversham, Kent.

#### A BASKET OF ANCIENT FRUIT GATHERED AND PRESENTED BY MANY HANDS.

As we sat on the platform in Shalom chapel, Hackney road, Feb. 23, 1875, we realised a little of the Mount Tabor text, and our solemnised feelings said, "Master, it is good for us to be here." It was the fifteenth annual celebration of Henry Myerson's pastorate over that one True Baptist Church.

It is not every man in these days who has worked on steadily, faithfully, successfully, and cheerfully in one garden, with one people, serving one Master, seeking one end—the glory of God in the experimental salvation and consolation of some of the redeemed. But such has been Henry Myerson's happy lot in Shalom, and he still lives in the hearts of the people. This was evident, for they gathered in good numbers; they sang like happy and united saints, and then they authorised our kind-hearted Christian brother, Thomas Bonny, who presided over this fifteenth celebration with much prudence and a loving Christian deportment, to present their pastor with a substantial purse, which was well freighted with gold and silver, for which Henry returned to them his best thanks as well as he could. The programme of the evening was excellent.

C. W. Banks was called to speak on Grace. He behaved middling quiet; and as there were so many good and great ministers to follow, he occupied but a little time. He briefly shewed the nature, the coming, the continuance, the comforts, the conquests, and crowning glories of grace, as set forth in Ezekiel's sixteenth chapter. They sung,—

"Sovereign grace, o'er sin abounding," &c.

Then Mr. W. H. Evans, the minister of Avenue chapel, Camden town, stepped forward to speak of the social and the saving character of grace, which he illustrated by homely and seasonable references. We said, Mr. Evans thinks seriously, speaks gravely, and declares truth with decision.

On the confirmation of the testimony of Christ, Mr. J. Griffith, of Hope chapel, spoke mildly, building up his speech on Scripture promises.

That smiling rose-bud in summer, the pastor of Camden Town Baptist Church, that increasingly popular preacher, Mr. George Webb, came next, with a warm exposition of Paul's words,—“Waiting for the coming of our Lord Jesus Christ.” Then all the people sung, with much emotion of heart,—

“When Thou, my righteous Judge, shall come.”

Brother Bonny called up “Bishop Lodge” to address the meeting, which call he willingly obeyed.

The faithfulness of God, by Mr. Osmond, and the harmony of the Church's faith and conversation, by Mr. W. Symonds, were wholesome themes, and opened up with careful and wise words. The chairman and the pastor finished the speaking. C. W. Banks asked the Lord's blessing. The choir sung,—

“All hail,” &c.

This ended a season of edification and comfort.

LIMEHOUSE.—Coverdale School Room, Waterloo street, Commercial road. On Wednesday, March 10, the 5th anniversary of the formation of the Church was held, when a good number of friends partook of an excellent tea; after which Mr. Elvin delivered an excellent discourse from Romans vii. 25, “So then with the mind I myself serve the law of God; but with the flesh the law of sin.” The place was well attended, and amongst the friends present were brethren Kemp, Milbourn, Carpenter, and others. Mr. Carpenter has been supplying here the whole of March, and he will continue to do so the months of April and May. He appears to be well received at the Room, the place being well filled. I do not think the friends holding office there could have made a better choice; he is just the man suited for the East end people, and I have no doubt will draw large numbers. I hope to hear yet that the deacons have given him a further invitation. The place last Sunday was quite full.

ONE DOWN EAST.

## WILLENHALL — WHAT ARE WE DOING?

We are seeking to ascertain the state of our Churches all through the kingdom. Where ministers are faithful, their Churches poor, and causes declining, we would recommend, in the fear of the Lord, that they apply to brother J. B. McCure to visit them. He is anxious, with ourselves, to be useful. A correspondent says:—

DEAR BANKS,—It has been laid on my mind to state my views of the religious movements of the Baptist Churches in Willenhall.

This town holds in its bosom about 27,000 inhabitants. As you walk about to "mark well her bulwarks," you will find a few praying souls banded together by sovereign grace, meeting for worship of our triune God in Gower street chapel—a truth-loving people, enjoying the ministry of Mr. Richd. Turner. He is a bold defender of the truth; a faithful advocate for the doctrines of God's discriminating grace. Our prosperity is not what we wish; still we keep in prayer, not despising the day of small things. A little more earnestness for the courts of the Lord's house we do desire. It is the continual prayer of the writer that the people may feel the weight of Paul's exhortations (Heb. x. 25), "Not forsaking the assembling of ourselves together," &c.

This little Church is a branch of the Church at Little London, who built that commodious chapel during the time when Samuel Cozens ministered there. It was opened by the late John Foreman, about twenty-four years ago. Bright and happy days were then enjoyed! Many sad changes have they experienced. Some are gliding into modern unions—Generals and Open Communions.

What do these things mean? We wish all the ministers proved themselves to be what you once designated one, "bold defenders of the truth!" We want ministers in these parts who can earnestly contend for the truth as it is in Jesus; preaching Jehovah's sovereign choice of His people; the necessity of the work of the Holy Spirit in bringing them into a state of grace; their everlasting security in Christ, and final perseverance unto glory. But it is not so.

Another branch of this Church may be found meeting in Lichfield street chapel (once called Mount Calvary). We love a pure New Testament Gospel. Some of our neighbours at Bilston formerly worshipped at Little London. They increased; were formed into a Church during the pastorate of Jesse Gwinell. They built their present chapel. The memorial stone was laid by the late James Wells. They are in peace and unity; but the labours of their minister, Mr. Lodge, soon ceases. May the Lord give them another under-shepherd.

When we look upon the low state of Zion, and the lack of holy and spiritual power, it is enough to band us together in soul-agonizing cries to the Lord, to arise and have mercy upon Zion, and send more faithful labourers into the vineyard. Errors are

fast spreading on every hand. Deism, Scepticism, Romanism, and Ritualism, carry away the minds of the people in this neighbourhood. As the writer can testify, Ritualism is more delusive in tampering with the young than most are aware of. Its processional, musical influences, decorated altars, and trashy literature, deceive the unwary and attract the simple. May the King of kings quickly arise in triumph and sweep away the Babel-building of these anti-Christian teachers, and raise for Himself a spiritual and holy temple. So prayeth one whom the Lord has taught to

LOVE THE TRUTH.

[Our Churches should band together for united prayer; and by lectures and sermons warn the people. Do our watchmen read Ezekiel xxxiii.? and Haggai's three chapters? Oh, ministers and people! are we not in Rev. iii. 1—4?]

LEICESTER.

From "Gospel Magazine" for March we copy the following note from that good pilgrim, Mr. Thorpe Smith. We are glad to find one whose exercises of soul we can truly sympathise with. He says,—

"I cannot walk with those who are always on the mount; their pace is too fast for me: nor can I walk with those who appear to be always in the dark, and continually at work at the dung gate. In my experience, I have found to this day that as sure as day and night follow in succession naturally, so do they in me spiritually. Kings, against whom there is no rising up, may appear very stately in their going. The warriors who only beat the air do not get many wounds in such a conflict. The prince of this world is not divided against himself; with the seed of the woman he is ever at war.

"We have lost another of our hearers, a steadfast friend, named Jacques, eighty-four years of age, a firm abider by the stuff, though oft such a weakling in faith as not to be able to go over the brook to battle. He has followed another of the same description, who went home a year ago. The Lord will have His own. He paid too dear for them to let them ever fall out of His hands. It is a precious reality dear Hart states when he says,—

"Blest soul that canst say, 'Christ only I seek;'  
Wait for Him alway; be constant, though weak:

The Lord whom thou seekest will not tarry long;

And to Him the weakest is dear as the strong."

BOW.—DEAR C. W. BANKS,—The messenger Death has come within our family circle. Its visit how sad! One who loved you as a minister above others—even my poor wife. Just prior to Christmas she had heard you with pleasure. Since then her drowsy, enlargement of heart, &c., increased fearfully. In about twelve hours she had nineteen fits, and remained for a week (excepting some items of time) in an unconscious state; so

that we have had little opportunity of knowing anything of her state of mind. But she loved that beautiful hymn in Erskine:—

“There is nothing round this precious earth  
To suit my vast desires;  
To more refined and solid mirth  
My boundless soul aspires.”

She has done with time, its changes and matters; and I and mine are left. We have watched her anxiously, day and night, for a long time. O that the stroke may be overruled to the salvation of son and daughter yet remaining; and to my own soul's well-being; the glory of a triune Jehovah, and the benefit of His Zion, as long as it may please a gracious God to permit me to labour. Yours in Jesus, FREDK. GREEN.

2, British street, Bow road, Mile end.

### THE POOR AND AFFLICTED MINISTERS OF OUR LORD JESUS CHRIST.

Both sides of the Christian minister, as drawn by Paul in his seven-fold contrast, were briefly reviewed in a funeral sermon, preached by C. W. Banks, in Speldhurst Road chapel, Sunday evening, Feb. 28, 1875, occasioned by the death of Mr. Merrett. We shall, please God, ask our readers to consider that seven-fold contrast, by inserting an outline of the discourse itself; but this month we can only notice the fact of Mr. Merrett's death.

We have, since his departure, looked over his books and papers. From hence it is clear he was a constant reader, thinker, and writer upon all the mysteries of the Gospel; and his faith in the Lord his God, and his fellowship in the truth, was real, genuine, and continued for very many years. This may come out more clearly when we give the notes of the discourse.

Charles Edgar Merrett was born at Painswick, in Gloucestershire. He died at Hoxton, in January, 1875. During the last quarter of a century, he was principally devoted to the work of the ministry. We were with him twice before he departed, and believe the testimony we hope to give will rejoice the hearts of many of his friends in different parts of the land. His life and death will shew there is a necessity for Mr. John Bunyan McCure's suggestion being speedily attended to.

BOW.—Sixth anniversary of Mount Zion chapel was held March 14 and 16. Gospel sermons were preached by brethren Battson, G. Webb, and J. Mayhew. A warm, welcome, and wholesome tea was furnished; Scriptures were expounded briefly by Wm. Lodge, G. Pung, J. Warren, E. Langford, G. Webb, C. W. Banks, J. Mayhew. Mr. Battson presided with interesting reliefs. The house was crowded. This immense district requires a commodious new Baptist chapel. Surely some rich believers in Jesus' testimony could leave behind them no better memorial than to give Stratford and Bow a Strict Baptist chapel.

### THE CHURCHES IN IPSWICH.

#### PART I.

DEAR BROTHER BANKS.—On this month's EARTHEN VESSEL appears a significant paragraph respecting “our Churches” in Ipswich. I feel bound to reply. Before doing so, it will not be out of place to state that Ipswich has a population of nearly, or quite, 45,000. There are fifteen buildings called churches, as by law established, not one of which has, to the writer's knowledge, a real free-grace preacher. There are four Congregational chapels, all of which have large and fashionable congregations. Then there are Roman Catholic, Wesleyan, Primitive Methodist, and Free Methodist chapels, also a Presbyterian church, besides Plymouth Brethren, Swedenborgians, &c.

Coming to the Baptists, of which there are six Churches, but one is what is called a united Church, i.e., Baptists and Pedobaptists; three others are Open Communion, all of which have lately had accessions to the Churches. A friend of one of them has lately been spending some hundreds of pounds about the chapel; and Turret Green are using efforts to raise a sum of £7,000 or over, for the purpose of building a new chapel.

Let me just say, the doctrinal views of the ministers of these places do not accord with the views of those ministers and Churches which the EARTHEN VESSEL is intended to represent; therefore cannot be supposed to form a part of “our Churches” noticed in the above-named paragraph. There are only two Particular Strict Baptist Churches in Ipswich, viz., Bethesda and Zoar.

Just a word or two respecting our two causes of truth. First of Zoar. Bless the Lord, we are in a state of peace, and not without witness that the Lord is with us. At our last Church meeting in February, two came before the Church, and gave in blessed testimonies of the Lord's dealings with their precious souls. One was my own brother. Both were seals to my ministry. Two others were proposed. Others, we hope, will, ere long, be constrained to follow their Incarnate Lord.

Bethesda is a large chapel, and has a larger Church. Previous to your paragraph appearing, we had not heard of the flock being scattered. Some have lately been before the Church, and are waiting to be baptized. There are signs of others coming.

Again, the reports evidently represent one, or both, of the ministers as “persisting in a course for which they are disqualified.” This is a grave charge, and one that is very ambiguous. Our friends are asking what it means? It seems to imply that one, or both, of the ministers have been requested to resign on the ground of their disqualification. Nothing of the kind has been done in either case. Who, or what, your correspondent means, we certainly are at a loss to know. If he referred to Mr. Pooock, the aged minister at Bethesda, it is a piece of cruelty; for neither the Church or deacons have requested him to resign. For over thirty years he has

laboured there. His labours have been greatly blessed, both to the gathering in of the purchased flock, and to the comfort and edifying of the same. Moreover, we venture to say, there are few ministers living, whose labours have been more blessed. During his pastorate he has been instrumental in raising over £2,000 for liquidating debt, alterations, improvements, &c., of the chapel. And, up to within the last few weeks, has constantly laboured in word and doctrine. The late severe cold had a great effect upon him. It pleased God to let him have a little rest; but we see no reason why he should not shortly resume his much-loved labours. The pulpit has been well supplied with men of truth.—**JOSIAH MORLING**, Minister of Zoar chapel, Ipswich.

[Mr. Morling then proceeds to catechise "G." very closely, and finishes with a solemn dream. These we reserve for next month. Meantime we trust "G." and others will be more explicit. We must come out of this with clean hands. If correspondents falsely represent things to us, we must expose them. We would never shield any one who seeks to afflict either ministers or Churches. We go in for truth. Let us hold fast by truth. All round falsehoods have been our murderers; but by a miracle of grace, we live to pray for our foes. We must visit Ipswich to know the truth of this.—Ed.]

#### IPSWICH, BETHESDA CHAPEL.

On February 24 a tea and public meeting was held here, the occasion being the twenty-ninth birthday of Mr. T. Poock, who, for over thirty years, has been the honoured pastor here. After tea had been freely and enjoyably partaken of, the divine service, which was pleasant and profitable, was commenced by singing the precious 117th Psalm,—

"From all that dwell below the skies,  
Let the Creator's praise arise."

Brother Last invoked the Divine blessing. The pastor, in his opening remarks, acknowledged the Lord's mercies and tenderness towards him through another year. Although for a few weeks past, through indisposition, he had not been able to preach, he hoped, if consistent with the will of our heavenly Father, to resume his much-loved labours among them shortly. It was with heart-felt gratitude he expressed his thankfulness to those brethren who had so kindly supplied for him, both on the Lord's days and week evenings, during his illness.

Brother Whorlow was the next who addressed the meeting, which he did in his accustomed warm-hearted, lively, and cheerful manner, taking for the ground of his remarks the blessed subject of unity; which, moreover, formed the key-note for two of the other speakers, viz., the brethren Houghton and T. Poock, jun., the former treating upon union with Adam, as the federal head of all the human family, and with the Last Adam, the mystic Head of the Church; the latter taking union to be the only ground

and foundation of real communion. Mr. Deering gave suitable words. J. Morling followed; S. Collins, of Grundisburgh, brought up the rear in a solemn and appropriate manner.

Each address was followed by the choir singing in good style, as is their wont, pieces of music chosen for the occasion.

**TWO WATERS.**—Our dear brother Wm. Ewer, aged 80, departed this life Jan. 16, 1875, after a long and painful illness, physical and mental. He was an honourable member at Salem chapel, Two Waters, for forty-eight years; has gone in and out before us as deacon for thirty years. His first call was under the late Mr. Miller: then his enjoyments were high. He would say the Lord had brought him in at the south gate. He was a deep-taught and well-established disciple of Christ. He was a poor sinner, but always desired to give God the glory. He could say, "By the grace of God I am what I am." He kept his room a long time. His grief was, he could not meet with the Lord's people. A cloud of darkness over his mind led him to say, "How shall I stand the trying day?" but he proved the Lord had

"Engaged by firm decree,  
That as his day his strength should be."

A friend said to him, "You are still on the Rock!" He said, "Yes!" Friend said, "How can I sink with such a prop?" Then his countenance brightened; but heart and flesh failed, while God was the strength of his heart, and is now his portion for ever. May God in His infinite mercy raise one to take his place. Dear Banks,—Brother Ewer was helped by the Aged Pilgrims' Society. He died at 80; has left a widow, aged 76. Could you use an effort to get the widow placed on in the room of her deceased husband, W. Ewer? She has been a member at Salem 46 years. The God of all grace for many years use you in His hands to comfort Zion. **CHARLES WOOTON.**

**HADLOW.**—Baptist Sunday school. Our meeting in connection with the children's Sunday school treat was held recently. The friends were glad they had assembled together. We were favoured to hear the truth of the everlasting Gospel, without duty-faith jargon, preached by Joseph Flory. He is earnest for the truth and cause of God. Mr. Segar gave a touching account of how he was brought to know himself as a sinner, and to know the Lord as the only way of escape, through the complete and finished work of a crucified Redeemer. Mr. Tyler gave an appropriate address on the electing love of God. Mr. Anscorb, from America, spoke cheerfully and with confidence of the wonders God had wrought for him both in England and in America. He contends earnestly that God saves entirely through a precious Christ. I felt strengthened and refreshed. I desire to be grateful. We heartily sung,

"All hail the power of Jesu's name,"

H. B.

## ANOTHER ELISHA IN THE UNITED STATES.

[Communicated by Mr. Lee.]

*The "Bellingerites," their Faith and their Aged Preacher.*

The sect, called "Bellingerites," are well known in certain parts of this country. They are an orderly, unostentatious, God-fearing, God-serving class.

The doctrines of this sect are not remarkable. They differ but slightly from the Calvinists, and the difference in this respect is, that the Bellingerites are more Calvinistic than any other class of Christians. They believe that salvation is the work of grace; that nothing they can do can earn for them salvation, but that Jesus Christ gives it to them as an act of grace. The Holy Ghost, they believe, is the Divine Inspirer and Teacher of His people. The awakening of the sinner to his lost condition they ascribe entirely to the Holy Spirit. They believe in foreordination, predestination, God's everlasting love, grace as a precedent of faith, and in the workings of the Spirit, without the Spirit of God, there is no godliness. They also lay great stress on the doctrine of the total depravity of man, and his restoration to joint-heirship with the Son of God, through His boundless grace. Man fell through Adam, and was raised and quickened by the Second Adam. The Holy Ghost is to them the main life-spring of godliness. Instrumental music is not allowed in their houses of worship, and all worldliness of speech or attire is frowned upon. In a word, these people, who call themselves "The True Dutch Reformed Church," are the most conservative of people in religious matters. They accept all the declarations of the Scripture in a literal sense. There is no mincing of matters with them. Hell is a hideous, terrible reality, from which they are only saved by God's great grace. They do not indulge in any fine-spun theories, or analytical discussions as to the nature of the sinner's punishment. To their view the lake of fire and brimstone burns for ever. Other sects have progressed beyond this simple standard of faith, but the Bellingerites still maintain the old doctrines and the old landmarks. They are called Bellingerites, because their chief man's name was Bellinger. He was not the founder of the sect, however.

At the beginning of the present century, the members of the Dutch Reformed Church at Wynantskill were divided in opinion on certain points of religious faith. The more progressive majority were disposed to depart from some of the old doctrines, while the minority continued to cling to the faith as they received it from their fathers. A separation was the result. The minority built for themselves a church, where they preserved their faith in all its stern simplicity and purity. They engaged a preacher, and after him were ministered to by Henry Bellinger, who is one of the most remarkable preachers in the country. Mr. Bellinger will be eighty-five years of age in October. He has been a minister for sixty years. In his

youth he received scarcely any education. While ploughing in a field, one day, he felt that he had a call to preach salvation through grace. He left the plough and became minister for the seceders at Wynantskill. The sect has grown somewhat within the three quarters of a century which have elapsed since it was founded.

There are now three ministers, Mr Bellinger, Mr. Davis (formerly of Albia), and Mr. Fish. Societies are located at Glen, Johnstown, Sharon, Piermont, New York city, Albany, Bethlehem, Amsterdam, Fultonville, Troy, and Wynantskill. Mr. Bellinger has a general oversight at all of these places, except Johnstown, where Mr. Davis is permanently settled.

As an evidence that the usefulness of this aged minister has not yet passed away, it may be mentioned that last week he preached three times, and the week before no less than five times. Besides attending to his own congregation, he preaches occasionally at Troy, New York, Piermont, Fultonville, and other places in Montgomery County, New York State. He is a tall, well-built man, and in his day must have been a fine type of manly beauty. His brow is wrinkled, and old age beginning to tell on him, nevertheless he is still quite hale and hearty, and promises to "wear the honours" for some time to come. His residence is at Shanon, Schoharie County, New York. But he is almost continually travelling. The only visible sign of his extreme age is seen occasionally when he commences his sermons, his voice is low and indistinct, but as he proceeds, he seems to receive strength, and presently with all the vigour and convincing power of his early years. The language of his discourse is almost entirely scriptural, a fashion which most of his churchmen follow in their ordinary conversation. Neither he nor any of the other ministers receive any fixed salary. The people contribute to their support as they feel able. The society in Troy was formed twelve years ago; its membership embraces some of our most upright citizens. The meetings were formerly held in the building over the north-east corner of Grand Division and Fourth streets, and afterwards in Association Hall. Subsequently the Society removed to Nos. 8 and 10, State street, and are now located at the corner of Ferry and First streets. Services are held every Wednesday evening. Most of the members attend on Sundays and Wednesdays, at the church at Wynantskill, which still continues to be a sort of head-quarters for this local sect.

HACKNEY.—Our religious aspects, behind and in front high Ritualistic Churches, so high that the papers and parishioners are taking action. A new apostolic church, in full choral style and in ancient meeting, where once the Holy Bible was opened, read, and expounded, now Rationalistic, Political, and Narrative-retailers preside. We pause, ere we proceed. The atmosphere is like Babylon—at least to some. Why Joseph was sold into Egypt he knew not at first. Nor do we.



**THE RECOGNITION SERVICES.  
CARMEL CHAPEL, WESTBOURNE  
STREET, PIMLICO.**

The public recognition of Mr. William Ward to the pastorate of this old and well-established Church took place on Tuesday, February 9, 1875. A goodly company of members and friends were present to witness the celebration of the nuptial ceremony.

There is always a considerable amount of interest attached to these Christian festivities, although in many cases of the present day, the golden thread that binds pastor and people as one, is of such a slender nature, that it is soon severed by the "writ of divorcement," which makes marriage service appear almost of none effect. But it is to be hoped that such will not be the case at Westbourne street, at all events not for a good while to come.

"Great God of order, truth, and grace,  
Fountain of social joys,  
Shine with Thy sweet approving smile,  
And crown the nuptial ties."

The afternoon service commenced with a suitable hymn, after which Mr. Langford read a portion of the Word of God, which was followed by an earnest prayer to God for His presence and blessing on the pastor and people. Mr. Pung ascended the pulpit, and put the usual questions to the pastor as to his call by grace, to the work of the ministry, the circumstances which led him to accept the pastorate, and what he intended to preach when established among the people? To these questions Mr. Ward replied in a succinct and satisfactory manner. His call by grace was especially most pathetically told, and was received by many with joy mingled with tears. The deacon was then asked to give some account of the leadings of Divine Providence in the Church's choice of the pastor, which he did in a clear, straightforward way. This being done, Mr. R. G. Edwards, with a few suitable words, formally united the pastor and the representative of the Church together as one, and "What God hath joined together, let no man put asunder."

C. W. Banks then entered the pulpit, and spoke for an allotted time from Acts ii. 47. The Lord enabled him to tell out fully and faithfully the truth of the text, with regard to the future additions to the Church, not forgetting to lay the axe at the root of the horrible modern system of "going with the times," which honest testimony was received with great pleasure by not a few present. Mr. Meeres, of Bermondsey, concluded by prayer. Tea was served up in the school-room adjoining the chapel to a good company of friends. Mr. C. Masterson opened the evening service by an appropriate hymn, and Mr. J. S. Anderson, of Deptford, delivered the charge to the pastor elect from 2 Tim. ii. 15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." The preacher appeared, as usual, quite at home in the work, and the counsel

which he gave to the pastor was mature, well-digested, and profitable, not only to the pastor, but to many who were privileged to be present on the occasion. This discourse, which lasted upwards of an hour, will not, it is to be hoped, soon be forgotten.

Mr. Hall, of Clapham, followed Mr. Anderson, and gave "goodly words" of counsel and encouragement to the Church. Several brethren, besides those named, were present, and assisted in the services of the day.

Waltham Abbey. W. WINTERS.

**MIDDLESBROUGH.**—The name of Middlesbrough is not unknown to you; the cause of truth is dear to your heart; therefore I wish to lay before you our position in this locality. There are two Baptist churches in Middlesbrough, one consisting of upwards of 250 members professing to hold the doctrines of God's free and sovereign grace, but preaching free-will in its entirety; a Strict Communion Church, with scarcely two holding that view in the Church: every preparation being made to make it Open, which I anticipate will be done without opposition. The other is a small Church of about thirty-five members, where the doctrines of the Reformation are what they call cautiously preached; no unction; no power; no food for the child of God, who is longing for the bread of life. One you know, and ourselves, often supplicate the throne of grace, that the God of Israel would grant His people in this place a minister of His own making. Let those who are favoured with a God-taught ministry praise the Lord for His mercies. None know the want of this great blessing like those who possess it not, and are longing for the sincere milk of the Word. We seem to be cast on a dreary waste, where no water is. But God can open fountains in the desert. May such be His blessed will. How truth has fallen in the streets! If we mention to the professing world the truths that are dear to our hearts and the need of their application by the Spirit of God, we only merit their contempt. We mourn our lowly state, and feel our isolated position. Pray, my dear brother, that the Lord may make this barren place more fruitful; that His children may feed on the bread of life.

A DESOLATE ONE.

[Oh that to such places God would send faithful working ministers of Christ.—ED.]

**GREAT CATWORTH.**—Recently a service was given at the Baptist chapel, by the chapel choir and others, the proceeds given to the poor of the parish. The performance consisted of "Joseph," with selections from Handel, including the "Hallelujah Chorus," which was conducted with much ability, and was well appreciated by the auditory. Mr. G. Bull presiding at the harmonium. A choral service on sacred subjects being both interesting and useful. It is probable that it will become a regular institution amongst us, as a suitable close to Christmas holidays. T. COREY.

A VOICE FROM NEW ZEALAND.  
 —MR. DANIEL ALLEN,—DHAR CHRISTIAN BROTHER,—Forgive a stranger writing these few lines to you; but having been blest in reading several epistles in EARTHEN VESSEL from your heart and hand, which have done my heart good; and having known the Editor of the VESSEL and the late Mr. J. Wells for many years, I cannot forbear. He who fixes the bounds of our habitation, saw fit to remove me from London to New Zealand, and has set my feet with those of my family in Christ Church. I soon found that the poor people here, that dared to confess their total depravity and lost condition, and faith in the goodness and mercy of God to their souls, have been driven from the chapel which they have built. An American preacher came from Australia, who set to work, swelling the number of members by the admission of giddy girls, boys, and people who hated the truth of God; and when he got the strongest party, he completely turned round upon the commands of our blessed Saviour with, "We will open this, and we will open that," and now the Church is open altogether. Some of these poor driven out sheep have opened the Odd Fellows' Hall. With them I have been for the last two months, endeavouring to tell out the wonders of that grace that was given us in Christ Jesus before the foundation of the world, coming to us, poor sinners, in a way of righteousness, through the redemption that is in Christ Jesus our Lord; made known to our souls that were shut up, and could not come forth until the life-giving voice of the ever-blessed Spirit said, "Come forth and shew thyself." We have, however, a man from Penzance, Cornwall, who has an uncle a strict Baptist minister, but we fear there is something that sounds like Annihilationism. The dear people of God here feel thankful for the testimony that the Lord has enabled you to bear in defence of the doctrine of the total depravity of man, and the rich sovereign mercy of God to helpless sinners. They would like to hear the Gospel from your own lips, and give you a hearty shake of the hand. Dear brother, we pray our covenant-keeping God may continually bless and preserve you and the people of your charge; and bestow upon you much spiritual blessing in the heavenly places, to make you a good and faithful steward of the manifold grace of God; that the nearer you come to your journey's end, you may feel more and more that God is your portion, and your everlasting all. Yours in the God-man, Christ Jesus, for ever. HENRY GOODEY.

[This friend was connected with the Livingstone Road Church. We shall be thankful to hear the Lord is blessing him to many.—ED.]

#### WHITESTONE. — RECOGNITION OF MR. CARTER.

Interesting services were held at Whitestone, Thursday, February 18, to recognise Mr. J. W. Carter, the newly-chosen pastor. A goodly number sat down to an excellent tea.

The evening commenced by singing, reading, and prayer. An address was then given by the pastor.

Mr. King, of Hereford, gave friendly and holy counsel. Mr. Barrett, Baptist minister, Hereford, delivered appropriate address to the Church, the right hand of fellowship and a friendly welcome to the neighbourhood, to the pastor.

Mr. James Lewis, deacon, spoke of their loss in the death of their late beloved pastor Plaiice, and of the goodness of the Lord in providing a successor in answer to their prayer.

C. W. Banks gave interesting address to pastor and people. Mr. W. H. Godwin, in a pleasant and Christian spirit, on behalf of himself and the Church, gave the right hand of fellowship to the pastor.

We trust our services were approved by the great Head of the Church, and that the future will be prosperous. The Church at Whitestone is a Church of truth, and we pray, by the blessing of God, it will ever be so. J. W. C.

HERTFORD.—Feb. 7, C. W. Banks gave a lecture to a crowded and very attentive audience. The chairman, John Price, Esq., on introducing the lecturer, was understood to say he was requested by Mr. Banks to occupy that position, on the plea that he knew more of him than any other man in Hertford; and as he had known his friend for forty years, in a four-fold capacity, as a writer, printer, publisher, and preacher (four kinds of work whereby we might certainly know a person), the chairman consented. Mr. Banks had been connected with the press forty-five years. He edited and published the "Anti-papish Reviewer," when Cardinal Wiseman came to England. Also the first Christian penny paper, "The Christian Cabinet," originated with my friend; and many other works useful to the cause of truth. They were invited to hear a lecture, described as a "True and Solemn Narrative." He knew the mental calibre of his friend was equal to deal fully with the subject. And without further trespassing, he had much pleasure in introducing his friend, Mr. Charles Waters Banks, who was warmly received, and travelled through his discourse rapidly. I observed on the platform with the chairman, Mr. Battinson, Mr. Sampford, and a number of good men and true.—AN OLD INHABITANT.

MARGATE STRICT BAPTISTS.—MR. EDITOR.—Please inform the London friends. Denham's Selection of Hymns will, in future, be sung at the Mart, 97, High street. Mr. James Mortar, and other friends, have kindly made a present of thirty.

SAMUEL JONES.

#### A TRAVELLING CHURCH.

The sixth anniversary of R. A. Lawrence's ministry to the friends now meeting in Lynton road chapel was held January 26, 1875, Thomas Pickworth, Esq., was the chairman, and with much seriousness he con-

ducted the first part of the service. Then Charles Spencer, Esq., followed, as the leader, over the closing portion of the evening. It is a mercy for our much-despised Strict Baptist Churches that we have a number of honourable and Christian gentlemen, such as G. T. Congreve, Esq., J. M. Whittaker, Esq., the brethren Pickworth, Spencer, and others, who frequently give their presence, their time, their talents, and a portion of their wealth, to encourage our ministers and their people. We look back to the days when that excellent man, Sir John Thwaites, now in glory, the venerable Thomas Pooock, Esq., waiting, at a very advanced age, longing for glory, were our chairmen, with James Blake, John Carr, Edward Butt, and others. Those days are gone. Our Jesus lives His Church to save and bless her to the end. Hence the good old every-day text is reiterated again and again, "Having obtained help of the Lord, we continue to this day."

This Church, now meeting in a new and beautiful Ebenezer, is near the Greyhound Bridge (close to the Old Kent and near to the Grange roads). This Church was first formed in 1813, through the preaching of "dear old daddy, George Francis," whose plain meeting-house, and whose humble, truthful ministry continued from 1813 to 1848, when, at the advanced age of eighty years, his soul took wing, and fled to the Father's house, to the Saviour's throne, to glory for ever.

William Romaine was George Francis's spiritual father; and when our covenant-God would take George home, after about forty years spent in preaching the Gospel, He raised up that lion-like ambassador, Thomas Stringer. When Thomas left, Master Chivers followed. Since his departure, R. A. Lawrence has been constrained to serve his Saviour in the Gospel; and during the six years of his pastorate, the Church and school have increased. A new and noble building has been erected; the influence of the cause has been extended; and all the friends exclaim, "The Lord hath done great things for them, whereof we are glad."

For the first time, on Tuesday, January 26, in Mr. Lawrence's Ebenezer, we were permitted to speak a few words on "Love." Brethren Stringer, Cornwell, Masterson, and Squirell gave the people vivid openings of the fruits of the Spirit. The pastor and deacons shewed they had gathered several hundreds of pounds. About £500 will clear all off. Let us give them a hand.

Our notes of the addresses are sealed up for the present. We trust Mr. Lawrence, his deacons, Church, and congregation will long live and work on in harmony, clearing their debt, crowding their chapel, and, in time and eternity,

"Crowning Jesus Lord of all!" Amen.

**SOUTHEND.**—The Baptized Church meeting in Prittlewell, Essex.—Since the decease of Mr. Smith, there has been such an increase of attendance that we are strained for room. It will be more so when the

visitors come from London for the season. There being no cause of truth in Southend, nor yet for several miles round, many friends come several miles to hear. We rejoice in the manifest spirit for hearing the Gospel, but we must make room for one hundred more, which will cost £100. The chapel, with the freehold land, belong to the Church, held in trust. We are a poor people, nevertheless we are united, and have reason to hope from the signs now following the preaching of the Gospel among us, that it is not in word but in power, and in the demonstration of the Spirit. The smallest donations will be thankfully and duly acknowledged by Messrs. Potter and Grice, deacons, and Mr. Price, treasurer, Prittlewell; likewise by Mr. Kealy, 26, Danvers street, Chelsea. Donations already received:—Mr. Spenderlou, Prittlewell, £5; Mr. Price, Prittlewell, £5 5s.; Mr. Kealy, Chelsea, £1; Mr. Ferguson, Chelsea, £1; Mr. W. and C. Webster, Waltham, £1; Mr. Burles, Southend, £1 1s.; Mr. Thomas Hinds, Southend, £1 1s.; Mr. Keys, £1 1s.; Mrs. Lewis, Southend, £1 1s.; Mrs. Caton, Southend, £1 1s.; Mr. Webster, sen., Waltham, £1 1s.

**ROCHDALE.**—This is the cry of many honest and heaven-born souls in the Churches of our Lord Jesus Christ. A good man says,—“May the God of all grace bestow upon our Churches a true spirit of prayer, that He would be graciously pleased to arise and have mercy upon Zion. May the set time to favour her be come in the ingathering of many precious souls out of the world's wide wilderness of sin, folly, and vanity; for, truly, we are surrounded with it in all the spheres of life. Nothing but the power of God put forth can effect the change in the heart of fallen man. We want to see the glory of God in the conversion of sinners; not so much of man's revivals. We want to see saved men coming and declaring what God has done for them, in soul feeling like the poet,—

“With melting heart and weeping eyes,  
My guilty soul for mercy cries;  
What shall I do, or whither flee,  
To escape the vengeance due to me?”

May all such be directed by the power of the Holy Spirit to look to Jesus, who is “able to save to the uttermost all that come unto God by Him.”

**WIVELSFIELD, SUSSEX.**—The Baptist cause in this village is being mercifully cared for by the great Head of the Church, giving them peace, unity, and Gospel prosperity under the earnest labours of the warm-hearted new pastor, Mr. George Virgo, of Brighton, who was for several years a deacon at “Ebenezer.” The ordination of the new pastor took place last autumn; spiritual fruits, resulting from those sacred services, having already appeared, and others, it is hoped, are about to be witnessed by the Church. The present pastor appears to be a worthy successor to that godly little man,

the late Mr. Thomas Baldock, who was for many years the honourable and much esteemed pastor of the Church. Yes, "the truth still lives on," for the truth can never die, and while God has a purpose to subserve by the proclamation of Gospel truth, fitting instruments for the work will ever be forthcoming. Let each pray—"Thy kingdom come."

### Notes of the Month.

"IS WILLIAM HOUSE STILL LIVING?"

—At Tottenham he is still existing, we believe; and here is one verse he sent us the other day:—

We love Him for our God,  
Who lov'd us first so well;  
And then His love, so shed abroad,  
Gives us in love to dwell.  
Love first! love now!! love last!!!  
Love onward all the way;  
Love then, when all of time is past,  
And love to endless day.

Tottenham.

W. HOUSE.

PROTESTANTS will not think lightly of the fact that the Roman Catholic body is more numerous and more organised in the present Parliament than in any preceding one. They form about a sixth part of Her Majesty's Opposition; and they are unflinching in their attendance at the House. Considering the existence of this solid phalanx of Papal Zouaves in the House of Commons, it must be evident that if any headway is to be made against the progress of the Church of Rome in this country, through the instrumentality of the Legislature, a Protestant party must speedily be organised, and welded into a solid phalanx within the House, to act in concert on all strictly Protestant questions.

JOSEPH HART.—A memorial is to be erected over the grave of the late poet of the Christian's heart. The most useful, extensive, and ever-enduring memorial is the use the Lord has made, is making, and will make, of his Hymns.

THE PULPIT.—Alas! there is a bitter protest now entered against the pulpit. A journalist says:—"The complaint against the modern pulpit is loud and deep. With many, it is in a state of hopeless decline; a want of power is observable everywhere; and it has specially failed in reaching the masses." There is a three-fold view to be taken of this:—1, Where Gospel truth is simply declared, it is almost deserted, save with a few exceptions; 2, Where literary and oratorical power is found in the pulpit or on the platform, it is now generally employed to uproot the ancient foundations of divine truth; 3, All these things are fulfilling New Testament prophecies. See 2 Tim. iii. 1, 2; also, 2 Tim. iv. 3, 4. The "climbing up some other way" is everywhere to be seen.

PININGS OF A YOUNG HEART.—"Grace, mercy, and peace be unto you from God the Father and our Lord Jesus Christ." It was with joy I received yours. My heart yearns for a full knowledge of Him who is

my help and sustainer. I want to work, but am unbaptized; consequently, cannot show His love to the Church. I require help in this heart-searching matter. May I have grace from on high in my prayer, to go on rejoicing, knowing the Lord is with me. I want to talk with you much. I thank God that our correspondence has been blessed. Farewell for a time.

G. T.

"TRUE RELIGION IN OUR LAND!"—We have never met with anything so awfully true, so honestly descriptive of the profession of religion in our day, as Dr. Kennedy, of Dingwall, has given in the closing lines of his pamphlet, to which we have referred in our notices of new books. He says:—"Were it not for the hope (of the great Spiritual Resurrection that will be the morning work of that day of glory, during which the knowledge of the Lord shall cover the earth), it would be impossible to endure to think of the present, and of the immediate future, of the cause of true religion in our land." Then he adds:—

"The dead—oh, how dead!  
The living—oh, how undiscerning!"

"And if there continue to be progress in the direction in which present religious activity is moving, a negative theology will soon supplant our confession of faith, the good old ways of worship will be forsaken for unscriptural inventions, and the tinsel of a superficial religiousness will take the place of genuine godliness!" [Bless our God for one true witness.—ED.]

TO OUR CHURCHES.—A Correspondent says:—"Some years ago I stood a member and deacon at Mr. —; after a while I left the denomination through what Mr. Wells very justly called, 'enlargement of the heart'; which, he said, was a 'dangerous disease.' I have been for some years connected with the yea and nay Baptists, though never in sympathy with them in their Arminian views, which has caused me distress of mind, having found out the utter uselessness of invitations of dead sinners. I have occupied some important positions in the Baptist ministry, preaching for many Churches around. I am, in heart and practice, with the Strict Baptists; and as I could devote time, I would serve London or suburban Churches. If I can be of any service in my Master's vineyard, I shall esteem it the highest honour to which a mortal can attain." [References can be made to C. W. B., South Hackney.]

### Deaths.

In memory of Robert Barnes, of Tilney, who died January 8th, 1875, aged 83 years. "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." These were his last words.

On the 22nd February, Jemima Weight, the beloved wife of George Peacock Weight, of 2, Tyssen Place, Shackiewell, aged 52. Her end was peace.

# The Two-Fold Remedy for the Teachings of the Great Revival.

WE most specially, but very briefly, ask the attention of our readers to our reply to appeals made, to letters written, to pamphlets issued, &c., &c., respecting the extraordinary so-called religious revivals of the present time. Toward the leading powers, Moody, Sankey, and others, we have not the slightest unkind feeling within us. Of their zeal, their devotion, their expressed desire to win and to lead sinners to Jesus, not even Paul himself would write one censorious word, nor would he breathe one ungracious thought; but the loose, the unscriptural, the wild Arminian declarations enunciated, we must confess, have been exceedingly painful, perplexing, and distressing to our inmost soul; and from books issued we can shew others have been as severely distressed as ourselves.

This month we will only notice one pamphlet; also, testify how we have been taught in this matter; and then, for the present, leave it.

First of all we notice a pamphlet, bearing the following title: "Messrs. Moody and Sankey Weighed in the Balances and Found Wanting." By P. Leigh, of Liverpool. London: J. Gadsby.

This is a solemn and faithful protest against all universal redemption and free-will teaching. Most assuredly nearly all the Churches in London and this country are gone after this musical, this sensational, this anti-Gospel revival. Mr. Leigh has come forth with a bold and out-spoken witness against it. Will he also weigh up the men who, although professing to hold the truth, are cutting up our Churches by bitter under-hand working? We think, with the Churches who adhere to a "Thus saith the Lord," it is, as is declared in Isaiah xvii., "The glory of Jacob is made thiu;" "the harvestman has gathered in the corn." There are only "two or three berries in the top of the uppermost bough;" so that we know not where to find a fruitful and a faithful Christian. England has "forgotten the God of her salvation" (Isa. xvii). Her people have been looking to men. "To the altars, the works of their own hands; therefore her ouce strong cities are as a forsaken bough." And, though we tremble while we write it, the prophetic sentence has long been coming painfully true, "There shall be desolation." There is no desolation where the doctrine of universality is proclaimed; that is, that God's love, His saving love, extendeth to all nations and to all creatures alike. That our Lord Jesus was the Redeemer of the whole of the fallen family of Adam; that the Holy Ghost striveth to save every human being, but cannot succeed; that every man has power to accept Christ and salvation when it is offered to him. Ministers, missionaries, evangelists and pastors, who hold forth this four-fold universal offer of Christ, have multitudes of people; popularity, patronage, and monetary power attends them; while the law-condemned, convicted, and truly Christ-converted sheep feel "there

is desolation." What is the remedy for the wounded, the weary, the deeply-sanctified, the Bible-taught Christian? Where is his remedy? We will honestly tell where. We have found it; which, is, first, in the prophetic promise, "At that day shall a man look to his Maker, and his eyes [of faith, confidence, expectation and affection] shall have respect to the Holy One of Israel." This flood of Arminian teaching will so thoroughly crucify the real Christian to all man's preaching, that alone shall he look to his Maker, and only on the glorious Person of the Holy One of Israel, the exalted Prince and Saviour, shall he intently and patiently look, with his eyes of hope and prayer, fixed on "the Lamb in the midst of the throne."

"Looking off unto Jesus," we have found is one source of true rest and peace. That man who can quietly and confidently look unto the Son of God has no need to be alarmed; and from Uzziah's fatal end, we are all warned not (with a fleshly voice, nor with a carnal weapon) to put forth our hand to support the ark, as though our Lord's cause or His Church, or His Gospel, were in any danger.

Another remedy we have found is in the application, by the Spirit, of the Word of God unto our souls. Here we take no uncertain position. Here, as in the sight of God, we express ourselves with solemnity and certainty. Of the following testimony we feel we shall never be ashamed.

Early in the month of April, when all London appeared filled with the noise and announcements of this great stir, these words began to follow us most positively:—"Beloved, believe not every spirit, but try the spirits whether they are of God." And as in retired meditation and prayer we pondered over that holy caution, most powerfully did John's words arrest us, where (1 John iv. 5, 6) he says:—

"They are of the world;  
Therefore speak they of the world;  
And the world heareth them.  
We are of God:  
He that knoweth God heareth us:  
He that is not of God heareth not us.  
Hereby knoweth we the Spirit of truth,  
And the Spirit of error."

From those words we delivered a discourse on Sunday morning, April 11, 1875, in Speldhurst Road Chapel; and if the providence of God permit, we desire to publish it: for if ever the Word of the Lord came into our soul with spiritual unction, that Scripture did.

Some days after this, while on our knees before the throne of Almighty God, those words in Psalm lxxvii. came with a silently-edifying whisper:—"Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known." As though a soft ray of light passed over the mind, we understood it, in a word, thus:—"God's original, ancient, certain way, was in the sea of a deep, unfathomable eternity; His executive and saving path was in the great waters of wrath, anguish, sufferings, and death, which rolled over Immanuel, and through which the Son of God did pass: but the *footsteps* of God the Holy Ghost; the footsteps of a mysterious providence; the footsteps of sovereign grace, in fetching home the ransomed; the footsteps of a divinely-permissive will—these footsteps to millions are not known.

We arose from our prayerful communings with a decision not rashly

to speak or write of any who declare themselves to be on the Lord's side—although, in a darkened judgment, with zeal not according to knowledge, we can see thousands walking. We have in us, more than ever, a holy decision to witness unto the great principles of a New Covenant salvation, so long as life and strength is given. C. W. BANKS.

9, Banbury Road, South Hackney,  
London, April 16, 1875.

## “THE CHRIST—THE SON OF THE LIVING GOD.”

REMARKS ON MR. GORDELIER'S REPLY TO “THE GOSPEL STANDARD”  
REVIEW.

[COMMUNICATED.]

“**T**HEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matt. vii. 13). “Happy is he that condemneth not himself in that thing which he alloweth” (Rom. xiv. 22). “And if a man also strive for masteries, yet is he not crowned, except he strive lawfully” (2 Tim. ii. 5). “Say not, I will do so to him as he hath done to me: I will render to the man according to his work” (Prov. xxiv. 29). “Who can understand his errors? Cleanse Thou me from secret faults” (Ps. xix. 12). “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye” (Matt. vii. 1—5). “And all the Churches shall know that I am He which searcheth the veins and hearts: and I will give unto every one of you according to your works” (Rev. ii. 23). “So then every one of us shall give account of himself to God” (Rom. xiv. 12). “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. So speak ye, and so do, as they that shall be judged by the law of liberty” (James i. 19, 20; ii. 12). “Whatsoever ye do, do all to the glory of God” (1 Cor. x. 31). “These are the true sayings of God.” “And the Scripture cannot be broken” (Rev. xix. 9; Jno. x. 35). “But the word of our God shall stand for ever” (Isa. xl. 8; 1 Pet. i. 23—25. See Matt. xii. 37).

The foregoing quotations of Holy Writ are the “balances” of the sanctuary, and I am sure, Mr. Editor, you will heartily join with me in wishing that both Mr. Gordelier and the reviewer of his sermon, and all others who have read the effusions of their pens, may read those portions of God's Word with devout and earnest reflection. Into the cause and circumstances of the controversy between these brethren of the GOSPEL STANDARD, I care not to enter; only in so far as their respective views bear upon “those things which are most surely believed

among us." For while it is confessed that all truth is important, yet it will readily be conceded that all phases, branches, and relations of truth, are not of equal importance; there may be, and doubtless there are, a thousand truths in nature, science, and history, of which I am entirely ignorant, and yet I may not suffer thereby in relation to my hope and interest in God's salvation. If we each of us are blessed to have learned Christ, and to have been taught by Him, as the truth is in Jesus, this is the all-important matter for us; nevertheless it should be our earnest endeavour to "understand the Scriptures." Before proceeding to make a few remarks upon the gist of the controversy, I should like to point out a few of the blemishes which appear in Mr. Gordelier's Reply.

The first paragraph of the Reply is judicious and evangelical in tone, and that the reader may see it for himself, I here transcribe it:—he says—"CHRISTIAN FRIENDS,—There is, said the wise man, 'a time to keep silence and a time to speak.' And he must be a wise man who knows the time when to 'keep his mouth with a bridle, to be dumb with silence, and to hold his peace.' This wisdom is from above; I pray that it may be given me in the present instance, so that in breaking silence, I may speak the things that are right, in a right spirit, and not transgress the law of truth in contending against such things as are contrary to it and the spirit of the Gospel."

Surely this was an excellent beginning, but how far he succeeded in his prayerful resolution to the end of the chapter, can best be judged of by a few expressions out of many culled from different parts of the work itself. The complaints, attacks, or charges which Mr. Gordelier prefers against his reviewer, may be summed up as being, 1. personal, 2. professional, 3. ministerial, 4. editorial. First, it is evident that Mr. G. has not expressed himself mildly when he writes thus,—“The aim of the reviewer, all through, evidently is to *insult, browbeat, and make me appear ridiculous* before the Churches of the Gospel Standard connection.”

The *personal animus* of the writer appears in a much stronger light on page 17 of the Reply, second paragraph, which reads thus:—“In page 284, the last three lines of the second paragraph, the reviewer, by mangling and distorting my views, makes them,” as he says, “really shocking.” Now, it is “really shocking” to see such a spirit as he exhibits: “*I know by the SMELL, the COLOUR, and the SHAPE of it, where it comes from—the BOTTOMLESS PIT.*”

The *italics* are mine, and are intended to draw the reader's attention to the very pious exclamations of the author's in the same paragraph, where he proceeds as follows:—“Oh, that it had been his mercy to know what spirit he was of; the spirit of detraction has carried him away captive, for *I cannot but think he knowingly and persistently perverts my meaning.*” Let the reader turn to Paul's First Epistle to the Corinthians, and prayerfully read the thirteenth chapter; the contrast will be apparent.

Second, the next charge is insinuated rather than stated, yet in terms sufficiently plain as to call for some attention at the hands of the reader. This head I have called “professional,” intending by that expression, that doubts are raised respecting the reviewer's genuine *gracious* character, as a true *disciple* of the Lord Jesus Christ. The words containing the insinuation are in the first paragraph on page 13. This is what the author says,—“I do HOPE that what the apostle saith of certain men” (2 Cor. xi. 13—15) “does not apply to him; but certainly, we are com-



manded, 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.' And I say, without hesitation, it is at the *peril* of the GOSPEL STANDARD Churches to have such a man amongst them" (2 John x. 11). Is this the "charity that thinketh no evil?" Has the author any real doubt as to the reviewer being a *gracious* man? if not, why does he refer to that truly awful judgment (2 Cor. xi. 13—15) which the Holy Ghost has pronounced upon certain characters? Let us judge righteous judgment.

Third, his ministerial character is also the subject of attack from Mr. Gordelier's pen; for on page 18 he says,—“Had he been an able minister of the New Testament, he would have looked before he leaped into the meshes of controversy about things far out of his reach, and which he cannot understand.” Many similar expressions occur throughout the whole work. I decline to characterise such language, and therefore leave the reader to form his own opinion on that point.

Fourth, the last head of charges and complaints respects the reviewer's editorial character, as to his *mental* calibre, *moral* honesty and candour, and *spiritual* discernment, discrimination, and soundness of judgment. The charges under this head are so numerous and sweeping that I cannot attempt to reproduce them; neither have I the disposition to do so. The author says, on page 17 of the reviewer, that “He is wiser in his own conceit than seven men that can render a reason.” And proceeds to ask if the reviewer is to lead his friends “*by the nose*”? Certainly not.

Let us now handle and look at this “bone of contention,” and see what are the true bearings of the controversy itself. That we may do so clearly and fairly, it will be best to quote the *title* of the sermon reviewed, as given by Mr. Gordelier himself:—“*The Son of God's Request and Gift of Heavenly Glory on Behalf of the Church.*” “The text is taken from that most sublime prayer of the Lord Jesus Christ” (John xvii. 24). According to Mr. G. the title of his sermon is suggestive, expressive, and an embodiment of his views on this grand and important subject. The two chief points which he considers himself to be contending for are, the SONSHIP OF CHRIST and the *supra*-lapsarian view of the Church's eternal election in Him as the SON OF GOD in His DIVINE nature. And according to his judgment the reviewer's theology on the subject of the Sonship is seriously defective; and that his sentiments are *sub*-lapsarian, and therefore not in complete accordance with Scripture. Here are Mr. G.'s views on the Sonship part of the controversy as given on page 13: “The reader is requested to observe particularly the *title* of my sermon, for that is the *subject* of the discourse—the SON OF GOD's gift; not His gift as the Mediator merely, no; not the gift of Jesus in the *complexity* of His person; for neither would be correct; but the gift of the SON of God as such, for the word SON applies to His divine nature, and imports His Godhead. In this gift of eternal life to the Church He is co-equal with the Father, because of His con-substantiality with the Father. Consequently, my terming it the Son of God's gift is the bone of contention between me and the reviewer. It is the battle of the Sonship over again, not in its *generic* form, as some fifteen years ago, but in a *specific*, or particular form—this particular point which arises out of the original general question—the *TITLE*. Is it the gift of the

Son of God as such, as I assert, or is it the gift of the Mediator as such, as he contends?" Then follows certain reflections upon the reviewer which had better never seen the light of day; perhaps the author thinks so now.

Upon a careful consideration of the words of the reviewer, I think it can easily be shewn that Mr. G. has entirely failed both in apprehending and representing his views of this great subject. The reviewer has expressed with fulness, clearness, and consistency, his own views of the subject, and that without acrimony or uncharitableness of spirit; and, on the whole, I think he has fairly and amply represented the published views of the author of the sermon. Let the reader judge of the correctness of this opinion by the following observations:—

1. Mr. Gordelier declares it as his belief that "*the saints' TITLE to the heavenly inheritance*" is founded upon the *fact* of the SON OF GOD'S gift of eternal life to the Church; and that this gift was the personal act of the SON of God as such, according to His essential, eternal, and particular relation in the Deity. In support of this view he quotes approvingly the following sentences from the pen of the late Mr. Philpot:—"We thus see that the actual and original ground of their adoption to be children was not founded upon redemption, *but upon Christ being the ETERNAL SON OF GOD, and their union with Him AS SUCH.*" Now I beg to say that this quotation does not fully bear out what it is produced for. According to this reference, Mr. Philpot was specially treating on the *saints' ADOPTION to be children*, and not as to the foundation of their title to the heavenly inheritance. The difference is great, and the distinction is obvious. It is quite possible to be a sound Trinitarian, and yet not hold the sentiment Mr. Gordelier pleads for. The reviewer may well write—"The author seems to miss the true nature of the mediatorial character of Christ, and founders upon *the covenant engagement of the TRIUNE-JEHOVAH.*" Eternal union with Christ and what Christ has thereby become to His Church, in covenant engagement, and what the Church is constituted in Him, as the Head of the body, can never be conceived in the slightest degree, except by a revelation of the Son of God to the soul. *His substitutionary work flows from His ETERNAL RELATIONSHIP to the Church;* and in His prayer He expresses His divine will that every member of His mystical body, be he what or where he may, should be with Him to behold His glory; which glory of the ascended Son of God consists of His being God and Man in one glorious Person, in whom the whole Deity shines forth. Here the Father is seen in the Son: "For he that hath seen Me hath seen the Father also." Had Mr. Gordelier have said that the gift of eternal life and glory to the Church flowed from the SON of God, as such, through the complexity of His person and mediatorial character and engagements, his statements would, perhaps, have passed unchallenged. But he is not content to abide by "the old lines" of phraseology, and strongly resents a gentle admonition to that effect. However, let us look at this point again. All those holding firmly to the eternal foundation doctrine of the Tri-unity of the Godhead, maintaining the Scriptural doctrine of Three co-equal and co-eternal Persons in the unity of the Godhead, may be classed under three heads; first, those who maintain with Usher, Owen, Gill, and a mighty

host of the good, the learned, and the great, of every age, and of every clime and tongue under heaven, that the names Father, Son, and Holy Ghost, are expressive "of the personal relations, or relative properties in the Deity"—in other words, these great men assert that these names, viz., Father, Son, and Spirit, are not only a proof of a plurality in the Godhead, but are expressive of the necessary, eternal, and particular relation of the Three Divine Persons in the Deity; eternally antecedent to, and absolutely irrespective of, all the purposes, promises, and performances of God, whether in relation to this world or to the world to come. But then they assert with equal clearness and consistency, that as the essence of Deity is one, simple, pure, and eternal, and is common to each Divine Person in the Deity; so with equal clearness and firmness do they assert that this TRIUNE-JEHOVAH *is one in will, one in power, and one in glory*. Now, though there are Three distinct Persons in a different mode of subsisting in the Godhead, yet is there an absolute unity of will with the Divine Three; hence whatsoever the Father wills, that the Son wills also; and the Holy Spirit likewise. Where then is the consistency of Mr. Gordelier in emphatically calling the title to heavenly glory the SON of God's gift? This certainly is not the usual mode of stating the subject as found in the Scriptures; but on the contrary, it is almost invariably, if not absolutely, stated as flowing from the Father, through the Son, and by the Holy Ghost. To say the least of it, Mr. Gordelier's singular phraseology introduces great confusion into Scripture language. And what does he gain by it? If he replies it is true, by virtue of the Son's co-equality with the Father, then the same thing may be predicated of the Holy Spirit, for He is co-equal with the Father and the Son, and is equally concerned in the salvation and eternal glory of the Church. But what saith the Scripture? Here we find that eternal personal election, predestination, the gift of eternal life, the donation of the heavenly inheritance and the kingdom of eternal glory, are all set forth as flowing from the sovereign will and eternal love of God the Father. Yea, the very gift of the Son Himself to the Church proceeded from the same source, and also of the gift of the Church to the Son. Consult the following places out of many others:—Eph. i. 4; Rev. xiii. 8; Rom. viii. 30; Eph. i. 5, 11; 2 Tim. i. 1, 9; 1 Jno. v. 11; Eph. i.; Heb. ix. 15; 1 Pet. i. 41; Luke x. 20, xii. 32; Matt. xxv. 34, &c., &c.; Jno. iii. 16, x. 29, xvii. 6.

The second class of Trinitarians hold that the titles Father, Son, and Spirit, are not descriptive of the personal relations in the Deity, but of covenant character and official relationship in the economy of redemption; and that if there had been no salvation work, grace, and glory, there would not have been such a revelation of Deity as is set forth by those names. Messrs. Wells and Foreman held this view. But neither of these honoured brethren believed in the *eternal generation* of the SON of GOD; and they as stoutly *rejected* the doctrine of the pre-existence of Christ's human soul. And yet no sane person would deny that Mr. John Foreman and Mr. James Wells were firm believers in the Trinity. The third class of Trinitarians hold the same as Foreman, Wells, and others, but, like the late John Stevens and William Palmer, of Homerton, they strenuously contend for the pre-existence of Christ's human soul. Well now, to sum up, what did all

these three classes of Trinitarians believe in reference to the *gift* of eternal life and the Church's *title* to heavenly glory? Speaking generally, they all believed the following truths, besides others which will not now be named:—

1. That the infinite eternal mind of Jehovah, in the Trinity of His Persons, Father, Son, and Spirit, is the eternal source whence arises all His "thoughts," "counsels," purposes, and "decrees," "according to the good pleasure of His will" (Ephes. i.; Ps. cxv. 3, cxxxv. 4—7, xxxiii. 11). 2. That the decrees of God—all of them—are eternal, absolute, and immutable. 3. That the decrees of God are regarded in covenant-form and relationship by the Eternal Three. 4. That the everlasting covenant is an embodiment and an expression of "all things" ever purposed (or that ever will be purposed) by Jehovah; and that this "covenant"—in its purposes, engagements, relations, provisions, tenour, and conditions,—is the rule by which He "works all things after the counsel of His own will." 5. That the things which He sovereignly permits, and the things which He produces and effects by His own direct agency and power, are the exact and literal accomplishment of His eternal secret will and counsel (Acts ii. 23; and iv. 28). 6. That as there is an absolute unity in the essence of Deity, so there is an absolute unity of design, will, and way, end and means, rule and proceeding, with Jehovah in the Trinity of His Persons, in all that relates to Himself, His glory, His grace, and His power. 7. That this eternal covenant contains all that relates to the *end* and the *means* by which Jehovah will glorify Himself, in the Person of His SON incarnate, and the salvation of His church and her eternal glorification through Jesus Christ. 8. That everything concerning the Son of God in His relationship to the Church,—in her every state and condition—in His being set up as Head and Mediator, together with her future exaltation, inheritance and glory, is absolutely fixed and settled by the Eternal Three in that covenant which is "ordered in all things and sure." 9. That in this eternal all-comprehending covenant of grace, all that relates to the Church, whether as a whole, or to her members individually, in every state and condition in which she has been, is now, or ever will be, *was at ONCE and eternally present to the mind and view of GOD*. 10. That in the Son of God's relationship to the Church according to the Divine decree, in His engagements—both as to their nature, character, and extent, with all other stipulations and conditions thereunto annexed, were ever viewed by God in this covenant-order and character; for this was the rule by which the Son of God acted and wrought as Head and Mediator toward God; and by the same and only rule did Jehovah deal with Jesus Christ (Zech. xiii. 7; Rom. viii. 32; Heb. x. 5—14). Hence we read of "*the blood of the everlasting covenant*," for upon the shedding of that blood everything depended of a judicial nature, and by which every decree, counsel, gift, and promise of that covenant was ratified and confirmed for ever. The persons of the elect, the gift of the heavenly inheritance, and promise of eternal glory, all rest on the same eternal foundation, proceed from the same sovereign source, and is the result of *the one united act of GOD in the Trinity of His Persons*.

Observation 2. *The Church's eternal union to the SON of GOD*, may be described as being four-fold: First, it is *decretive*. As nothing further

need be written under this head, I will pass on to the next, after adding the following expressive and truthful lines of KENT:—

“Twixt Jesus and the chosen race,  
Subsists a bond of sovereign grace,  
That hell, with its infernal train,  
Shall ne'er dissolve nor rend in twain.

This sacred bond shall never break,  
Though earth should to her centre shake;  
Rest, doubting saint, assured of this,  
For God has pledged His holiness.

He swore but once; the deed was done;  
'Twas settled by the great THREE-ONE;  
Christ was appointed to redeem  
All that His Father loved in Him.

Hail, sacred union, firm and strong!  
How great the grace! how sweet the song!  
*That worms of earth shall ever be*  
One with INCARNATE DEITY.”

The second branch of union to Jesus Christ as the Son of God incarnate, is *mystical*; by which is expressed the special and peculiar relation of Christ to His Church. Let three figures of illustration suffice; 1. Christ the Head and His people the members of His body (Ephes. i. 22, 23; iv. 13—16). 2. Christ the Husband and the Church His wife (Ephes. 23—32; Rev. xix. 7—9). 3. Christ the First-born among His brethren, the children of adoption, the sons and daughters of the Lord Almighty (Rom. viii. 29; Ephes. i. 5; 2 Cor. vi. 18). In the first figure we have a *natural* union, setting forth the beautiful oneness of the Head and the members in one perfect harmonious complete body; in the second we have *conjugal* union, denoting the mutual love and mutual interests of the Divine Husband and His wife; and in the third we have social, domestic and *family* union revealed, in all its endearing interests, holy freedom and heavenly interest and intercourse, according to the beautiful words:—“My Father, and your Father; my God, and your God.” The third branch of union is *judicial*, which is most solemn, awful, and glorious, in the results and consequences: 1. to God, 2. to Christ, and 3. to His people. Here, through this union, was to shine forth in gracious tenderness and awful grandeur, the whole character of Jehovah, in all the infinite perfections and attributes of His moral nature; and thus proclaim Himself “a JUST GOD and a SAVIOUR” (Isa. xlv. 21; xlix. 3). The headship and mediatorship of Christ constitute the foundation of all His judicial responsibilities, both toward God and toward His Church. Every responsibility was honourably discharged, every condition was faithfully performed, and every command righteously obeyed, by which the elect, their inheritance, and their eternal glory was legally secured and ratified: “It is finished.” The fourth head of union is *actual*, and may be said to be *natural* union, a *spiritual* union, and a *glory* union. See the following texts,—Heb. ii. 14; Gal. iv. 4—6; 1 Cor. xii. and vi. 17; 2 Tim. ii. 11, 12; 1 Jno. iii. 2; Rev. xxi.; Psal. xlv. 9.

My few concluding remarks shall be brief and shall treat of only two other points, viz., *supralapsarian* and the *sublapsarian* sentiments alluded to in Mr. Gordelier's Reply. In his uncharitableness he charges the

reviewer of being defective in his theology, specially mentioning the pre-existerian scheme, and that named above. Certainly the review does not afford the shadow of a pretext for charging the reviewer with the sentiment of the pre-existence of Christ's human soul; and there certainly are many readers of the GOSPEL STANDARD equal in ability to Mr. G., and who therefore can and do judge for themselves. Well, then, as to the second charge, let the following from Dr. Gill's "Body of Divinity" suffice for the reader:—"Dr. Twiss, who was as great a Supralapsarian as perhaps ever was, and carried things as high as any man ever did, and as closely studied the point, and as well understood it, and perhaps better than any one did, and yet he confesses that it was only *apex logicus*, a point in logic; and that the difference only lay in the ordering and arranging the decrees of God; and for *my own part, I think both may be taken in*:—hence they should not charge one another with *unsoundness and heterodoxy; for which there is no reason.*" Thus much for Dr. Gill's view of a "storm in a tea-cup." On the subject of the Trinity, he thus writes:—"As it is necessary to speak of them in some order, it seems most proper to place the Father first, . . . and then the Son, and then the Spirit; in which order they are usually put in Scripture." Reader, farewell; and may the following be yours and mine for ever; "*And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent*" (Jno. xvii. 3). Amen.

---

### "ON THE ROCK."

**I**T wanted a few minutes to eleven when I took my usual seat the other Sabbath morning; and while waiting for the service to commence, my mind was impressed with the thought, how close Death had come to my seat; and yet I was spared. In front of me, the loving mother had been taken, and thus the family band had been broken. Just by my left, in the next pew, the aged mother in Israel was gone to see her Lord and Master, leaving the partner, with whom she had walked in love and fellowship for 50 years, to mourn her loss. Further on, sits a widow bewailing her irreparable loss. Just across there the man who delighted to 'sing the praises of the Lord' is no more! And now, a few pews to my right, I see a vacant seat that was seldom empty on the Lord's day. Its occupant was a hale, hearty, fresh and bloomy-looking man; but the messenger came; his sands were near run out; and now JESSE WOOD has gone to join the ransomed throng (as Mr. Bradbury would say) "up yonder." He was a Christian who had very many years lived and loved the Gospel. Convinced under the ministry of George Coombs, he eventually sought membership with the Church at Meard's Court; and was baptized in '41 by John Stevens. At this Church he remained till John Bloomfield intimated his intention of removing, when Jesse Wood sought another home. This he found for a season at Mr. Alderson's, at East Lane, where he held office of deacon and treasurer; but disapproving of some proposed alteration in the Church's rules, Mr. Wood left; and came and met with us at the Tabernacle up to the last Sunday in '74. He was then laid aside, and gradually sank, till on Jan. 29, he went to see his Master face to face. Although a very punctual and precise man of business, from the hour he was laid aside, all earthly things were entirely taken from his mind—so much so, that he never once inquired respecting any temporal matters. He was visited by the brethren Boulden, Rundell and Mutton. In reply to the questions repeated to him as to his mind, he quietly replied, "Resting on the Rock!" "Resting on Jesus." Thus calmly he went to rest. He sustained the office of trustee to the Surrey Tabernacle Benefit Society with honour and respect from its commencement; and the executive expressed their appreciation of his services in a letter of condolence to Mrs. Wood, who, after a happy union of 35 years, remains behind daily to learn her loss is great; but looking to the same source for consolation and support as her late husband did.

## THE END IS NOT YET COME.\*

THIS is a somewhat pretentious pamphlet of 144 pages, is written with considerable ability and care, and seeks to be comprehensive, and also exhaustive of its subject. Besides which, it is avowedly representative of "Ministers and private Christians, not a few," who "endorse its principles," and "has been accomplished with much critical consultation and prayer." It speaks of Water Baptism as "the temporary ceremonial practice of the apostles:" yet appeals to the "subsequent infallible *spiritual* teaching on the subject in the Epistles."

This joint-stock production is very systematic; consisting of a Creed, a Catechism, an Appendix, and an Index, with considerable errata; so that on the score of careful arrangement nothing appears left out that could be desired.

The writer or writers admit that the mode of Baptism in water was by dipping, but regard the mode as of minor consideration, inasmuch as their contention is that Water Baptism is altogether an exploded ceremony, and "was administered by *Divine authority*, for the last time, to the 3,000 Jewish converts on, and *before* the close of, the day of Pentecost, and *before* they received the *substance* of the sign in the gift of the Holy Ghost" (p. 11). And "That in every other *after* instance (including that of the Eunuch, Cornelius, Lydia, the Jailor, &c.) the ceremony was observed by Philip, Peter, Ananias, Paul, &c., only by the Lord's *permission*—not by His *command*."

Here issue is joined, very clearly and distinctly, with all *present* practisers of Water Baptism, and if the hypothesis stated stand, we need not go further to seek authority for ever to discontinue the use of Water Baptism.

The Authors further tell us that on the day of Pentecost "John's Water Baptism gave place to Christ's *spiritual* Baptism, and remained no longer a command of God" (p. 9).

These are bold and somewhat novel assertions, and are made with a distinctness that does credit to the candour of their Authors. Great efforts are also put forth to substantiate them; and, from the tone and manner adopted, it may be fairly inferred that the writers have succeeded in proving their propositions to their own satisfaction.

We cannot however say they have done so to ours; and although, within our present limits, we cannot enter into an elaborate criticism of the entire contents of the book, yet we may examine two or three of the salient points involved in the cardinal assertions above quoted. We hope we shall in no way misrepresent or misunderstand the writers' meaning; and, as there is no disposition on our part, so we think there is no danger, of our doing so.

We are informed (Ans. 79) "When Christ, as His people's Substitute, had been baptized with God the Father's wrathful justice 'into death' in Gethsemane, and on Calvary, and the dispensation of the Spirit ushered in by His Pentecostal outpouring, the Baptism of John, like circumcision, remained no longer a Divine ordinance: the sign then being entirely done away with by the substance." A glance at

\* "The Sacred Bond of Unity; or, The End of Water Baptism."

the facts of the day of Pentecost will enable us to judge if the above statement is fully borne out. We learn from Acts ii. that "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.*" This was, as we learn from the 15th verse, about (or before) nine o'clock in the morning. They forthwith began to speak to the people, and "they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls." There is no intimation that this was *Water* Baptism, yet the writers of the "End of Water Baptism" admit and assert that it was. We ask the question—Was not the event here recorded a carrying out of the precept, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?" The inspired apostles taught all nations (ver. 8); a number "gladly received" their teaching; and, by being "baptized," were "added unto them the same day," as others also appear afterwards to "have been added daily" (ver. 47). It is competent for the authors of the pamphlet to say, "*The Lord* added them to the Church;" but it is equally competent for us to understand that such addition was expressed by their being baptized, *as no doubt it was.* It may be alleged they were not baptized in the "name of the Father, and of the Son, and of the Holy Ghost." In reply to this we ask, and leave it to any man's conscience to reply—Can there be a doubt that these men, who were under the especial and immediate influence of the Holy Ghost, and "*spake as they were moved by Him,*" directed that Baptism should be administered according to the formula which their Lord and Master had so recently and distinctly prescribed? The writers tell us the Baptism spoken of (Matt. xxviii. 19) is not the same as that spoken of here—the former being "*into* the name of the Father, and of the Son, and of the Holy Ghost," and the latter being Water Baptism. How do they make this difference appear? By arbitrarily changing *in* to *into* in the former passage, and informing us (Ans. 87) "He did not say either *in* or *with water,*" but (Ans. 118) "they were told to baptize them *into the name,*" &c.; which is further described as meaning (Ans. 121) "By the Spirit's unction following, and acting upon the truths declared by His messengers. For thus believers are brought to have an experimental acquaintance with that 'Name,'" &c.; and again (Art. XVI.), as "that power of the Holy Ghost, which, through His own presence with His servants, should attend their future Gospel labours," &c. If this be Baptism in any sense, it is the Baptism of the Holy Ghost, and we do not think the writers themselves can regard that as Christ's meaning, seeing that to baptize with the Holy Ghost was *His sole personal prerogative,* and seeing also that in Mark xvi. 16 no mention is made of "in or into the name of the Father," &c. The disciples perfectly understood what "baptizing" was, having been all along, with Christ's sanction, engaged in baptizing all disciples *in water,* and if the Lord had intended any other than Water Baptism He would doubtless have distinctly explained it both in Matt. xxviii. and Mark xvi. When at any time He referred to any



other than Water Baptism He specifically pointed out its speciality, as in Luke xii. 50; Acts i. 5. And when we find "Baptism" used without any qualifying prefix or accompaniment, we may safely rely on its reference being to that Baptism with which, *by its constant practice before their eyes*, all the disciples were so familiar.

To be consistent the writers must regard the Pentecostal-day Baptism as the same as that spoken of Matt. xxviii. 19; Mark xvi. 16; seeing *water* is not mentioned in either case. If the Apostles had understood on the day of Pentecost that Water Baptism was "now no longer a Divine command," because they had now received the "*substance* of the sign in 'the gift of the Holy Ghost,'" would they, immediately after, have exhorted the people to submit to the sign? They must have known *then*, as well as the writers of this book know *now*, that the *sign* was in no way necessary to, but was superseded by, the *substance*! If the substance had superseded the sign *that morning*, it is not likely that they would have been taught by the *substance* (the gift of the Holy Ghost) to be at the enormous trouble of arranging for the (exploded Water) Baptism of three thousand persons *in the afternoon*. *Yet they did so*, even according to the version of these writers, and were thus acting in accordance with the Holy Ghost's teaching, or in defiance of it. Which? We say, in entire accordance with it; for the gift of the Holy Ghost was never intended to interfere with the continuance of Water Baptism, and never did. The Authors of "The End of Water Baptism" say, "Water Baptism was administered by Divine authority for the last time" on this occasion. Do they mean that the Holy Ghost had signified the "end of John's mission" and "his Baptism to be fully accomplished" in the morning, and yet although "a type is never kept up by the Lord's word of command, when that which it sets forth comes" (Ans. 81); yet, in the afternoon of the same day, Divine authority was given to administer the sign that had been so succeeded by the substance in the morning? This kind of apology for inconsistency on the part of God the Holy Ghost we must protest against, as fatal to the cause of those who use it. Water Baptism must still remain in use if it is only to be ended by an allegation equivalent to this: The Holy Ghost's Baptism superseded Water Baptism in the morning of Pentecost, yet Water Baptism was administered by Divine authority on the afternoon of the same day, and *then again ended*, excepting as it was "observed afterwards by the Lord's permission—not by His command." And this after it had "ceased to be a Divine ordinance!" We certainly would advise the synod of "Ministers and private Christians" to put their statements respecting the alleged last administration of Water Baptism AFTER, not before, the gift of the Holy Ghost had descended in the morning of the day, in the list of errata in their next edition! If they do not, they may depend upon it every believer in the efficient teaching of the Holy Ghost will, inasmuch as they do not doubt that if ever (more than at any other time) the Apostles were under especial Divine direction in every word and act, it was on that day; and on the principle that, "the nearer the fountain, the purer the stream," their conduct on that day was in full conformity with the Divine will, and, so far as imitable, a perfect example for all generations.

That they baptized with water, or authorised Baptism with water,

after the "wind," "the cloven tongues as of fire," and the "Spirit" sat on each of them, and did so by Divine authority, on the day of Pentecost, is an admitted and established fact. When or how was that authority withdrawn? If it was withdrawn in the morning, it was obviously restored in the afternoon. Where is the withdrawal after the Water Baptism of the three thousand? We cannot find it in our Bible. We further say we can no more find the extinction of Water Baptism by Spiritual Baptism, than we can find the extinction of the bread-and-wine Lord's Supper, by a spiritual living on the body and blood of the Lord. The two ordinances stand on similar bases, and we do not see how any logical mind can find the "End of Water Baptism," without also finding the "end of bread-and-wine Lord's Supper." We confess our surprise at their discarding Baptism and retaining the Lord's Supper, seeing both are equally signs of manifest spiritual substances.

After the day of Pentecost how did the Apostles proceed as to the continuance of Water Baptism? The authors of the "End of Water Baptism" tell us they continued its administration by "permission, but not by authority." Such a statement we can only designate *an insinuation of the inefficiency of the Holy Ghost's teaching!* The Apostles were "filled with the Holy Ghost," and yet had, according to this book, to learn in some other way, or at some other time, one of the principal objects of that very teaching! This insinuation will have, on reconsideration, to be put among the "errata." It is also insinuated that Philip's baptizing the Eunuch was for want of knowing better, although it is quite certain that his joining the chariot, and his being caught away *after the Baptism*, were the work of the Holy Ghost! It is further insinuated that although Ananias was divinely and specifically directed to "inquire in the house of Judas for one Saul of Tarsus, for behold he prayeth," and to go to him that He might "receive his sight, and be filled with the Holy Ghost." Immediately on his doing this, the effect on Saul was that "there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was *baptized*." His being filled with the Holy Ghost and being baptized were thus immediately connected, yet the Baptism of Saul was, according to the insinuation, an error on the part of Ananias—"permitted but not authorized"!! Peter was, according to these writers, also at fault in asking for, and using water at Cæsarea, although so specially under the guidance of the Holy Ghost! They must think it strange that whilst the "Holy Ghost fell on all them that heard the word," not one of them perceived that the gift of the Holy Ghost rendered the use of water unnecessary! How very imperfect must the teaching of the Spirit of God have been in the estimation of these wise nineteenth-century men! They do, however, give Paul credit for learning better afterwards, when he said to the Corinthians, "Christ sent me not to baptize, but to preach the Gospel;" which they understand to mean that he renounced Water Baptism (see p. 83), but which we understand simply to mean he was thankful he personally had baptized so few of the multitude who were baptized (see Acts xviii. 8), *lest it should be said* "he had baptized in his own name"—Baptism not being so much his province as preaching the Gospel. By this he implied that whilst he preached, *others baptized* those who "heard and believed." When Paul asked those disciples whom he met at Ephesus, "Have ye received the Holy Ghost since ye believed?" and on their replying,

“We have not so much as heard whether there be any Holy Ghost,” said, “Unto what then were ye baptized?” he clearly implied by his questions that they would have known about the Holy Ghost had they been baptized since Pentecost (because since then believers were baptized in the name of the Father, and of the Son, and of the *Holy Ghost*). But even as disciples of John, they ought to have known that all John’s disciples were directed to “believe in Him that was to come,” which teaching on John’s part led the people to be baptized (by Christ’s disciples) “in the name of the Lord Jesus.” It is quite a mistake on the part of any to suppose that Paul directed the re-Baptism of these men—he simply stated an historical fact (as to John’s Baptism and teaching and what it led to) for their instruction, and then “laid his hands upon them and the Holy Ghost came upon them; and they spake with tongues and prophesied.” Paul would not have asked the questions he did had he not assumed that they (with all other disciples) had been baptized *in water*. This must be obvious to any candid mind.

Paul’s so-called renunciation of Water Baptism was no renunciation at all, but meant that he was glad he personally had baptized so few for the reason which he states. But it does not in the least follow, that because he had not personally baptized them, that therefore they were not baptized. The three thousand were not all baptized by one person, no doubt all the disciples present would take part, more or less. When “Lydia and her household” and the “Jailer and all his” were baptized, it is certain they were baptized in Paul’s presence and by his sanction though *not by him personally*. The fact was, Lydia and the Jailer attended to the things which were spoken of *Paul* (who was the *preacher and not the baptizer*), and their baptism (being amongst the things spoken by him) was attended to by his companions. This very thing was so attended to in the case of Cornelius and his household, of whom it is said, “Peter *commanded* them to be baptized in the name of the Lord.” In the same way our Lord did not personally baptize in water (having reserved that Baptism which was to be His special personal act till Pentecost), yet we are told (John iii. 22) “After these things came Jesus and His disciples (*He led them*) into the land of Judea, and there *He tarried with them and baptized.*” Yet we learn from (ch. iv. 2), “He baptized not, but His disciples,” unquestionably as His agents, and by His sanction, *He tarrying with them whilst doing so*; and not shirking them, in order not to be understood as sanctioning them, as is implied on page 32. When He left Bethabara for Samaria His disciples *accompanied Him* (Jno. iv. 8), just as they did on His coming there.

We have already exceeded our limits and must close this notice by remarking that, whilst we appreciate the talent and ingenuity of the writers of this elaborate pamphlet, we entirely protest against their assumed right to reprove and correct the proceedings of the disciples after the gift of the Holy Ghost in relation to the still continuing ordinance of Water Baptism.

---

Lay thy hand on thy pulse; it doth still beat, though faintly; there are in thee longings after God; there is a spiritual living creature in thee, like the mole under ground is working up towards the free air, heaving up the earth and breathes heavenward; and dost thou doubt thy state? Come, be ashamed to talk thus.—From *Goodwin’s Marrow*.

## MEMOIR, DEATH AND FUNERAL OF THE LATE MR. JAY, OF CAMBERWELL.

**N**EARLY thirty years ago the late Mr. Thomas Hughes (for whom that fine chapel was erected, called Trinity) as fondly cherished her beloved Jay, as Paul did his Timothy. In fact, Mr. Jay was then a kind of curate to Trinity; and by the powerful pastor and his Church Mr. Jay was sent forth as a Missionary and spiritual messenger to many parts.

Those were high and holy days for Trinity Chapel, Devonshire Road, Hackney. Mr. Hughes appeared in his prime, the Starkies, the Lynns, the Elliotts, the Jays, the Blakes, the Fenners, the Pollys, the Childs; yea, hundreds upon hundreds flocked around and eagerly listened to these once mighty men of God. He has gone to his rest; and now, after years of pastoral labour at Birmingham and the late Irons' blessed "Grove," Mr. Jay has also ceased from all his pain and labours here.

### MEMOIR.

The subject of this Memoir was born September 12th, 1800. His parents were respectable, godly people—his father, a carpenter by trade, was also an itinerant preacher—he was born in the parish of Hackney, Middlesex. James was one of several other children; he was also brought up a carpenter and cabinet maker. For 26 years he lived in the service of Satan, the world and sin; although, by God's restraining mercy, it would seem he was greatly preserved from those outward lengths of sin and iniquity that so many are permitted to go; this he attributes, under God, to the tender discipline and nurture of his beloved parents, of whom he constantly spoke in terms of reverence and affection.

It would seem that an early age he was the subject of deep spiritual convictions and exercises of soul about the future state, and often tempted to terminate his own life; the holy law of God laying him under tribute and shutting him up in condemnation and in spiritual prison as a lawful captive. In this state his constant petition was "Lord, save me, or I perish," and "God be merciful to me, a sinner," &c.

About the year 1827, the Lord, in His providence, sent the Rev. Thomas Hughes to Well Street Chapel, Hackney, and after of Trinity Chapel of the same place, whose ministry became the means of deliverance to his soul. Through this beloved servant of God, his soul was brought out of captivity; and the Lord said over him, "Save that soul from going down into the pit, for I have found a ransom"—Jesus preached deliverance "to this captive and opened the prison doors to him that was bound."

In 1828 he joined the Church under Mr. Hughes's pastoral care; for six years he drank deeply out of the wells of salvation, and he was well-nourished up in his "Father's house." He now became deeply concerned for the souls of others, and felt a great pleasure and delight in speaking a word in Jesus' name to the sick and afflicted at the bed side, and to the young in the Sabbath school. He was evidently at this period the subject of notice both from pastor and people, and he was interrogated closely as to whether he had any convictions or leadings towards the ministry. Mr. Hughes spoke to him privately and seriously on this head, but he steadfastly at that time denied that he had any, acknowledging that, although the well being of both saints and sinners lay very near to his heart, he regarded the position of the ministry with feelings of sacred awe, and the responsibilities attending it as mighty and solemn to a degree, and the condition of that man who took it upon himself, uncalled and unsent of God, as useful in the extreme. The leadings of God were at this

time very conspicuous ; and being urged to make it a matter of earnest prayer, he at length got this remarkable answer : " For ye shall not go out with haste, nor go by flight ; for the Lord will go before you, and the God of Israel will be your reward " (Isa. lii. 12). This confirmed the pastor and the Church that the Lord intended him as a labourer in His vineyard.

In the year 1834 it was resolved he should stand and minister to the Church for two months, which he did before several hundreds, in much conflict and trembling, when the Church were unanimous in their opinion that the Lord had called him to the work. He now preached wherever a door of utterance was given him, " and the Lord confirmed the testimony with signs following " :—He laboured first near Stonebridge, in Worcestershire, for about four months. He was now solemnly set apart for the work of the ministry by Mr. Hughes, his work hitherto had been rather that of an evangelist than a pastor as he *himself describes*.<sup>2</sup>

It was not until May, 1836, that he received a " call " to the pastorate, which he did from the Church worshipping at Zoar Chapel, Birmingham (" Calvinistic Independent " ), the scene of Rev. Welldon's labours. This, after supplying for a period, he ultimately accepted. Here he laboured with much acceptance, and with blessings from on high attending the Word. A new and larger edifice was erected for them : here saints were comforted, and poor sinners converted unto Him.

He laboured here for about 18 years, receiving continual proofs of the Lord honouring His own work by him, when, as he himself describes, the Spirit seemed to suspend His blessings in the same degree as he had hitherto done, and a prayer seemed to arise in his heart that, if the Lord had no more for him to do then, that He would remove him. This prayer was also answered in a short time.

July, 1852, he received an invitation to supply the Grove Chapel, Camberwell, pulpit, its much honoured Pastor, the Rev. Joseph Irons, having been taken to his everlasting rest.

There can be little doubt that Mr. Jay approached this important epoch in his own and that Church's history with intensely prayerful caution. For more than 12 months he preached amongst the people there, and every opportunity was afforded for all parties concerned to come to a right conclusion ; and as the record states, that after both Church and Pastor elect having given themselves to earnest prayer, it was unanimously decided that he should be elected to the office, which was done in the regular way at a special Church meeting convened for the purpose.

Wednesday evening, 12th April, 1854, Mr. James Jay was publicly and with much solemnity ordained the Pastor of Grove Chapel, in the presence of many of God's then living and faithful servants : a most interesting account of which was published at the time.

Mr. Jay now entered fully upon his new field of labour, the " cause " revived, and the work of the Lord prospered ; but now severer trials awaited him than he had yet passed through. Strife and division ensued, rending the Church and distressing its Pastor. These breaches were healed only to give place to others ; these were again healed, and peace for some time prevailed. Mr. Jay still labouring on " faint yet pursuing," and the Lord still adding from time to time fresh souls to the Church of such as should be saved.

In 1859 he became afflicted with jaundice, which laid him entirely aside for four or five months : this was a severe trial, and one he never wholly recovered from. He came back, however, to the work, strong in the grace of his Lord, and continued until the year 1872, when trials in the Church again united in disabling him for the ministry ; his health gradually (at first) gave way. Supplies were obtained, and at length after about 12 months' prayerful waiting to know the will of God in the hope of his recovery, it became

\* Vide Ordination Service, Grove Chapel, Camberwell, April 12th, 1854. Published by J. Paul, 1, Chapter House Court, St. Paul's Churchyard.

manifest to himself and his most trusty friends, of whom he had not a few, that his work was done; he had now laboured 21 years at Grove Chapel, which, together with 18 at Birmingham, make up a total of about 40 years in the Lord's vineyard.

The Church with its officers now earnestly pleaded with God to send them a pastor, and, after some waiting and watching, one was presented in the person of Rev. Thomas Bradbury, of Chesterfield; who, and after some preliminary preaching and correspondence, accepted the care of the Church, and was publicly inducted into the Pastorate at a Recognition Service, held 10th September, 1874, in the presence of many ministers of Gospel Churches. But to resume.

Mr. Jay had now become much worse and had taken to his bed; the time could not be long for his departure. This was a season of prolonged bodily and mental affliction; he suffered deeply in his soul, and the powers of darkness were allowed to "assault his soul in every part," yet he never ceased to pray during this long season of tempestuous night; his unremitting entreaty to his deacons and friends when they went to see him being, "Tell the brethren to pray for me, remember me at the prayer meetings. The effectual fervent prayer of a righteous man availeth much," &c., &c. In this distressed state he continued for fully six months or more, with scarcely any intermission of light or soul relief, there can be no doubt but that his physical condition had much to do with this; but it is also certain that the dear Lord permitted this heavy trial, and the angry powers of hell and sin to have this temporary victory; temporary, we say, for so it was. "For the poor shall not always be forgotten, and for the sighing of the needy, now will I arise saith the Lord to set him on high from him that puffeth at him."

#### HIS DEATH.

The end now drew nigh. About a fortnight before his death he woke out of sleep, and calling to his afflicted and weary partner, he commenced, in such language as this, exhibiting a remarkable soul deliverance. He said, with much joy in his manner, "Jesus has come, His presence fills my chamber; He has come for me. Oh! blessed Jesus, its precious to have Jesus near. Oh! now I long to be gone." Turning to his wife, he said, "It will not be long. I'm going, I'm going; this is glorious," &c., &c. The woman who was nursing him was deeply moved and shed tears abundantly. He continued, Mrs. Jay says, about two hours in this frame, during which time he seemed filled with solid joy and peace in realising the promise, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This manifestation of the Divine goodness to His poor afflicted servant was a most marked and conspicuous one; for all human power had utterly failed in raising him one tittle out of his spiritual troubles. From this time he fell back into a state of coma or torpor, out of which he never truly rallied. He spoke but few words to any, but the snare was broken, the furnace had performed its task, the metal had passed through the ordeal, the Refiner had done His work, he now lay passive in His hands; and on Tuesday morning, April 6th, about five a.m. he passed quietly and sweetly away in the arms of Jesus to his everlasting rest.

#### THE FUNERAL

took place at Nunhead Cemetery, on Saturday, April 10th. The remains were first taken to Grove Chapel, were they were met by the Pastor, friends and others of the cause. The following ministers were also present and assisted in the service, viz.:—Revs. George Davis (of Woodbridge Chapel), W. K. Rowe, and Wm. Grew, of Ealing; these were ever warm and fast friends, and towards whom he entertained an uninterrupted affection. The following was the order of the service:—

Mr. E. Taylor, Deacon, commenced the service by reading 3rd Hymn, 2nd Book, Dr. Watts, which was very sweetly sung. Mr. Bradbury read Psa. xc., and 2 Cor. xv., commencing at 20th verse. Mr. Rowe offered up a fervent

and earnest prayer. 140th Hymn, 2nd Book, Watts, was next sung—recited by Rev. George Davis; after which the assembly was addressed by Rev. William Grew, of Ealing, chiefly from the words of the dear Redeemer to Martha—"I am the Resurrection and the Life," &c., &c.

The remains were then conveyed to the cemetery, several of the friends attending in their own carriages; amongst whom were the pastor, the Treasurer, the beloved and aged Robert Jenner, Esq., Mrs. U. Lett, of Dulwich House, and others. On arriving at the cemetery the body was at once committed to the ground. Mr. George Davis then addressed the friends in a short but deeply affecting address; and the service was concluded by Mr. Franks, of Bloomsbury Chapel, offering prayer. Thus ends the career of one of whom it may truly be said he was a "Man of God," beloved of his God.

In taking a retrospect of his career at the Grove Chapel, it must be borne in mind that he came there and entered the pastorate under the most disadvantageous circumstances, following, as he did, immediately in the wake of a man like Joseph Irons, a man of unusually acknowledged ability and highly-gifted as a preacher. It is quite reasonable to expect that troubles would follow, where Mr. Irons had by numbers been idolized.

Inferior, however, in mental and physical calibre, as James Jay undoubtedly was to Joseph Irons, he was, I am bold to aver, by no means his inferior in spirituality of soul and heart experience. Mr. Jay unswervingly admitted his inferiority to his predecessor, and that with unfeigned humility, and was even forward to accord him the highest ministerial praise. James Jay undoubtedly had his failings—and who has not—he had the blemishes of the sheep. In these particulars he was naturally a timid man, wanting, in what is called self-reliance, over-confiding, sensitive to injury, so that he did not readily recover from a wrong, unless frankly confessed, when he was as forward to forgive. On the other hand, he had the good marks of the sheep. He was really a humble man, and of an affectionate disposition, which he manifested to the poorest of his members. He was fond of children, and preached annually to the young. He started the Sabbath School at Grove Chapel and was much loved by the children in return. He was a good pastor, and until sickness disqualified him for visitation, he was to be found regularly at the bed-side of the sick and infirm, where his ministrations were highly valued. He took the greatest interest in the Aged Pilgrims' Society, and did his utmost to extend the influences of the auxiliary at the chapel and to further the interests of that Society.

As a preacher he was one of no ordinary kind, although deficient in education, he had a simple eloquence which, when under the leadings of the Holy Ghost, became melodious and sweet to the hearers. He mostly divided his text into three simple heads or divisions and spoke closely, as a rule, to his subject. He was particularly encouraging to weak and tempted souls, always experimental; and practical gulliness was on the forefront of his ministry, and his sermons and life testified that "without holiness no man shall see the Lord."

He seldom closed his discourses without bringing home the substance to his hearers, and frequently he addressed himself to his congregation and general bearers in language most solemn, heart-searching, but withal affectionate exhortation and warning—and, as far as his measure of grace was dealt out to him, "shunned not to declare the whole counsel of God."

In doctrine he was a sound Calvinist, but abhorring the extremes of Arminianism on the one hand, and Antinomianism on the other; and whilst he encouraged faith, he hated "fatalism."

In prayer he was strong, indeed, he was most powerful; his intercessions were fervent, prevalent, and at times almost sublime; he seemed to lead at times to the mercy-seat itself and into the very presence of Jesus the Mediator; they were soul-bedewing and soul-reviving prayers, as the writer with many others can aver, and some seasons will, it is hoped, never be forgotten. He had also a remarkable voice, full, masculine, and distinctly audible; without

effort he filled the large chapel, and when the Spirit of God was in manifestation (and seldom He was not) it was savoury to a degree. He was most diligent in his teaching concerning the work of God the Holy Ghost, both in his preaching and upon the hearts of his hearers.

He was gifted, in a humble measure, with a vein of poetry. He wrote many hymns, some of which are very simple and sweet; which were published in a collection, which he compiled when at Birmingham, called "Tabernacle Hymns for the Use of Spiritual Worshipers." He also published another very interesting little work, of some sixty to seventy pages, called "Gleanings from the Tabernacle," by James Jay, full of sound spiritual matter; both of these however, are out of print, although a copy of each is before the writer.

In short, Mr. Jay was no mean man; and although his life was embittered by oppositions and trials from those who took advantage of his natural timidity and inability to defend himself, he was, nevertheless, beloved and admired by numbers (in the aggregate), and through a season of prolonged trial there were friends, both members and hearers of his congregation, who upheld him with their money and presence with the most affectionate constancy; during a period of nine months or more, they so supported the cause as that the whole of the supplies were paid, and liberally, too, without a guinea being deducted from his salary.

This, it is evident, is one of the best proofs of how he and his honesty were esteemed by the faithful, though comparatively small, congregation which heard him, but which at no time was much less than 300, and in his best days were probably 4 to 500 or more.

But he has gone to be with Jesus, and where the wicked cease from troubling and where the weary are at rest. "The memory of the just shall be blessed;" and he will live with all his faults in the hearts of many, and he will have many seals in that day. The Church has lost another valued standard bearer from her midst—another faithful watchman from her walls—"but Jesus lives."

---

### "WATCHMAN! WHAT OF THE NIGHT?"

Isaiah xxi. 11.

Watchman! hast thou been but sleeping,  
While the thief has prowled around?  
Or—with watchful zeal—been keeping  
Faithful guard on holy ground?

Dost thou know the fearful danger  
That attends thy false repose?  
Or art thou an idle stranger  
To the cunning of thy foes?

Watchman, rise! and look around thee,  
Wolves destroy the feeble sheep!  
In the midnight hour they found thee  
At thy post—BUT DEAD ASLEEP!

O thou false and treach'rous keeper!  
Where was then the watchman's eye?

Wert thou not a useless sleeper,  
With destructive danger nigh?

At the gates "the roaring lion,  
Seeking whom he might devour,"  
Leaped the walls of unwatched Zion,  
In thy drowey, sleepy hour.

And thy slumber did but aid him,  
As a "dog too dumb to bark"!\*  
And thy shameless sloth thus made him  
Bold—to ravage in the dark.

Blood of souls!—He will require it,  
At whose bar thou soon must stand!  
Dreadful thought! "He will require it  
At the guilty watchman's hand"!!†

Manchester, April 14, 1875.

WILLIAM STOKES.

\* Isaiah lvi. 10, 11.

† Ezekiel iii. 18—20, xxxiii. 6—8.

---

"Grace, grace unto it." That is, grace had begun it, and grace had perfected it. O, ye called ones! shout, and shout aloud for joy.—From *Goodwin's Marrow*.



## THE PULPIT—THE PRESS—AND THE PEN.

*A Few Days on the Continent, embracing a Reply to Mr. Gladstone's Vaticanism, from Personal Inspection of the Idolatrous Services of Greek Churches.* By James Johnstone, Edinburgh: United Kingdom Anti-Papal League Union. This issue of Mr. Johnstone's personal observations, and his review of Mr. Gladstone's recent productions is exceedingly astounding. We purpose, if spared, to commence a Reading and Review of it in Speldhurst Road Chapel, on Monday evening, May 24.

The Old "Hell Club" in Glasgow. The narrative of Archibald Boyle, which Mr. J. B. McCure has introduced into his sermon on *The Annihilation of the Wicked, &c.*, is a terrible piece of history; and comes in with a demonstrative force after such a sermon. 30 pages for twopence, of R. Banks; or of Mr. McCure, in Clarendon Road, Cambridge. Of the same publisher may be had *A New Pledge in Old Terms*. An Address to the Baptist Congregation Worshipping in Birchmeadow Chapel, Broseley. By Thomas Jones, on his Return to them as Pastor, &c. Also, Mr. Jones's *Good-Bye* on leaving London: two precious little penny books which are cheerfully truthful. We certainly do love this noble-minded patriarch; and his books, being so much like himself, we are wonderfully pleased with them. This pair of twins will receive a hearty welcome in thousands of good Christian homes.

"Why Ought Baptism to be Studied?—And How?"—This is the heading of one chapter in Mr. Stalker's Volume, called *Kind Questions; or, Speaking the Truth in Love!* Published by E. Stock. In less than 200 pages every difficult question respecting Baptism is here met with an intelligent mind; with a smiling face; with loving counsels; with invincible arguments; and all confirmed by Heavenly and historical witnesses. Many thanks to Mr. Stalker for his immense labour. We are stern, head-strong, and heart-loving Baptists; because so the Lord made us. If anybody doubt the truth of the ordinance, do let them read Mr. Stalker's *Kind Questions*.

Miss Corke's Lecture—*Woman and the Scriptures*. Published by Request. London: Robert Banks, Racquet court, Fleet street. This is a splendid piece of composition. The origin, the career, the honour, the usefulness, the beautiful sympathies, yea, the whole history and the various conditions of woman in this life are all illustrated by pen and ink

sketches, elegantly and earnestly portrayed. Best of all, Miss Corke takes her stand in the Bible; she contends for God's written and revealed will. No false gloss, no erroneous deductions or additions. Truth! God's truth! Chaste, clear, and convincing. From the Queen of England to the comely cottager's wife, every woman should read this shilling volume, which, in each department, is well produced. A neat present for wise mothers to present to their daughters. Husbands and courtiers might learn lessons here which, with God's blessing, would render homes happy and honourable all their days.

Which Are We to Believe? Mr. Jas. Grant, in his *Christian Standard*, says, "We believe we are on the threshold of the Millennium." Dr. Talmage, in his fiery discourse on "The Crying Need of the Church," furnishes a fearful picture of the state of real religion in the United States. Let the pure testimony of our Lord Jesus Christ be well understood; let our souls be truly united to Him by the grace-implanting power of the Holy Ghost; let us be more secretly, solemnly, constantly waiting on, watching for, and communing with Him, and we shall not be tossed to and fro as we see many are.

"The Perils of his Perilous Days have increased in Ours;" so writeth the Editor of the new edition of R. Wilkinson's volume, *The Saint's Travel to the Land of Canaan*, which first came forth in 1645; showing in pure and plain terms who are "short of the mark;" what "coming to Christ" is not, and what it really is; in other words, setting forth the difference between a merry deluded dreamer of his safety for heaven and the man who has been baptized into the death, and risen in the life, of the Son of God. While such immense machinery is in operation for converting sinners, and for exciting them to stand up for Jesus, a salutary antidote like this Old Master Wilkinson has given us, comes out seasonably and will be useful to some. We long for the time to describe it more fully in our pages.

"Cranmer"—his smitten soul's tears and prayers, his bleeding sufferings and burning regrets, are told in *The Day of Days* in powerful words. Oh! easy, lazy, bitter Christians, did not our fathers purchase our privileges dearly? Shall we betray the holy trust committed to us?

Some of Benjamin Gough's choicest rustic lyrics are given, with useful papers, in *Home Words*, a penny monthly of pleasant matter.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### MR. HEWLETT'S FAREWELL.

CLERKENWELL.—At Wilderness Row Baptist chapel a farewell service was held March 23rd. Tea was provided. At public meeting Mr. Davis, of Poplar, presided. Prayer by J. A. Lewis. Mr. Davis gave brief history of the Church. The chapel was opened in 1794. Mr. Elias, a Primitive Methodist was the first minister that settled there. After a time he with his friends removed to Jewin Crescent. Some followers of Wesley followed. At their departure Mr. Wood settled here and remained seven or eight years. Mr. Shorter succeeded him in the office of pastor, which he filled till his death. During all this time the chapel never filled. Mr. Hewlett then came, but now he felt it was his duty to remove. Mr. Hewlett then addressed the meeting. He observed that he did not feel much like preaching; his was a trying scene. A mysterious providence brought me here. I had been pastor of a Church at Cranfield, Beds, for many years, where I preached three times on Lord's day, travelled backwards and forwards to London, and attended to business all the week. Just before leaving I met the landlord of this chapel. I said, "This was a nice place of worship, wished it was smaller, then I might be able to get the rent." He told me I could have it, and pay the rent if able, if not, he should not ask for it. The place was taken; a people gathered; fourteen wished to be formed into a Church; seventeen from other Churches wished to join with us. With these a Church was formed. These were all strangers, that is, none of the previous members. Since then till now we have been preserved in the unity of the Spirit and bonds of peace. It might be asked, "Why are you leaving?" I have weighed matters carefully, and it seems right for me to do so. I am impressed that my work here has come to a close. The kindness of friends here has been great, but I found I was unable to make both ends meet. I laid my intentions before the deacons, then before the Church, and although unwilling to part with me, they decided that my conduct was justifiable under the circumstances. At this moment there is perfect love and harmony between us; and I feel sure we shall pray for each other wherever situated in the Providence of God.

The senior deacon said, "The pastor's remarks had necessarily been of a plaintive tone; whatever his might be, he should be natural. The first meeting they had with their minister was a cheerful one. Ten years had passed away since that. Forty members had been gathered from the world during that time, which gives an average of four a year, which does not appear many, except we consider the value of a soul.

"The school had been sustained. About 400 children had attended during the ten years, averaging 100 at a time. Some scholars had gone to other countries, some to America, and letters had been received from them acknowledging the excellent instruction they had here. One young man had joined Mr. Beecher's Church, but said he would rather be with the few under Mr. Hewlett than with the multitudes who attend there." Another deacon spoke of their having great reason for gratitude to God for the precious truths they had heard Sabbath after Sabbath. They would try to forget their feelings of regret in their causes for thanksgiving; for his own part he could say, he had never been so deeply and sweetly led into the truth as under the ministry of Mr. Hewlett. They might hope for the future; the Great Shepherd still lived, and He can raise up whom He will.

Mr. Styles made appropriate remarks to minister and people. Mr. Hall, of Clapham, Mr. G. Webb, of Camden Town, spoke; also Mr. Dallimore and Mr. Hudson wound up. The last speaker had written some lines on the word farewell, which he presented to Mr. Edgar Hewlett.

The senior deacon had purchased a purse into which he put twelve guineas; a collection was then made, amounting to £2 10s., which was also put into the purse, and the whole presented to Mr. Hewlett, as a mark of the people's affection for him. W. B.

### NOTES FROM MINISTERS' STUDIES.

DEAR BROTHER BANKS.—I feel glad God is still continuing strength and grace. I trust that with Paul you can say, "God will deliver from evil, and preserve me unto His heavenly kingdom." It is a mercy to know where strength is to be found. David said, "The floods of ungodly men made me afraid: but in Thee will I hope." What a blessed grace hope is! It holds the weak believer up. It is said the Christian has troubles the world knows nothing of. Like Ephraim, a deceived heart often turneth him aside. But O the depths of mercy, God has not said unto us yet, "Leave him alone, he is joined unto idols."

I have waded through deep waters. They came pouring in well nigh to overflowing; but my precious Jesus has not left me entirely overwhelmed. With Jonah I found companionship when my soul fainted within me. I remembered the Lord, and my prayer came in before Him, even into His holy temple. Last Sunday, we had a good day. The Lord was with us. We are looking for a spiritual refreshment from on high. As a Church we are held together in peace and love.

[Bless the Lord, we have tokens for good in some places.—E.D.]

### THE EXPERIENCE OF AN OLD REVIVALIST.

**BROTHER BANKS.**—I desire to run up and see London friends during coming summer. I am hastening onward to dissolution; am desirous my last days may be the most useful of my short span upon earth. There is ample reason for the desire in the great things done for me by Jesus Christ, who, though God over all, and blessed for evermore, hath shed His blood for my eternal redemption. And if my desire be not granted in this matter, then I am desirous of the grace enabling me to say, "Thy will be done." The marvellous deliverance He gave me from the gates of death, when at Greenwich, is also an encouragement to me in the same direction. Shall it please the Lord to open the way for my coming up to London, I will do my poor best to serve the Lord Christ in serving His brethren.

I suppose London religiously is now in a great commotion. Sankey and Moody, I feel convinced, are sincere; but when I come to the spirituality of their work, and its consistency with the blessed and eternal purpose and truth of God, in relation to the calling and salvation of His dear chosen, I am constrained to halt.

When a young man, I had considerable experience in what is called revival work, and was reckoned to be the means of converting scores and hundreds in the villages of Somersetshire. I remember in some of our revival meetings, we had as many twenty or thirty of a night who professed to have peace with God. I have conducted a prayer meeting in a country village of a Saturday night, containing as many as 500 souls. At that time I was labouring in my employ from four o'clock in the morning until two in the afternoon, and then from seven o'clock in the evening, in the revival meetings, until twelve o'clock, converting souls. I could never call in question my zeal nor my sincerity at this period, and in this engagement; but my ignorance, great as it is now, was much greater then. Have I a desire to return to such a work, and convert scores and hundreds now, after the same order? Certainly not. And why not? I have a large number of good and solid reasons which I could assign for not doing so, and for having no desire to do so. It is not for me to call in question God's sovereignty in using what means He may please for the bringing His elect people to the blessed Gospel; and I cannot myself believe for a moment that one of Christ's redeemed will be eternally lost for want of means to bring him into the good and right way. And truly I could covet to be the instrument, or one of the instruments, employed to bring the wandering sheep to the fold. But that they will all be brought I have no doubt. In my native village, we had near 200 converts in the course of a month, all well known to me. I never knew three of the whole number who gave evidence of their being truly passed from death unto life. A large proportion, within

two years, relinquished their profession, and a number of them settled down in error, and became mighty Pharisees, hating the truth, and zealous in making proselytes to these religious systems of will worship. I have never seen Sankey and Moody, nor any of these meetings, and therefore cannot sit in judgment concerning them. I have no doubt but that there will be many imitators who will lack their sincerity. Even my own religious nature would go in for a glorious revival, but my better judgment directs me to wait upon the Lord, who alone can be the true Revivalist, both within myself and in the hearts of my brethren.

My dear brother, where is the honour of the Christian fled to? Where is the order of the Gospel gone? Is the true charity of our Churches and ministers really gone? What an everlasting mercy that the Lord changeth not. Remember me at the throne of grace. F. COLLINS.

### DREADFUL CALAMITY IN KANSAS, U.S.

Some of our Baptist brethren in Long Island Township, Philip's Co., Kansas, U.S., W. Kinnersley, Esq. and Mr. Robert Lee, of Brooklyn city, New York, sends us appalling appeals from which the following extracts are made. Ought not every minister to lay the case before his people? Should not every benevolent friend send some help at once? Mr. Kinnertley, after a long introduction, says:—

"A good while ago, an Englishman called on me on his way to the far west, and since corresponding with me, I have news of the various trials through which he has been called to pass. A few years since he had to flee before a prairie fire, and was literally burned out. The spring following, he crossed Nelruska, and took up his residence on the extreme frontier, Prairie Dog Creek, Long Island, his only neighbours being Indians, Prairie dogs, and rattle snakes. He was pleased with the fertility of the soil, and looked forward with confidence to prosperity. Early last summer, he gave account of what he had planted, and was buoyant in expectation of all he desired, for which he had so arduously laboured. I had my misgivings, but no idea of the dreadful calamity through which he had lost nearly all the fruit of his toil, exposing him to hunger and nakedness, in that devastated region of country, seven times in extent the New England states. The following is what he says of it:—

"The spring season had been very dry; a drought prevailing. Early one morning, he saw a haze in the atmosphere, and spreading, darkened the heavens. Then came falling, as flakes of snow, the pioneers of the army of grasshoppers, which covered everything he had planted inches deep, and consumed it; and for ten long, weary hours, the troops continued to pass over. This may appear incredible. I refer you to what is said in Calmet and in the writings of the prophet Joel. In this invasion they impeded the locomotive or railways, and on raising, coucealed mountains from view. There was not

any place in a man's domicile they were not found. A friend of mine on the foothills of the Rocky mountains informed me he planted 6,000 lbs. of potatoes, and the grasshoppers destroyed the whole. My correspondent, informing me of it, was in deep distress, but justified God in the affliction, and quoted the words, "Although the fields shall yield no meat, yet I will rejoice in the Lord, I will joy in the God of my salvation." But he added, "If there is work to be done, I am not the man to sit down in misery, but will find it if it is to be obtained between here and the Mississippi." I said in reply, "Abide with your family and the people, and your misery shall not want a tongue." I cannot venture a farther recital of what he has endured, in common with others, of his exposure to the pitiless pelting of western storms; but must content myself with this brief statement.

"Altogether dependent upon spontaneous benevolence for food and clothing, I have frequently heard from them. That is how I came to hear of your brethren. Mr. McCracken, deacon of the Baptist Church, Phillipberg, Philip's Co., Kansas, writing to my friend, inquired, 'Do you think help will come soon?' I sent them a very small gift of money, and acknowledging it, Mrs. Mary McCracken said her husband was the deacon of the Church; that there were fourteen Baptist families in the neighbourhood; that they had a minister, but, unable to give him anything, he had left. They kept up their covenant meetings. Poor things, in connection with their distress, I thought of the Scripture, 'I commend unto you Phebe our sister. . . . That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you.' Who will assist poor Mary and her brethren and sisters? Let such know that God will not 'forget the work of faith and labour of love shewn to His name, in ministering to the saints' (Heb. vi. 10). It needs much to clothe and feed a people for twelve months; and it will take that time from the invasion till the next harvest, before they can derive any sustenance from their own labour. In a letter, bearing the Phillipsherry post mark, March 11,—'My friends were in great distress how to obtain seed for the land, and a future crop. They have a weekly mail, and when I write it takes about three weeks to receive a reply.

"Mr. Banks, to me it is marvellous that in England neither the secular nor religious press have taken any notice of the awful calamity; and the more so as the colony of three hundred Englishmen, sent out under the auspices of some clergymen, were in great destitution through it. What is the meaning of such silence? If anything should be done for this people it had better be sent direct by P. O. O. to Joseph O. Dean, Esq., Justice of Peace, Long Island Township, Philip's Co., Kansas, U.S., or to the McCrackens. Mr. Dean is an upright man, and will abide by any instruction given him, Yours respectfully, Wm. Kenesley, Brooklyn, America, March 22, 1875."

Mr. Robert Lee, of Brooklyn, New York, says:

DEAR BROTHER BANKS,—“Do find room for letter sent to you at my request from Friend Kenesley. When you consider this plague of grasshoppers has covered four times the extent of England, you can judge of their distress. Those thousands of Englishmen and their families in that part who have suffered much, and I know you will go out of your course in the VESSEL to help them. Hy. Varley is in New York. Telling the people to burn or drown their repentance. He says man need not repent, but just come to Christ, that is enough, and he is sure to be saved.

Yours truly, ROBERT LEE.”

TRING STATION, March 30, 1875.—After two services yesterday, in West End chapel, I laid down to rest in brother Arthur Baker's vicarage, and, while thinking upon my work announced for the day—two services for our afflicted brother John Branch—words like these gently sprung up in my thoughts, “To do good and to communicate, forget not; for with such sacrifices God is well pleased.” A necessary qualification is implied, a gracious course of action is exhibited, and a precious encouragement is presented. In other words, I understand the Apostle to mean, “If grace has given you a true heart, a pure conscience, a living soul, a holy faith, a vital union to Jesus; and if Providence has smiled upon you, you will find many of your afflicted and poor brethren, who need your loving sympathy; and if you are not unmindful of them, if you are ready to communicate to them, not only of that which is merely convenient, but even to the making sacrifices for their spiritual or temporal benefit, you shall have the pleasure and blessing of God resting upon you. Preparation, or qualification is the first thing. A dead man cannot go forth walking and working; a dumb man cannot vocally preach the Gospel. Hence our Lord puts three good things together,—“Good seed sown in good ground will bring forth good fruit.” “First make the tree good, then the fruit will be good.” “A good man out of the good treasure of his heart bringeth forth good things.” John says to the people of God, “Ye have an unction from the Holy One, and ye know all things.” All things pure, precious, and profitable, to all such good people. A gracious course of action is commended. Of men in the fall it is said, “All seek their own, not the things which are Jesus Christ's;” but of the men of grace it is said, “No man liveth unto himself; no man dieth unto himself. Whether we live or die, we are the Lord's.” The Bible is one large picture gallery where you may see many ancient representatives of “doing good,” of “communicating,” and even of making sacrifices; even as Abraham did for Lot. May we be filled and clothed with charity.

C. W. B.

**LITTLE ALIE STREET SICK VISITING SOCIETY.**

The 58th Anniversary of the formation of the above Society was held at Little Alie St. chapel on Thursday evening, April 8th. Our pastor Mr. C. Masterson, presiding over the public meeting. The ministerial brethren present were Mr. P. Dickerson (our late much respected and beloved pastor), also Messrs. Anderson, Briscoe, Brown, and Langford. The meeting commenced by singing, "Come let us join our cheerful songs," and after our brother Mr. Brown had besought the Lord's blessing, the Secretary read a very encouraging report, setting forth some of the results (under God's blessing) of the 356 visits to 97 sick persons during the year; this being a larger number than usual, and the amount expended being much greater, although the income had not been so much.

Mr. Briscoe, in moving the adoption of the report, spoke of the value of such institutions, saying that the work was the most Christ-like under the sun, a work in which the labourers had to penetrate some of the vilest habitations in order to reach those whom they had to visit; in which work they imitate Christ. He perceived in the report evidences of spiritual usefulness, and went on to say that the visitors ought not to lose sight of those they visit, but endeavour to bring them to the House of God on their recovery. He recommended the visitors to go about their work in full confidence that the Lord would bless their labours.

Mr. Anderson, in seconding, said the report did one good, for in doing good we are getting good. Had had much experience in the work. He here related some of the scenes he had witnessed; and said that a society like this was much needed, it was doing a great and glorious work, Christ is the Author of it, and it sets forth the glorious one-ness of Christ and His people; Christ goes about, visits, speaks to, and relieves the sick through His own people.

Our late pastor, Mr. Dickerson, spoke a few encouraging words, saying he had had the pleasure of advocating the Society for 43 years and had great confidence in the brethren, whose labours under God's blessing had not been in vain. He exhorted his hearers to do good to all men, especially to the household of faith, and thus imitate Him who went about doing good.

Our brother Mr. Brown congratulated the friends on what had been done, and asked them to continue to do what they could for the future, he knew somewhat of the work and had learned many lessons at the bedside of the sick; and in advocating the claims of the Society he related an incident shewing that money given to the cause of God was not without results, and said we could not do good without getting good.

Mr. Langford, of Dalston, followed by referring to the founders of the Society, and said that although there might not be any of them now living, it was a pleasure to know that they were reaping the reward of their labours. Christ said of those who visit the

sick, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." The Apostle exhorts, "Be not weary in well doing, for in due time ye shall reap if ye faint not."

After a few remarks by the Chairman, the meeting was closed with the Doxology and Benediction. S. J. W.

**BRIXTON TABERNACLE.**—**BROTHER BANKS.**—Our Good Friday meetings, to commemorate the third anniversary of my settlement at Brixton were well supported. I preached in the afternoon from Rev. iii. 20. We had tea in new school room; so full that we had not a vacant seat. Mr. T. Searle, one of our deacons, presided at evening meeting. Brother Styles asked the Divine blessing. Addresses were given by ministers of the Name of the Lord in Exod. xxxiv. 6, 7. The attendance through all the services were good. We have met with more kind assistance from friends outside the Church than we ever had done before. The Sunday school wants more godly teachers. Since I came to Brixton, fifty-four persons have been added to the Church. During the nine months I was supplying the pulpit, there were added seventeen; the first year after my settlement, nine; the second, fifteen; the third, thirteen; fourteen was the number of members when I came to Brixton; so making in all, sixty-eight; twenty-six withdrawn from, leaving at present forty-two. The twenty-six have since been worshipping in North Brixton Hall. Some have joined other Churches: some have returned to us. The Lord is a Sovereign. Blessed be His holy name, He prepared a table before me in the presence of mine enemies. May He bless and spare you for many years to come. So prays yours in Gospel bonds, C. CORNWELL.

**NEW CHAPELS WANTED.**—Our attention is called to the fact that the M. A. of Strict Baptists has money to lend or give. Now Mr. George Webb, of Camden Town, Mr. E. Langford, of Dalston, with others and their friends have to hire public halls. Could not the Association help these devoted and worthy men to build new chapels at once? The money Mr. Webb's friends have paid already for the use of the hall would have nearly built and paid for a chapel. Mr. Langford's hall is not commodious nor comfortable. Now, if the Association has any spirit and life in it, if they mean instrumentally to advance the cause of truth, may our God give them the ancient faith which cried out "Let us rise up and build; so they strengthened their hands for the good work." More suggestions to come, says, A.

**NORWICH.**—**ORFORD HILL CHAPEL.**—Our Church has enjoyed cheerful times under brother William Tooke's ministry. We hope our Lord has sent him to be our pastor. We require life, love, truth, wisdom, industry and God's blessing in Norwich.

### RECOGNITION OF MR. THOMAS JONES AT BROSELEY.

A deeply interesting service was held at Birchmeadow chapel, Broseley, on Monday, March 22, 1875. It had been arranged by a committee of ladies that a tea should precede the more important service, to which some 160 sat down in the vestry, school room and chapel. At the evening meeting the senior deacon, Mr. J. L. Whatmore, occupied the chair. After singing, the Divine blessing was specially invoked on the more immediate and solemn proceedings by Mr. W. Evans. The chairman reviewed the circumstances which, more than half a century since, led to his visiting Birchmeadow, residing then, as he still does, in Bridgnorth, and gave an interesting history of those means, which, under the blessing of the Father of all mercies, made him acquainted with the important fact, that he was a sinner, helpless, ruined, and undone. And how the ministry of his dear friend and pastor, Mr. T. Jones, had been made, under the sanctifying influences of the Holy Spirit, the means of leading him to the Saviour, as the Way, the Truth, and the Life. By the help of God, he continued until the present day a follower of Him who died to redeem, and rose again to justify. He then called upon Mr. John Burnett, one of the deacons, to state the reasons that led the Church to invite their former pastor, Mr. T. Jones, again to take as pastor the oversight of the Church.

Mr. John Burnett, in reply to this important inquiry, proceeded to enumerate the many difficulties which presented themselves in procuring supplies for the pulpit, and the discouraging circumstances attendant upon the too-frequent disappointments which occurred in this respect; all tending, under the leadings of the Spirit, to lead the Church again to seek for the services of their esteemed friend and pastor, Mr. Jones, as an uuder shepherd, should it please the Father of mercies to spare his valuable life.

Mr. John Griffiths, deacon, said that at the age of seventy-four, he was called upon to make his maiden speech; and in this instance he should best consult his own feelings by endorsing what had been previously said.

Mr. Samuel Bullock, in confirmation of the preceding statement, gave a plain, unvarnished account of his journey to London, his interview with Mr. Jones, and the interesting conversation which passed between them at Cannon street station; his interviews and communications with his brother members; concluding with a sincere expression of thankfulness that the God of all grace had been pleased to crown the wishes and hopes of the Church, by sending to them His aged servant once more to labour among them. And may God in His great mercy still spare him for further usefulness as a faithful ambassador of truth for many years, and make his ministry a blessing to the Church and congregation.

Mr. Jones, in stating the reasons which had enabled him, after much earnest prayer

for Divine guidance in the very important and delicate matter of accepting the invitation of the Birchmeadow Church, which would involve his leaving London, where he had a host of very intimate and dear friends, who had generously supplied his every want, and a severing of the connection that had long existed between him and the Church at Artillery street; he felt, indeed, that the case was one not lightly to be attempted, still less to be determined. One of his greatest difficulties would be, he felt, to make known his determination of accepting the pastorate of the Church at Birchmeadow to some of his more immediate friends, whose care, kindness, confidence, and princely benevolence had laid him under an amount of Christian obligation that seemed to present to him an almost insuperable difficulty in making known to them his resolve. And yet, by an interposition of Divine Providence, he was spared this pang. God, in His infinite mercy, had called away to the rest that remains, His dear servant, leaving a blank which God alone can supply. Not only so, but two of the deacons, honoured men in the Church and service of God, were called home. Thus were matters, serious obstacles, overruled by Him who worketh all things according to the counsel of His own will; and (playfully) should you grow tired of me, I have no doubt but that I should be received with open arms again in London. There are but few now living or present here who were present at my ordination to the pastorate of this Church more than fifty years since. It is a long period in the life-time of man, and yet it seems but as yesterday. Many changes have occurred since that day. Many wearied ones have been taken home to rest, some still remain, who link the past with the present. Members then, members still. And, through the mercy of our God, we are here once more united for the weal of the Church and congregation. I to labour under the Great Shepherd for your welfare; you by your prayers to hold up and strengthen my hands in the service of our God, in whose service I am willing to spend and be spent, until it shall please Him to take me home. At my time of life, eighty years old, I may not expect here to remain a very lengthened period; but while I do remain, I trust that my God will enable me to be a faithful witness for Him to you, and to all those who come within the sound of my ministry. Of the confession of faith, made here more than fifty years since, I have nothing to add to, or retract from. "Salvation by grace, not of works, lest any man should boast." I believe that in all my preaching, no one can, who has heard, fail to understand what my creed is, God, in sovereign mercy, for His own great Name's sake, saving all that believe. In fact, I make but a new pledge in old terms. May the blessing of a Triune-Jehovah abide with us while here, and crown our journey's end with His lovingkindness and tender mercy.

Mr. S. Evans next addressed the assemblage, congratulating both pastor and people on the event which had convened them

together that evening. He commended his aged brother to the warm affections of the Church, reminding them that "A Paul may plant, and an Apollos water, but God alone can give the increase." In such case the duty and privilege of the Church was plain. Let them be united in seeking from Him the promised blessings.

In response to the chair, Mr. J. H. Page expressed the great pleasure which he felt in welcoming his highly-esteemed friend as the pastor of this Church. May his life among us be prolonged, and his ministry be made a blessing both to saint and sinner. Mr. J. Smith and Mr. Evans also expressed similar sentiments. Mr. Jones concluded with prayer. During the evening the choir sang with their acknowledged taste and talent, "O how amiable are Thy dwellings, O Lord." "Tell me where have ye laid Him." "Praise the Lord, O my soul."<sup>3</sup>

#### ONE WHO WAS PRESENT.

**WEST END, TRING.**—On Easter Monday, 1875, our Baptist chapel was the scene of a numerous gathering in evening, to hear a lecture by C. W. Banks, who also in afternoon gave an address on the words, "He shall stand at the latter day upon the earth." A cheerful company sat down to tea, and a collection was made for the pastor, Mr. Arthur Baker, who, after serving the Church here usefully and honourably for three years, and feeling persuaded the cause, with the chapel debt, cannot support a minister, has resigned, and expects to leave Tring at Midsummer. In this small, quiet town there are numerous chapels; in the villages around there are little causes; the strength is divided. Spiritual life is sterile, slow, almost inactive; it appears, then, when Mr. Baker leaves Tring, there will not be one settled Baptist pastor in the whole neighbourhood. There are congregations in all the chapels, supplies in all the pulpits; but is this a healthy state of things? We Tring people know it is not.

#### EPHING GOOD FRIDAY SERVICES.

Three services in one day is still adhered to by the friends at Epping. Mr. T. James preached in the morning from the words, "It is finished." Mr. Golding gave us a sermon from "Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words." The afternoon is never the most coveted time for the preacher, but the subject was cheering. The hearers were wakened, which is surprising, considering they were hospitably treated with a most excellent dinner, free of expense, prepared by the kind friends, Messrs. Whipps, Cottis and Sons, of Epping, to whom we owe ten thousand thanks for this and similar favours of the past.

Tea was served up in the school room, kindly lent by the pastor of the Independent chapel, Mr. Teesdale Davis, who came and shewed himself friendly. May the Lord hasten the day when all stones of stumbling shall be removed, and this happy section of

the one great Church of God be united in Gospel order, after the manner laid down by Luke, in Acts ii. 41 to 47. Over evening meeting Mr. C. Cottis presided. Mr. James spoke on the omens of Friday, followed by Mr. Golding, on the brazen serpent, and the lifting up of Christ on the pole of the Gospel. Mr. Davis was solicited to speak, and he complied in a very cheerful and friendly way, stating that though he himself was an Independent, his better-half was a Baptist. Mr. W. Winters, of Waltham, brought up the rear by a few remarks on his attachment to the friends at Epping, and his great love of New Testament Church order. A vote of thanks was proposed by Mr. Golding to Mr. T. Davis for the use of the room, and seconded by Mr. T. James, and carried unanimously. W. W.

#### DORSET SQUARE, MOUNT ZION SUNDAY SCHOOL.

The annual meeting of the old Sunday scholars and teachers took place in school room adjoining the chapel on Easter Monday, March 29. Many of the old scholars assembled together. Some brought their companions, having special liberty from their friends to do so. A most excellent tea was provided gratis, and heartily enjoyed by all present.

The evening meeting was presided over by Mr. Tinson, the superintendent. After a hymn, Mr. Tinson read Psalm cxlv., and made a few remarks in conjunction therewith. Mr. Cowley implored the Divine blessing to rest upon the Sabbath school and friends present; this was supplemented with appropriate addresses by Messrs. New (ex-superintendent), Wilson, Curtis, Cochran, Harris, and others. Mr. Tinson very kindly invited the friends present to the like meeting, which, God willing, will take place on the Easter Monday of 1876. Mr. Beazley concluded with prayer.

W. WINTERS.

**LIMEHOUSE.**—That kindly-spirited and devoted itinerant in our Churches, Mr. Chipchase, died suddenly from paralysis on the 25th of March. He was a studious and useful minister; one the Churches much required. We wish his trying life could be written, that many might see how much some of our brethren suffer, who, in all weathers, and with many wants, go forth in the blessed Saviour's name. We grieve much to learn that poor Chipchase's last days were severely distressing.

**IPSWICH.**—An authenticated letter comes with sharp criticism on what has already appeared. We cannot insert this month. One says, Mr. Thomas Poock has resigned; and has accepted the offer, some time since made, to remain in the minister's life, and receive £40 per annum. Very noble of the Church, and richly deserved by the venerable bishop, who has served the cause to the utmost of his ability. C. S. another time.

**STEPNEY.**—The Cave Adullam Chapel is closed; it is expected a new one will be erected. Meanwhile Mr. George Reynolds preaches in Beaumont Hall. We cannot now tell what the new chapel will be called, nor what the new Church will become. Some of us who have laboured for many years, occasionally, to help the ancient apostolic cause of truth at the Cave, will deeply feel any essential alteration. An overwhelming flood of liberalism, free-willism, and open communionism has rolled in. It is so powerfully carrying many away, that the faithful followers of our Lord Jesus will be very few and very far between. Those who cannot go with the multitude must expect persecution, poverty, and peril of every kind. It is a solemn feature of the times we live in that in our section there is neither unity nor courage enough to defend the old landmarks. Jesus only is the same.

**PEMBERTON, NEAR WIGAN.**—Some who know the truth-loving hearts in the cause here, will be glad to know this year's annual meeting was, as a brother says, "The best we have had. The Lord has graciously blessed our little Bethel, and wondrous things He has accomplished on the behalf of His poor children who worship there, pulling together as one man in Christian fellowship one with another. These fruits cheer our hearts not a little when we consider what heartrending divisions there are here and there, while Satan has been successful in exalting puny man, when nothing but Jesus and Him crucified ought to be known."

**OUNDLIE.**—SIR,—“Hand Book,” says, Mr. Comfort is still our minister. I grieve to say the dear man died April 22. We have had but little Gospel preaching lately. Our Church is more than seventy years old. Where and what are we now? Is there any man on the earth that can successfully plant the Gospel ensign here?

**ONE OF THE WANDERERS.**

[We would rejoice to know that unity and godly prosperity was in Oundle. It presents a wonderful field for living faith, for fervent prayer, for Bible truth. The Book of God (says one) is full of Divinity bones. We want a man who can open them, and give us the marrow.—ED.]

**SUFFOLK.**—Fifty years have passed away since Mr. Samuel Collins, of Grundisburgh, first commenced preaching the Gospel. It is expected his ministerial jubilee will be celebrated this year, and a handsome testimonial presented. If Mr. Collins has written and will publish a review of his public life: of the Churches and ministers he has co-operated with, he could hand down to posterity a volume of intense interest. Grundisburgh is near Woodbridge. For nearly one century a Baptist Church has there flourished. Mr. Collins has spent the best part of his life in the Grundisburgh pastorate, where he has ever been honoured and beloved

**TO OUR CHURCHES.**—“The love of Christ constraineth me.” “The harvest is great, the labourers are few.” That is, men of truth, who will proclaim the whole counsel of God. Therefore, as God in His great mercy brought me from the school of Arminius to become a member of a free-grace Gospel Church, and has called me to preach a free-grace Gospel, I, through the VESSEL, state I am willing to supply any Strict Baptist Church; or to take any situation where the Lord would make me an under shepherd, so that I could provide for myself, like Paul, with my own hands. Should any Church apply to me, through the VESSEL, I will direct them for reference to my Beloved pastor.  
A LOVER OF ZION.

**OLD FORD.**—**BETHEL CHAPEL.**—We had some interesting services here Easter Monday, 1875. A sermon, first, from Paul's words, “But to do good and to communicate, forget not, for with such sacrifices God is well pleased,” by C. W. Banks. The friends had a plentiful tea, served kindly by our esteemed friend Mrs. Shoebridge. Brother Symonds presided over the evening assembly with Christian courtesy; and edifying expositions from Luke xxiv. 44, &c., by brethren Warren, Myerson, C. W. Banks, F. Green, N. Oakey, &c. We were favoured with the presence of real witnesses to the truth, brethren Mayhew, Hitchcock, and many others. The collections were for poor John Branch.

**STEVINGTON.**—On Good Friday last an event of much interest to the people here transpired, in the public recognition of Mr. W. Brightwell as their pastor. In the afternoon Mr. Corby, of Felmersham, read the Scriptures and offered prayer. Mr. Ashmead, of Northampton, preached an eloquent sermon from Rev. i. 5. After tea public meeting was held, ably presided over by Mr. Ashmead. Prayer was offered by Mr. Barham, of Harrold. The chairman's address was marked by great ability and appropriateness, as was also that of Mr. Barham. The statement made by Mr. T. Noble on behalf of the Church, and that by the newly-elected pastor were deeply interesting and satisfactory. Mr. Corby congratulated his friends on what they then witnessed. The singing was good and hearty, and a thoroughly Christian spirit prevailed throughout the proceedings.

**CANNING TOWN.**—After years of affliction, Mrs. M. A. Swainston passed away, March 17, 1875, to that land where the inhabitant shall no more say “I am sick.” She was a member of the late Mr. Bracher's chapel, West Ham. During her latest moments, she said, when asked if she wanted anything? “No, only waiting for glory!” Again, with sweet confidence, “He'll never forsake! never forsake!” Then calling to her husband, who was from home, in deep sorrow, I said, “What shall I tell him?” She said, “The righteous shall hold on his way.”  
F. J.



## OUR CHURCHES IN CLAPHAM, &amp;c.

[We must not yet answer. The following fragment is safe and useful.—Ed.]

I thank you for the decided tone manifested in your **EARTHEN VESSEL** articles. I express the sentiments of many of my friends who read your Magazine with profit. I would praise the God of all grace, who, bearing you up in His arms of everlasting love, has sustained and supported you in and through all the changes of life, and which, by Divine mercy, are all ordered, and still gives you hope in His love, although you are only a poor little one. You will be glad to know that the Churches over which brethren Ponsford, Cornwell, and Brindle are pastors (Zion's Hill, Courland Grove, Brixton Tabernacle, and Rehoboth, Bedford lane), have been increased of late by over twenty members (aggregate), to the great joy of the people. C. Cornwell is, I imagine, too plain for the carnal folk. A more severe man in preaching (yet tender and comforting withal) I never heard. The congregation at Mr. Brindle's place is a wonder unto many; for, being a very humble-minded, and also a deeply experienced man, he is able to break all manner of food, or rather the same food cut up in divers manners. Mr. B. tells the people plainly what they are, and exalts Jesus in all, and the folk do press, I can tell you. Mr. Ponsford is ripe as an old pear, ready and waiting for glory. He is a very experimental preacher, and much beloved by his people. I have gone from one place to another, and have heard many men of truth, but under none have I experienced such benefit as C. Cornwell. But the Chief Pastor is all my hope. His love to poor me has been so great that I am constrained often to cry out, "Lord, why poor me?" I can say that Jesus is all my salvation; for although I used to think that by being good and doing good, I should get God to think well of me, I never had a salvation worthy of the name until the dear Holy Spirit revealed Christ as my portion, "in whom all fulness dwells," the God-man, touched with a feeling of my infirmities, and tempted in like manner to myself, yet without sin. My Refuge, my Rock, my Saviour, my All. How happy one feels when experiencing a foretaste of heavenly joy! May we have many such seasons.

[Poor Clapham! Rich in appearances, and in earthly possessions, but in the Gospel she has seen her days of sorrow, and still they come. Our pen is full, but patience.—Ed.]

## CAMDEN TOWN.

Our services at Milton Hall, Camden town, Good Friday, were joyful. The sermon by W. Lodge was on John xix. 30, exceedingly truthful, without polish. A plentiful tea was served to quite 150 people. At evening meeting Mr. Gander occupied chair.

The subject for the evening was, "Streams of life flowing from the death on Calvary." Mr. Edwards commenced by speaking of the three crosses at Calvary, the Saviour in the

centre, Election on the one side, Reprobation on the other. Christ died for His sheep. The origin of the streams was God's everlasting love; some of the streams were Salvation, Pardon, Justification, Final Perseverance, &c.

This speech formed an excellent keynote for the other speakers. Messrs. Steed, Warren, Wheeler, Nugent, and Beddow, all spoke well to the subject. Fully 300 persons were present. There were services at Camden Hall also, where Mr. Hazelton preached for Mr. G. Webb; and public meeting. Their Hall also was full.

On Easter Monday, Mr. Evans and his friends assembled in Avenue Chapel. They had a large meeting. All our causes in Camden town are greatly favoured. Free-grace friends are warm and numerous.

**CHANGES IN MINISTERS AND PEOPLE.**—"Our God is a rock; His work is perfect." Christ's Church is by Himself built on a Rock. Father's love is the same; Jesus' Person, promise, and intercession the same; the power of the Holy Ghost is the same; heaven's Gospel is the same; God's Bible is the same; true grace is the same; ultimate glory is the same. Whence, then, cometh all the changes? A minister who has been many years in a large province says,— "What you would call orthodoxy, and I should hold to be scriptural, is become to be too old, too stale, and withal too unpopular for the people at —; many do not know or understand what they hear. This town is not now what it once was when I first came. The good old saints are taken home; the young ones do not show equal spirituality. The ministers seek their own, and not Christ's honour. The poor, the halt, and the blind are passed over."

**DORSET SQUARE.**—When we entered the late Mr. John Foreman's chapel, in Hill street, this last Good Friday morning, a gloom seemed over us for a moment. "Here, sir," said a Mr. M., "I have seen George Murrell, with his sweet and savoury notes in the morning; then John Foreman, with his deep tenor in the afternoon; and James Wells, with his cheerful Gospel bells, in the evening, crowds intently listening. Those days are gone! All those blessed men are gone! Aud now Samuel Milner is silent in his shroud; and Samuel Collins is too ill to come up and preach, as announced here to-day. Nevertheless, the Lord left not Himself without witnesses. Mr. John Hazelton came with good doctrine, morning and evening, and Mr. J. S. Anderson was sound and acceptable in the afternoon. Mr. Shepherd, of Gravesend, is here on probation. "Solemn work is the ministry of the Gospel. To declare God's truth, with love to Christ and souls, and the authority of the Spirit," is, certainly, the greatest mission any man can be engaged in. I am only a country farmer, but I see the Churches, where the Bible is fairly opened, are going through a severe trial.

## WROTHAM, BORO' GREEN.

Easter even, March 27, 1875. Found brother R. A. Huxham yesterday morning on the station, and to his pleasant parsonage, to his kind partner, to his good chapel, and a host of happy friends, he introduced me, and a day of peace and quiet labour we all appeared to enjoy.

We have not yet the sunshine of eternal glory. We see now through a glass darkly,

But soon, without a veil,  
We shall our Lord behold,  
And read such deeps of love divine  
As here could not be told.

Three things, I said to myself this morning, comprise all essential good,—To know Christ lovingly on earth; to trust in Christ when passing from the earth; and to reign with Him in glory. With these mercies we may well pass the time of our sojourning here in patience, prayer, and hope, for soon the scenes of sorrow, with all the petty jealousies and childish ways of men will be for ever left behind, unless into the ears of some of our bitter foes we shall hear the sentence poured, "Inasmuch as ye did it not unto one of the least of these My disciples, ye did it not unto Me."

Boro' Green Baptist chapel stands most pleasantly by the road side, five minutes' walk from Wrotham station, on the London, Chatham, and Dover line. From the Holborn Viaduct to Boro' Green you may run in little more than one hour. On Whit-Monday, May 17, their anniversary services will be held; and, if fine, the journey, the scenery, the commodious chapel, the comfortable conveniences, and abundant provisions, will, with our Father's blessing, render such an outing a treat to London friends. Who will go with us?

Mr. Huxham has been a successful pastor of Boro' Green now for three years. Of Boro' Green and its Baptist interest we have notes. On Good Friday we preached as well as we could, and lectured in the evening. Hope some good done. C. W. B.

RICHMOND. — LITTLE HORNET'S NEST.—Oh, dreadful fruits of a Gospel profession! How can any Christ-loving people uphold such a course of action? "If any man have not the Spirit of Christ he is none of His." Let each one see sharply to his own soul's interest and safety in Jesus. A correspondent asks, "Ought not the Baptists in Richmond to have a chapel of their own?" Most certainly, and if they could but unite together in the essential faith of the Gospel, they might have a good cause. WHY DO THEY NOT?

STEVINGTON.—Our new minister, Mr. William Brightwell, was a village preacher, supplying, for twenty years, in and around Northamptonshire. The last ten years, or so, he was pastor of a Baptist Church in Geelong, Australia. On returning home, he came to Stevington, and has settled. If he is not a great, he is a good man, and suitable for the place he is in.

CARLTON, BEDS.—Baptist chapel.—DEAR SIR,—You will be glad to learn that the faithful and devoted labours of our esteemed pastor, Mr. John Jull, are owned of God, and increasingly praised by the Church and congregation. The handsome sum of over £20 was subscribed and presented to Mr. Jull, as a New Year's gift, which was acknowledged in a very grateful and affectionate manner. Quite recently we have been cheered and strengthened by witnessing the solemn rite of believers' baptism. Thanks for your defence of this much-despised but God-honoured institution of His own appointment. "The Lord will bless His people." Yours, &c.

BIGGLESWADE, BEDS.—Providence chapel. It is cheerful to learn that the Church and congregation worshipping at this place receive manifest tokens of the Lord's blessing upon the ministry of their pastor, Mr. R. Batchelor, who is a truthful and experimental preacher, and who earnestly contends for the precepts of the Gospel, as well as loving to set forth the great doctrines of free and sovereign grace. But, oh, how very few faithful and able watchmen appear to remain on the walls of Zion, to sound an alarm in God's holy mountain. What a fearful night appears to be coming on the Churches, and what contempt is cast upon the truth as it is in Jesus.

SHARNBROOK, BEDS.—Baptist chapel. On Good Friday, Mr. Hazelrigg (of Leicester) preached afternoon and evening in the above chapel. The attendance in the afternoon was rather thin, and it was thought by some that the preacher was not quite happy in his feelings whilst discoursing of the infirmities of the saints (Rom. viii. 26); but there was an excellent company to tea, which was served in the chapel. In the evening the seats were well filled, and the preacher gave an excellent sermon from Isa. xlv. 24; the opportunity was felt to be both instructing and sanctifying. Many of the friends came from long distances. Formerly the pulpit was often occupied by other ministers than those of the *Standard* connection, but it is not so now, we believe.

SHEFFIELD.—DEAR BROTHER BANKS,—I heard Mr. Moody three times. He preached the old-fashioned Gospel as clear as ever old Mr. Gadsby did. I advise you to hear for yourself. He stirred up our parsons in this town. Our places of worship are better attended. It is high time we were stirred up. It is a disgrace to us as Particulars, what little effort we put forth to reach the people. Ministers and professors seem given over to covetousness. Your old friend has given over preaching. "Demas hath forsaken us, having loved this present world." I hope — will abide by the Gospel of the grace of God. Grace be with all them that love our Lord Jesus Christ in sincerity and in truth. Friend Taylor is in his glory, preaching a precious Christ.

J. ELAM.

**LITTLE STAUGHTON, BEDS.**—**DEAR MR. BANKS,**—We should much rejoice in being able to report progress, as the phrase goes, but we are not in a position to do so; on the contrary, we have much we could say, but we forbear at present. However, we should like to ask if it be consistent for the pastor of a Strict Baptist Church to enter Mr. Spurgeon's duty-faith college, and thus practically ignore his own chosen public position, and compromise the public character of his Church and people? Alas, how many covet the hireling's price, loaves, &c. The Lord keep you faithful. P.S.—Which way are they steering at Ringstead?

**CHICHESTER.**—In this fine old cathedral city, amidst all the ecclesiastical pomp and parade of Churchism, dissent finds a place. We rejoice to know the truth is found here. That blessedly-taught man of God, Mr. Joseph Fletcher, labours at Zion chapel, where for some years he has preached the one Gospel—salvation through Christ. His ministry has been signally manifest to be of God by the conversion of souls and the comforting of the Lord's people. On Good Friday, a sermon was preached in the morning by E. P. Brown. A mutual feeling of love and union in divine things was realised. At five several friends sat down to tea. This was followed by a public meeting. The deacon, Mr. Simmons, presided. After singing and fervent prayer by Mr. Fletcher, an address was given by E. P. Brown, on the season of the year, indicative of natural and spiritual life. The pastor, Mr. Fletcher, addressed the meeting in a kindly manner. After Mr. Daniels and Mr. Simmons had spoken, this season of Christian friendship and rejoicing terminated. May all who love Zion pray for her welfare and prosperity in Chichester.

**WILLENHALL.**—Lord's-day, March 28, was a day of holy joy and spiritual exhilaration to the people at Gomerstreet chapel. Special services were holden, commemorative of the twelfth anniversary. After much fervent ejaculatory prayer, the dear Lord brought the venerable Thomas Jones amongst us. He was helped to deliver three fine discourses on the commission of Jesus (Isa. lxi. 1). His evangelical preaching and affable conversation secures the affection of His hearers, and the love of his associates. Allowing the expression, I would say, he is a star of the first magnitude in the Gospel firmament. This I say not to feed pride but commendatory of him as a workman that needeth not to be ashamed. It was, indeed, good to be there. G. BANKS.

**TRING.**—For more than seventy years the Akeman street Baptist Church has been growing in its numerical and honourable strength. Our once sainted pastor, Richard Glover, was with us a long time. At seventy-six, in the year 1861, he was taken up. Since then what a singular army of preachers we have had! I have in my mind's eye not a few of them. Some of

their precious sermons would do us good now. Before I quit this changing scene, our history I may recall. In the meantime, with such a palace for the living to worship in, with such a noble park to bury the dead in, with such fields and schools of labour all around, should we not cry aloud for a pastor? We have had Mr. Shepherd a few times. Who we shall have next is only known to our risen and loving Head.

#### PALM SUNDAY IN ROME.

March 28, 1875, will henceforth date as the anniversary of opening a new Baptist chapel in the "Eternal City," as Rome, by some is called. Mr. Wall, the Baptist pastor, and Signor Grassi, have been, we trust, and will long continue to be doing a good work in that popish city, where, until lately, no Protestant assembly could safely meet. While the Pope is sending us a cardinal, our Lord, we trust, has sent into His domain a faithful and laborious minister of Christ, whereby the Gospel will spread, and redeemed sheep be gathered. To our God be all the glory.

#### Notes of the Month.

**HAYES TABERNACLE.**—Our sixth anniversary of opening was Wednesday, April 7, 1875. Mr. Kern, of Guildford, preached the sermon, and gave a sympathetic address in the evening. He is like a man setting out for a long and successful ministry. He presents a noble front; a fine made strong man in appearance. He is no fligid or rhetorical orator: he weighs well his own spiritual state. "He allows his soul to speak more than he cares to let his brain or memory repeat lessons learned, or matters borrowed. He gently descends into the souls, into the consciences, into the fears, into the feelings of his hearers. He illustrates Paul's type of the ministry, "By manifestation of the truth, commending ourselves to every man's conscience as in the sight of God." Mr. Kern's Church at Guildford are about to build him a new chapel and schools. All hands will help them. We wish them good success. The venerable Samuel Ponsford presided at Hayes anniversary, and delivered a long and eloquent introductory address. Some said, "This venerable sire was fast ripening for glory." We thought he had been ripeed now nearly fifty years. He has been pastor of Courland Grove Church in Clapham about as long as Moses was leading the Israelites through the wilderness; and he may stand several years yet. He is the only father in the faith our London Churches now have left. Thomas Chivers spoke at Hayes meeting on the Word of Life. We were glad to see him so much recovered from his illness, and so well up in Scripture elucidation. The Hope Pastor, J. Griffith, discoursed on the Gospel; C. W. Banks on the words, "Give an account of thy stewardship, for thou mayest be no longer steward." Some old woman said she did not like it. That is nothing new. He hinted merely

that ministers were stewards of the mysteries of God. Paul blends two features of character in one person, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of the kingdom." Preachers of Jesus Christ, and expounders of God's mysteries: these, by some, are men wondered at. There is an interesting period when the Lord puts a man into the stewardship. Some have a long and laborious service in it; all have a solemn surrender of the office. All in the past have died; many are continually laying down their mantle. We all shall soon pass away. Mr. R. C. Bardens, the pastor of Hayes Tabernacle, looked well, happy, and quite prepared for his work in that part of his vineyard. We were thankful to find Mr. John Wild, his family, and all their co-workers so healthy, and still so devoted to the cause which is most dear to all their hearts.

MR. DWIGHT L. MOODY.—"The kind of tales Mr Moody told the London people," we reserve for "Cheering Words." Whether these revivals reduce religion down to childishness, or what to say of it is not always convenient. Nearly the whole of the nation is going after it. If this is God's saving religion, London was never so full of religion before.

RAILWAY REMINISCENCES OF COGGESHALL AND THE EASTERN COUNTIES.—These pages have to wait. We can only this month quote the following from the memorial card of one of our dear old friends, "In loving remembrance of Thomas Rowland, who departed this life, April 1, 1875, aged sixty-nine. 'Whom having not seen, he loved.' On our journey to and from Coggeshall to the funeral; of our visit to the ven. Mr. Crosby, now eighty-six; of Mr. Rowland's life and death; of the chapel and other things, we have written pages, and hope some month they will come on.

NOTES FROM MINISTERS' STUDIES.—My soul's desire is to spend and be spent in the good work of the ministry. As long as I can walk, and my tongue can speak, I intend by the help of the Holy Spirit, to speak of the glorious excellency of Jehovah's sovereign grace. Nothing but the effectual operating influence of the blessed Spirit can quicken a dead sinner. Arminian professors are saying, "Calvinists are dying out," but they will find there are a few remaining. I wish I could make my voice heard throughout this town, for the dead free-will Christianity here is enough to chill the warmest heart. We must look above. The Lord knoweth what is best; His will be done. The Lord be with you, my dear brother, and bless you abundantly in your own soul: you need His helping hand, for you have much to contend with.

HEYWOOD.—That remarkable Christian woman, Mrs. Lucy Ashworth, of War-office, Bamford, entered into her eternal rest, March 27th, in the seventy-second year of her age.

SOUTHAMPTON.—Mr. Dumper, a kind

friend to the truth reached a blessed end, April, 8, 1875. We hope his pastor, Mr. Parnell, will give further particulars.

JACOB ARMINIUS AND HIS DOCTRINES.—The Arminian preachers are not the Ministers of Christ, and Stewards of the Mysteries of God. This was clearly proved in the experience and ministry of the late George Wright, of Beccles. The following is his own decision: "I had been nurtured in the principles of the Arminian heresy, and had drunk deeply of the poison of that pernicious system. It had my reason and my heart. I thought it a right way; and opposed what opposed it, till the Word of God shook my confidence, and made me question the truth of that which I believed. After considerable conflicts of mind, and a long trial of agonising suspense, I at length renounced Arminianism as A LIE AGAINST THE LIGHT OF THE PLAINEST TESTIMONIES OF GOD."

SOUTH CHARD.—Death has here made its appearance by removing from our midst three aged, truth-loving, believers. Mr. W. Drake, after a painful and protracted affliction, calmly passed away on February 9th. On the same day, also, Mrs. Barber, was taken, after a long illness; and, on that day three weeks, March 2nd, Mr. G. Barber, her husband, departed this life to be for ever with the Lord, where they all had earnestly expressed a longing desire to be; where their groaning is turned into pleasure, and their sorrows into joy everlasting. W. S.

SHREWSBURY.—Our lines on the rail, returning from Whitestone and the Wyle Cop, are yet only in pencil: presently they will be in print. Was the probationist totally rejected or accepted? Which? We know it is hard in these times to stand still; but if, at the first, a man professes to stand on the Rock, then gradually on the sliding scale to the sand-bank, where do you expect to find him?

SHACKLEWELL.—Dr. Brewer has been suddenly taken from a scene of prospective ministerial success. In every branch ministers are failing and departing, but hosts of others are springing up.

STEPNEY.—The controversy between the evangelical and free-will Nons. only furnishes another chapter to prove that under the thin veil of pretended universal love there is the deep bleeding cancer of jealousy. We see how soon the pride of popularity and pre-eminence is wounded. "Eastern Notes" lead us to fear that thirst for money, in some cases, and the power of money in other cases, has much to do with the amazing excitements of the day. Can writer of "Eastern Notes" give us one case of true heart, soul, mind, and life conversion to God, to Christ, and to His Gospel?

### Deaths.

March 24, at Bedford, Sarah Ann, wife of James Warren, Esq., and eldest daughter of the late Mr. William Preston, and Mary, his wife, aged 49.

# The Morning and Evening of this Life.

A FUNERAL SERMON

PREACHED ON SUNDAY, APRIL 11, 1875, FOR MRS. EMILY FINCH, LATELY OF BROCKDISH,  
IN THE COUNTY OF NORFOLK,

BY BENJAMIN TAYLOR,  
*Minister of the Gospel, Pulham-St.-Mary.*

"In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth."—Psalm xc. 6.

THIS Psalm is presented to us in the form of a prayer, and it is called "A Prayer of Moses the man of God." The Lord is here spoken of as the dwelling place of His people. Every quickened soul is anxious about this dwelling place. While you can say with a thankful heart,

"While some poor wretches scarce can tell  
Where they may lay their head,  
I have a home wherein to dwell,  
And rest upon my bed;"

yet you want to say with assurance, I have a dwelling place of grace, a dwelling place of mercy, and a dwelling place of love in the heart of God. There are times when I dare hardly hope I am in this dwelling place; and then I fear my soul will be lost, well knowing there is no eternal safety for me only in a precious Christ. Happy are they who have a hidden life in Him; but do I stand there? Happy are they who dwell in the clefts of the rock; but do I dwell there? Happy are they who have washed their garments, and made their robes white in the blood of the Lamb; but have I, through grace, done this? Kings have their palaces for dwelling places, but these are only mere hovels when compared with the dwelling place of a saint. Rich men have their mansions as dwelling places, but these are but dunghills when compared with the dwelling place of one that is born of God. His is a strong habitation, a secret dwelling, a secure refuge, the eternal God is our Refuge, and underneath are the everlasting arms. To the spiritual and humble worshipper, God is the sanctuary of sanctuaries, on account of which the Psalmist says, "How amiable are Thy tabernacles, O Lord of hosts." In this Psalm there are two other great branches of truth to look at—God's eternity and man's mortality. As God is eternal, His law is eternal, and all those dying under the curse of that law incur eternal punishment. It is all vast eternity beyond time, and whatever changes may take place with the creatures of God in time, there will be no change in eternity, and, therefore, the states of the dead are unalterably fixed. Those dying in Christ will have eternal happiness, and there can be no more of a change as to the condition of these than there can be of the others. As is the eternity of the one, so is the eternity of the other; and as are the terms of the one to signify this, so are the terms of the other: consequently, the one state is commensurate with the other. We have here the mortality of man set forth. Man is turned to destruction; for God says, "Re-

turn, ye children of men." The body may be destroyed as to its present state, but it can never be annihilated, or put out of being, for dust is something, and God can as easily raise that dust again as He could at first make man out of the dust of the earth. All men know they must die, but what they shall be after death is the rub with many. All Christians are united to Christ by a living faith, and from what they feel in their souls of this union, they can form some idea of what their future lot will be; for they shall not only see Christ in glory, but they shall be like Him.

As our text forms a part of man's mortality here set forth, we shall briefly consider it in two particulars, and then give you some of the living and dying testimonies of our departed sister. The state of man is here set forth under the metaphor of grass, and there are two conditions of this state described:—I. In the morning it flourisheth, and groweth up." II. In the evening it is cut down and withereth.

I. "In the morning it flourisheth, and groweth up." When our departed friend had made choice of these words as my text, she said, "That's me: one week." This was strictly true, for from the time of her being taken ill to the day of her departure, it did not exceed a week. How solemn and touching the circumstance! Suddenly was the message sent, and suddenly was our friend called to a mansion in the skies. What fierce diseases are at this time lurking about our habitations! What numbers are leaving the world every day! Who will have to go next? Are you ready to obey the call when it shall come? Let the Christian compose his mind, hope in God, his perpetual dwelling place, trust in the merits of a dear Redeemer, and sing,

"Plagues and deaths around me fly,  
Till He bids I cannot die;  
Not a single shaft can hit,  
Till the God of love thinks fit."

With this text before me I am led to a close and serious consideration of other texts of a similar character:—"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." Again it says, "What is your life? It is even a vapour that appeareth for a little time and then vanisheth away." And again, "Surely every man walketh in a vain show." And again, "All our days are passed away in Thy wrath: we spend our years as a tale that is told." Our friend was cut down in the morning, for her life was but short compared with some, her age being only thirty-three. She was looking like the flower of grass only about five weeks before her decease, being at the house of God quite well and looking better than usual, as one of the friends remarked to her. The Saviour may well say, "Be ye also ready;" for in one moment death may surprise us in coming to cut us down with his scythe. Look at the numbers who have of late fallen by the hand of death, and yet, O how carnal and worldly we are! How dull and stupid in spiritual things! How hard-hearted and careless! How loath to speak either to God or for Him! What pride, presumption, rebellion, and covetousness seem to prevail, both in the Church and the world! What swarms of professors are sleeping and settling upon their lees! What numbers are saying, with

a vain confidence, I shall live and not die! I would say with Watts the poet:—

“Waken, O Lord, our drowsy sense  
To walk this dangerous road,  
And if our souls are hurried hence,  
May they be found with God.”

Our dear sister seemed satisfied that she had got notice from the great Landlord above to quit her earthly house, for on the Saturday night she said to her sister, “I don’t think I shall get well; I feel that I am going to leave you. I have thought much about my dear husband and children.” On the following Lord’s-day morning, she said to her father who visited her:—

“O that I had a stronger faith  
To look within the veil:  
To credit what my Saviour saith,  
Whose word can never fail.”

This verse she uttered with great emotion, and, looking at her father, said, “Father, pray for me that I may have an abundant entrance.” She then repeated that verse:—

“I thirst, Thou wounded Lamb of God,  
To wash me in Thy cleansing blood,  
To dwell within Thy wounds. Then pain  
Is sweet, and life or death is gain.”

She said, “O my dear, dear Jesus, shine in upon my poor soul.”

Her father said, “Do you not feel the love of God shed abroad in your soul?”

She answered, “Not as I could wish. O that I could love Him more!” She then uttered the following:—

“O love divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by Thee?  
I thirst, I faint, I die to prove  
The greatness of redeeming love—  
The love of Christ to me.”

After a short rest, she said to her sister, “Pray with me, my dear, will you?” After prayer, she made choice of the text, and the hymns, and also of the bearers, four members of the Church of Christ in this place. After this, she requested that her grandparents, and neighbours, and friends might be sent for, that she might take her farewell of them. At about four o’clock in the afternoon on Monday, April 5th, she said, “I am waiting for a letter, and as soon as that comes I shall go.”

Her father said, “My dear, you will soon drink the new wine of the kingdom.”

She answered, “Yes, yes.” In the evening of the same day, at six o’clock, she fell asleep in Jesus.

She made choice of this our text, and how true it is of her—“In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.” The Psalmist may well say in another place—“As for man, his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more.” Man’s life, so to speak, is but one day: the morning of youth is soon past, and so is the evening of old

age. Our friend flourished in the morning, and was cut down before the evening shades could set in. Let not those who are of the morning boast, for childhood and youth are vanity. O my young friends, you are now in the morning of life: you are full of animal spirits, your bones are moistened with marrow, your cheeks wear the tint of the scarlet rose, and you bid fair for life and length of days. But stop and think a moment. There may be a worm at the root. Sin in you may be about finishing its course, and as soon as that is done it brings forth death—not only natural death which blasts all your hopes, and at once destroys all your earthly happiness, but it brings forth eternal death in a separation from light, peace, and felicity. Remember, a separation from all enjoyment of God is the hell of all hells. Let me ask you, What is your state before the Searcher of all hearts? What are your prospects as to the world to come? You are under the law, ruined and undone by sin, without any spiritual strength to do one thing that is pleasing to God. I say, then, and God's Word says it too, that "Except you be born again ye cannot enter the kingdom of God." Without the application of Christ's blood to your souls, to cleanse you from guilt and uncleanness, you will have to perish for ever. Do you believe this? Do you feel it is the truth what I have said? Do you hate sin, and wish to avoid it, and to save your precious souls? Then look to Jesus the only Saviour, who says to weeping sinners and mourning souls, "Look unto Me, and be ye saved, all ye ends of the earth, for I am God, and there is none else." You children on the gallery, you are in the morning, very early in the morning of life; but do you not daily hear the tolling bell? Death is cutting down the young morning plants, and he may soon come for some of you. If death should come for any one of you soon after I have delivered this discourse, and warned every one of you, how will you be able to look him in the face? Can you say, through Christ's atoning blood, and sin being pardoned, Come, welcome messenger, come and free me from this tabernacle of sin and sorrow, and give me liberty to fly to the throne of God, and hide me beneath the eternal wings of the Holy One? O that you may know what it is, even in the morning of life, to hate sin, love the Lord, and follow the Saviour as your only pattern and example. "Remember thy Creator in the days of thy youth." Recollect, you may in one moment be cut down in the morning of your youth, and without repentance towards God, and faith in our Lord Jesus Christ, what will become of your precious souls? Can you hear this, and think no more of it? O the deceitfulness of the human heart! O the dreadful power of sin and Satan over the minds of God's creatures, both young and old! May God open your eyes to see, your ears to hear, and your hearts to understand, and He shall have all the glory. I do wish you may feel the love of God in your hearts, for then you will fly at once to Jesus, and say, "Take away all iniquity, and receive us graciously: so will we render the calves of our lips." There are many flourishing plants of the morning in this congregation, and O how I wish they may know Jesus, should any of them be cut down before the mid-day sun can shine upon them. How many have been recently removed by death from our ranks, both of the Church and congregation; and there are some others upon whom the cold hand of death is already placed, and who seem to be near our Father's house above. But there may be some who are not



only near death, just about being cut down, but have no well-grounded hope of blooming as evergreen plants in the heavenly paradise of God. Poor souls! we can pity them and pray for them, the Lord helping us, but we cannot save them. Have they any heart and desire after God, heaven, and happiness? Do they really see enough of sin to hate it and loathe it, and enough of divine things so as to pant and long for the enjoyment of them, as the hart panteth after the waterbrooks? May the Lord help them to earnestly seek His face, and no longer rest till they have found the Pearl of great price!

II. Let us now say a word or two upon the other branch of the text—namely, “In the evening it is cut down and withereth.” How soon is the child become a young man! and how soon the young man is become an old man! The night soon sets in and puts an end to the glory of the day, and all its fascinations, and variety of delights. Here are some very aged friends, both in the Church and the congregation; they are in the evening of time, and O how solemn the thought, they are about to be cut down! Yes, we shall soon see their faces no more, for they are like shocks of corn already ripe, and are only waiting to be gathered into the garner; their heads are silvered with age, their legs bend under them as though the burden is become almost too much to be borne; the grasshopper is a burden, and they, some of them, are wishing for the wings of a dove to fly away and be at rest. Home is uppermost in their thoughts, and they have no dread of being cut down in their time of life, because of pain and sorrow, and because they have the promise of an eternal inheritance, which the Saviour shall give unto the saints in light. O my dear aged friends, we do not wish you away from the full enjoyment of Him whom you love, but our numbers are not large, and we feel to want your presence, and prayers, and help as long as possible, for we feel as though we cannot well do without you. However, when our heavenly Father shall take you from us, I do hope He will bring others into your places and make them flourishing plants in this sanctuary, as He has made you. Many, many years have we walked and talked together, and now we must shortly part. Like our dear departed sister, we must soon say, “Good-bye, good-bye.” But let us remember the sweet poetic words:—

“When we asunder part  
 It gives us inward pain;  
 But we shall still be joined in heart,  
 And hope to meet again.  
 This glorious hope revives  
 Our courage by the way,  
 While each in expectation lives,  
 And longs to see the day.  
 From sorrow, toil, and pain,  
 From sin—we shall be free,  
 And perfect love and friendship reign  
 Through all eternity.”

When we of the present generation shall be gone, to leave our dear young friends behind, God grant we may join in the song of the redeemed, “Unto Him that loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever.”

Having said thus much by way of illustrating the text, and having

given you some of the words of our departed sister in my discourse, I come now to entertain you a few moments with some living and dying testimonies of our beloved sister in Christ, whom I baptized and whom I have just buried in our chapel yard.

Our departed friend was baptized and added to the Church of Christ in this place, August 5th, 1860, having stood an honourable member and a consistent Christian with us for fifteen years. Here is a little of her own experience at the time of her joining us. She says, "I can neither tell you when, where, nor how the Lord began with me, if indeed He has begun. I had convictions from a child, but they wore off from time to time. I tried hard to do something towards the salvation of my soul, but found it was all in vain. At one time certain passages came into my mind, and I thought I was going to die; but, bless the Lord, He did not cut me off. I can go back to the time when I could let the Bible lie and not look into it by the week together; but now I dare not let it lie a single day. Although I have not been made to tremble under a sense of God's wrath like some, yet I hope He has shown me and made me feel something of the plague of my own heart, and given me to feel my need of a Saviour. I have known what it is to inwardly groan, and feel my burden to be great, when these words were brought to my mind, 'Cast thy burden on the Lord, and He shall sustain thee.' I thought surely Satan could never tell me to do that, neither would he tell me, 'There is balm in Gilead, and a good Physician there.' These words also came into my mind—'Behold the Lamb of God that taketh away the sin of the world.' Sometimes I have been in such a wretched state of mind that I thought I would give it all up and not think any more about it, for I could not save myself, and it was no use of trying; for, said I, if I am to be saved, I shall be saved. But, after all, I feel that I dare not, I cannot give it up, and, through God's grace, I hope I never shall. It has long been my fear that because I have never been broken down, as it were, all at once; I have never seen myself in my true character, and I have prayed to the Lord that He would do anything with me rather than suffer me to live a stranger to myself. I have prayed that He would break me down; yea, even break me to pieces; but, blessed be His holy name, it hath pleased Him, of His infinite mercy, to send peace into my troubled mind by telling me, 'He will not break the bruised reed;' and I hope, if I have never been broken, I have been bruised. I have prayed that the Lord would manifest Himself to me, and, if not awfully deceived, He has answered my prayer and manifested Himself to me; but it has been in such a way and manner as I never expected. I have proved that God's ways are not our ways, neither are His thoughts our thoughts. These portions came sweetly into my mind:—'Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.' And again, 'I will be your God, and ye shall be My people.' And again, 'Having loved His own which were in the world, He loved them unto the end.' I was led to ask the question, But am I one of His own? The answer came in these words, 'Ye are bought with a price, therefore glorify God in your bodies and in your spirits, which are His.' If the desire of the heart can be prayer, last Monday, when at work, I was praying that the Lord would direct me in a right way, when these words came into my mind, 'Because

he hath set his love upon Me, therefore will I deliver him.' And again, 'I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.' Then it seemed as though something said to me, 'Do you want anything else?' Then these words came, 'He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.'" From these words of the Saviour, our dear sister was constrained to come before the Church at Pulham and declare what the Lord had done for her soul.

These being her own living testimonies, I come now to state in brief some of her dying testimonies. On Lord's-day morning, April 4, I received a message, through a young friend from Brockdish, to say that our dear sister, Mrs. Finch, sent her love to me and the friends, and to say that she should be here but a short time. At the Lord's Table, after the afternoon service, I announced this message to the friends and told them I could not sleep again till I had seen our sister. I, therefore, at the close of the service, went to the house and found our friend in a very weak state, and, to all appearance, sinking fast. I said, "Do you know me?"

Grasping my hand, she faintly replied, "Yes."

Seeing her much exhausted, I thought it proper to let her have a little repose before asking her any questions as to the state of her mind. I then learned from her relatives that she had spoken many precious things. She had expressed her thankfulness to God for His temporal mercies, saying, "Goodness and mercy have followed me all the days of my life." She sung with much animation that beautiful hymn:—

" A debtor to mercy alone,  
Of covenant mercy I sing;  
Nor fear, with Thy righteousness on,  
My person and offerings to bring.  
The terrors of law and of God  
With me can have nothing to do;  
My Saviour's obedience and blood  
Hide all my transgressions from view."

Again going to the bedside, I said, "Do you feel that you are on the Rock?"

She instantly replied in a whisper, "Yes."

I said, "Do you think you are near the verge of Jordan?"

Her reply was "Yes."

"Well," said I, "but the Lord could raise you up again. Have you any wish to live?"

She said, "I have no wish to live, only for the sake of my husband and my dear children; but I would rather leave it with the will of God."

Her father said, "Do you wish Mr. Taylor to pray for you?"

She replied, "That is just what I want."

We then commended her to God with all her affectionate relatives, who, to my mind, greatly resemble the house of Lazarus, spoken of in the eleventh chapter of John. After prayer, her father said, "My dear, have you not been much tempted?"

She said, "Yes, but the Lord was my helper, and though an host

should encamp against me my heart shall not fear: there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." With these, and some other Scriptures, she was enabled to repel the temptation with which she was assailed. A short time before I left the house she expressed a wish to speak to me. Going up to the bedside again, she took hold of my hand, and said, "Good-bye; may you be spared to be still useful for many years to come. The Lord has brought you through many trials, still may you look to the hill Hermon, and the hill Mizar." She now called for her brother-in-law, Mr. John Waller, and said, "You have been a dear good brother to me. May you live together many years, and enjoy much communion with God." Then calling her brother, John Atkins, she said, "O my dear brother, it is hard to part; O yes, it is; but it must be so. May God be with you, and may you still go on and be kept from every evil, for Jesus' sake. Addressing herself to her brother's wife, she said, "My dear sister, good-bye, and may you feel the love of Jesus shed abroad in your heart: this is my earnest prayer for you." Calling for her sister, Mrs. Waller, she said, "O my dear sister, I can't say what I want to say. May you enjoy the Lord more and more continually." Then to her parents she said, "Good-bye, good-bye, my dear father, my dearest earthly friend; may God bless you many years on this earth, and cause you to feel much of His lovingkindness, and may you be blest every day. My poor body is weak, I can't say more, my strength is gone. Oh that I had more strength."

Her father said, "You still feel Christ precious to your soul?"

Her reply was, "Yes, yes." Requesting her eldest child to be brought to her, whose age is seven, she said, "Try and be a good child." Then looking at her sister, Mrs. Waller, she said, "I give her to you, take her, and be a mother to her: she can still go to school, and she may be of some use to you." Requesting her infant son (one year and three-quarters old) to be brought to her, and pressing it to her bosom, she said, "My darling child." Then looking at her mother, she said, "My dear mother, I give thee this child." To two of the neighbours, who had been very kind to her, she said, "Good-bye, God bless you."

There were certain hymns our sister made choice of, and which she wished to have sung in the chapel, she having found these hymns very precious to her:—the 555th (Rippon's Selection), also the 561st hymn, 3rd part; also hymn 59, 2nd book (Watts).

Our beloved sister now understands something about the knowledge that glorified spirits in heaven have of one another. She wrote to me for my thoughts upon this subject soon after she lost her first husband, Mr. Charles Hubbard, who was a member with us, and who lived and died in the Lord. See my Letter to our departed sister in my "Visions of Zechariah and Ezekiel" (page 57).

Such is the public account the Lord has enabled me to give of our departed friend, and I now leave it with you, believing the Lord will make it a blessing to those who are of the household of faith. And should He also make it a blessing in the conversion of only one soul, that shall be put down as a sufficient compensation for my labours bestowed upon this truly solemn event. May God grant it for Christ's sake. Amen.

BIOGRAPHICAL SKETCH OF THE LATE MR. MILNER,  
OF KEPPEL STREET, LONDON.

By W. WINTERS, F. R. Hist. Soc.

THE immortal spirit of this truly sound and venerable divine passed from the Church militant to the Church triumphant on Lord's-day, March 21, 1875.

He is gone to that far better land,  
From every storm and darkening tempest free,  
Where never billow sobs upon the strand,  
For *there* is no more sea!

Who can fully estimate the value of that religion which is of God? which affords comfort in sickness, and unutterable joy when the sharp throes of death are rampant. Such is the religion that Samuel Milner loved to preach—the full fruition of which he now enjoys.

When a young man, full of health and bodily vigour, delighted only with the unhallowed charms of this life, the Lord,—whose time, and way of working is best,—spoke to him with unmistakeable power, by His own Word, Eccl. xi. 9—“Rejoice, O young man, in thy youth, and let thy heart cheer thee,” &c. This text did not, as some might suppose, encourage him to go on in the course he had long pursued with increased zeal; nay, it deadened his affections to the pleasures of the world, and brought him a penitent seeker to the feet of Jesus, from whose hand mercy and pardon freely flows.

The year 1829 was a memorable one in the annals of this worthy man, for then his young heart glowed with love to Jesus, insomuch that he ventured for the first time to unfurl the banner of the Cross in public. He then preached that Gospel which had been burnt into his heart by the power and operation of the Spirit of God, and which Gospel he set forth till within two years of his exit from earth. His early ministry was greatly blest to immortal souls, especially in Chapman Street, St. George's-in-the-East. In 1832 he became the recognised pastor of a Baptist Church, and laboured hard in the work, in the East End of London, for the first twenty-five years of his ministerial career. In December, 1848, he was taken ill, and death appeared inevitable; but the Lord had a work for him to do, and therefore a new lease of his life, so to speak, was granted. Again he came forth to his stated labours with fresh strength and courage, being then pastor of the Church at Rehoboth chapel, Ratcliffe highway. In 1853 the much-loved pastor of Ebenezer chapel, Brighton, fell asleep in Jesus—Mr. Joseph Sedgwick, with whom Mr. Milner had long walked in close Christian fellowship. Mr. Milner preached his funeral sermon on Lord's-day, April 3, 1853, from Rom. v. 19. This sermon, together with a memoir of Mr. Sedgwick, was afterwards published. This funeral sermon, as well as the address at the funeral, were delivered, says Mr. Milner, “without the least idea of their being published; they were taken down by a reporter who attended unknown to the speakers, and would not have been published but for the wish of the friends. The sermon is a very plain and simple matter; and in such plainness and simplicity it was purposely delivered, there being a very large concourse

of persons present, many of whom, probably, knew very little about divine things; and to reach their consciences, and inform their minds on such a momentous subject, under the divine blessing, was the aim of the preacher." The preface is dated from Stepney causeway, July 20, 1853. This volume extends to 135 pages.

In all Mr. Milner's sermons there is great solidity of matter, stern Gospel truth, plainness of style, not wanting in illustration, although not entirely free from tautology. One striking example of illustration used by Mr. Milner at the grave of Mr. Sedgwick may be well known, but it is worthy of being repeated (p. 121).

"Now," says the preacher, "supposing I were to take one man from this congregation, as a sample of the bulk, and put the same questions to him ('What is thy country? and of what people art thou?')—Jonah i. 8). How many of you are travelling on the road without either knowing or caring about what road you are travelling in? This brings to my mind a story I have read of one of our kings, who had a jester, to whom he gave a staff, and told him that when he found a greater fool than himself, to give it to him. By-and-bye, the king was taken ill, and was dying, and the jester went to see him. The king said, 'I am going!' 'Going! where, sire?' said the jester. 'Why, to heaven, to be sure,' replied the king. 'Why,' said the jester, 'you never made any preparation for the journey; you have never been on the road; and you cannot, surely, expect to arrive at any place without travelling the road. Take back your staff; fool as I am, I never expect to come at any place without taking the road that leads thither.' My friends, you may give the fool's staff to any man who thinks of arriving at any place while he takes the opposite road to it. The preaching of the Gospel of Christ, then, is a solemn work: 'tis a pointing out THE ROAD. It was once said to a painter, 'What makes you so particular about the finish of your pictures?' He replied, 'I work for eternity.' What he meant was, he wished his pictures to be so much esteemed that they might be preserved, were it possible, for ever."

The writer has been informed that Mr. Milner delivered an excellent discourse at the grave of the old famous pastor of Grafton street, Wm. Williams, a man greatly loved in life, and in death deeply lamented. A short time prior to Mr. Milner's call to Keppel street, the pulpit there was occupied by Mr. W. H. Bonner, who, after preaching several times, was requested by the Church to accept a six months' call with a view to the pastorate. This he acceded to, and at the expiration of the term commenced his stated labours, Nov. 7th, 1852. His text on this occasion was 1 Thess. ii. 4. However, his labours in this part of the vineyard were of very short duration, he resigned his charge in June, 1853, preaching his farewell sermon from Jude 24, 25. For a year and nine months the pulpit was occupied by several ministerial brethren, and amongst them was Mr. Milner, who was to be their future pastor.

How wonderful and mysterious are the ways of God! Just twenty years elapsed from the time Mr. Milner commenced his stated pastoral labours at Keppel street to the day his funeral sermon was preached. On the first Lord's-day in April, 1855, he started in his new sphere as the acknowledged pastor of the Church in Keppel street, and the Lord so blessed his labours that during the first year of his ministry no less than forty new members were added to the Church; and this, with the

previous addition in March, 1852, made the Church almost to assume its former greatness. Fifty-three members of the late Mr. John Stevens' Church in Meard's court united with them in Church fellowship.

The Church at Keppel street, Russell square, is well known to the Strict Communion Baptists for its adherence to the good old truths of the Gospel. The renowned preacher and writer, John Martin, filled the office of pastor of this Church for upwards of forty years; and after six years' sad affliction (from 1814 to 1820), he quietly entered into his rest. Many of his quaint sayings are worthy of being recorded here, for he was an original genius. "What," says Mr. Martin, just before he was laid aside, "if I cannot go to a place of worship? Let others go that can. I have had my day, and a blessed day, I hope. And what have I to do when decrepitude and old age comes on, and I do not know my right hand from my left? What of that? God knows them both, and will take care of me. Let me put on my cap when I cannot put on my wig; let me shake my crutches when I cannot walk on my legs. My God is the strength of my heart and my portion for ever!" He died in the 80th year of his age, on Lord's-day, April 23, 1820, and was interred in Bunhill Fields burial ground. The Sabbath school in conjunction with Keppel street chapel was founded in John Martin's days (1815—16), and is supposed to be the oldest of its kind in the great metropolis of London.

There are very few ministers now living who can speak of forty years' servitude in one section of the one Catholic Church of Christ. Mr. Samuel Milner stayed nearly half that time in the work at Keppel street. Well, in all this there is a purpose which is known only to God. Truly His ways are past finding out.

In the November of 1873 Mr. Milner felt necessitated to relinquish his pastoral labours among the people, and he accordingly presented his resignation to the deacons in the form of a letter, which contained ample reasons for the steps taken, and also expressions of his great love and attachment to the Church from his first union to it. The Church felt that to accept his resignation would be quite a justifiable act, seeing that he had become, through age and ill health, unable to perform the office of pastor either to the satisfaction of himself or the Church. However, the members of the Church and a few other friends were not willing to allow him to quietly pass from among them, as a stated pastor, without presenting him with some very substantial proof of their real love and appreciation of his ministry. The sum of £200 was collected, and on January 20, 1874, the deacons met at his house, and gave him a cheque, with the following address, beautifully illuminated:—

"The Church and congregation meeting at Keppel street chapel, being desirous of testifying to Mr. Samuel Milner their esteem and affection for him, as pastor for nineteen years, herewith present him with the sum of £200, and, at the same time, express their sympathy and condolence that failing health prevents the continuance of his ministry among them. E. W. Le Riche, H. Cooper, W. Russell, J. Collier, *deacons*, January, 1874."

This is not the only special gift the late worthy pastor received at the hands of the Church. In 1861 the friends presented him with a purse containing £80, as a mark of their great esteem for him.

On Tuesday, March 30, the mortal remains of Mr. Milner were followed to the place of sepulture (the Tower Hamlets Cemetery, Bow), by seven mourning coaches and several cabs, containing Christian friends and relatives of the deceased. And here in a family vault they laid to sleep the material frame of him whose memory numbers of the godly pilgrims of Zion will cherish for years yet to come. Messrs. Hazelton, Anderson, Atkinson (Brighton), and Meeres took part in the solemn obsequy. Mr. Austin, of Dover, preached the funeral sermon at Keppel street chapel.

“Unfading hope! when life's last embers burn,  
When soul to soul, and dust to dust return,  
Heaven to the charge resigns the awful hour,  
Oh, then, Thy kingdom comes! Immortal power!”

Churchyard, Waltham Abbey, April 6, 1875.

### HAPPY DAYS IN OLD SURREY TABERNACLE.

DEAR BROTHER BANKS,—This day a blessed reminiscence has been brought to my mind of my esteemed Pastor and Brother in Christ, the late James Wells, of the Surrey Tabernacle, when the Lord made his ministry a means of my soul's deliverance from guilt and condemnation, and giving unto me a white stone, the precious gem of my soul's full acquittal from condemnation and wrath; and though it is now near thirty years since, the remembrance thereof fills my heart with thanksgiving and song.

If you deem it worthy, and the VESSEL be not overcrowded, you can place the short account on board; and if so, may God Almighty bless it to the encouragement of the spiritual mariners who sail with you.

In the Surrey Tabernacle, Borough Road—a place with its associations ever dear to me—I was favoured to sit under the ministry of the beloved J. Wells, and to receive therefrom much heavenly instruction, comfort, and help, a remembrance of which to this day forms one of my songs in the house of my pilgrimage. The name of the Tabernacle Pastor is embalmed in my sweetest recollections, and will be dear to me as long as the faculty of memory has the power to act. And while I am not ignorant of the weaknesses and infirmities of the good man, which were inseparable from his natural constitution (nor could I always subscribe to his views, or endorse every form of expression he used), yet God was pleased to make his ministry a special means of edification and joy to my heart; and some of his sermons contained for me such a fulness of sweet liberating Gospel power and truth, and delivered with such freedom and peculiar freshness, as were not surpassed by any of his honoured fathers and brethren in the ministry, of whatever name, in his day.

The first sermon I ever heard in the Tabernacle was preached by a Mr. Lord, in the year 1846. I had for many months been extremely unhappy in mind from the failure of my religion, for I could not believe, nor hope, nor pray, as I had been wont to do; deep darkness prevailed throughout the domains of my soul; mountains of guilt lay heavy upon my conscience; the holy law of God condemned me and made me tremble; awful fears of death eternal had taken hold of me; the adamant chain of my transgression seemed to draw my soul nearer and nearer to the pit of perdition; I was assaulted by night and by day with the most cursed and horrible temptations. Truly I was at my wits' end, while tears, groans and sighs were my meat day and night; and I owe it to sovereign preserving grace that my earthly career did not at that time terminate in violence and destruction.

Thus afflicted and tossed with tempest, and not comforted, I went for the



first time to the Tabernacle, when the preacher chose for his text, Jonah ii. 4,—"Yet I will look again toward Thy holy temple." The sermon fixed my attention with surprise; I was surprised to hear my inward condition so clearly described; my fears, my helplessness, my rebellions and my misery was as clearly portrayed as though the preacher had dwelt in my heart and watched all its movements; and what was a greater surprise was, that the Gospel was every way suited to my unhappy condition. Is this the true Gospel? I said; then there is yet hope for me: for every part unfolded seemed to wonderfully fit my case. This set my heart longing to go again to hear the same Gospel, and especially to hear Mr. Wells, against whom and whose preaching I had been cautioned, and prayer was offered up by my friends and associates that the Lord would keep me from attending such dangerous preaching. The work of the Holy Ghost, when begun in the soul, is stronger than the opposition of foes or friends, or than both united; hence the entreaties of friends, and opposition, could not prevail to hinder my attendance upon the ministry of the Tabernacle. My convictions, and my necessities, and the attraction of free and sovereign grace, were stronger than the powers that were against me. The power of spiritual hunger impelled me to go where the provision was suitable and free.

It was with decision and earnest step that I repaired to the Tabernacle to listen to the unfoldings of New Covenant truth by Mr. W., who, as I heard him, appeared to me as the angel of light, sent by God for my special instruction and deliverance, for, as God's minister, he opened the door of hope to my imprisoned and desponding mind. Many times I heard him, standing all the service on the gallery stairs, all the seats being full. Sometimes a Mr. Barnes, a deacon, and a genuine jewel of godly grace, has given me a seat in one of the pews. This man was afterwards made a blessing to me; though clad in the garb of an unpolished lion-like nature, yet he possessed the meekness of a lamb and the gentleness of a dove in his treatment toward me.

At this time I was filling a public office in the religious world. For more than ten years I had been a professor of religion. I had a zeal for religion, was much devoted to religious duties, such as prayer, fasting, and attendance upon ordinances; but now all failed, and I was in deep distress of soul, and was ignorant of the blessed scriptural way of salvation. Old companions now I was made to give up. The night was long and very dark—deep, indeed, was the horrible pit—and the miry clay of a creature religion made me slip and slide; but God, who had determined to save, watched over my path, while, Satan's blind slave, I sported with death. The time and place of my deliverance was fixed. It was on a Lord's-day evening I found myself seated in the gallery of the Surrey Tabernacle, at the preacher's right hand, being the subject of much sorrow and dejection of mind. As the preacher ascended the pulpit my eye was fastened on him, and when his eye caught mine. I thought I could discern a frown. My heart palpitated with earnest throbbing. Says the whispering foe, All thy hypocrisy has been opened to him; he knows it all. I felt that I must leave the chapel, yet I kept my seat, though I can scarcely describe how. I feared I was God's castaway. Ah, there's nothing for me, I thought, but eternal destruction! The anguish of my soul was intense, yet an inquiry was going on; if so be there was hope, I was fully persuaded that God would save all His chosen ones. The question of questions was, Am I one of His chosen? The service commenced with singing, but how could I sing? My harp, I had none, and was ready to envy the dear people around who were singing while I was sighing. The chapter was read and the prayer was offered, and still I abode in darkness and misery. Mr. Wells then read for his text the 5th verse of the 65th Psalm—"By terrible things in righteousness wilt Thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them that are far off upon the sea." The preacher described the dealings of God with His people by terrible things; and as he went on the Word produced in me a softness of heart; a sensible melting of soul was felt; my misery abated; I felt I was

the wanderer at the ends of the earth, and the mariner far off upon the sea; the Word entered, and brought life, light, salvation and comfort; the chariot of the Lord came down into my miserable den, and brought me up out of the horrible pit and the miry clay; my prison doors were opened and my soul set free; the precious joy of my heart vented itself in streaming tears; my soul tasted the heavenly manna, and found shelter in atoning blood; the night passed away before the morning sun; the white stone with the mysterious new name written thereon was given me; and now, for a while, I sweetly played my harp of personal salvation, electing love, redeeming mercy and covenant truth. Oh, what an overwhelming tide of mercy and salvation rolled into my soul, and swept away all my misery, guilt, sin and bondage. The preacher, turning and looking me in the face, exclaimed, "I know I am preaching to some one to-night." My heart, leaping with joy, responded, It is I. Now was come salvation and power; Satan was defeated; the snare of the fowler was broken; the terrors of the law were silenced; my fetters were dissolved, and all by the power of the Word, the precious blood of the Lamb. God became my confidence and Jesus my salvation. My Beloved spake, and said unto me, "Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." New and ravishing beauties shone forth in the blessed Person, Word, fame and work of the Saviour of sinners, which so enraptured my soul as none but the Holy Spirit could produce.

"True religion's more than notion:  
Something must be known and felt."

It can be well understood why the Tabernacle became my home, and the ministry of Mr. James Wells should be esteemed by me. There I had found the pearl of great price. The trumpet of jubilee had been heard, and it had sounded out my release from slavery, and returned me my mortgaged inheritance. The services of the Lord's house became my meat and drink, and had the cost have been twenty times as much, I should then have esteemed my bargain a very cheap one, for the refreshing waters of salvation flowed into my soul with surpassing sweetness from Christ the Fountain. With new eyes I beheld the beauties of God's Word as the chart of the new Jerusalem. Its doctrines, its precepts, its promises, and its types, all beamed forth with precious glories as they exhibited their Author and end, Christ Jesus.

From the time of my happy deliverance until the period of my going forth, at the call of my Lord and Master, to bear tidings in the congregations of Zion (which was twenty-five years ago in September last), I continued sitting under the ministry of the Surrey Tabernacle Pastor, to the instruction of my mind and comfort of my heart. The decision of my soul for the precious truth, and to the people of the New Covenant, occasioned me the loss of many professed friends, and involved me in many difficulties and a large measure of trial; but the precious Gospel of Jesus has been more than a compensation for all my tribulations. And though this blessed Gospel was so sweet when first revealed by God to my heart, its precious suitability, fulness and savour, has not diminished while twenty-eight years have passed and are gone. The changeableness of friends and opposition of foes, the deep waters of afflictions without, and the overwhelming of sorrow within, have all tended to the rooting and grounding of my soul in the truth I at the first received.

God has taken His servant home, and my brethren Barnes, Edwards, Twaites, and Butt—willing servants of the Church for the truth's sake—are now receiving their reward. They are gone home. I am rapidly going there to be with Jesus, where I am expecting to be delivered from this vile, sinful and worm-eaten tabernacle of the flesh for the robes of immortality and eternal glory.

F. COLLINS.

Corpus Christie, Stonehouse, Oct. 7th.

THE · LATE MR. BURNETT'S ESSAY ON THE  
BAPTISM OF THE HOLY GHOST.

IN committing a few thoughts to paper concerning what I understand by the baptism of the Holy Ghost, I would not be understood as intending to express indifference towards the Gospel ordinance of believers' baptism in water. On the contrary, I view the latter as bearing all the weight of a divine appointment—as deriving its high sanction from our Lord Jesus Christ Himself, who, in His resurrection-state, gave His apostles His positive command concerning it, and thereby clothed it for ever with the honour of being His holy institution. Therefore, I cannot view it as numbered with trifles, nor standing in the list of things indifferent. He, who is Wisdom itself, designed it for His glory, and affording His people a means for putting their seal to their previous profession and confession of faith, in His person, His love, His substitution, His obedience, His righteousness, His sufferings, His death, His burial, His resurrection, His justification, His triumph, and His unchangeable priesthood. And, under the teachings of the Spirit of truth, the outward ordinance is made subservient to illustrate the glorious riches of the fulness of Christ. But I have a further design in making these preliminary remarks to the main subject, and that is to affirm that the baptism of water does not stand in opposition to the baptism of the Holy Ghost; nor does the latter set aside the filial obedience manifested in the former. Let me refer to a few Scriptural proofs.

The holy Author of the Scriptures has shewn water baptism as appointed to make manifest the Anointed of God, and His effectual baptism (John i. 31; Matt. iii. 11).

It was in consideration of the special promise that Peter encouraged the people to be baptized (Acts ii. 38). Thus, the Samaritans being first baptized, the blessing came upon them (Acts viii. 16, 17). The company of Cornelius having received the Holy Ghost is the reason given for their being baptized in water (Acts x. 47). The disciples whom Paul found at Ephesus, upon their declaring, "We have not so much as heard whether there be any Holy Ghost," he said unto them, "Unto what then were you baptized?" It seems their ignorance made their baptism a mere formal, carnal action, inasmuch as it could not have been attended to in faith, nor in subserviency to the promised blessing. But when they were instructed into the truth of the design, they were baptized in the name of the Lord Jesus; "And when Paul had laid his hands on them, the Holy Ghost came upon them." I forbear quoting any more Scriptures: these quotations appear to me sufficient instances of the truth of my previous assertion, and decidedly shew that the baptism of water does not stand in opposition to the baptism of the Holy Ghost.

The baptism of the Holy Ghost I do indeed view as a permanent blessing to the New Testament Church, and to be continued as long as that Church hath an existence upon earth.

*(To be concluded in our next).*

## PRACTICAL ADVICE ON THE STUDY OF GREEK.

## No. III.

THE CONJUGATIONS OF THE VERBS next demand the full exercise of your judgment and memory. Let us impress upon you at the beginning that you cannot be at too much pains to understand clearly, and get thoroughly by memory, the rules affecting the Augment (p. 69), the Reduplication (p. 69 and 70), the Characteristic Letter (p. 71), and the Formation of Tenses (p. 73 to 81), as also the Verbal Adjectives (p. 81 and 2). We would here reiterate the advice given in the May E. V. as to the best method of learning. The reason of the changes in the Characteristic Letter are given on page 3. In addition to page 70, we would observe that, as verbs compounded with *ek* take the augment between the Preposition and the Verb, *ek* becomes *ex*.

The examples of the various Classes of Verbs given on pages 71 to 73 as illustrations of the Characteristic Letter at the top of page 71, you need not commit to memory, but may advantageously use as exercises. The like remarks apply to the examples appearing in pages 73 to 82.

The paragraphs headed "Dialects" on page 78, "General Observations" on page 81, "Dialects of *ei mi*" on pages 138 and 9, "Of Accents" on pages 158 to 163, and "Dialects" on pages 163 and 4, you may entirely pass over for the present.

Having mastered the preceding pages, you will completely commit to memory the "Paradigm of the Terminations of Verbs in *ā*" (p. 83 to 6).

As directed in the July E. V., you will take no notice of the DUAL forms, and in order that you may not be confused by their being continually before your eyes, it would be well for you to make a neat copy of the Paradigm, without the Dual forms, on the inside of pieces of cardboard, to learn from which you would find much easier.

The Paradigm looks rather formidable at first sight, but, by intelligent and careful comparison, you will trace numerous resemblances between the tenses, which will materially lessen your labour. For instance, compare the present and future indicative. Note also that the 1st and 2nd persons plural in all the voices, moods, and tenses end either in *men* and *te*, or *metha* and *the*.

Before attacking the Middle and Passive voices, you will thoroughly commit to memory the Verb *ei mi*, as, in addition to its own very frequent occurrence, some of its tenses are used in the conjugation of tenses of those voices. Take for example the perfect subjunctive, which is formed by the perfect participle middle and the present subjunctive of *ei mi*. The forms of *ei mi* differ considerably from the ordinary conjugations, and it is therefore called irregular, nevertheless you will observe many similarities between this and the other Verbs; for instance, the subjunctive is precisely like the subjunctive active of the regular Verb.

The full conjugation of *tupto*, *I strike*, on pages 87 to 102, is simply the Paradigm you have just learned shewn in its connection with the root and stem of the Verb, and here you may with advantage refer to the remarks on the root and stem in the June E. V. Pay particular attention to the "Principal Parts" on page 87. You must not leave this Paradigm until you have mastered it so as to be able to write it out in full (less the Dual) from memory, and although this may be somewhat laborious, yet on it depends your success in reading the Greek Testament, and a little pains now will save you a world of trouble and annoyance hereafter. The like remarks apply to the "Verbs for Exercise" on page 87.

On coming to the "LIQUID VERBS" (p. 103), you will refer to the paragraphs on them at page 72, by perusing which you will see that they differ from mute Verbs chiefly in rejecting the tense characteristic *s* in the future and 1st aorist.

The tables from page 109 to 114, containing only the first persons of all the voices, moods, and tenses of six verbs in *ā*, are merely for reference, for which they are very useful. You may also use them as exercises.

As you will observe, the "CONTRACTED VERBS" (p. 115 to 21) differ from other pure Verbs in the fact that, in the present and imperfect tenses, one of the short vowels *a e* or *o* preceding the regular termination is contracted with it into one long vowel. You will refer to page 73, and on your mastering the "Rules for Contraction" at page 115 (which are so plain that we need add nothing to them), you have the key to the construction of these Verbs. The other tenses are conjugated like uncontracted pure Verbs.

The "SECOND CONJUGATION OF VERBS," viz., those in *mi* (p. 122), now claim our earnest attention. The explanation here given is very clear, but we may remark that the Verbs which follow this conjugation have different person endings from Verbs in *ō* in the present and imperfect, and some in the 2nd aorist, tenses of all voices and moods. All the other tenses agree with Verbs in *ō*, excepting some few deviations in the Irregular Verbs.

In reference to the "IRREGULAR VERBS" (p. 31), we may observe that, in the New Testament, *hiēmi*, *eimi*, and *hēmai* are only found compounded with Prepositions. Of course their full forms must be learned. *keimai* is found both by itself and compounded; so is *phēmi*, but only the 1st and 3rd person singular, and 3rd person plural present, and 3rd person singular imperfect occur. *ada* is very frequent. All of these must be carefully studied, and you must not leave them until they are quite your own.

The "IMPERSONAL VERBS" (p. 137 and 8)—so called because they express an action which does not proceed from any person (as in English *It rains*)—present no difficulty, and should be gotten by heart. The only occurrence of *chrē* is at James iii. 10.

The "List of the DEFECTIVE AND ANOMALOUS VERBS" (p. 139 to 45) is not to be committed to memory. Many of them do not occur in the New Testament, and if you will number each (the last will be No. 142), those not used in the New Testament will be Nos. 1, 2, 5, 8, 9, 11, 13; 23, 5, 6, 7, 9; 32, 3, 8, 9; 42, 3, 8; 50, 1, 7; 60, 3, 4, 5; 70, 4, 7; 81, 2, 4, 6, 7, 8; 90, 3, 4, 5, 7; 100, 4, 12, 17, 18, 21, 22, 25, 30, 32, 34, 35, 38, 40, and 42. Of the others we would recommend you to make one alphabetical list according to the letter commencing each verbal form. The following, which occur over forty times in the New Testament, you had better get by memory:—Nos. 15, 21, 22, 31, 44, 45, 46, 67, and 69.

The ADVERBS, PREPOSITIONS, and CONJUNCTIONS (p. 156 to 8), which differ materially in construction and use from the English, you will find fully treated of in your Lexicon, to which, whenever any of these occur in the course of your reading, you should always refer. However, as an introduction, you will carefully read pages 157 and 8.

We have now arrived at the SYNTAX (from the Greek *suntaxis* (*sun* together and *taxis* order) an orderly arrangement), but it is not our intention to go into this in a formal manner. It will be of use to you in your future studies to read carefully pages 146 to 158. We intend in our next article to commence a series of notes for your assistance in reading the Gospel of John, which is, grammatically considered, one of the easiest parts of the New Testament, as we consider that we can thereby most effectually help you in reference to the Syntax.

The thoughts and things of a Greek were identical with ours, but in expressing his thoughts and the relations of things one to another he did not place the words representing them in the same order that we do. Moreover, with us the position of words in the sentence almost always shows their relation one to another, and, consequently, the sense to be conveyed by them; but in Greek these same relationships of words are not (except in regard to emphasis) affected by their position, but are shown principally by the cases of the Nouns and Pronouns, and also, but in a less degree, by the voices, moods, and tenses of the Verbs; so that no ambiguity can arise.

The whole of the Rules on Syntax in Allen and Cornwell, from paragraph 221 to 239 inclusive, might be said with equal truth of Greek Syntax, and our student must thoroughly understand them before he can read Greek, as they are the backbone of that, as well as of every other language.

The TABLE OF THE PARTS OF A SENTENCE will, therefore, appear thus:—

	Subject.	Predicate.	Object.
1	<i>ho pais</i> <i>The boy</i>	<i>esti argos</i> <i>is lazy.</i>	
2	<i>ho pais</i> <i>The boy</i>	<i>trechei</i> <i>runs.</i>	
3	<i>ho pais</i> <i>The boy</i>	<i>ballei</i> <i>throws</i>	<i>ton lithon</i> <i>the stone.</i>

1. Is an example of the simplest sentence we can have, viz., a *subject* (Nominative case) *ho pais*, and a *predicate* *esti argos* composed of *einai* (in this relation called a "copula" or particle of affirmation, since it combines an Adjective with the subject in one whole thought) and an Adjective. It might also with equal propriety be thus

constructed with a substantive, pronoun, or numeral, 2. In this example the subject is the same, but the *predicate* differs in being a Verb only. The copula is included in the personal form of the Verb, as will be seen by our resolving *trechei* (3rd person singular present) runs into *esti trechōn is running*. 3. Here we have a new element not found in the two previous examples, viz., the *object, ton lithon*, which being "affected directly by the active Verb *ballei* is in the Accusative (in English, Objective) case."

In Greek (as in English, see 235 A. & C.) each main part of the sentence may be qualified or have an adjunct; thus:—

Subject.	Attribute.	Adjunct.	Predicate.	Object.	Attribute.
<i>ho pais</i>	<i>ischuros</i>	<i>entheōs</i>	<i>ballei</i>	<i>ton lithon</i>	<i>mega</i>
2	1			2	1
<i>The boy</i>	<i>strong</i>	<i>immediately</i>	<i>throws</i>	<i>the stone</i>	<i>large.</i>

In Greek the order of words in the examples we have given might be different, but, as we have said, the student must look to the ease and not to the position of words.

In reading Greek sentences you should proceed as follows:—(1) Find out the Verb, determine its number, person, tense, mood, and voice. For example: in the above sentence the Verb *ballei* is, as you know, in the active voice, indicative mood, present tense, and 3rd person singular. (2) Take the Verb, and ask with it the question, *Who?* thus:—*Who throws?* The answer will give you the subject (in Nominative case), which here is *ho pais*. Should no subject be expressed in the sentence, the appropriate Pronoun must be supplied according to the person of the Verb. Here, if *ho pais* were absent, we should translate thus *He* throws the stone. (3) You will then ask the question with the Verb and the nominative *What* does the boy throw? To which the reply will be *ton lithon*, which is consequently the object. In very simple sentences this will be all, but in more lengthy ones you may come at the other parts by the following questions:—(1) Concerning the Nominative—*What boy?* (which here would be *ischuros*). The answer being an Adjective, or a possessive or demonstrative Pronoun, always agreeing in number, gender, and case with its Noun. (2) Concerning the Verb—*How* and *when* does he throw? The answer will always be an Adverb, or adverbial phrase (here it is *euthēōs*). (3) Concerning the Object—*What*, or *what sort* of stone does he throw? And the reply will again be an Adjective, or a possessive or demonstrative pronoun (here it is *mega*), also agreeing in number, gender, and case with its Noun. Of course sentences contain other members beyond those we have given, but the above show the principal parts, most of which will be found in every sentence.

J. L. & J. E. B.

#### "THE SHELTERING WING."

CHRISTIAN, is thy path perplexing? canst thou not discern thy way?  
 And beset with sore temptation! weary, worn one, watch and pray.  
 Jesus knows the hidden conflict, though it may be sharp and long;  
 Hangs thy harp upon the willows? weak, and yet thou once wert strong?

All thine earthly treasure blighted, grieved and wounded, restless thing,  
 Broken-hearted, thou shalt nestle 'neath Jehovah's sheltering wing.  
 Stay, O lonely child, thy murmurings, 'tis in love He scourgeth thee,  
 Though thy heart pours forth its anguish day by day unceasingly.

Dost thou wonder that thy Father stands and sees thy bitter grief?  
 'Tis to wean thee from earth's shadows—Ah! He'll give thee sweet relief.  
 Vain are all these fleeting baubles, O Emmanuel, guide our way,  
 Let Thy mighty arm uphold us, lest through sin we dare to stray.

Keep us near Thee, blessed Saviour, let us live alone to Thee;  
 May new beauties dawn upon us, as we gaze towards Calvary's tree.  
 Wash the sin-stain from our garments, "precious blood" is all we plead,  
 Every hour we need its cleansing till our earth-bound souls are freed.  
 When the dark-robed angel whispers, Abba, Father, Lord, we come!  
 Bear us through death's icy waters to our bright, eternal home.

M.

## THE PULPIT—THE PRESS—AND THE PEN.

*The Distinguishing Doctrines of the Strict and Particular Baptist Denomination.* By G. W. Shepherd. London: Briscoe and Co. In a battle of the sects, at a somewhat earlier period of the Christian era, the orthodox and combative Tertullian, to prove them all wrong excepting his own, wrote a work expressive of Catholic views, which he applied to the distinctive points of other denominations to show their unsoundness, and to condemn them for it. And in our days, works of a similar character, though in a more moderate tone, have been written for ecclesiastical purposes by some of our Anglican divines. It is not, therefore, to be much wondered at that the representatives of a strictly and literally Scriptural form of Christianity should now and then issue a manifesto of their principles, or put those principles into competition with the various points of difference which more or less mark the features of other Christian bodies. And such manifestoes we have repeatedly had—at one time from Homerton, at another from Woolwich, and, latterly, one of no mean character from Gravesend. It is the book under notice, written by a young minister of considerable intelligence and culture, of promising ministerial abilities, and having, we trust, a fair prospect before him of rising to further eminence and usefulness in the work of the Lord. The title of his lecture, "The Distinguishing Doctrines of the Strict and Particular Baptist Denomination," is long enough to take one's breath away in pronouncing it, but none too long, as the lecture shows, to cover all the corners of the subject which the Author undertook to exhibit, explain and defend. His Introduction is wholly historical, beginning at the Apostolic age, and tracing along the onward stream of Church life the different forms and names which Christianity assumed at every great turn in its course, till, amongst the various sections into which Christendom is now divided, he alights on "the Strict and Particular Baptist Denomination," whose "Distinguishing Doctrines," he goes on to show, are identical with those of the first Christian Church. With the New Testament as the sole guide, it would be impossible to come to any other conclusion, and we cordially assent to it. But one thing here ought not to be overlooked. The identity of the principles, which are distinctive of the Strict and Particular Bap-

tists of to-day, with those embodied in the Church at first, is marked by a deep shade of difference, inasmuch as, amongst us, those distinctive principles are contended for against divergent systems—not unduly, but often with a persistency and one-sidedness which seems to elevate them into the very essentials of a Church, and even of the Gospel itself—whereas, in the earliest age of Christianity, disputes on those points did not arise, and, therefore, they were not contended for; but being embodied in the Gospel, and undisputed in the Church, were conformed to and acted on as matters of course. Whoever read in the Scriptures of a dispute about baptism? or about the extent of the Atonement? or about the terms of Communion? Those subjects were then beyond dispute, both in the Church and in the case of the individual Christian. In the absence both of contention and indifference about those subjects—the multitude being of one heart and of one soul—the Gospel was preached and obeyed, and the work of the Lord went on, the only contention then allowable being with such as were in conflict with Christianity itself. When will it be the same again? Much as we appreciate Mr. Shepherd's book generally, some of his positions are untenable. Let him read again the first chapter of Acts, where "the number of the names" is 120, where all that we understand by a Church-meeting is described, and then give his proof for saying that the first Church was formed on the day of Pentecost. Again, he says, the Lord's Supper is a Church ordinance, only right in the Church. If so, and if the Church was first formed on the day of Pentecost, to what and to whom did our Lord administer it at its institution? He appears to be equally at fault on one point as to Communion. The substance of his remark is, that the Lord's Supper being a Church ordinance only, it requires that a person, before partaking of it at any particular place, shall have been baptized, and also must be a member of some Church at the time, or he cannot be admitted to the Lord's Table—that is, though he has been baptized. What would he have said to the Ethiopian Eunuch? He was baptized. What then? He went on his way. There is no evidence that he became at that time a Church member, in our sense of the term; indeed there is the clearest circumstantial evidence that he did not.

At this point there is a discrepancy to be accounted for. Is this Author right in speaking of the salvation of the Church as a secondary matter? On the subject of universal offers, general offers, or offers of any sort, in preaching the Gospel, the Author is right. Let any one examine that phase of the subject, either rationally or in the light of Scripture, and he cannot fail to see that preaching the Gospel is of God, and that offering it is both unauthorised and useless.

*Ritualism and Ritual (Contemporary Review): The Vatican Decrees and Vaticanism (Murray).* By the Right Honourable W. E. Gladstone, M.P. These world-renowned works, which have appeared in succession so seasonably from the pen of this prince of politico-religionists, surpass in effectiveness and real usefulness all others of a similar character that have issued from the Press on the dangerous subjects of which they treat, and deserve to be carefully read by every man in Christendom. None who are at all acquainted with the state of things in our times, will for a moment deny or doubt that Romanism, with its spurious imitations, is the one great question of the day, complicating the interests of religion and the political and civil rights of mankind in a manner infinitely beyond what has heretofore been witnessed since the great Reformation, three centuries ago, and demands the firm resistance alike, not only of statesmen and ecclesiastical leaders, but of all who love a Scriptural Christianity or prize the freedom and the blessings it confers. The first paper of the series indicated above, and which eventually occasioned the production of those that followed it, was evidently designed by its illustrious author, not to set the whole of the Popish world on fire in wrath and rage against its writer, as it did, but to repudiate Ritualism as foreign to the character of a Protestant Church, and to clear himself, before the eyes of the world, of the charge of being either a Ritualist or a Romanist, a charge which, as every one knows, was often, for party purposes, made against him in the public newspapers, and as often flatly denied by himself, during the period of his Premiership, when the nature of his office made it both unseemly and impolitic for him to publish more on the subject in question than merely to contradict the assertions of his enemies. But once out of office, and he sends out his first effort to kill two birds with one stone, which alarmed many more beside. The Romanists came out against him in full strength. Then came out his famous *Remonstrance*, which drew them forth in greater numbers, so that the

great champion of Protestant Christianity had his hands full. Nothing daunted, he returns one decisive knock-down blow at them all with *Vaticanism*—a formidable weapon indeed. They say they shall reply to it, but they have not done so at the time of writing this.

Lieut.-Col. Brockman, as President of the Protestant Evangelical Mission, has addressed a Letter to the present Premier, the Right Honourable B. Disraeli, M.P., on the appointment of Roman Catholic gentlemen to offices of power in different departments. This playing into the hands of Romanists clearly shows we are not governed by Protestant rulers. Our country is still being sold into Jesuitical hands. The Letter referred to is published in April number of *The Monthly Record*, to be had of Mr. R. Steele, 5, Raquet court, Fleet street. We ask our friends to read and to circulate this letter by millions among the people. Whenever we have opportunity, we challenge our countrymen to answer three questions:—1st, Shall we all go over to Rome? or, 2ndly, Shall we let Rome come and reign over us? If not—3rdly, What shall we do? Can English Protestants sit still and let that finely-dressed doll, just frumped up in the Vatican, come here to steal away the hearts of our people? The lamentable fact is, We are growingly deficient in men and in truth. Neither in the Paliament, in the Press, nor in the Pulpit have we any men in these days. Childish twaddle, falsehood finely dressed, and a slumber of blindness and weakness has fallen upon us. The wise and foolish virgins are all (spiritually) asleep. If nothing comes to awaken us, millions will be frightened to death when the midnight cry they hear, "Behold the Bridegroom cometh: go ye out to meet Him."

"Hidden—Yet at Hand." A Poem of the broken heart pining for Jesus—expressive of the deep truth that when He hideth His face we are troubled—is given in *Our Own Fireside*. Here is a very small item. To the lonely, loving soul Jesus saith:—

"Lo, I am with you alway!  
(Then my heart grows calm to hear);  
Lo, I am with thee alway—  
Thy God is ever near!  
There may be darkness round thee;  
Thy Lord will leave thee not!  
Though friends may all forsake thee;  
My love is still thy lot!"

We have from Mr. Lee, of Brooklyn, a copy of the New Testament, as issued by the American Bible Union. Also, Mr. Hemington's Pamphlet on *The Higher Christian Life*; with other works.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## A TOUR THROUGH YORKSHIRE AND LANCASHIRE.

*(Rough Pencilings in Railway Carriages).*

Monday, April 26, 1875.—Corner No. 1, in 'bus; mind all wandering; looking up and listening; the only little thought is this, Christ is the highest, holiest, happiest theme, "Whom to know is life eternal!"

Corner No. 2, in tram.—I see it is God's decree that the name of Jesus shall be great "unto the ends of the earth;" all nations shall hear of Him. Well, then, let us not be angry at men who speak and sing of Jesus; although we cannot go with them in all things. It may be that they are helping to carry out the great design, to spread abroad the fame of Him of whom the God of all grace says, He is "Mine Elect, in whom My soul delighteth!" Most wonderful is this to me, that there is One glorious Person of whom both a holy God and a poor unholy sinner like myself can say, "Mine Elect, in whom my soul delighteth;" God the Father saith it, in the highest degree; my soul saith it in a small and imperfect manner as yet; still of me it is true. My soul sometimes delighteth in Him. Without Him I have no real joy of any kind.

Pushing up Moorgate to catch the train, one of the deacons of S. T. kindly shook hands with me; his words run into me. Said he, "You do well for an old man: you shame some of us youngsters. The Lord be with you and bless you." Ah, said I, if those two treasures I should have, I shall not work in vain.

"To return" (as George Abrahams would often say), the true knowledge of Jesus Christ is only derived from one source.

No man to mortal man can tell  
What in our Saviour's name doth dwell.

What a gigantic system of idolatry has grown up out of the perversion of that precious Scripture which so plainly shews forth four brilliant rays of heavenly light, which are:—

I. Wherever the true knowledge of Jesus Christ is possessed, the Lord will draw it out, "Whom say ye that I, the Son of Man, am?" Before I dared to open my mouth publicly in London, that word in Isaiah rolled over and over my soul for days, "The Lord sent a word into Jacob; and it hath lighted upon Israel." Wherever the Sun of Righteousness shines in upon the soul, some bright beams will break forth in the life and language of that man. I cannot but fear that many thousands are making a fine market out of a profession of Jesus Christ; they have been to college, they have been qualified and sent forth as ministers of the Gospel of the grace of God, but whether they know Him as their Redeemer, Saviour, Brother, and Friend, we cannot discern. •

As through the fields, so bright and gay,  
We steam along this April day;

I've thought, how strong that word must come,

Which He, in Peter's soul sent home.

"Whom say ye that I am?"

II. In that Romanising-perverted Scripture, you have the source of this true knowledge, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but My Father, which is in heaven."

For full forty years that one saying of Jesus has been with me, "This is the will of Him that sent Me, that every one that seeth the Son and believeth on Him, may have everlasting life." If only the Father, through the Spirit, can reveal the Son, then how dependent are we on a Triune-Jehovah for the obtaining of peace, pardon, knowledge, and a meekness for glory.

'Tis God alone who can reveal  
The Saviour to the soul;  
'Tis only by the Spirit's seal  
We know He's made us whole.

At Reading, in Berkshire, we stop for awhile;

What changes the saints here have seen;  
I knew this old town when they gave me a smile,

When young Cole was so sweet and so green.

Alas! he turn'd his coat; like others walk'd away,  
Which on good Brentford Church brought up a sorrowful day.

Farewell to Reading! To the North we must go!

And of our God Incarnate, tell all that we know.

The third line in the precious Scripture referred to, shews who "the sinner's Friend" actually is, "Thou art the Christ, the Son of the living God!" Thus Peter plainly answered his Master; and Peter's answer contains more sound and deep divinity than thousands of sermons and books now pushed into the world.

I would like to draw out my soul (if the Holy Ghost would anoint and lead me) concerning the personality and pre-eminent glory of the son of God; but as these notes are pencilled while the Great Western shakes me into Birmingham, I must not here approach a theme so powerful, so precious, and so awfully and inexpressibly mysterious. At the very moment, while flying through Oxfordshire, those delightful words come up again in my soul, "Thine eyes shall see the King in His beauty, and behold the land so very far off." That rich harvest of mercies is yet to come.

About fourteen years ago, the late John Andrew Jones told me in writing that James Wells said, as regards the Sonship, I was like a man looking down into a well.

I took no notice of it. What James Wells, or John Foreman, or John Andrew Jones, or others, had to say on the Sonship, I never meddled with. For more than thirty years all those blessed men, such as Foreman, Milner, Palmer, Wyard, Andrew Jones and others, took up cruel prejudices against me; but let me here declare that twice in my life it hath pleased God to reveal His Son in my soul; and although ministers and deacons have united to destroy me, infinite mercy has upheld and honoured me.

Of His great goodness I will tell:  
My Saviour hath done all things well!

We have left Banbury, where Christ's Gospel and ordinances can find no city to dwell in.

Of the fourth line in the Scripture referred to, I may say it declares the safety of the Church's standing, the certainty of her completion, the glory of her Builder, the malice of her enemies, and their ultimate shame and ruin; for, with royal majesty, He said, "Upon this Rock will I build My Church, and the gates of hell shall not prevail against it." Amen.

WARWICK, April 26, 1875. — Here the 69th verse of John vi. impressed my mind, "We believe, and are sure, that Thou art that Christ, the Son of the living God."

As I travelled on I thought the foregoing text must be mine for the evening; but, as I entered and walked about Birmingham, poor Jeremiah's song in the night would take my mind up, and from it, in Charlotte street chapel, I was led to speak a little. There was a comfortable gathering, and to me some holy, gladsome feelings were given.

In Mr. R. Howard's house, everything a travelling pilgrim can require is bestowed with frank and Christian feeling. The Lord help me to praise Him, and may He bless those who shew kindness to one of the least.

"A Birmingham thought." As I walked up New Hall street I had a thought on the double appeal Christ made to the twelve, which I saw much beauty in; it is worth recording, and I mean, if permitted, to record it. Also, I saw the word, "Mystery" over the doors of the council chamber; the birthplace of the redeemed; over the banquetting house, and all along the Christian's path. All is mystery, until the light of heaven shall make it clear.

Referring to one of the greatest men of our age, a gentleman said to me, "Can ye read him?" No! Can we read ourselves? Can we read the present exciting movements? Can we clearly read anything? Look at the Churches of truth here in Birmingham; can we read them? Mr. Wakefield, Mr. Dennett, Mr. Hunt, and others here, are truth-speaking men, and Charlotte street chapel has good preachers, but no manifest prosperity attends them. Why is this? Charlotte street was the offspring of a most respectable London Church; it was under rigid pastoral care; it has seen some happy days, but it is not so strong as we could wish. Why?

### *The end of each Dispensation.*

WILLENHALL, Wednesday night, April 28, 1875. — Mr. R. Howard brought me with true godly kindness to this lock-and-key-making town, and in deacon Lloyd's house I have been blessedly provided for, and true fellowship we have enjoyed. We had service in Gomer street chapel, Tuesday; then lecture in hall; but Wednesday evening the service was one of perfect freedom. Mr. Lloyd commenced with Watts's precious hymn—

"My God, the spring of all my joys;"

and he closed the service with—

"Grace, 'tis a charming sound."

The people sang heartily, and I was refreshed. As I sat in the pulpit, before preaching, I thought of the end of each dispensation. The first finished by a flood of destruction; the second, the Mosaic, by a disappointment; for, after forty years of toil and travel, Moses could neither go into the promised land himself, nor could he take the people in. Poor Moses, the greatest leader, perhaps, ever this world saw; yet distress and disappointment marked both his life and his death. Come, then, to the closing up of the prophetic dispensation, there were four centuries of darkness. Then John the Baptist soon had his head cut off, and so the ancient race of the prophets ceased to exist. How this dispensation will close is plainly told by our Lord and by His apostles. The professing Church will be like the wise and foolish virgins—all asleep—until the midnight cry is heard, "Behold, the Bridegroom cometh." I ask, How near is it midnight? I do not know whether Mr. Matthews could answer that question. He has been a noted preacher in Rowley for many years. Some think he is the only preacher sent by God into these parts. A new chapel is being built for him. I purpose to enquire into his history, and endeavour to ascertain how the people know he is the only minister of Christ in these parts. His books and sermons I wish to describe. But now, if God will, I must march on to Wolverhampton.

STAFFORD, April 30, 1875.—Left Wolverhampton this morning. From W. Fleeming, Esq. received much kindness: Mercies follow me, cleave close unto me, and preserve me in the truth, in the fear of the Lord, in the faith of the Gospel, and in the deepest desire to be of some use to poor sinners, to afflicted saints, and even to such prodigals as old Satan and his sorry crew may have cast down. There is a great talk about the lack of love in our denomination. Well, I shall be the last to grumble on in that line. When I reflect upon the kindness showed to me by Mr. and Mrs. Howard, at Birmingham; Mr. and Mrs. Lloyd, at Willenhall; Mr. W. Fleeming and his family, if I did not speak gratefully of the true Christian charity of the Lord's people, I ought to be put in the stocks.

As I came out of chapel, last evening, one elderly lady assured me the first ray of heavenly light she obtained was in reading

James Wells's "Letters to Theophilus," in "The Earthen Vessel;" and my heart is thankful to know, both by the Press and from the Pulpit, the Lord hath helped some of Jacob's spiritual children.

Mr. Robert Howard has, in the Providence of God, been removed from London to Birmingham; is extensively acceptable and useful in the Churches in what they call "The Black Country." And as the Manchester express is pulling me through the smoky potteries, through the tunnels and tiers of tall chimneys, I find as much soot and iron-dust as I can require. But, "The unity of the Spirit in the prosperous bonds of peace" is the essential desideratum in all the Churches.

To all our brethren in the ministry, to all our deacons in the Churches, to all the seeking seed of Jacob, who know and love our Lord Jesus Christ, to all such I will dare to declare that it is time to down with all party names, and to give ourselves up to an individual and a united, persevering prayer for the out-pouring of the Holy Spirit upon us all, if it be not too late.

In private, this morning, reflecting upon the work yet to be done in Rochdale, the words came, and as we are tearing through Macclesfield, they spring up again, "The Lord doth build up Jerusalem." Yes! whether all who profess to be Christ's workmen are building up Jerusalem, or only setting up some scaffolding, I cannot divine; but that the Lord doth still build up Jerusalem, I can believe:—

For visions of peace are often now seen  
In the gardens of grace where again I have  
been.

Mr. Burn, of Walsall, whose new chapel at Gornall is crowded, is said to be one of the best ministers in the Black Country, of whom all people speak in terms most high.

The kind of material with which the Lord doth build up Jerusalem is distinctly marked, "He gathereth together the outcasts of Israel; He bindeth up the broken in heart; He healeth all their wounds." From this description you may see what a remarkable change is effected by grace in those who are, by the Lord, huilt up in Jerusalem; they were outcasts, they were broken in heart, they were full of wounds.

#### Four Questions.

MANCHESTER.—As April's month is closing, I am packed up in a Yorkshire car for Rochdale; and in this cotton market, this metropolis of the clothing companies, I have walked and thought upon the Lord building up Jerusalem. The entire plan of the building was all finished before the platform of this world was laid; and the building went on gradually and securely for four thousand years upon credit. God first trusted in Christ; but when the fulness of the time was come, God sent forth His Son (for He had been holden in bond until that time, then 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.

As I was in Market street, Manchester, this afternoon, getting from one station to another, three questions came up in my soul, which brought me to a searching stand:—

1. Does Paul there mean the legal commandments given on Mount Sinai, which denounces a curse upon all transgressors? If so, 2nd, Were not all mankind under that law? Then, 3rd, If Christ came to redeem them that were under the law, and if Paul meant the law which condemns and curses for every transgression, then, in that case, does not Paul mean to tell us that Christ redeemed the whole of the fallen family of Adam? This might suit a universal redemptionist, but such a theory is opposed to the analogy of the Bible; it is opposed to the revelation God has made of His own will; such a thing is opposed to the testimony of Christ and all His apostles; yea, it is opposed to the whole history of the world, and to all the experiences of the Church. Then what law does Paul mean? Universal redemption believers have nearly flooded this little island called England; they cover the United States, and the Australasian Colonies are nearly all in their possession. Universal redemption and free-will people have established colleges to make ministers; they have erected churches and chapels all over the civilized world, and yet these universal redemption people set up their testimony against—1, The eternal Father's absolute "shalls" in Isaiah liii. and liv., and all over the Bible beside, which I will write out. They also are against the blessed Redeemer's living and dying testimonies, which I wish to quote. Ah, and the universal free-wills are against the one harmonious and conclusive testimony the Holy Ghost giveth in all the epistles. Now, then, which law doth Paul mean?

#### A Large New Chapel in Rochdale.

ROCHDALE, Saturday, May 1, 1875.—  
A misty morn doth May bring in:  
It seems to say the clouds of sin  
Hang heavy o'er this world.  
And so, indeed, indeed, they do,  
Some dark ones grace has brought me thro';  
And I've a hope it will complete  
The work begun, and make me meet  
To see our Lord, and help to sing  
The glories of dear Zion's King!

It is announced this day that Alderman John Tatham, and William Crowther, Esqs., will lay the memorial stones of the Newbold Baptist chapel and schools, in this honourable and industrious town of Rochdale. I am invited to take a little part; if permitted, I shall see and hear all I can, and report progress as well as I am able. These North of England Christians carry out that Scripture nobly, "Whatsoever thy hand findeth to do, do it with thy might." You will see this true when I report.

NEWBOLD, Sunday, May 2, 1875.—This has been a sacred day. As soon as I entered my resting-place beneath the hospitable roof of Moss cottage, I took up my little Testament and silently looked to the Lord for

one word. Paul's closing sentence to the Romans spoke in my heart: "Now to Him that is of power to establish you, according to My Gospel and the preaching of the Lord Jesus Christ," &c. Until after afternoon service I felt afraid to preach from that text; but, surely, the Lord gave the word; He helped me, and He will bless the work of our hands. From the deepest feelings of my soul I would ever pray the Lord to establish the cause at "Newbold Hall Chapel and Schools;" may it be an institution for good to thousands when my tongue is silent, and my soul, I hope, in glory. Amen.

*Newbold Hall Estate Turned into a Gospel Garden.*

Memorial Stones of the New Baptist chapel were laid in Milnrow road, Rochdale, May 1, 1875, by Alderman John Tatham, Esq., and by Wm. Crowther, Esq. An official report and a view of the building will (D.V.) be given in EARTHEN VESSEL—hence I only add here a kind of familiar note. Clouds and cold winds, with rain, rather sunk my feelings; but Lancashire folk never allow trifles to hinder them. Soon after noon friends and school-children assembled in Public Hall, and walked in procession through the solid, industrious, and wealthy town of Rochdale, into Alderman Tatham's park. Here they halted, sung one hymn, and then proceeded to the ground. The service commenced by myself announcing first hymn. The minister, Mr. James Hand, offered suitable prayer; Mr. Thornton read the Scriptures; Mr. Gartside presented the Alderman with splendid trowel, mallet, and level; the first stone was duly laid; and Mr. Tatham delivered a good, sensible, and kindly address: we consider him the founder of what will presently be a noble pile of chapel, schools, class-rooms, vestries, and every other convenience, which will stand on what was "The Newbold Hall Estate," which Mr. Alderman Tatham purchased, without the slightest idea of its being a site for a chapel; but the good Spirit of the Lord constrained him to devote it to the sacred service of the Lord; and for many generations to come, we all, with God-given faith and sympathy, believe it will stand as a beautiful, benevolent, and truthful monument of mercy. The Alderman laid a handsome cheque on his memorial stone, and then the crowds of friends flocked to the other end of the elevation, where Mr. Wm. Crowther, the pastor of the Lockwood Church (having been presented with trowel, mallet, &c., by the Architect, Mr. E. Potts, of Oldham, of equal splendour with those given to the Alderman), proceeded to lay the other stone, and delivered a statesman-like address on True Religious Liberty—wherein the Manchester gentlemen, and other hearty Noncons., considered Mr. Crowther came forth with great nobleness of spirit and intellectual force.

We hope to present our readers with these addresses in time; for, as they proceed from gentlemen who are not merely talkers; not exclusive partizans; not promoters of popery

in any form; but who practically carry out both sides of the Apostolic injunction—"Do good unto all men; especially unto the household of faith"—as both Mr. John Tatham and Mr. William Crowther are men of a sound Christian faith; of influential positions in the commercial world; both of them ever ready to help forward any enterprise calculated to benefit the people; and as they are deservedly esteemed and honoured by all who know them, their testimony—their onward march of genuine Christian philanthropy—must help, in time, to dissolve that narrow animosity which for many years has been dividing Churches, separating chief friends, and working an immense amount of mischief.

We consider the providence of God has blessedly so ordered the position of this new Rochdale Particular Baptist Chapel, that it cannot be viewed as antagonistic to the late Mr. Kershaw's "Hope Chapel."

"The Newbold Hall Chapel and Schools" will stand in another part of this immense town—in a new and fast rising kind of suburban district, a long way from Hope Chapel, and will, with God's blessing, be a centre of great usefulness, both in an evangelical and spiritual point of view. Yea, we soberly believe, if the happy spirit of that good minister, John Kershaw, has been told by an angelic messenger that some of his own spiritual children have been instrumental in erecting another house for the glory of a Triune Jehovah, in the further proclamation of the Gospel, even his already happy spirit hath rejoiced in the progress of a dear Redeemer's kingdom. Whatever mistake John Kershaw might have been led to make in Old Zoar, his true Christian heart wonderfully desired the wide proclamation of His Name who is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." And if the Hope chapel friends should be favoured to drink more deeply into the spirit and mind of our adorable Lord, they will hail the happy day when Newbold Hall Chapel shall be opened; they will bury all the by-gones of man's frail nature; they will, on the opening day, mingle their prayers and praises together with those friends who are practically conferring a blessing on the town. Ephraim's euvy and Judah's vexing will be lost in the overflow of a more pure and holy love and joy.

No one has either suggested or is responsible for these hints but C. W. B., and he has no fear of any Pope, either in Rome or in England.

*Flying into Yorkshire.*

MOSS LANE leads from Rochdale town to the station; here, having taken ticket for Leeds, I halt till the steamer comes in, hoping to be carried over "the Tees" into "the river-port" of Middlesborough, in time for service this 4th of May. When I went into Rochdale last Friday, a little prayer like this flowed out silently, "O Lord, during these services may the Spirit so fill our souls that from them words like arrows may convince some who are asleep, and streams of oil be

poured into any sorrowing hearts to heal and comfort them." All those services are left behind; not a single unhappy event occurred; the only two things which humbled me were, my felt-imperfect manner of doing my work, and the undeserved courtesy, the substantial charity, and true Christian friendship shown to me on every hand.

"Todmorden" is a town  
Near England's old "back-bone;"

The houses, high and low,  
Are built with sturdy stone.

"Back-bone?" say you,  
"What do you mean?"

A chain of hills  
Which run between  
The head and tail

Of England's isle,  
Where mountains rise,  
And valleys smile.

Thinking of my engagements this week in Middlesborough, in Liverpool, in Hollinwood, in Pemberton, and then in Surrey and Kent, I began last night to feel not quite up to the point; in prayer some rest was found, and laid down, saying to myself, "A man of one word only." "Grace" is the only word I understand. I was instructed into the mercies and mysteries of that Word by the Lord Himself calling me; then, under a sermon from "Being confident," &c.; then, again, from Caustin reading and expounding the first chapter of Paul to the Ephesians; under George Abrahams's sermon on the super-excellency of the Person of Christ; from poor Almond's dying testimony to me in Aldboro', on the Suffolk coast; and from a variety of experiences I have passed through, but grace is only one of a trio.

[I am in a carriage of Yorkshire people. Their tongues are like thrashing machines: rattle, tattle, prattle, murrell, courell; not a sentence can I understand; but their converse, like streams of rushing springs, roll on with a rapid force. They are full of words as this country is full of varied scenery; it aboundeth with tunnels, rocks, low-lands and rivers, factories, fields and gardens; nothing is in the singular here; only one word do I know, and that is one of a trio.]

"The law was given by Moses, but grace and truth came by Jesus Christ." There is the trio.

LEEDS, Tuesday, May 4, 1875.—

Through heavy mists, through tunnels oft,  
And changes very many;

We're jolting on from town to town,  
Clear sunshine?—No, not any.

"How can I get to Middlesboro'?" To understand this has been a difficult matter. Not anybody I can yet find will tell me, not even railway officials. Still my faith has carried me there, and prayer goes up for a blessing from the great eternal throne.

Never depend upon railway officials for direction where conflicting companies meet. I have, through our train being stopped on the way, and by renson of the ticket collector at Holbeck giving me false direction, lost my train from Leeds to Middlesboro'. So "two hours to wait in Leeds." Well, I have

learned in "whatsoever state I am, to (try and) be therewith content." Grumbling yields no profit; so I deposited my travelling bag in cloak room, and walked into Leeds,

Where Edward Baines was once a leading star,  
But, now, from hence he's travell'd very far;  
All the great men, of whom I once did read,  
Have left their earthly house, and fled away  
with speed.

Leeds is a sensible town; it is a bustling place; it has been built with some propriety; its main streets are wide, clean, plenty of nice shops, and lots of strong-looking Yorkshiremen.

I am now in a North-Eastern, under a mysterious misty atmosphere; black hills on either side; yea, rocks, with such cuttings and clefts as call to mind the ancient words to Moses spoken.

Leeds is one of those large towns where we have no chapels, no decided New Testament Churches, no ministerial brethren; at least, we know of none. Lockwood chapel, where Wm. Crowther, Esq., is the minister, is not very far, but in no part of York-hire have we many friends; we may have more some day.

The question which professing people are now waking up to search into is, Why has not the Gospel been more successful? Without conceit or an undue pre-suming, I have in my soul a terrible conviction that two or three answers may be given; but not now. At Harrogate, in Yorkshire, we fetch a little breath. And then through farms and flatter lands off we fly.

DARLINGTON TO LEEDS, on N. E. line, is full of landscape and industrial views; but the few scattered sheep complain bitterly of the barrenness of the land in a Gospel sense

Nature, with all her varied hues,  
Is full of strength and beauty;  
But the pulpit-man, God's truth eschews,  
And prates of faith from duty.

MIDDLESBOROUGH, May 5, 1875.—In First Baptist chapel, Boundary road, two services I have been helped through, and this evening the place was nearly filled up. May the Lord give His blessing with the words which have been spoken, the precious hymns sung; may the prayers be answered; then, even coming here will not be in vain.

At last this iron-making city was discovered; and in Mr. David Vernon's family I found cheerful hearts and hands to greet a pilgrim on his way. Refreshment being given, we all went to chapel. Mr. Wilkinson, the minister, gave hymns and read the Word. I prayed and preached; did not realise what I desired; but was enabled to go through. Such are the conflicting testimonies respecting the Gospel, that, as I walked this Northern Corporate Borough, I asked my soul, "Is religion real? If so, what and where is it?"

We saw last night, in our third and last service in Middlesborough, that, with the eye of faith, we behold "mystery" in many places. On the doors of the everlasting covenant—deep mysteries are there; on the gates of Zion's birth-place—solemn mysteries

are there. Who among the inhabitants of Zion have passed from death unto life? They know all the fruits and evidences thereof, are mysteries to many. The banquetting-house, where Christ and saved sinners become one, is a mystery to speculative, to artificial, and to man-made disciples. "The secret (seal of forgiveness and fellowship, and the true knowledge) of the Lord is (only) with them that fear Him; and He will shew them His covenant." "Mystery" is written all along the strait and narrow way wherein the Christian has to travel. But the mysterious men who minister in the communities of professed Christians are problems as hard as any. One in this district I will describe presently.

Middlesborough is a modern, well-arranged, fast-growing town of some 60,000 people—the centre of many places of interest and of beauty. I have been in its "First Baptist chapel" three evenings. This morning, Friday, May 7, 1875, brother David Vernon and myself parted with mutual hopes we might yet meet again.

Through Yorkshire and Lancashire in one day, and then preach this evening in Liverpool, is no trifling task; but

"He that hath made his Refuge God,  
Shall find a most secure abode;  
Shall walk all day beneath His shade,  
And there, at night, shall rest his head."

My soul, in silent weakness, cries out unto Him who only can my soul defend—With messages of mercy send a frail and fainting worm.

LEEDS TO LIVERPOOL, Friday, May 7, 1875.—After running from Middlesborough to Leeds this morning, which occupied about five hours, have now found a corner in a new North Western for Liverpool, which will take near three hours; then, if permitted, I shall once more preach in Liverpool; but what I shall tell the people is not yet known to me. We are almost flying through towns and tunnels; over canals, rivers, meadows, and lanes.

While the hills in the distance seem to enter the clouds.

The smoke from the chimneys our prospect enshrouds.

Huddersfield is a huge city of smoke and hard work on this line: in fact, the dark hives of labour in this part of England are as thick as they can well stand. But I want a text for this evening. To travel 150 miles, find people all assembled, and then have nothing to say to them, appears very distressing. I will hope in the Lord.

From Leeds to Manchester is under the towering mountains and through the miserable tunnels. From Manchester to Liverpool the country is more flat, rural and open; it is pleasant now the sun upon us shines! "The closing up of each previous dispensation" was remarkable, so must this be. The mystery of godliness seems to increase. The power of the Spirit appears to be little in the Church. But the preaching power of free-will, and offers of Christ, become more popular and are well paid. In this day, when

the Gospel is so beclouded, there is nothing more safe than the knowledge of Christ for ourselves, and in our own souls: "Whom to know is life eternal." "Whom say ye that I am?"

PRESTON, May 8, 1875.—I feel it perfectly barbarous of these North Country Companies to stick our passengers in their carriages and drag us through tunnels long, dark, and dangerous—not a lamp or light of any kind: here I have sat in total darkness, with only one other man in the carriage. Why I might be robbed and murdered!

But, bless the Lord, He is my Friend,  
His mercies never, never end;  
Oh, that I may, with holy power,  
Adore His name for evermore.

Well, I reached Liverpool last evening in perfect safety. Though "wearing by the way," walked up the hill to Dr. Scott's College of Health, in Kensington, Liverpool, and every kindness, every comfort, by the Doctor, his lady and family, were shewn to me. We walked on to Mount Vernon chapel, where a few friends were assembled; and, after a time, the wings of love, and spiritual discoveries of a living faith, helped me to pass through the service with some bappy, holy, and delightful feelings. The brethren Mr. Jones and Mr. Jager providentially helped me on my way; and this morning, in my prayers to our Covenant Triune God, I—without previous meditation—honestly, earnestly, and affectionately prayed I might visit Liverpool again, and be my Lord's messenger to gather up the wandering tribes of His Israel. Mr. Popham, minister of Shaw street, is said to be a good, God-fearing man, and enters truthfully into the Word. But he cannot gather many. Mr. Scott is likely to have a new chapel. May the Lord's Spirit guide and bless them all—so prays one whose soul yearns over the many, very many thousands in Liverpool.

WIGAN, Saturday morning, May 8, 1875.—If all the world is to be converted to the faith of Christ's Gospel, then the condition of the people who dwell in these gigantic manufacturing districts tell me loudly there is yet a mighty work to be done; and if it were God's will and purpose to shew it to me, old as I am, no man on this earth would more willingly enter upon the work of preaching in every one of these smoke-perfumed cities the unsearchable riches of Jesus Christ. But the Book tells us, the history of the world shews us, the state of the Church declares, the experience of all true Christians confirm the fact, that our God, by the Gospel, is visiting the Gentiles, to take out of them a people for His name. Who sends Revivalists to convert the masses? I cannot tell. I am now going, if our Father will, to Hollinwood, for three services there. May the Comforter prepare me for, and prosper me in, the work. Amen.

HOLLINWOOD, NEAR OLDHAM.—Our Jireh chapel Sunday school sermons were preached, Sunday, May 9, 1875, by C. W. Banks. We had our Jireh well filled up,

and our collections amounted to nearly £16, the best Sunday school collection we have ever had. We thank all friends who kindly came to encourage us.

(More of the North next month.)

**I P S W I C H.**—Zoar chapel. On Good Friday we had our annual tea meeting. This year we went a little out of our usual course. The ladies very kindly provided the tea and gave all the proceeds to the cause. A goodly number sat down, exceeding our anticipations, but all were amply supplied. The evening service was commenced by singing. Brother Mowle, from Mellis, led our devotions at the throne of grace. The speakers and subjects were: 1, Mr. Morling (the minister of the place)—“Christ at Gethsemane;” 2, Mr. Last—“Christ in Pilate’s Hall;” 3, Mr. J. Andrews, of Stonham Parva,—“Christ on Calvary;” 4, Mr. Houghton—“Christ in the Sepulchre.” We felt it to be seasonable, solemn, profitable and encouraging, and believe that Christ was not only at Gethsemane, &c., as His Church’s Head and Representative, but also present with His dear people at Zoar, unto whom He is as a “bundle of myrrh.” On the following Lord’s-day Mr. R. E. Sears, of Laxfield, preached three sermons to crowded congregations. The Word preached was enjoyed, and we hope some lasting good will be the result, to the glory of our Covenant God. The Sabbath following, viz., April 4, was also a day to be long remembered. In the morning, after a sermon upon Romans vi. 4, five believers were immersed in the name of the Holy Trinity. One of them was Mr. Morling, our brother; two others were man and wife; and, remarkable to say, all were teachers in the Sabbath school. They were publicly received into communion in the afternoon, before many witnesses, and in the evening a sermon was preached specially to them, grounded upon Heb. xiii. 5, with a view to encourage and fortify their minds. We expect to receive five or six more next month. Others are enquiring their way to Zion with their faces thitherward. Now unto the King immortal, the great, honourable, blessed and only Head of the Church militant and glorified, we desire to ascribe power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen.

**CALVIN v. ROME.**—The following remarkable testimony of a Romish newspaper is well worth the thoughtful consideration of Christian people:—“It cannot be denied Calvin was the great man of the Protestant rebellion. But for him, Luther’s movement would, probably, have died out with himself and associates. Calvin organised it, gave it form and consistency, and his spirit has sustained it to this day. If Luther preceded him, it is still by his name, rather than Luther’s, that the rebellion should be called, and the only form of Protestantism that still shews any sign of life and vigour is unquestionably Calvinism. It is Calvinism that sustains Methodism, that gives what

little it has to Lutheranism, and that prevents a very general return of Anglicans to the bosom of the Church. It is hardly too much to say that no greater heresiarch than John Calvin has ever appeared, or a more daring, subtle, adroit, or successful enemy of the Church.”—THE TABLET.

#### A SHORT NOTICE OF THE LIFE AND DEATH OF MRS. M. SOUTHON.

Died Tuesday, August 4, 1874, at Five Oak Green, Kent, my dear mother, Mrs. Maria Southon. She was born August 31, 1789, at Otham, Kent. When a young woman she fell in with Unitarian notions; joined that sect, and was very zealous in keeping the law, which she declared she could do as well as any. She was partial to the 119th Psalm, as that said so much about the law, statutes and commandments. But while reading it (as I have heard her describe her experience), all at once God’s light shone into her heart, and she could only compare the effect to “being shattered into a thousand pieces.” She saw herself a poor vile sinner. She had great temporal trials about this time. Her mother dying and her father marrying again, she was not wanted at home. For a time she taught school for a living. A professed friend—a Unitarian minister—defrauded her of furniture, &c., left by her mother. But her Father in heaven appeared to her in trouble, and at a well-remembered spot (Smarden bridge) gave her a promise that she should never want; and she showed her faith in that gracious promise by often out of her (at times) small income freely ministering to the wants of fellow-creatures around her.

Joining the Particular Baptists, she firmly maintained the doctrines of God’s sovereignty and salvation all of grace, and loved to hear bold defenders of the truth like James Wells and John Foreman, of London, and such she would welcome to her house. When James Osbourne, author of the “Building of Mercy,” &c., from the Southern States of America, visited England, she had the pleasure of entertaining him to dine. She was a member of Matfield green chapel. Occasionally she had preaching in her house. Some of her letters to sons in America were (if the writer may judge) well worth printing, for the sound doctrine therein. One sentence remembered was, “O the blessedness of being established in the truth and living by faith upon our beloved Jesus.”

She was a widow nearly thirty years. The last few years of her life were spent mostly in bed, being very weakly in body; but her waking hours were much occupied in searching the Scriptures, and reading sermons and communications by lovers of the truth. She was not allowed to depart this life without grappling hard with the adversary. About four days before she died she told a friend it seemed as if he would tear her to pieces. But this comfort we have—that while her poor worn-out body is at rest, we believe her ransomed spirit is in the presence of the Saviour who loved her, and that she now sings the new and everlasting song,—

"Wife's, mother's, widow's tears,  
Oft dimm'd those eyes below;  
For more than fourscore years  
She shar'd earth's change and woe.

Through tribulation great  
She found the pathway led;  
Yet this but made more sweet  
God's Word, on which she fed.

And though the curse for sin  
In turn each joy would blight,  
True peace was her's in Him,  
Who giveth songs at night.

In Jesus Christ preserv'd,  
And call'd and saved by grace—  
These were the themes she lov'd,  
These tun'd her song of praise.

The poor remember'd here,  
And sooth'd in want or pain,  
With friends may drop a tear,  
But death to her was gain."

CALEB SOUTHOX.

Wicklow, N. C. Canada.

PLYMOUTH.—Corpus Christie chapel, Stonehouse. Celebration of second anniversary of Mr. F. Collins's ministry at Corpus Christie chapel was Wednesday, April 14, in Temperance hall, Plymouth. About 200 friends took tea, the tables being presided over by our sisters Collins, Madock, Hentford, Handford, Crowl, Smart, Murrey; Miss Marten, Goodyear, Roe, Whitmarsh, Simmonds, and Easterbrook; whose services gave satisfaction to all. Public meeting was opened by singing

"Awake, my soul, in joyful lays."

Brother Rider engaged in prayer. Mr. Collins, who presided, addressed the meeting, observing his note for the occasion was "Praise to God:" "Let us come before His presence with thanksgiving;" remarking for himself, there were many reasons for supreme and continuous gratitude and praise; for quickening grace; for being called of God to the honourable and arduous labours of the ministry of the everlasting Gospel; for sustaining grace, and all needful supplies, during the twenty-five years he had been in the work. About six years he laboured in Greenwich; four years in Colchester and Suffolk; thirteen years in Howe street chapel, Plymouth; and for the last two years in Corpus Christie chapel, Stonehouse. At the end of these twenty-five years he could bear a willing and grateful testimony to the faithfulness of God who had called him to the work in giving him all needful supplies, both temporal and ministerial, according to His word of promise given him before he entered upon the work. And now, having arrived at the top of the 25th hill of ministerial difficulty, he earnestly solicited the prayers of all his friends and the friends of Jesus, that his future labours may be abundantly blessed of God, in the calling of sinners to repentance, and in the edification of them that believe. Mr. Wale, of Trinity chapel, then addressed the meeting in his efficient manner. Mr. Dickinson, of Mount Zion chapel, Devonport (successor to Mr. Vaughan), and Mr. Jasper, of Ebenezer chapel, Stonehouse, also addressed the meeting. Both expressed their cordial good wishes

for the prosperity of the pastor and people of Corpus Christie. The meeting was closed with prayer and the old, old song,—

"All hail the power of Jesu's name."

#### THE LATE MR. CHIPCHASE.

Mr. Chipchase departed this life March 25, 1875. He was naturally a very reticent man, and it is supposed that He was often in reduced circumstances, but no one was ever able to learn the state of his affairs, and his trials, it is believed, tended to hasten his end.

He was not engaged in preaching on March 14 (although his engagements were very numerous), but on that night he woke up in a fit, and aroused his wife by scratching violently on the wall. She asked him what was the matter, but could obtain nothing like a satisfactory answer from him; and he remained in this unconscious state for the greater part, if not the whole, of the ten days which he survived.

But although his condition prevented him from giving any verbal statement as to his feelings, by signs he made it clear how happy and prepared he was for the change. No one came to see him, except Mr. Mortar (and this after some days had passed), who, seeing the need of the family, gave the wife a sovereign. He called again on Good Friday and found the lifeless body, which had been lying for thirty-six hours without being put into the coffin, on account of there not being a penny in the house. He gave the widow £5, which paid the expenses of the funeral.

Collections have been made at Epping, Ilford, Orpington, Windsor, Richmond, and other places where he supplied, on behalf of this needy case; and it is hoped in this way to raise a sum to give the widow a start.

The departed was a great reaper, and consequently had his mind well stored. He was an acceptable supply, and, we believe, the means of doing good. W. B.

#### TESTIMONIES OF TRUE WITNESSES.

[We receive the unbiassed thoughts of good men. They will do no harm. One says:—]

"What a singular age we live in! What a strange world of Arminian error is now rolling over us! I have been accustomed to say, for half a century past,—

'True religion's more than notion:  
Something must be known and felt.'

Now, however, the people are told not to regard feeling, but simply to believe, and this, one of the party at the Agricultural Hall said, 'they are doing in a business-like manner.' Can real permanent good result from such teaching? What an ignoramus glorious John Bunyan must have been to have taken his pilgrim such a roundabout way to the cross; for letting him flounder about in the slough of despond, instead of making him 'jump right over it' into the 'arms of Jesus.' The more I hear of Moody's talk, the stronger my love for the theology taught by Christ and the Apostles becomes." T. J. MESSER.



## HAYES TABERNACLE.

**RISE AND PROGRESS OF THE SUNDAY SCHOOL.—BELOVED FRIENDS,**—It is with heartfelt gratitude and thankfulness to our God we give this first report of our Sabbath school; it is to the Lord alone we feel indebted, for all blessings come from Him. He has said, "Without Me ye can do nothing."

In February, 1871, through the kind providence of our God, our beloved pastor, R. C. Bardens, came among us; at that time we had no school. Very soon after, Mr. Bardens expressed a desire that there should be one established in connection with the Tabernacle, seeing so many children running the roads, paying no attention to the Sabbath. Feeling assured that our God would do His own will, we waited secretly in prayer upon Him, whose name is "Wonderful," for guidance and protection in so important a step.

In August, 1871, our kind friend and sister, Mrs. Wild, said to Mrs. Bardens, "If we can succeed in getting a room, will you engage to teach with me?" She kindly assented. This was the first open step; the next was to find a room. It is written, "Jehovah-Jireh," the Lord will provide. And so He did; for it was revealed to the mind of one of our friends that there was a small room at Wood End Green, belonging to Mr. J. Baldwin, that probably might be rented; and we, consequently, made application. Mr. and Mrs. Baldwin very kindly assented to let us have it rent free. The friends then considered it right to have a public meeting, the proceedings of which are these,—

At a meeting in the Tabernacle on Sept. 6, 1871, to consider what steps should be taken regarding the formation of a Sunday school, in connection with the above place of worship. After tea was partaken of by eleven friends, viz., Mr. and Mrs. Wild, Mr. and Mrs. Bardens, Misses Wild, Mr. John Gregory, Mrs. Baldwin, Mrs. Arlidge, Miss Standen, and Mr. R. Rayner, after which our friends Mr. and Mrs. Davies joined us. The meeting was commenced by our pastor, Mr. Bardens, giving out a hymn, reading a portion of God's Word, and praying.

The first proposition was made by our friend Mr. Wild, seconded by our friend Mr. Davies, supported by Mr. Gregory, and carried unanimously. That there be a Sunday school formed in connection with the cause at the Tabernacle.

The second proposition was moved by Mr. Wild, seconded by Mr. Davies. That the school be held in the room of Mr. Baldwin, at Wood End Green, and was carried unanimously.

Afterwards it was taken into consideration which would be the best way for raising the funds for the commencement of the same. Mr. Wild then said he would give all the forms required, and £1; Mrs. Baldwin, 10s.; Mr. J. Gregory, 10s.; Mrs. Arlidge, 10s.; Mr. and Mrs. Davies, 10s.; Mr. R. Rayner, 10s.; which amounted to £3 10s.

Then it was proposed by Mr. Wild, and seconded by Mr. Davies, and carried by all

present, that Mr. Bardens and Mr. Gregory act for the time as treasurer and secretary, respectively. It was then decided that the ladies present act as a committee, viz., Mrs. Wild, Mrs. Davies, Mrs. Bardens, Mrs. Baldwin, Mrs. Arlidge, Misses Wild, Miss Standen, with power to add to their number, for the purpose of canvassing funds and children, and that a meeting be held on Friday week to give their report; also that Mr. Wild, Mr. Bardens, and Mr. Gregory should superintend getting the room in order. The meeting was brought to a close by singing and prayer.

On September 15 our friends brought in a good report, and it was then decided to commence the first Sunday in October, 1871. Accordingly we commenced with fourteen teachers, our average number of children for that month being sixty, for which we felt thankful to our God, whom we desire to serve.

There were but two among them that had ever been to a Sunday school before. It was not our object to take them from any other place. We commenced with "Who can tell?" and we have been strengthened to continue to the present time. Our school began to increase, and continued to do so. The average for Sept. 1872, was morning, 113; afternoon, 133. Sept. 1873, morning, 130; afternoon, 155. Sept. 1874, morning, 130; afternoon, 170. The numbers will speak for themselves. We believe that if we had strength and room it might be increased to double that number. Our beloved friends, the teachers in the school, have laboured hard, and we are sure the Lord will not forget their work of faith and labour of love. It has been hard work for those who have had the interest of the institution at heart. Our children have been well cared for in every sense. We have had our conflicts and sorrows, opposition and trials of various kinds; but we have felt that trials make the promise sweet, and give new life to prayer. In the end they have proved to be for our good; for what can harm you if ye be followers of that which is good? And whatsoever thy hand findeth to do, do it with all thy might.

We soon found our room was too small. We had frequently in the afternoon more than one hundred children and sixteen teachers, some of the dear children being obliged to be outside the door. The room would not comfortably seat above half that number, the size being nineteen feet by eleven feet. Our thoughts were much exercised about it; but again we have to record the mercy of our God in making a way for us. On the 14th of February, 1872, our brother and sister Wild invited a few friends to spend a day at their house. It was on the day of the funeral of our brother Mr. Foreman. During the evening the subject of new school rooms was introduced, and our kind friends fell in with it. Mr. and Mrs. Wild, Mr. and Mrs. Baldwin, and Mr. John Gregory promised £5 each.

After the service on the 19th of the same month we held a meeting, and several friends

promised to give, and they have done it nobly. On the 15th of March our brother John Gregory sent out notice for tenders. On the 22nd, Mr. Elder's contract was accepted for £170, which afterwards, with alterations, amounted to £219 15s. 9d.; bricks and sand, £44 5s. 3d.; sundries, £3 13s. Total, £267 14s.

Our school rooms were publicly opened on Wednesday, August 13, 1872. Our brother Mr. Striuger preached in the afternoon. After the tea about 50 lbs. of good cake was given to the children by the friends. The children sang some sweet pieces. At the evening meeting the chair was taken by Mr. R. Miuton, who introduced the business of the meeting in a kind address, regretting illness had detained Mr. Mote from occupying the chair. Mr. Mote, however, made an effort to get there, and succeeded, and pleaded for the cause. Brethren Bardens, Banks, Bennett, Collins, and Ponsford addressed the meeting.

Soon after the formation of the school, we saw one great evil connected with the children, that was, spending money on Sunday. Our kind friend, Mrs. Wild, went to some of the shops and asked them not to supply the children with sweets on Sundays, but they would not listen to her. We then told the children that if they would bring their pence to their teachers to take care of, we would give them a penny for every shilling they saved. They very cheerfully acceded to it, the result of which was, that the money saved amounted to £28 16s. 8d. the first year; £47 13s. 10½d. the second year; £71 12s. 4½d. the third year. This fund has proved very beneficial to the children and their parents. The children have much improved both in their morals and general appearance. We have, in humble dependence on the Lord's blessing, endeavoured to impress upon their young and tender minds the importance of paying an especial regard to the Sabbath. Tracts have been distributed, and every means employed to that effect.

A prayer meeting has been held the last Lord's day in every month after the evening service, with a fervent hope that the Lord may bless the Word taught, and that the seed may fall into prepared ground, and bring forth fruit to His praise and glory, ever cheered by the gracious encouragement, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

Now, concerning the funds of the school, our friends have acted upon the principle laid down in God's Word, that it is "more blessed to give than to receive;" and knowing also that they who sow sparingly shall reap sparingly. But our friends have done it because they love the object, and feel that it is for the glory of God. There has been a great quantity of clothing, a vast number of Bibles and books, tracts, and so forth, given. We said before that the friends had given nobly. The figures will shew it.

The expenditure for the three years, £100 15s. 11½d.; money received, £99 0s. 8½d.; balance due to the treasurer, £1 15s. 3d.

The amount has been given principally in donations. We have had an annual collection. The first, in October, 1871, was £2 2s.; 1872, £5 7s. 8d.; 1873, £3 7s. 9d. September 16, balance from anniversary of opening, £4 10s. 8d. On February 10, 1875, Mr. Shirley, of London, kindly came down from the Sunday School Union and gave a lecture to the school without charge. Amount realised £2 7s. 6. January 16, 1874, our brother C. Harris, of Mount Zion, Hill street, London, came down and gave us a lecture, free of charge, for which we felt thankful. Amount realised £1 7s. 4d.

There has been a great many Bibles, Denham's Hymns, Gems of Song, and clothing given, not included. Many children have left, some having gone to distant lands and others to servise. We have, on their leaving, given them books.

Our minister has visited three on their death-bed. The first, a little girl, about thirteen years of age. She was very anxious for him to come and to hear him read and speak of Jesus. There was hope in her death. The second was a little boy, about six years old. He was very ill. We did not know it. The dear little boy kept saying to his mother he wanted to see Mr. Bardens. He was sent for and he went. He seemed so pleased, and said he had been singing, "Little children, praise the Saviour." After staying a little while with him, and promising to call again the next day, just as Mr. Bardens was going out of the room, the little fellow lay down, and his spirit went home to be with his God. The last was a little girl, nine years of age, whom Mr. Bardens also visited several times. She appeared at the last to be very comfortable. She repeated many portions of God's Word, and many little hymns that she had learnt in the Sabbath school. We believe she passed away into that glorious world of spirits, for ever to be with her Lord. O the wondrous love of Jesus that moved Him to say, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Beloved friends, we feel that these blessings are more than a match for all trials connected with our labours. The teachers and children in the school cheerfully subscribed to help in the expense of the funeral. The first to the undertaker, £1 8s.; second, doctor, 14s.; third, 17s.

Dear friends, we think and hope that these statements will call forth feelings of sympathy, compassion, and gratitude to our God, who hath so mercifully helped us by enabling us to stand, and having done all, to stand. We take this opportunity of most sincerely thanking those friends who specially think of us, and have helped us, and we hope will yet do so.

We need labourers, and would to God many may be inclined to turn in with us, considering the injunction, "Work while it is called day, for when the night cometh no man can work." May the Lord give

you grace to do it, and He shall have all the glory. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever. Amen."

#### ON THE SURREY HILLS.

*Farnham, Feb. 22, 1875.* At Waterloo took ticket for the pure and pleasant city of Farnham; from thence to Hungry hill, if preserving mercy attend me. Physically, not well; spiritually, mind wandering. One thing is clear to me—real religion is the greatest secret, the deepest mystery, the most profound matter among the sons of men. You may divide the large family of mankind into several branches:—

1. The great majority care nothing about religion, while many revile it, and openly deny it.

2. The professing communities are numerous; much divided; each one believing he is right and all the others wrong.

3. There is a remnant according to the election of grace. To find these out as God's mouth, to feed and encourage their souls by preaching and by the press is all I am living for: how much longer, my Saviour—Immanuel—God with us, alone can tell.

Yesterday (Sunday, Feb. 21) preached twice. No soul-enjoyment; but, though ill, strength enough to get gently on to the end.

*Guildford, Feb. 23, 1875.* At Farnham Station, yesterday afternoon, brother Stacey met me. We trotted to Rock cottage. Our useful deacon, Geo. Keen, walked with us to the pretty scene of quietude and contentment; and most mercifully did the Lord deal with us; there was a welcome and a worthy provision. We all climbed the Upper Hale on to Bethel chapel, Hungry hill:—

A blessed Bethel to many it has been;  
The Gospel way a holy faith has seen;  
A Drake, a Nobbs, and others, as God's  
mouth,

Have breathed forth sweet gales from the  
south.

Large loads of sorrow have been rolled away;  
A lively hope of a much brighter day  
To seekers after God has been revealed,  
And some can say, "My pardon there was  
sealed."

Service last evening commenced by brother  
Geo. Wells reading—

"Chain'd to His throne a volume lies,  
With all the fates of men;  
With ev'ry angel's form and size  
Drawn by th' Eternal Pen."

He poured out a solemn petition. For one hour and a quarter, speaking of grace, I went on. A few verses, and down the hill to the Guildford road we speeded our way. This morning I deeply feel goodness and mercy is mine; and as I left the neat and genteel borough of Farnham, after speaking of and about Him, and seeing His gentle hand, I

realised David's spirit in measure, when he cried out, "Bless the Lord, O my soul, and ALL that is within me—bless His holy name."

Farnham Baptist chapel is not in the most prosperous condition. Its minister, Mr. William Day, is about to leave them. A wide opening will then be made for a workman that has no cause to be ashamed. "All things are of God."

#### CUCKFIELD, SUSSEX,

Though an extensive district, with a population of close upon eight thousand, can boast of but few Nonconformist causes, and these by no means popular or successful. The Establishment, however, boasts of its elaborate buildings, and High Church Ritual, and her so-called priests, which may be seen parading the thoroughfares in their novel and ridiculous attires, forcing upon one's mind the idea of religious mountebanks; and but for the unhappy hold the cloth is getting upon the public mind, it would excite a pleasant drollery; but, alas! it is part of a system of education; and veneration for the creatures thus attired is by no means an uncommon thing in this dark and unhappy district. Yet, here is a Strict Baptist Church which for many years has been served by one sincerely attached to the doctrines of grace. Manifest power has not attended the Word; the people met until their meetings became mechanical, and external interest almost extinct: so low, indeed, did affairs become, that the few yet remaining friends felt that, unless some change soon took place, the cause would die out. Nay, He who hears and answers prayer heard the yearnings of loving hearts, and made the extremity of His people an opportunity to exhibit the "power" which is not diminished. Another brother was invited to serve, and with him came a revival of interest. The chapel now moderately fills with attentive hearers, and there are not wanting signs that the inner circle, already strengthened by an important addition, will be enlarged through the marvellous condescension of Him who worketh all things after the counsel of His own will. The faithful uplifting of Christ crucified must be attractive to the poor and perishing, whoever may gainsay.

The death of an old and valued member of the cause was noticed a few Lord's-days back, a brief account of whose experience is annexed. It sweetly confirms the time-honoured truth that "He that keepeth Israel neither slumbers nor sleeps."

#### IN MEMORY OF MERCY WRATTEN.

The above was a subject of early converting grace. Blessed with a godly father and mother, she was under the influence of early religious training, so that at her death she had been walking in the ways of the Lord about sixty years. Twenty-seven years of the latter part of that time she had been a member of this (Cuckfield) Church, in which she ever felt a deep concern. Although of

late deprived of public attendance here, her soul yearned for the peace and prosperity of this little hill of Zion. Never a Sabbath passed (while her faculties remained) without making many enquiries, evincing the sentiment of David when he penned the 42nd Psalm. She often sighed that God's house was so forsaken; wishing she were able to add one to the number. Many are the prayers which are registered in heaven in the interest of this cause.

She was a sincere lover of God's Word; it was her constant companion; large portions of it had been committed to memory; and when latterly unable to read for herself, portions were read to her, she would say, I know that; how sweet! how good! or, how precious!

There was nothing of extreme rapture, or ecstasy, but there was ever a deep sense of need, and a clinging to Christ—her emptiness and His fulness—her weakness and His power—her poverty and His riches were always agreeable topics. God's abounding goodness to her often filled her heart to overflowing, as might be seen by the tears tracing each other down her furrowed cheeks. She had her favourite hymns (which were not a few, after sixty years' perusal), such as "Jesus sought me when a stranger," &c., "Oh to grace," &c.

A friend was reading a hymn upon the Intercession of Christ—"Jesus pleads and must prevail"—to which she added, "Yes, He must prevail."

On another occasion the hymn was "Christ the Hiding-place." "Nowhere else to hide," she said with emphasis.

As already stated she had many favourite hymns; one most frequently repeated was the 23rd Psalm, Dr. Watts, S.M.

No expression could more fully convey her feelings to surviving Christian friends than that of a poor sinner saved by grace.

**SHREWSBURY**, Wednesday morning, Feb. 18, 1875.—In Claremont Chapel, and in Young Men's Association Room, in the hard old town of Shrewsbury, they have allowed me to speak twice this week. Our much-esteemed brother Thomas Jones came from Broseley to preside last evening, and we found him as well, as cheerful, as full of intelligence, and as decided in the faith as ever. Mr. Lloyd (the only minister known to contend for the true faith—its internal fruit and its outstanding ordinances—in this ancient country corporation) is most certainly an excellent young man: there is no fear about his usefulness could he have a good chapel. The Foresters' Hall some object to; but if all who can appreciate a genuine and honest ministry would heartily band together under Mr. Lloyd's preaching, they might soon have a compact house of their own. May the Lord grant it unto them. Amen.

#### THE LATE MR. THOMAS ROWLAND.

MR. BANKS.—Dear Sir,—No doubt you will be surprised (and, I am sure, grieved) to hear that my dear father is no more. He breathed his last on Thursday

morning, April 1, at four o'clock, after five days' dreadful suffering. Knowing, as we all do, how deeply he loved you, we, his children, venture to drop you a line, to ask you, would you (if you could) come and bury him, and preach in the evening of the same day? We have spoken to no one else, and anxiously wait your answer. The time, I know, is very short; but, poor dear, we must bury him very soon. Tuesday, the 5th, is decided upon as the day for interment. He passed peacefully away. When asked, was it all well with him? he said, "All is well": they were his last words. O, dear Mr. Banks, what a father we have lost! Mrs. Burtwell, my eldest sister, desires her kind love. No doubt you remember her. Please accept ours also. I have not mentioned his name,—Thomas Rowland, of West street, Coggeshall; and one who loved you well and long. Please pardon all errors.

Yours very truly,

MRS. STURGEON

(formerly Priscilla Rowland),

West street, Coggeshall, Essex,

April 2, 1875.

[We shall (D.V.) give his life, &c.]

**HADLOW**.—Our Baptistry has been opened for the immersion of a follower of our Lord and Master. Mr. Beddow (who baptised) is a devoted, sound, and unflinching young minister. We heard him with pleasure. May the Lord bless him, and make him as an iron pillar in the house of the Lord, to stand forth for the truth and nothing but the truth, prays

F. BANFIELD.

April 15, 1875.

**MAYFORD CHAPEL, NEAR WOKING**.—An appeal is made to all who can help on behalf of this cause. The truth as it is in Christ has been proclaimed for many years to saint and sinner. The Church, however, is small, and we find, although helped by friends attending, we must seek further aid. The chapel having been closed a few Sabbaths (during which we have worshipped in a cottage), and as it can now be re-opened, it is proposed to have it painted and put in repair. This will require about £10. Friends whose hearts may be disposed towards us, and moved by the Lord to help in our time of need, may forward subscriptions to Mr. C. W. Banks, 9, Banbury road, South Hackney; Mr. C. Cobbett, Mayford chapel, near Woking; and Mr. E. P. Brown, 70, Geneva road, East Brixton; all of which shall be acknowledged in **EARTHEN VESSEL**.

#### Death.

On the morning of May 20th, **THOMAS CHEEK AUSTIN**, aged 33, the last surviving son of Thos. and Elizabeth Austin, of Frampton House, South Hackney, departed this life. His end was peace; his trust on Christ alone. He leaves a wife and one child. Mysterious are the ways of God; but He doeth all things well.

"May we adore the Justice too  
That strikes our comforts dead."

# Saved in the Eleventh Hour;

OR, FACTS FROM LIFE AND DEATH.

BY W. WINTERS, WALTHAM ABBEY.

**A** MORE wonderful and genuine case of soul conversion to God (in the last stage of life) is rarely to be found in the present day, than the one noted in these pages. And it is to be hoped that it will, under the blessing of God, prove helpful to the pilgrims of Zion in their work and labour of love. We are all aware that death is solemn under any form or aspect, and "death-bed repentance" is not always the most trustworthy, as death is not always apprehended by its victim to be so near as it frequently is. God alone through Christ by the Holy Ghost "worketh repentance not to be repented of" (2 Cor. vii. 10), and to the children of God who sometimes forget the dying nature of all things below are the words addressed—"Watch therefore: for ye know not what hour your Lord doth come" (Matt. xxiv. 42). There are seasons even in the Christian's experience when he is tempted to put off the thoughts of a dying day, having a latent belief that he shall be better prepared for the event when it comes; this however will be so, but not in the way he imagines, for flesh is flesh, and will not be altered till the resurrection morn. God will give strength according to the day, and "dying grace will be given in dying times." The fear of death in the Christian not unfrequently arises from the knowledge he has of the deserts his sins have merited. But God ever has been, and ever will be to him "better than all his fears." For such an one are the words of comfort prepared. (See John xiv. 1; Heb. ii. 14, 15; 1 John iii. 20). Also such will say in substance at last,—

"Jesus the vision of Thy face  
Hath overpowering charms;  
Scarce shall I feel death's cold embrace,  
If Christ be in my arms.

Then while ye hear my heart-strings break,  
How sweet the minutes roll!  
A mortal paleness on my cheek,  
And glory in my soul."

An old divine used to say, "Don't tell me how a man died, tell me how he lived!" But as there is no rule without an exception, so in the case before us. A poor man, well known to the writer from his youth up, has just been snatched as a brand from the eternal burning, by the sovereign, distinguishing grace of God, and carried right home to glory, like the dying thief, almost without the use of external means or of any dead works of the creature whereof to boast. He had lived a life of habitual profanity, regardless of the Lord's-day, and having hardly ever heard the sound of the Gospel, except when he was engaged in carrying the body of another to the cemetery. But methinks no truly changed character will conscientiously take a licence from this and say "let us sin that grace may abound," nay, "God forbid."

VOL. XXXI. JULY, 1875.]

A few years ago the Lord was pleased to call to himself a dear child of eleven years, the son of this poor man. This child had doubtless often seen the father in a state of inebriation, and silently grieved on account of it. As the child grew near its end, and as the throes of death were rampant, the father stood by the dying bed, and was moved to tears as he heard from those pale lips words that were never to be entirely forgotten by him. Just before the child closed its eyes in death, it stretched forth its withered hands, and, in the attitude of prayer, cried fervently for Jesus to have mercy on his "drunken father;" this made an impression which at the time was almost too much to be borne. However, sin is a hardening thing, when all was over, the father returned to his old habits and companions, and for five long years lived without God and without hope in the world, till a few weeks since he was arrested by the cold grim hands of death. He was seized very suddenly with a kind of fit, which he apprehended as being fatal, but appeared in no way concerned about his soul. A week of pain passed on, and as he gradually began to sink to death he became seriously alarmed at his danger as a sinner before God.

A Christian friend called in to see him, hearing that he was very ill, and having asked how he felt, he replied, with quivering lips, "I thought I was going, but don't know where I am going;" meaning that he did not know whether it would be to heaven or to hell. As light broke in upon His mind, his desires increased, and he cried out in almost a state of phrensy, "I know where I deserve to go." At this juncture one of the sorrowing company present ignorantly said (calling him by his name), "Why, don't trouble yourself so, you have never done anybody any harm." On hearing this he hastily stretched out his hands, and with all the dying strength he had, said, "Don't talk so, I have been doing wrong all my life." A Christian friend at once said, "Do you think that if you don't go to hell it will be of God's mercy?" With tearful eyes and trembling lips he replied, "It will be all mercy, mercy, mercy." He then expressed a very great desire to read the Bible, a thing he had not done for years. A kind friend brought an old Bible to him, but his eyes so rapidly filled with water that he could not see to read it, yet there was such an anxiousness in his looks and fervency in his manner, that one could easily discern the urgency of his case; and how his spirit yearned to

"Read its title clear  
To mansions in the skies."

And not until he had eagerly tried three different-sized Bibles, and two pairs of spectacles, did he give up the search without accomplishing his desire. Failing in this, he expressed a wish for some one to read to him. The curate came and read the lessons "For the Visitation of the Sick," but this appeared of little help. The poor dying man said, with great earnestness and reverence, that "no minister could save his soul;" "Christ must save him, or he should never be saved." Here we add,—

"None but Jesus, none but Jesus  
Can do helpless sinners good."

Through the whole of the day (Sunday) before he died he was agonising in prayer for a sense of pardon: nor did he seek in vain. It was the life of God in his soul that caused him to cry for mercy,

and the love of God in Christ that gave him his soul's desire. What cannot God do? "Is anything too hard for the Lord?" No! A Mary Magdalene, out of whom were cast seven devils; a Manasseh, who made the streets to run down with blood, and sinners more vile than either, have found peace, and why not the subject of this narrative?

"Not the righteous,  
Sinners Jesus came to call."

In the evening before he died he desired his wife to read the Scriptures to him, when all of a sudden the pains of his body and of his mind left him entirely, and peace and joy unutterable followed. A Christian woman present, seeing the near approach of his dissolution, asked him softly if he had anything more on his mind that he wished to communicate, when he exclaimed, "On my mind? no, girl. I am quite happy." On being requested to take a little tea to moisten his throat, he said, "Come and let us have tea together; it will be the last time on earth." And he gave all present a parting blessing.

Not long ere his heaven-born spirit took its flight to the realms of the blest, his daughter spoke to him of heaven, when he answered in a tone of ecstasy, that he "could not tell her half of the beauties of heaven." Again, he exclaimed, "The beauties of the Lamb!" and to his wife he said several times, "Can't you see the beautiful Lamb?" and then, with joy unspeakable and full of glory, his longing soul gently passed to the world of light, and

"There with Jesus now he reigns,  
Sings in pure transporting strains,  
Joins the song of sins forgiven,  
'Midst the reigning smiles of heaven."

## HIS FRIENDS AND HIS FOES.

"Wounded in the house of my friends."

**WE** are constantly receiving books, pamphlets, and tracts, written to prove that baptism by immersion—or baptism in water, in any manner—is contrary to, and unauthorised by, the ministry, the mind, and the Spirit of Christ.

As we watch the movements and read the ministrations of the different workers in these times, we see clear enough that, in one way or another, all are, directly or indirectly, aiming to cut off the branches, to chop down the trunk, and to tear up the roots of that

### LIVING TREE OF DIVINE TRUTH

which the eternal God brought forth from Himself; which He planted in the new and everlasting covenant of grace; which was revealed unto the ancient patriarchs and prophets, was clothed in our nature, grew up for our righteousness, was cut off for our sins, but sprang up again for our justification; is now exalted at the right hand of the Majesty in the heavens; and of which Tree of Life all divinely regenerated believers are branches, which bear fruit unto His glory.

Never before in my life did that Scripture follow me with such force as of late:—

*"If the foundation be destroyed, what can the righteous do?"*

God's Church and city hath foundations firm as the throne of heaven. By eloquent and erroneous men, these foundations may appear as nothing. What then can the righteous do? They cannot go with those who build on the sand. They must endure persecution; they must be faithful unto death; they must patiently wait until God arise and set them in safety from him that puffeth at them.

Before He suffered, our Lord gave His own disciples one strong test of genuine discipleship, when He said:—

*“Ye are My friends, if ye do whatsoever I command you.”*

The visible test of a loving obedience is followed up by an internal, an experimental, a richly consoling and confirming test, when He added:—  
“Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends: for

*“All things that I have heard of My Father, I have made known unto you.”*

See, the perfection and proof of this union; the living branch receiveth life and strength from the vine, and bringeth forth fruit. All that the Saviour revealeth in the hearts of His friends, they receive, and believe, abide by, and contend for; and, as a rule, it is impossible that they can do otherwise.

My desire is, with the assistance of some excellent brethren, to give a few papers, showing that from the apostles' times down to the present, some of the roblest, most intelligent and devoted disciples of Christ have believed in, and contended for, a baptism into water of all who have believed with the heart unto righteousness. In that faith they lived and laboured, and were greatly honoured of God. In that faith they died, triumphing in all the Saviour had revealed and made known unto them. I purpose to notice, distinctly,

#### THE SEVEN SECTIONS OF THE ENGLISH BAPTIST COMMUNITY.

First.—The Original and Ancient Baptists.

Secondly.—The Union Baptists.

Thirdly.—The General Baptists.

Fourthly.—The Pre-Existerian Baptists.

Fifthly.—The Gospel Standard Baptists.

Sixthly.—The Spurgeonic Baptists.

Seventhly.—The Particular New Testament Baptists.

If the Lord will strengthen me, if good and truthful men will help me, we may produce an amount of evidence—scriptural, experimental, biographical, and practical—evidence enough to confirm the faith, and excite to obedience the friends of Christ—although their opposers may remain unmoved.

I feel it is time we stand forth in a loving and intelligent defence of all we believe to be the revealed will of God as regards the salvation of the Church. I ask for the prayers, the communications of all the faithful friends and followers of our Lord and Saviour Jesus Christ, whose, I trust, I am, and whom I desire to serve to the latest moment of my life; till then, may I be helped in a small measure to display the banner of truth. So prays

CHARLES WATERS BANKS.

9, Banbury Road, South Hackney,

June, 1875.



## THE FLOOD OF ERRORS ROLLING IN UPON THIS COUNTRY.

### I.—THE REVIVALS AND THE REVIVALISTS.

"We have not so much as heard whether there be any Holy Ghost."—Acts xix. 2.

**I**T pains us much to seem to be out of harmony with any work which professes to be of God, particularly when the work assumes the magnitude, and enlists such almost universal sympathy, as does the present "Revival" in the metropolis. Could we believe that this so-called religious awakening were of God and the work of His Spirit, we should hail it with all our heart:—

"Content to be nothing, nothing,  
That Christ may be all in all."

As far as Messrs. Moody and Sankey and their co-adjutors preach Christ, we would bid them God speed; but we fear that the scriptural truth they preach is fearfully perverted by the large admixture of *un*-scriptural teaching with which their reported discourses abound. We know that the great Apostle of the Gentiles refused to consort with men, though professed preachers of the Gospel, who dared even to urge such a slight thing as "circumcision" upon their converts; he tells them that if they do this, Christ shall profit them nothing. And he hesitates not to invoke a cleaving curse upon any man, upon himself, or an angel of heaven, should he dare to preach another Gospel, which he says, yet is not another.

*We* are not inspired; *we* invoke no curse; *we* mount no judgment seat. We say again we are sorry to seem out of harmony with the Revival movement. It will seem to many narrow, sectarian, cold; will cause us, perhaps, to be misjudged, judged harshly of by some whose love and kindly judgment we prize, but this may be a necessary part of the cross we have to carry. It goes strongly against the grain of our natural feelings to stand aloof from a movement in which so many of our personal friends are taking part. But we have no alternative. Deeper, higher than all, is the duty we owe to God and our own consciences, to the cause of truth and to the Lord Jesus Christ. "To the law and to the testimony, if they speak not according to these it is because there is no light in them,"—(*Hebrew*, "For them there is no morning.") We trust we know the difference between natural religionism and vital godliness; and we ask our readers who, like ourselves, may have followed the Revival movement with watchful eyes and anxious attention, what impressions they have derived from it, and what are the calm and impartial conclusions to which they have been compelled to come?

1st. May not the text with which we have headed this article be fitly placed in the mouths of the two great Revivalists? We have read most of their reported addresses, and have seldom seen the Holy Ghost referred to. His work is virtually ignored, or transferred to the creature.

2nd. What is the *staple* of their discourses? Christ is said to have done His part, and the persons present are called upon to do theirs. Christ is there offering Himself to them all, and begging their

acceptance of Him. "Christ is here to-night," said the Revivalists, on one occasion, "offering Himself to you. What will you do with Him?" Is this truth or is it a falsehood? Is it Gospel or is it *profanity*? Is it honouring or *dishonouring* to the dear Redeemer, representing Him as standing in the Agricultural Hall, waiting the beck and call of the motley multitude who crowded the building?

"—— O be this their shame,  
That they no more revere His name."

Can men, indeed, who *know* and *love* Him, *serve* Him thus? could they so degrade Him?

3rd. Is not the characteristic of all the movement highly *sensational*? Five or ten thousand persons assemble in a large hall, each person previously prepared for something exciting. Mr. Sankey sings,—

"To the Hall of the Feast."

a beautiful poem, and beautifully sang; tears are in many eyes; he withdraws; there is a solemn silence; Mr. Moody begins and goes through one of his usual addresses; at the close he invites all those who are Christians to stand up; they *all*, or nearly all, stand up at his bidding. He tells them to sit down, they sit down. He now bids all those who want to be converted to stand up. *They all* stand up again, that is, all those *Christians* stand up expressive of a desire to be *converted*. Christian reader, can you understand this? We cannot. We quote from the report in religious newspapers. Many, at Mr. Moody's bidding, adjourn to the room for inquirers and seekers. There a band of "workers," *ministerial* and *lay*—young and old, boys and girls, members of the "*North London Praying Company*," organised by the Revivalists, move about, with Bibles under their arms, and ask each inquirer if he has accepted or will accept Christ? On getting an affirmative reply, the inquirer, who, of course, is now converted, is passed into another room, where his name is taken, and, if possible, he is established at once in the band of "Christian workers."

We forbear comment—comment would be painful to us. But we ask our readers and correspondents where, in the acts, preachings and movements of the Apostles of our Lord, they find anything akin to this? In what sermon or discourse did Paul or Peter "offer Christ?" or exhort hearers to accept Christ? or ask them what they were going to do with Christ? or warn their female hearers that if they did not accept Christ then and there, they would have to walk arm-in-arm in hell with profligates, adulterers, murderers, and the vilest of the race? Oh, no, there is nothing in the good old Book like this; there must be some other Bible, surely, some other revelation of which we have never heard, and of which we are content to be ignorant; "another Gospel," which is *not* another. No, let the world go after them; we *stand aloof*, if we *stand alone*. We can have no sympathy with a teaching which ignores the work of the Holy Spirit, and degrades the Saviour, the Omnipotent Lord of all.

NEMO.

[Our August Number will contain the second of the series, entitled, "The Closing Days of Christendom, as Foreshadowed in the Parables of our Lord."]

“DIFFERENCES TO BE SUNK” AND “DIFFERENCES  
NOT TO BE SUNK;”

OR, WHAT IS AN “INCONSISTENT BAPTIST?”

FOR more than a quarter of a century we have assembled on Lord's days, and on one evening each week, to hear the preaching of the Word. Our managing Huntingtonians are the head, and of course go first; we Baptists are the tail, and quietly follow, as is desired. Yet are our Supplies Baptists almost to a man. There is no Church, or order as such; there is no baptismal service, for “neither Mr. Huntington nor Mr. Chamberlain said they were to be baptized, or they admit they should have been so baptized, even as we.” There are no prayer meetings, which seems a pity, for we might have “asked and it should have been given;” and if we had sought for the anointing “eye salve” in the matter of baptism, among other things, no doubt our differences would long ere now have been sunk in water whilst obeying Christ Jesus only.

Our Supply of to-day spoke of the differences between Calvinists and Arminians, and urged that there must be no sinking of those differences by us, for the sake of communion with them; when forthwith he began to urge that we should sink our present differences, and come baptized or not to the Lord's table together, adding, “Mind you, I believe in baptism, and practice it in our chapel at B., but I do not, and dare not refuse to admit to the Lord's table those dear children of God who do not see baptism; and the Lord has never rebuked me for admitting them to His table, or shewed me I was wrong, or I would discontinue it at once.” Instantly memory took me back several years when, in company with the late Mr. Grace, he said, “You see I am an inconsistent Baptist.” “Ah,” thought I, “and upon whom has your mantle descended?” and I inwardly said, “Who is inconsistent now, our Supply or us?” for differences are on no account to be sunk by us when it is a question between Calvinism and Arminianism, but differences are to be sunk (and I think I may add by Baptists) when it is a question between baptism and Huntingtonian expediency. Then I tried to count our aged Huntingtonians on my fingers, and lo, my fingers outnumbered them. “Wait a little longer,” said a voice, “and the last will have crossed the flood to see more clearly what now they admit for the most part, but lack the imprimatur of departed good men to obey.” Then I thought of the words, “And that servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. . . . For unto whomsoever much is given, of him shall be much required” (Luke xii. 47, 48); and I was even willing to concede that in deep experience they might excel some of us; and yet we were blessed in that no man, not even a good and great man, was our founder as a people, or we might also be dependent on others for our ministry and our existence. They believe we are right as to baptism, and would even now obey if Mr. Huntington could speak to them upon the subject as he now would. But our supply urged that Huntington, Gadsby, Philpot, and others he named, were now in heaven without a jarring note between them; and

why should not we come together here without a jarring note, and to the Lord's table also? "Ah," thought I, "who jarred just now?" "Don't sink differences, and yet do sink differences," and what makes the difference? Surely not God's Word—that is admitted. Then who must sink? and I wondered whether Huntingtonians would sink in water by baptism, to rise up "out of the water," and the Spirit to descend upon them, saying, "Hear ye Him." "Amen," said I. "Worthy is the Lamb," I thought I heard them reply. Yea, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14). "To obey is better than sacrifice," and who would not imitate the angels a little? for though they "excel in strength," they also "do His commandments, hearkening unto the voice of His Word."

Yours, A BAPTIST.

### C. H. SPURGEON'S DEFENCE OF MR. MOODY.

"C. E." and "T. H." demand our review of this "extraordinary" production. Its allegory is strained; its opening assertion is not, to any extent, confirmed; it is, upon the whole, indirectly, more of an apology than a defence. We know something of the force of the flood which has been rolling into this country for fully forty years. We most reverently call heaven to witness that the revelation of the Son of God in our soul, and the opening of the whole Gospel scheme by the eternal Spirit, has prevented us from being carried away by the accommodating spirit of the times. The late David Denham's friends tried us; the late George Abrahams pressed us; called us "hypocrite," and cast us off, because we could not, dared not, go into their first wrong step—the Open Communion system. And as to the "universal offers and invitations," indiscriminately thrown out, we must perish ere we can follow in that wake. Deeply imbedded in the soul is that characteristic sentence of the servants of God (in Isaiah lxiii.), "Children that will not lie!" With the Bible in our hand; with the heart-searching eye of God upon us; with the hour of death; the great white throne, and the day of judgment before us, we feel it totally impossible to stand in the service of Christ, and tell men they all can believe if they will; all can have Christ when offered; all can open the heart, and let Him come in. The defence, however, is such a testimony as regards a saving conversion by the power of the Holy Ghost, as is not to be found in scarce any of our modern issues. Our Analysis of the Defence, and comparison with the Addresses of the Americans, is, by compulsion, delayed.

#### DEATH AND LIFE.

DEATH! that mortal flesh destroy;  
 "Dust to dust," we must return—  
 To endless woe or endless joy.  
 Can mortal man its warnings spurn,  
 And let his soul to ruin go,  
 Through fear of man or worldly show?  
 Since death is unto man decreed,  
 Through the evil monster—sin,  
 Christ hath died, the living Head,  
 That we may rise and live with Him.

In endless joy His praise to sing,  
 If found in Christ, the Saviour King.  
 With what rapture shall we join  
 In praises to our Saviour Lord,  
 When in His courts before the throne  
 We see His face by saints adored;  
 And with our harps take up the strain  
 To praise the Lamb that once was slain.

P. H.

## THE LATE MR. BURNETT'S ESSAY ON THE BAPTISM OF THE HOLY GHOST.

(Concluded from page 179.)

For our Lord Jesus Christ did not only repeatedly promise His apostles the certain coming of the Comforter, but also that He should abide with them for ever, and as the promise—though given immediately to them—yet extends to the whole Church, the duration of the glorious and extensive influence is sure to all the holy seed. I do not say that the miraculous gifts—external signs, supernatural operations, power to heal the sick, raise the dead, cleanse the lepers, and cast out devils—is continued. No, I do not. It is true those signs and powers were with the apostles, and continued for a season; but, previous to the Pentecost-glory, power was given them to work such miracles. In the tenth chapter of Matthew we read the great Head of His Church sent out the twelve (restricting their ministry to Judea) with this testimony—"The kingdom of heaven is at hand;" at the same time He gave them power to heal the sick, cleanse the lepers, raise the dead, cast out devils, &c., and there can be no uncertainty who they were, for their names are given, and among them is found Judas Iscariot. So, then, if the baptism of the Holy Ghost consists only in power to work miracles and shew signs, Judas must have been a partaker thereof; and how can that be reconciled with the after testimony of the Word concerning him? Therefore, the argument that it consisted only in these supernatural gifts has no weight with me.

It is a blessing which appears distinct from regeneration, for regeneration is the communication of new and spiritual life; but the baptism of the Holy Ghost is that spiritual life in its full grown, matured, and strong enjoyment. "I am come that they might have life, and that they might have it more abundantly." There cannot be faith in an unregenerate person; but regeneration itself, conviction of sin, faith in Christ Jesus, forgiveness of sin, justification through faith, producing the peace of God in the conscience, are spiritual verities and important operations of the Holy Ghost in the saint, and yet does not amount to the baptism of the Holy Ghost. The Old Testament saints were not partakers thereof. They knew God was their God, and that He was their God for ever and ever; they ascribed all glory to Him as the God of salvation, and rested their souls for time and eternity on His mercy and truth, His power and His faithfulness; pardon of sin and peace with God, through the blood of the covenant, were to them experimental faith—their confessions and triumph proclaim it. Yet they knew God had provided some better thing for us, the Gospel Church, and their prophets were certain that they themselves prophesied of a future and glorious grace to the Church.

Again, the apostles were assured by their God and Saviour "That their names were written in heaven," that He had appointed to them a kingdom: they had believed and confessed Him to be the Christ, the Son of the living God. He had revealed to them that He was going to prepare a place for them, and that He would come again, and receive them to Himself, and their residence should be with Him—and all this, and considerably more, before the Holy Ghost came upon them.

They were commanded to wait for that great blessing, and, according to the due order in which the eternal counsels are accomplished, we find the great blessing came. And as to the New Testament saints, the promise of the Father is to them who do already believe, "That we might receive the promise of the Spirit through faith." As evidence, I must again revert to what I have before cited, namely, Paul enquired of those disciples he found at Ephesus, "Whether they had received the Holy Ghost?" His question was not whether they had become believers by receiving it, but—allowing them to be believers—enquired if they had received the Holy Ghost since they believed. And writing to the Ephesians, he says, "After ye believed, ye were sealed with that holy spirit of promise." It was at that time the Holy Ghost suddenly appeared to the apostles, accompanied with those astonishing signs declared in the relation of it; but as the glorified Head had promised them that the Spirit should abide with them for ever, we may rest assured of the continuancy of His abode with them, and, consequently, this receiving of His more deliberate, extensive, and confirming teachings; and the same blessing in measure and degree that Infinite Wisdom sees meet, is with the Church now.

I do then consider the baptism of the Holy Ghost to be that abundant pouring forth of that illuminating, enlightening influence through which the saints behold the deep and precious mysteries of the Gospel, and that, through such openings of their understandings, they are brought into spiritual and intimate knowledge of the Father in the riches of His love, flowing in and through Christ Jesus, so as to have their souls filled with glory upon glory (2 Cor. iii. 18); and this not in a transient way, as some of their former enjoyments are, but in abiding efficacy, as is compatible with mortality. The light of the knowledge of the glory of God shineth upon us in the face of Jesus Christ. We can only behold the glory of His person now, through the medium of His Word; and when we are delivered from mortality, that will be the highest and above all other glories, as declared in the evangelist's emphatic words, "We shall see Him as He is."

But I proceed to observe. Our Lord, in that discourse where He so repeatedly speaks of the Comforter, promised His chosen ones, "I shall show you plainly of the Father" (John xvi. 25); by which I apprehend Jehovah, in all His glorious inconceivable attributes, cementing in the sovereign, inextinguishable act of nuptial love, and from this boundless source of everlasting love and unchangeable delight, on the Lord Jesus Christ, as God's elect, in whom His soul delighteth, and in whom all the counsels and purposes of His grace centre, with all the grants and riches thereof, is made known to His saints, and it is revealed to faith what language cannot express. How glorious the mystery shines! "Thou lovedst Me before the foundation of the world"—"Hast loved them as Thou hast loved Me." Here choice, fore-ordaining grace, mercy, and truth shine in all their richness, and are immutably sure by the Word of God, which cannot lie. God was in Christ in every act of His eternal love, and the Church was in Christ in all the sovereignty and certainty thereof; and to have the mind opened to imbibe, in any measure, the glorious, stupendous mystery of godliness, is grace indeed; and surely our Lord refers to this very subject when He promises, "At that day ye shall know that I am in the Father, and you in Me, and I in you."

The mystery of the union, from the beginning of the world, hath been hid in God, and that union which lay in the depths of His own immutable bosom shone forth in the Word made flesh, by which His secret and invisible oneness with His Church was made manifest, and it is the union of Christ with His people that is a principal glory of His redemption work—which work is perfect; and He that wrought righteousness, that we might be made the righteousness of God in Him, has taken possession of His glory for His Church as well as Himself, “that we might be glorified together.” The vital union takes place when we are called in the power of the Spirit by the everlasting Gospel, and every act of divine operation is the fruit of secret union, and produces its spiritual fellowship with the Lord Jesus Christ and the Father in Him; for he that is joined to the Lord is one spirit, nevertheless, there is an increased blessedness in being brought into clear discernment of our perfect union with the Lord Jesus Christ so as to take, prove, enjoy, and live upon the fulness of grace therein. The Lord Jesus hath promised of the Spirit, “He shall guide you into all truth.” The Lord the Spirit having claimed us as the objects of love, and taken possession of us. I may say, indeed, When do His guidings cease? for however deliberately, yet most certainly and intelligently, He leads the regenerate into the knowledge of the Father in the Son, the Son in the Father, the Church in Christ, and Christ in the Church, the hope of glory; for as He opens the understanding to receive the Word of life, so He openeth their hearts affectionately and effectually to imbibe the same, to drink of the inexhaustible river with the richest delight. And the apostles have confirmed this truth in the highest and strongest terms. See 1 Cor. ii. 10, and latter part of 12; Ephesians i. 18, iii. 19, iv. 13; Col. ii. 2, 3; 1 John ii. 20, and 14th verse of the same chapter, the beginning.

These texts, with many others, give undeniable proof that this Spirit baptism is progressive, immersing the intelligent faculties of the called, chosen, and faithful into the knowledge and enjoyment of the fulness of Christ.

---

“BEHOLD, HE COMETH.”

He comes—who comes? old earth’s Regenerator,  
His Church’s Bridegroom, her glorious Consummator,  
The Death of death, and Victor o’er the grave,  
The long-expected Christ, whose province ’tis to save.

He comes—for what? His waiting Church to bless,  
To Him all knees shall bow, and every tongue confess;  
With sound of trumpet and the archangel’s voice:  
Ye saints, look up, and in your God rejoice.

He comes—ah, when! Why, at the hour appointed,  
To gather into one all the Lord’s anointed;  
To put an end to all their sorrows, sins, and strife,  
And right He’ll give them to the Tree of Life.

He comes—e’en so, Lord Jesus, quickly come,  
Thy people, anxious, wait for Thee to fetch them home,  
Where they shall sing of Thy soul-cleansing blood,  
And dwell for ever in the Paradise of God.

## THE PULPIT—THE PRESS—AND THE PEN.

*The Monthly Record of the Protestant Evangelical Mission, &c.* R. Steele, 5, Racquet court, Fleet street. The June number contains Report of Annual Meeting, and some letters on a system working against the Society. For one penny per month this *Record* furnisheth much information calculated to arouse Protestant zeal against the advance of Rome on England. But we find weakness and division, indifference and ignorance, still cover the minds of the people. This Society must be supported: its mission is increasingly necessary and useful.

Up, England! the Philistines are upon thee! The Apostate Church of Rome. Dr. S. G. Potter, of Sheffield, delivered in Manchester, last May, an address, which has been published under the strong title of *The Conquest of England*. Dr. Manning, his declension, his aim, his design to lead England into an entire apostacy from the faith—is the theme of this tremendous exposure. We never read anything like it. "Jesuits will suck England's best blood!" Such awful disclosures we never saw in print before! Not of *ancient*—but of *present* times. Names and facts are given. One small paragraph in this address we ask our readers to ponder. After revealing some of the dark and wretched doings of the Papacy and its tools now in England, Dr. Potter says—"I have been earnestly pressed not to review these things; but I have no idea of making my breast the repository of treason, treachery, and Popish scheming and villainy."

"My Protestant fellows shall hear it; and if they do not deal with it as they should, I will say they have parted with their manhood, their ancient glory and renown!"

That is just it! Gospel metal! Manhood for God and for Christ's Gospel appears deficient. If, under God, anything (beyond the Bible) was required to awake the nation to her danger, this address of Dr. Potter's is enough to do it. But John Bull is fond of racing; of making money; of sensational and exciting delusions of a free-will ministry; and of a Pharisaic respectable righteousness of his own. True religion—the Saviour's Gospel—the Redeemer's revelation of His Father's will—Christ's commandments—and the powers of God the Holy Ghost: all these essential and eternal foundations of our faith, the English Churches are burying, hiding, ignoring;

ah! and the men who once came out boldly with, and for, these potent pillars of our faith, have, for the sake of popularity, declined from them; and are carried away with the common flood now overwhelming the country. Had we a thousand tongues, they all should be employed, if our God gave the strength and opportunity, in sounding forth the black works herein discovered by Dr. Potter and others. But for thirty years we have tried to sound the alarm; and have only been laughed at, slandered, and defrauded for our pains. We are not yet dead. Till death may we be faithful.

Englishmen! Oh, proud but weak-minded Englishmen, you are allowing them to pick your pockets by wholesale! What for? They say, to convert the world. Sirs, if all the iron and stone in God's universe could be turned into gold; if all the people could be turned into such preachers of contradictions and fine doctrines as abound now, the conversion of the whole world would never be accomplished.

Englishmen! deluded people! consider Jesus Christ's words, as recorded in Matt. xxiv. 31: and then ask, "if, when the Son of man shall send His angels into the four quarters of the earth, with a great sound of a trumpet, it shall only be to gather together His elect," how can we believe them to be sent of God, who ignore election altogether?

The late Dr. Hawker once said, "What an awful condition must that man be in who lightly esteems the sovereignty of God! Such a man must be beheld in the greatest abomination in the sight of God."

A Cambridge Divine—one, we hope, of heaven's sacred teaching—says, it is Nebuchadnezzar's golden image again set up; with cornet, flute, harp, sackbut, dulcimer, and all kinds of music; Shadrach, Meshach, and Abednego, are still alive, and their answer is, "O king, we are not careful to answer thee in this matter. Our God, whom we serve, is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand, O king; but, if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up."

We must ask permission to return to the subject again, for indeed, it is a serious one.

*The Annihilation of the Wicked.* A Sermon by J. B. McCuro. R. Banks. (Twopence). This useful sermon is



deserving of a careful perusal by all professing Christians, especially by those who are in danger of being carried away by the fascinatingly eloquent, but unscriptural and misleading utterance of the annihilation ministers. The author brings forward a striking number of texts in support of his views respecting the eternity of the punishment of those who die out of Christ; and clearly and satisfactorily proves that the souls of the persons referred to are quite as indestructible as the souls of those who die in the Lord.

It is lamentable that men of brilliant talents should waste their time in trying to convince their fellow creatures that the souls of the wicked, after being subjected to penal suffering for a season, will die out like the flame of a lamp when the oil in it is exhausted. Of such efforts we have often said *Cui bono?* and when we have uttered those words, myriad voices have seemed to respond, "to none whatever but a large amount of evil must be the result." On this subject I may here introduce a paragraph or two from the writings of a favourite author of my own.—

"Whatever be the doctrine of future punishment, it is common and one. Unsusceptible and inattentive is that mind that does not perceive that there is throughout (the Bible) a constant, solemn appeal to future punishment—to that punishment as imminent, as dread, as irresistible." Again,—“If man be not physically immortal, if immortality be not a physical constituent and determination of his being, not his appanage, but his nature—we may enquire, how can his punishment be penal?” Again,—“The opinion of man's restoration to life, in order to his being then punished with the loss of immortality, increases the apparent austerity of the divine conduct.”

“Why is man to be recovered to being? For suffering insalutary and hopeless, except in the termination of the sufferer's being. Is this the amiable alternative of our sterner faith. Is not this the stretch of law? Is it not gratuitous infliction?”

“Now if the doctrine of endless punishment is plainly revealed, it ought to be fearlessly taught.”

The author of the sermon we are noticing believes it to be real and true, and he is therefore (whatever, under the influence of a morbid benevolence,—learned and eloquent men may say to the contrary) worthy of all praise for having spoken out so fearlessly upon the matter.

When we calmly contemplate the effect the doctrine of annihilation is likely to have on the minds and conduct of wicked men, we must approve of the remark of the author of the sermon under considera-

tion, “If I really believed such a doctrine, I should be afraid to preach it, because of the great evil likely to result from a belief in the same.”

We might write much more, but we have not time to jot down all our thoughts respecting this misleading, vice-encouraging doctrine, and other doctrines equally injurious, which are now promulgated by some of the most popular religious teachers of the day.

We can only add, that we hope Mr. McCure's sermon will be widely circulated, and most carefully and prayerfully pondered. T. J. M.

*The Union Meeting at Oxford.* London: S. W. Partridge and Co. A volume of near 400 pages.—There are some extraordinary experiences recorded here: noblemen, clergymen, ministers of different sections of the professing Church, all assembled to promote entire consecration to the Lord; and to bring the people to exclaim, “I have now no care nor fear.” Thousands are now stirring up the people to action, and to a full surrender of themselves unto Christ. God alone can know what all these commotions mean.

*Leading the Nation to Glory by our Identification with Lost Israel.* By Edwd. Hine. London: Guest and Partridge. Mr. Hine herein produceth evidence that the Bible is the Word of God that the British nation is the theatre wherein whole strings of prophecy have been, and still are, fulfilling.

Two Eternities! An eternity of wrath, sinking deeper and deeper downwards; an eternity of love, rising higher and higher upwards. Eternity! What meaneth that word so profound? It is duration—without beginning or end. We cannot comprehend the meaning of eternity in time. Mr. George Holland, minister of the Gospel at Willingham, Cambs, has recently issued a twopenny pamphlet bearing the following title:—*The Annihilation of the Wicked in the Doctrines of the Bible Denied; and the Eternity of Punishment, the Doctrine of the Bible, Asserted;* to which is added, a lecture on *Eternal Love*. By the same Author. Published in London by Robert Banks, Racquet court, Fleet street, E.C. This is not a made-up book of Scripture quotations, of arguments, of heads, tails, divisions, anecdotes, and opinions. It is a spontaneous flowing forth of the most positive and awful truth, on the one part, and of sublime, yet simple, heavenly truth, on the other part. As though the soul of the writer had gone down into the regions of perdition, and come up faithfully to witness to the reality of the lost soul's existence under the sentence of death;

and then, by faith in, and fellowship with, the Lord Jesus, as He pleadeth with His Father, in the seventeenth of John, our Author pours out his soul in streams of blessed expressions of God's everlasting love in Christ, as set upon His people, and as the original source of all blessedness towards the predestinated bride, the Lamb's wife. We have no secular interest in this work, but we say, by all means read and circulate it. As we look into its pages we are solemnised deeply in feeling, and pant and pray to hear again and again, in every chamber of the soul, those thrilling words—"I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee."

"Why a Mourner and Apart!" Dr. Kennedy, of Dingwall, in his book, *Hyper-Evangelism*, in many things represents our own views and feelings; but we are not willing either to exalt, as some do, or to judge rashly, as others. When the whole counsel of God is not proclaimed—when "another Gospel" is presented—we stand amazed; but God liveth—truth is hidden—heresy is in the front. We know the end.

*The Gardener's Magazine* for June tells you everything about the weather, the crops, the flowers, the parks, and the prospects of the country. Shirley Hibberd's papers are as pretty and as easy as the sweetest poetry and the most delightful flowers. Office: 11, Ave Maria lane.

*The Pictorial World* (June part) is lavishly illustrated. It is correctly styled *The Pictorial World*.—All about "Old London," "Popish Persecutions," "Good Samuel Medley," "Temper in Ministers," and other papers fill up *Sword and Trowel* for June.—The good old *Gospel Magazine* for June ought to be sent to Mr. and Mrs. Pearsall Smith. If they would read it with faithful prayers, it might take them home wiser than when they came to England.

*The Christian Standard*. Between Mr. and Mrs. R. Pearsall Smith, Dr. Landells, James Grant, Esq., and others, there is a large amount of revivalistic confusion. Mr. Moody says, Sinners may take Christ and be saved, if they will; Pearsall Smith says, Believers may live a life of holy and happy peace, above sin and unbelief, if they choose. Here are two stages of creature-action dealing with supernatural powers. Mr. Grant upholds Mr. Moody, but condemns Pearsall Smith. The Americans have come into England for something! Not less than one or two hundred of thousands of pounds will be spent over them, if we take into account the loads upon loads of their hymn books which have been sold. How does this

immense outlay of money look in the presence of the Almighty? Money spent to build up a temporary excitement, and to swell the waves of the Armenian heresy? We never could have believed the English people were so weak. Dr. Allen, C. H. Spurgeon, and nearly all the professed preachers of Christ's Gospel have patronised the movement. If, like Geo. Whitefield, these men had gone down into the dens of darkness and desolation; if they had gone into the highways and hedges; if they had gathered up the poor, the maimed, the starving, and the wretched; if they had poured into their hearts and souls the genuine balm of Gilead; if they had visited some of the half-starved parsons and low-sunken Churches, and helped to raise and strengthen them, we should have rejoiced indeed; but to have palaces built for a month or two, merely for the sake of holding concerts and filling the minds of semi-professed Christians with the doctrines of universal redemption and man's free-will in religion, is a mysterious movement. Messrs. Moody and Sankey have worked immensely hard; both repeating over and over again the same exercises. What will it all do?

*The Wreck of H.M.S. "Psyche," and a Bit of God's Love at Sixty*. To be had of the Author, Charles Bridger, 2, The Nursery, Salisbury. Price twopence. Any profits arising from the sale of this work will be given to the funds of the "Gospel Book Mission to the Army and Navy." Three good things here meet together:—The object is good—to help the Mission to send out books to the Army and Navy; secondly, this pamphlet, *The Wreck, &c.*, is singularly interesting; and, thirdly, from evidence, we must believe the venerable Charles Bridger is a well-taught vessel of mercy. We want to send to the Gospel Book Mission a quantity of books for exportation. Who will help us?

*The Substance of Three Letters on the Gospel Ministry, &c.* New York: John Axford, 337, West Sixteenth street. One minister, called Elder Joseph N. Badger, holds that our Lord's commission to Peter—"Feed My sheep"—expressed the limit of the commission of the Gospel ministry. Another friend, named John Higgs, has addressed three letters to Elder Badger to convince him of his error. This pamphlet contains the substance of those three letters; but Elder Badger's replies do not appear. From all we can gather Master Badger is quite satisfied he is correct, and all who differ from him had better keep their distance. But as his writings are not before us, our judgment may not be truly justified.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## THE THIRTY-FIRST ANNIVERSARY OF "THE EARTHEN VESSEL,"

HELD AT SPELDHURST ROAD CHAPEL, KING EDWARD ROAD, SOUTH HACKNEY.

A public meeting of considerable interest was held in the above chapel on Tuesday, June 1, 1875, to celebrate the Thirty-first Anniversary of *The Earthen Vessel*. The gathering on the morning of the day was small—most of the number present were ministerial brethren and representatives of Baptist Churches in and around London.

The order of the meeting was as follows:—Morning service at 11, Mr. W. Winters presiding; afternoon service at 3, Mr. R. Minton presiding; evening service at 6.30, Mr. Robert Banks presiding. The ministers at most of the services were numerous; noticeable amongst them were brethren C. W. Banks, pastor of Speldhurst road chapel, and Editor of *The Earthen Vessel*; Samuel Cozens, of Australia; Thomas Stringer, of Earl street chapel, Blackfriars; R. C. Bardens, of Hayes Tabernacle; R. G. Edwards, of Notting hill; W. Frith, of Gunnersbury; C. Cornwell, of Brixton Tabernacle; Joseph Flory, of Matfield green; R. A. Huxham, of Borough green; T. J. Messer, late of Scotland; J. Vaughan, of Hackney; Frederick Green, of Bow road; Frederick Wheeler, of Chelsea; John Wheeler, of Kingsland; W. Sack, — Archer, W. Symonds, W. Gill, — Tyler, Rev. John Banks, a clergyman, and brother to C. W. Banks; John Vincent, of Spalding; and other ministers, whose names were unknown to the writer. Mr. James Mote, solicitor; Mr. David Vernon, of Yorkshire; Mr. W. James, and other Christian gentlemen, took part in the services.

### THE MORNING MEETING.

Mr. W. Winters, who occupied the chair, commenced the service with the beautiful and well-known hymn of Kent's,—

"What cheering words are these!  
Their sweetness who can tell?  
In time and to eternal days,  
'Tis with the righteous well."

Mr. Vernon, who came three hundred miles to be present at the meeting, invoked the divine blessing to rest upon the labours of the day with much sweetness and real feeling. Another hymn was sung,—

"O what shall we do, our Saviour to praise,  
So faithful and true, so plenteous in grace."

The Chairman then addressed the

meeting. In the course of his remarks he referred to the purpose of the meeting, which was twofold: first, to speak to God's praise; and second, to encourage the Editor of *The Earthen Vessel* in his work, and the promotion of peace among the brethren. The speaker said that *The Earthen Vessel* might be looked upon as the chief organ of current literature in connection with the Strict Baptist Body. The inner pages of *The Vessel* were *truthful*, its wrappers exceedingly *useful*, and its principles purely *independent*. These qualifications also were applicable to the Editor; for all lovers of free and sovereign grace know him to be, as a Christian and a preacher, truthful, useful, and independent—*i.e.*, free from the trammels of "duty-faith" and "free-will," as well as from episcopal jurisdiction. The speaker remarked that the prophet Daniel was a free man, although numbered among the children of the captivity. His prophecies were divided into two parts: first, historical, which treat of the Jewish captivity, the exaltation of Daniel to office, his trials, etc.; second, apocalyptic, descriptive of certain important events which were to happen concerning Christ and His Church. The speaker alluded also to the chief subject of the day, "Revivals and Religion," and shewed the nature of real religion in the soul, in contradistinction to much of that fleshly excitement which assumes the name of "revival."

C. W. Banks then gave out a hymn, and Mr. Frith spoke of his firm attachment to the Editor of *The Earthen Vessel* for the help rendered by him when he (Mr. Frith) first appeared as a preacher of the Gospel; but we regret to learn from the speaker that in Church order he was no longer associated with the Strict Communion Baptists, although professedly one in spirit, which may be fashionable, but not good divinity.

After a hymn, Mr. Messer spoke. He gave the well-worn tale of "Oh, what shall I do?" the substance of which runs thus:—An old minister, not in a very good temper, gave out on one occasion from the pulpit the hymn commencing as above, "Oh, what shall I do?" and asked for some one to pitch a tune. Unfortunately, most of his singers had, for some cause or other, forsaken him. How-

ever, an old farmer in one corner of the gallery struck up, "Oh, what shall I do?" but when he got to the word "do," he stuck fast and could not get out another note. A young, kind-hearted fellow from another part of the chapel "bawled forth," in an "alto voice, 'What shall I do?'" He stuck fast at the word "do" (laughter). There was an old lady, with a wrinkled face and a loving heart, sitting in one of the free seats alone beneath the pulpit, and she looked up through a telescope of tears, and began singing in a tremulous sort of voice, "Oh, what shall I do?" But when she got to the unfortunate word "do," she stuck fast also (laughter). The poor irritated bit of humanity in the pulpit looked over the cushion and said, "Do? Why, shut your mouths and never open them again to sing." As Mr. Messer was desired to speak at another part of the day, he cut short his morning oration.

A hymn was given out, and prayer by the Chairman brought the first service to a close. Many of the friends retired to the adjoining schoolroom, where a cold collation was served.

#### THE AFTERNOON MEETING.

The number of friends began to increase as the day grew on. Mr. R. Minton (one of Mr. Hazelton's deacons) occupied the chair, and with audible voice gave out hymn 376,—

"Come, saints, and sing in sweet accord,  
With solemn pleasure tell,  
The covenant made with David's Lord  
In all things ordered well."

He read Psalm xci., at the conclusion of which Mr. C. W. Banks engaged in prayer.

Mr. Minton then addressed the meeting, expressing his unfitness for his position; but performed his part in a most satisfactory manner. He spoke in high terms of the value of *The Earthen Vessel* and of his esteem for the worthy Editor. The text chosen for the brethren to speak from was then read and handed to the next speaker. The words will be found in Isaiah lvii. 15:—"For thus saith the high and lofty One that inhabit the eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

C. W. Banks spoke briefly of the history of the "Christian Cabinet," of which he was the originator, proprietor, and publisher. We may add that C. W. Banks wrote the "Life and Times of Calvin," in 1851, and "Bible Men" the same year, and published a discourse, entitled "Pre-

sentation of the Body a Living Sacrifice in the House of God," which should be read by every one that attends the house of God. It was addressed to the Church at Crosby row, of which the speaker was pastor. In 1852 he published "Choice Fragments," &c. A few years after he presented the public with the "Life of J. Wallis, the Northamptonshire Farrier." In 1869 he put forth his "Ten Reasons in Favour of Church and State," which produced a considerable disruption in the minds of many, and which terminated with a brief pen-and-paper war. C. W. Banks has written and published much of which we may probably have occasion to treat some day.

Mr. C. Cornwell spoke well on the work of real revivalism in the soul as being the work of grace within, and those who loved the truth would be sure to meet with opposition. He considered that to speak the truth is the way to attack error. This we believe and rejoice to hear so fearlessly expressed. The speaker dilated at some length on the mode of *extempore* preaching, &c. Hymn 799 was then sung:—

"Revive Thy work in Zion, Lord."

Mr. Bardens spoke with great warmth from Psalm lxxxv. 6:—"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The speaker noticed, in an experimental way, the trials of God's servants. Good old Jacob when in trouble prayed for God to bless him, and He did bless him. Jonah also cried "from the belly of hell" and found mercy, acknowledging, at the same time, "Salvation is of the Lord." This, the speaker expressed, was the right sort of a revival.

Mr. Samuel Cozens, who has just come from Australia, spoke admirably well on the revival system of the present day. The true religion which brought Mary Magdalene and others to the feet of Jesus is *not* the religion of the day. This gentleman read some very interesting matter from his own writings in confirmation of the facts before stated. He spoke very forcibly of Christ laying down His life for His sheep; also of life and faith being the gifts of God, and real revival work being by the Spirit of God. The speaker also illustrated the course of the tried Christian in a varied and interesting manner, and remarked that "the tree must be wintered to be useful," &c. The annexed verse was then sung:—

"Revive Thy work in every heart,  
And every blessing still impart;  
Let grace increase abundantly,  
Then will Thy saints rejoice in Thee."

Mr. Thomas Stringer arose "with the strength of a lion" and spoke well of Christ and His Gospel, also of those who

were not ashamed of it. This worthy man did not forget the tumults experienced in this country within the last eighteen months. He hoped that a good south gale would blow them to the other side of the Atlantic, for the man that disregards the sovereignty of God is of the world and the world heareth him. Mr. Stringer feared that there was experienced "a solemn suspension of the work of the Spirit." This may appear so, but much that is called "the work of the Spirit" is not of the Holy Spirit of God, for the Holy Ghost in His teaching does not impart that which is opposed to the truth. The Lord will not cease to work in the hearts of His creatures till He has accomplished the number of His elect. We are wrong if we "Judge the Lord by feeble sense," and limit the Holy One in the way of His working. No man has any right to bid another God speed unless there is a Thus saith the Lord for it, and however the erring one may appear to prosper in his mission, it is the Word of God through the Spirit that effects real conversion, and not the error that may be mixed up with it. Our brother Stringer was quite right in asserting the great and grand fact that

"None but Jesus  
Can do helpless sinners good."

The well-known and much-loved hymn,  
"How sweet the name of Jesus sounds,"  
brought the afternoon service to a close.

Tea was well served, and much enjoyed by a goodly number of friends. The table-pew was rich with beautiful flowers, which gave a special charm to the place; these were introduced by the ladies.

#### THE EVENING SERVICE.

At half-past six the evening meeting commenced. Mr. Robert Banks, son of C. W. Banks, occupied the chair. C. W. Banks gave out a precious hymn, which is printed in full in July "Cheering Words." Mr. R. A. Huxham, of Borough Green, prayed. Mr. W. Gill, of Willenhall, read Hosea xiv.

The Chairman gave out one verse, and then addressed the friends on the object of the meeting. The subject for each of the speakers to consider was introduced, founded upon Hosea vi. 1-3, and divided as follows:—

I. The Church's Call to her Friends to Return to the Lord—"Come and let us return unto the Lord."

II. The Church's Confession and Confidence—"He hath torn, and He will heal us."

III. The Church's Faith as to the Future—"After two days will He revive us."

IV. The Church's Encouragement for Faithfulness—"Then shall we know:—we follow on to know the Lord."

V. The Church's Anticipation of the Success of the Gospel and of the Fulness of Glory—"His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth."

*Brief Review of the last Thirty Years and of the Ministers who have gone home during that period.*

Before calling the several speakers to address the meeting, Mr. Robert Banks delivered an address which deeply interested the meeting, and of which the following is an outline:—

The Chairman said:—My dear friends, I feel you are entitled to some apology from me for the position I occupy this evening. It certainly is not from any ability I possess, or any status or position I occupy in your midst, that I am in this chair this evening; and there are many here that would have far more ably filled the position. You will perhaps, ask, Why then have you presumed to take the same? I will tell you. To my surprise, some time since, my dear father said to me, "Robert, I want you to preside at *The Earthen Vessel* meeting in the evening." I smiled at the idea, and declined, pleading my inability. But I suppose, father like, he could see ability in his own boy that no one else could—a pardonable weakness—and again I was asked. My son has in his bedroom a neat little motto he did when at school which says, "Children, obey your parents:" and although I plead guilty to not always having obeyed that injunction; still I am here this evening in fulfilment of my father's desire. But do not for a moment suppose I come here as an obedient son only: no, I come obediently, it is true; but I also come willingly, cheerfully, and lovingly. If it is any gratification to my beloved parent to see his third son in this position this evening, I can assure you it is a far greater pleasure to me to be able to afford him that gratification. I am also thankful to see such a number here; more certainly than I expected; for with the several meetings that are being held this evening at the places in this locality—and the great commotion now closing in this district—I had not expected so good an attendance.

Now just a word as to the *object* of these gatherings. The first idea is *thankfulness*: we meet to recognize and acknowledge the goodness of the Lord in having maintained the Editor in his position for over thirty years. Thirty years is a space of time few

men are spared to edit one magazine: and when we think of the thousands upon thousands of miles he has travelled up and down this land preaching the Gospel, and never met with the slightest accident, I say we have great cause for thankfulness and gratitude on his behalf. Many of you are aware, it has been usual to hold these meetings annually; and while I was thinking over these gatherings just now, a *Vessel* meeting we held some years back came to my mind. I call it the centre meeting of these thirty years. If my memory serves me correctly, it was held on the 21st of May, in the year '61, in old Unicorn Yard chapel. We had, I may say, a glorious day on that occasion: in fact, we had more than a day, for we commenced on the previous evening with a prayer meeting, which was well attended. Then on the Tuesday morning, at 7 o'clock, we had another similar meeting; a number breakfasted together, and at 10 o'clock we had four addresses, by as many brethren, on the "Difficulties and Comforts of a Country Pastor's Life." The first was by Mr. Willoughby, of Orpington; the second by Mr. Hutchinson, of Bedmond; the third by Mr. Cartwright, of Tring; and the fourth by Mr. Brunt, of Norwich; only the two last of these four ministers are now living. At 12 o'clock, our highly-honoured brother James Wells delivered one of his choice discourses from the words, "Endeavouring to keep the unity of the spirit in the bond of peace." He is also gone to his reward. We then dined together, and at 3 o'clock we commenced the second public meeting, over which G. T. Congreve, Esq., of Peckham, presided; and after addresses by some ministers, "young Clark," as he was then called—and who preached the other Sunday at the Surrey Tabernacle with considerable acceptance—related his conversion and call to the ministry. Then we had a monster tea meeting, and in the evening a third and final meeting of the day, at which our aged friend, Mr. Thomas Pocock, presided; and many of you will be glad to know he is still spared, although seldom able to get out. The chapel was crowded, and many were unable to gain entrance. At that meeting the three principal speakers were James Wells, my father's brother John, (a clergyman of the Church of England,) and our old and tried friend, Mr. Messer, who I am glad to see here this evening. That evening Mr. Wells presented a testimonial to the Editor of *The Earthen Vessel*; and I want to read you a sentence from Mr. Wells's address on that occasion. When presenting the testimonial, he said:

I do not know that I am so very much surprised to see so many people, or to see such unanimity of feeling. It came upon my heart that some acknowledgement ought to be made to Mr. Banks for his impartial and immense labours on behalf of the Churches. I said we have friends about the country, and if upon the whole they are not very rich, yet by one subscribing, and another subscribing we may get together, if not enough to do him good, at least enough to shew him that we desire to do him good, and desire his welfare. When I looked at the sixteen years of labour, and thousands and thousands of letters and pieces he has read in solitude, and the thousands he has to please—for an editor's position is a very difficult one—I say we deeply sympathize with him in his labours, and feel for him in all he has had to undergo.

There is a certain party I very much respect, called the "Standard people;" and they say, "You *Vessel* people, we do not know what to make of you; you are all like composite architecture; you are made up of all sorts: you *Vessel* people never hang together." We do not want to hang together. We do not want to hang at all. But we wish to hold together though, and we do hold together; and let this two hundred guineas, given by a vast number of people in small sums, be a proof of that.

I, therefore, my dear brother, quite unexpectedly, quite to my surprise, in the name of this meeting, in the name of the good ministers of Jesus Christ who have done in their humble department their very best to help you in this matter, in the name of the hundreds of well-wishing Christians who would be glad to be present with us to-day; in the name of all good people; and in the name of the Lord, I present you with this £213, as an expression of our Christian love (Loud cheering).

If, as Mr. Wells said, fifteen years ago, we had cause for thankfulness and gratitude, surely we have increased cause for the same at the end of thirty years. Now why I have given you this hasty outline of this centre meeting, as I call it, is that we may go and do likewise; or, in some degree, imitate the same.

Just one word more. My father said I was to give a review of the thirty years the *Vessel* has been in existence. Although I have been connected with it from the very first number that was issued in 1845 up to this time, yet I could not undertake that task; but the idea brought to my mind the many ministerial brethren who have "gone up higher" since we first issued the *Vessel* in 1845; and I will mention some of them, as it will be the means of refreshing our memory, and bringing to remembrance the name of many "a workman" who has spoken to us the word of life. In 1847 we lost Thomas Lord. In 1848 the aged George Frances, of Snowsfield (whose successor was Thomas Stringer), and Mr. James, of Hartley row, were called to their rest. The following year that sweet preacher, John McKenzie, left this world. In 1850 James Osbourn, of Baltimore, and John Fowler, of Zoar; the remains of the latter my father buried in Bunhill fields. In 1852 the great Joseph Irons was taken away; and in the same year

the long-standing pastor of East lane, Walworth, Mr. Moody. In 1853 Daniel Curtice, of Homerton; John Cayzer, of the Oval, Hackney, and Joseph Sedgwick, of Brighton, left the wilderness. In 1854 two truthful champions laid down their swords: James Castleden, of Hampstead, and William Allen, of the Cave. In 1856 James Raynsford, so well known in the county of Sussex, and a frequent correspondent to the *Vessel*, left a world, where he had seen much sorrow, for the mansions above. In 1859 we laid to rest Benjamin Lewis, of Trinity street; Thomas Shirley, of Sevenoaks; Mr. Gittens and Arthur Triggs; and in the year following, John Carter, who for very many years boldly preached the truth at Peterborough. Five brethren left us in 1861: William Bidder, Joseph Cartwright, William Tite, of Potten; Mr. Tann, of Yarmouth; and R. S. Bird, of Clapham. In 1864, in the very prime of life, and in the midst of abundant labours, John Pells, the pastor of Soho, was called away; and in the same year Mr. Tiptaft ceased from his labours. In 1865 that sweet preacher in the Established Church, George A. Doudney, of Plymouth, was called hence. In 1867 the converted Jew, Geo. Abrahams, and the truth-loving William Parks, of Openshaw, died. The venerable penman and preacher, John Andrew Jones, with Thomas Wall, of Gravesend, and my father's loving deacon, Elijah Packer, ceased from their labours in 1868. In 1869 three giants in the Gospel fell—John Corhitt, at Plymouth; Thomas Gunner, in the Borough; and at the close of the year J. C. Philpot, the Editor of *The Standard*. Early in 1870 we lost John Kershaw, also James Marks, the successful pastor of Eden chapel, Cambridge, a man who could preach the Gospel; also Jesse Gwinnell, of Greenwich; Thomas Attwood, of Camherwell; and Sir John Thwaites. In 1871, full of years, loved of his brethren, George Murrell, of St. Neots, left the Church below. Early in 1872 saw the closing of the long and successful ministry of two mighty men of truth—John Foreman left Mount Zion below for Mount Zion above; and in the month following, the able preacher, and for many years his fellow-labourer, James Wells, went home; the same year saw the close of the life of Benjamin Davis, John Wigmore, and Charles Drawbridge. It is somewhat remarkable that Mr. Philpot and Mr. Kershaw were taken home within about a month of each other—Mr. Philpot dying on the 9th of December, 1869, and Mr. Kershaw on the 11th of January, 1870.

The same remark also applies to two other fellow-labourers—John Foreman died on the 8th of February, and James Wells on the 10th of March, in 1872. In 1873, died the itinerant preacher, Richard Searle; the venerable George Wright, of Beccles; and the argumentative William Palmer, of Homerton row. Last year (1874) we laid to rest “The Watchman on the Walls.” Mr. Crumpton, George Wyard, and William Caunt. This year of 1875, Mr. Jay, of the Grove, has gone home, and Samuel Milner, of whom we give a memoir in this month's *Vessel*.

With your permission, there is one or two other remarks I should like to make in reference to the magazine, as to its usefulness to the Churches of truth. We claim for *The Earthen Vessel* that it was the originator of the idea of inserting what we term *Preaching Notices*—that is, announcements of forthcoming services, anniversaries, public meetings, preachings, &c. *We were the first to do this*, and the greatest proof of its usefulness is its adoption by most of the other magazines. In this particular *The Vessel* has become almost indispensable to our Churches, and of great service to them. Then again, the *News from the Churches* was another original feature in *The Vessel*: by this “Church Intelligence” we have created a knowledge of, and interest among, the various Churches of truth, be they scattered ever so wide; and this union has resulted often in mutual help. Here again we see the usefulness of the magazine. Then in making known the distresses of many poor, afflicted saints, and thus gathering them timely help, we have been made useful. Look into that neat, clean little chamber over at Sturry, and ask that deeply afflicted brother there if *The Earthen Vessel* has been the instrument of any service to him: and what it has been to him it has been to many others. It was only last month that a godly woman came to my office, and begged that the notice of her suffering partner might be inserted; “for,” she added, “it has been omitted these two months, and *we have received nothing*.” But I must not detain you longer, or I fear I may weary you.

The Chairman, then introduced our earnest, zealous, and venerable brother Thomas James Messer, who gave us a bright and eloquent address, and concluded by expressing his wish for the prosperity of *The Earthen Vessel*. Hymn was sung: after which Mr. John Vincent, of Spalding, spoke in a very pleasing manner of a dream that he had had about a month since respecting the words in I Peter ii. 1, “Wherefore, laying aside all malice, and all guile, and hypocrisies, and

envies, and all evil speaking." The accompanying "repeats" cannot here be told so well as they were set forth by Mr. Vincent, who proved his attachment to the Editor of *The Earthen Vessel* by giving a sovereign to the collection. James Mote, the solicitor, then spoke in a very calm and steady manner on *The Earthen Vessel*, which he illustrated in nautical terms, as a sound vessel carrying suitable provisions for the children of God. The speaker highly commended the Captain of the *Vessel* whom he believed was a skilful one. After a hymn, Mr. Thomas Stringer spoke again with great earnestness.

Mr. R. G. Edwards, of Notting Hill, followed with strong comments on the good that had resulted from the services of the Revivalists; how Dr. Doudney was in the act of writing against the errors promulgated, when he heard suddenly of his son being converted by their preaching. (These things require time, in order to prove their genuineness. We wish to judge righteous judgment.) The speaker remarked that he was as firm a believer in the truth as any in the company, but he could not overlook facts that came before his notice. He considered as all right-minded persons do, that there is great need of prayer, for the peace and prosperity of Zion. Mr. Joseph Flory, of Matfield Green, narrated a pleasing fact, that *The Earthen Vessel* was the means, in God's hand, of the conversion of the late Mr. John Pells. Mr. Flory is a lover of the truth and deserves encouragement.

One verse of hymn 735 was sung:—

"O for a heart prepared to sing,  
To God my Saviour, and my King.  
While with His saints I join to tell,  
My Jesus hath done all things well."

The Chairman then acknowledged with thanks the kindness of those friends who had helped to circulate *The Earthen Vessel*, and also those who contributed to its pages materials worthy of the Church's consideration.

C. W. Banks, the Editor, then spoke a few words stating, as we have all reason to believe, that he "carried on *The Earthen Vessel* out of love to the Lord," and his aim was always to exalt the Saviour. He worked hard writing and preaching the whole week round, "and his son (the Chairman) stood by him in the work." The speaker intimated very judiciously that he "did not like making Christ Jesus a beggar," as the Revivalists of the day do, which is a crime too God-dishonouring and too creature-exalting for a humble Christian to recognise with pleasure.

A vote of thanks to the Chairman, and to the ladies was carried, and acknowledged;

the Doxology, was heartily sung; and Mr. Tyler, of Hadlow, closed with prayer.

May *The Earthen Vessel* and its Editor continue long amongst us, and prosper greatly.

W. WINTERS.

Waltham Abbey.

#### THE NEW BAPTIST CHAPEL AND SCHOOLS ON NEWBOLD HALL ESTATE, ROCHDALE.

We gave a few notes last month of the happy movements of the friends in Rochdale, who have for some time assembled for divine worship, and for Sunday school exercises in the Public hall, Bailie street, and the more thoroughly our Churches understand the cause of the separation at Hope Chapel, the more deeply will they sympathise with the friends who are now building what will be a handsome, commodious, useful, and, we believe, permanently-honoured sanctuary for the spiritual benefit of thousands, and for the exaltation of the blessed Redeemer's name.

We here give a portion of the Report which we promised, and we hope to continue it until we are enabled to give a pictorial view of the building, and a full description of the opening services. Meanwhile, we venture to advise all Christian friends who may be called for any time to abide in Rochdale, to go and listen to the minister, Mr. James Hand, and to unite in the services at the Public hall. We here give the first section of the Report:—

The ceremony of laying the memorial stones of the new Baptist Chapel and Schools in Milnrow road, at Newbold, took place on Saturday afternoon, May 1, 1875. The chapel and schools are being built by the Particular Baptist denomination, whose services, &c., have hitherto been held in the Public hall. The new chapel and schools are being built on an excellent site opposite the residence of Mr. Alderman Tatham, and their cost is estimated at about £5,000. The land has been leased of Mr. Alderman Tatham. Several old buildings, one of which bears the date of 1682, are situated on it, and these have been given to the trustees by Mr. Alderman Tatham. The materials, will be used in the erection of the new buildings. A procession was formed at the Public hall, and walked thence along Baillie street, John street, Molesworth street, and Milnrow road. Before going to the site the procession walked through the garden of Mr. Tatham's residence, where a hymn was sung, thence proceeded to the ground where there was a large number of people present. Two hymns having been sung, prayer offered up, and a suitable portion of Scripture read,

Mr. Eli Brierley stated the contents of the bottles to be placed in the cavities beneath the memorial stones. The bottles contained the local papers, a programme of the day's proceedings, the "Earthen Vessel," documents containing the names of the ministers and deacons, building committee, &c.

Mr. John Gartside, in presenting the



beautiful mallet, trowel and level to Mr. Alderman Tatham, said,—“Sir, it is my pleasing duty, on behalf of the building committee and friends, to present to you this trowel, mallet and level, wherewith to lay one of the memorial stones of this building. I hope, sir, that you may never have cause to regret the very important part you have taken in this day's proceedings, but that you may at all times look on these buildings with pleasure; and I have no doubt, sir, but that your children will at all times look upon these memorials and prize them greatly after you are gone. I hope, sir, these stones will be well and truly laid, and pray that God's blessing may rest upon our efforts.”

#### ALDERMAN TATHAM'S ADDRESS.

Mr. Tatham having performed the ceremony in the customary manner, and declared the stone duly laid, said:—

“I thank you, Mr. Gartside, and the committee, for the beautiful trowel, and handsome mallet and level presented to me on this occasion. I trust they will long remain in my family, and be an incentive to my children to be ready in every good work, and give a helping hand to this and kindred causes. I have pleasure in taking part in the good work we are inaugurating this day, and any one who has seen the place must be satisfied with the progress now being made. I have frequently walked on the ground since the work commenced, and looking round, noticing the work going on, and am happy to say you have a good architect and contractor. And, let us hope, when the contractor and workmen have finished the building according to the architect's design, that many people may be gathered within its walls. And when the children in the school and the congregation in the chapel are gathered together, it may be made manifest that both minister and teachers are instruments in the hands of the heavenly Architect, in bringing many living stones within the walls of this place, of which we are this day laying the memorial stones. There is no desire to compete or set up opposition to any neighbouring church or chapel—the more the better. I am happy to say in this neighbourhood there are not many courts and alleys where the lowest classes of society resort, and I hope places like chapels and schools will prevent the springing up of a population of that kind. There are many people who pass up the road adjoining, and who, perhaps, are after questionable amusements; but if any passing by when the building is completed, and the appearance of the place tempt them to enter, may a word in season be spoken to them.

“Those who take an interest in these good works must be delighted to see so many present sympathising with the efforts put forth to erect this place, and if any of the friends here have withheld their subscriptions until they saw something done, I think the time has now arrived to convince such that the committee are in earnest; and to strengthen my observation I need but direct you to the

great progress you see before us in the building. There are some people who, if you ask to support or give to the erection of a chapel, will reply and say, ‘It is best to be just before generous.’ Well, my friend, I cannot say anything against such an observation, if honestly given; but I don't think such remarks are applicable to any one who may be in debt ten pounds, and have one hundred or a thousand owing to them. If there be any amongst you of this class, I hope the remarks will be taken in the spirit they are given. Examples, my friends, are much stronger than precepts; let our actions be such that may lead others to become useful members of society and assist in taking part in proceedings like these.

“We are, as we may say, preparing the ground for sowing the seed, and the desire of all should be that it may fall on good ground and bring forth an abundant harvest.

“As we see the rough stones out of the earth are manipulated by the skilful workmen, fashioned and built upon the walls, so may stones now around us in nature's quarry, through the instrumentality of ministers, teachers and Christian work, be prepared as polished gems in the royal diadem, as we have been singing:—

‘All hail the power of Jesu's name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of all.’

Doubtless the committee and friends are desirous to see the building finished and a Gospel preacher that will fill the place with anxious hearers; and that the topstones may be brought both to the chapel and school at no distant period without accident, and an all-seeing eye may guide and protect; and as the hymn says:—

‘The heads that guide endue with skill,  
The hands that work preserve from ill;  
And we, who these foundations lay,  
May raise the topstone in its day.’

“And now, my dear friends, the rain is falling, but it will do a great deal more good than harm, yet some of you may not be able to remain long, but there is one remark I wish to make, and that is, the committee have stated on their bills posted on the walls, and on the programmes of this day's proceedings, that an opportunity will be given to lay offerings upon the stone, and, as example is better than precept, I now place my mite upon it.”

#### MR. WILLIAM CROWTHER'S ADDRESS.

Mr. W. Crowther, after laying the second memorial stone and declaring it well and truly laid, expressed his thankfulness for the degree of civil liberty enjoyed by all the community living under British rule as probably greater than that enjoyed by any other nation under the sun; being limited only by those necessary restrictions which are the indispensable preservatives of peace, law, and order.

“But,” said he, “our religious liberty, though comparatively great under the anomalous circumstances of a State-supported Church, is not all that is desirable. Between a man's

faith and his God there needs no secular interference, nor is it equitable there should be any. The interference of authority in matters of religion is an usurpation of the Divine prerogative, and, although sanctioned by long-established custom in this and other countries, is none the less wholly contrary to the spirit and teaching of Jesus Christ and His Apostles. Religious equality, and not religious license or patronage by State, or Church, or both, is what we claim as the just inheritance of all classes, both on grounds of strict right and wise government.

"Thankful, however, for what we at present enjoy, we look hopefully, yet patiently, forward to a time when, by the directing hand of God in endowing our Legislators with discernment and true courage, there will be a perfect disconnection of Religion from State patronage and control, and man's sole accountability to his Maker for his faith will be practically acknowledged."

Referring to the distinctiveness of our faith as a denomination, Mr. Crowther said: "We recognise and own the great doctrine of the Trinity as revealed in the Old Testament, in the words: 'The Lord our Elohim (which is a plural noun) is one Lord,' and in the New, in the words: 'Then are Thou that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.' It did not need a revelation to tell us that 'One is One,' but that 'Three are One' could only be believed on the ground of indisputable revelation; and upon this we base our faith without feeling under any obligation to explain what rests on Divine authority. Our further Creed is epitomized in the words, 'By grace are ye saved;': the difference between us and others, who nominally acknowledge the same fact, being that whilst the general practice is to confess in Creed, and in contemplation of Death, the exclusive efficiency of grace, but to ignore it in preaching; our practice (as we allege) is, consistently to adhere in preaching, practice, life, and death, to that great doctrine, and unhesitatingly at all times, and in every way, to assert that it is solely from the one act of grace and choice in Christ Jesus before the world began, that all other acts of grace which culminate in the entire salvation of all the Elect, arise.

"Pretended offers of grace and proposals of mercy, as if on the part of God to the creature, we regard as unauthorised; but glory in the fact that 'God is pleased by the foolishness of preaching (or a simple declaration of the truth) to save them that believe.'

"But adhering, as we desire consistently to do, to our own faith and practice as Particular Baptists, we wish ever to cherish feelings of true brotherhood to all who love our Lord Jesus Christ in sincerity."

[A further report of the evening meeting, over which Mr. Alderman Tatham ably presided, will appear next month.]

EAST ROAD.—The monthly prayer meeting at 43, Singleton street, was on Friday evening, June 11th. Six united in prayer; an address was given by W. Beddow.

## TRAVELLING IN THE NORTH.

(*Rough Railway Pencilings. Continued from p. 191.*)

[High-trained, hard, and clear intellects, with wit and sarcasm, may smile at these Notes; but many friends are pleased to receive tidings of other friends, and reminiscences of little Churches, in different parts of our lovely isle.—Ed.]

### "CHILDREN THAT WILL NOT LIE."

*Rochdale*, Saturday, May 8, 1875. After tunnelling and turning from Liverpool this morning, I have been to sweet Moss Mansion, where Christian charity, honourable sympathy, and a pleasant, free courtesy always abound. Perhaps, for the last time, I have left them; but so long as life and memory remain, my grateful heart will linger over the scenes of quietude and mercy there enjoyed.

Waiting for a train to get on to Hollinwood, I ask the Lord for instruction for tomorrow. Sunday school anniversary sermons are expected to be adapted to such occasions; and as I was silently on the search for something before I left my bed in Dr. Scott's College of Health, in Liverpool, this morning, there sprang up in my mind those words:—"Children that will not lie; so He was their Saviour." Useful things appear here, if you consider—

I. The characters—"children."

II. Two things implied: a law of truth is in existence; strong temptations beset the children to depart from the truth.

III. Great decision: "Children that will not lie."

IV. Blessed reward: "So He was their Saviour."

From these premises you have one remarkable fact, namely, a stern and continued decision for the truth marks a saved character. Some would ask, What is truth? and how can a sinful, fallen child, or man, abide by truth, seeing the heart is deceitful, and the world is full of temptations?

[We reserve notes of this sermon for the present.]

*Hollinwood*, Saturday night, May 8, 1875. A holy and blessed providence brought me here this night from Liverpool, to Rochdale, then to Manchester and Hollinwood.

As I have been resting a little in Mr. Holgate's villa, this Scripture entered my soul:—"How shall I put thee among the children, and give thee a goodly heritage? Thou shalt call Me, my Father! and shalt not turn away from Me."

This may belong to the Gentiles as a body, or God's elect among them; but it is a Scripture which opens up four veins of a true experience in the coming of souls into the kingdom of grace. It represents—

1. God has a family of children.

2. Others desire to be among them.

3. There appears some difficulty in the way, as though the Lord sent the question right home to the heart of a poor seeker—"How shall I put THEE among the children?" as though the Lord might say to one, Have not you been a dreadful, base transgressor? to another, Have not you been a

cold-hearted Pharisee? or an unbelieving and impenitent sinner? Are you not all rags and misery? &c.

But now listen to the voice of sovereign love and mercy:—"Thou shalt call Me, my Father." What does that mean? It means—

1. I have loved thee; I have chosen thee in My Son, from all eternity. Thou hast been My child, Mine adopted, from everlasting.

2. It means—I have redeemed thee by the Lord Jesus, and in Him I have made thee accepted.

3. It means—I have quickened your soul by the incorruptible Word, through the Spirit, and you shall know

The Indwelling Power of the Spirit;

The Revealing Power of the Spirit;

The Applying Power of the Spirit;

The Sealing Power of the Spirit.

Therefore, in prayer, in faith, in praise, in obedience, and in holy fellowship, thou shalt call Me, my Father."

Then there is the guaranteed security—"and shalt not turn away from me."

This refers—

1. To the many temptations to depart;

2. To the immutability of Jehovah; and,

3. To the impossibility of killing the life, or faith, or love, or hope of a truly regenerated believer.

This is not simply negative—it is positive; you shall go on to believe in Me, to seek and to find My salvation.

With a chapel full, and some soul-freedom, we travelled through the services gladly, and praised the Lord. The collection reached near £16.

*Leaving Hollinwood, May 11, 1875.*

At Oldham, yesterday,

Some little light I had;

His mercy was my shield,

My soul was truly glad.

Returning back to Hollinwood,

With Hudson John I found it good

Of grace to testify.

In Jireh, then, again we sang;

The bells of grace once more we rang;

Sweet "Swan" spoke kind to all.

Thus now, right on for fifteen days,

We've talked and help'd to sing His praise,

Whom we, "our God," we call.

To all the "Woods" in Hollinwood,

And other friends as well,

With grateful heart, we now must part—

Farewell! loved friends, farewell!

(*To be continued.*)

**WIVELSFIELD, SUSSEX.**—Baptist chapel. Wednesday, May 12, Mr. Virgo (the pastor) baptized four believers, two of whom had for years sat under his much-esteemed predecessor, the late Mr. Thomas Baldock, and one of them had visited him no less than four times on purpose to speak to Mr. B. on the subject of baptism, but as he said nothing to her on that subject, she could not find courage to name it to him. The present pastor thinks this circumstance should be a hint to ministers gently to introduce the subject to timid and fearing ones.

## OUR CHURCHES IN YORKSHIRE.

We are receiving encouraging notes from different parts of the North. We are assured that all free-will, high and dry doctrine talk, and corrupt mixture must fly before the living Gospel of Christ. Our inmost soul rejoiceth in the outcome of spiritual freedom. No false nor bitter ism can grow where Jesus comes in the power of the Holy Ghost. We shall (D.V.) give some of the letters as time and space permit. Our brother Jos. Taylor, of Sheffield, says:

"I venture to give you my own independent version of things as I have seen them in these parts. There has been a cause in Sheffield ever since your visit a few years ago. Since then, at Masborough, a new chapel has been built; the Church set in the order of the Particular Baptist Churches, founded on the model trust deed. We are not without prosperity in many ways. We have week-day prayer meetings; also a Bible class formed for reading and searching the Holy Scriptures, both of which are well attended; a spirit of enquiry is abroad; we have a good hope of many gathering under our vine and fig-tree. We have had seven baptisms in all since our new chapel was opened: two in connection with our Church at Masborough, and five from Sheffield, in connection with Doncaster street. There brother Johnson has succeeded in forming a Church, who now break bread in Gospel order under his ministry. Hence, fruit has come of our labours and prayers for Sheffield. I rejoice in my heart to see the Gospel taking root in these parts. I am sure you will see that the hand of God must have been in your coming down here, and in all the strange history through which we have passed since then.

"Brother Elam and I take Masborough and Barnsley alternately. At Barnsley we have hope things are reviving: a prayer meeting is held before morning services. Last Sunday I spoke to a full assembly of people. I do believe my God will show me something good from His truth in these parts before I die. I look upon my own conversion as a kind of first fruits unto God in these parts. I have suffered much from those I love, and for whom I pray, but I am kept by the power of God, and I believe I shall see my pleadings with Him realised in His own time and in His own way.

"I have had some blessed conversation and communion with a John Bolton, from 12, Garth street, Pontlottyn, Glamorganshire, South Wales. He is a faithful preacher of the truth, and a seed of hope for those districts now overrun with generalism. He would do your London Churches good; he has many friends; he is still in the harness, preaching the uncorrupted Word of God.

"The more I have spent my strength for Christ the more have I seemed to increase in strength. My dear wife thinks it hard to be left every Sabbath, but meekly submits to the Lord's will, and is made, in every respect, a sharer with me in the knowledge of the divine grace to which we are called. I know I am nothing, but God, who created

the world out of nothing, gives me continual acceptance with His people, and we have many joyful times together. Bless His name! Not the high, the proud, the mighty, the eloquent are always the pioneers of the divine will, but 'God hath chosen the weak things, and things which are not, to bring to nought things which are.' Thank God I know He hath called and sent me. His word shall accomplish the end for which it was sent. Satan has shaken me from head to foot with violent temptations; I have almost despaired of my hope and life; but though cast down, not destroyed. Had He not revealed Himself to me as my God in Christ, having chosen even me in Him, I must have been driven to utter despair. Bless His name, He kills and He makes alive; He is the Alpha and Omega of our salvation. This you know, but the tale is always new. Yours truly in the Gospel,

"JOSEPH TAYLOR.

"To C. W. Banks."

#### THE RISE OF THE CHURCH IN MORLEY.

Mr. William Brooksbank, of Morley, says:

"MR. EDITOR,—I believe you will admit among your friends some who have been made to know the plague of their own heart and brought to love a free-grace Gospel, which is good news and glad tidings to the poor, the maimed, the halt, and the blind. A few of this class are in Leeds. There has been for many years a Particular Baptist Church there. Mr. Clough was minister twelve years; he has left. There have been divisions interfering with the comfort and prosperity of the Church. At Morley, a village five miles from Leeds, we have a Church formed on New Testament principles. About four years since we were formed into a Church; previous to that time, our friends went to Leeds to hear Mr. Clough. The Lord, in His great mercy, brought several of us from the Armenians; we were made willing to join the few despised people. We commenced a week-night prayer meeting; then we took a room and had preaching service on Sundays. The room was uncomfortable. After much thought and prayer for divine direction, we resolved to build a chapel. Some in Morley were astonished that a few poor people should attempt such a thing. But by God's blessing we succeeded, and we have as nice a little chapel as there is in Yorkshire.

"The cost of ground and chapel was over £800. We have a debt of £500. We intend to pay off this year £150. We have had help from friends both in Lancashire and Yorkshire; if readers of 'The Earthen Vessel' feel disposed to send us a little help, we shall be obliged. Like all other Churches of truth we have many enemies; but our worst enemies have been our professed friends. For near three years we were supplied by 'Standard' preachers. Some of our friends who once heard Mr. Crowther, and was blessed under him, wished him to be asked to preach for us. When this became known, some of our preachers said if he came they would

not. We did not like this intimidation. Mr. Crowther was invited, and when he found our motive was good he came and preached in our pulpit, and has preached for us several times since. We have never heard anything unscriptural drop from his lips; we only wish we could have him oftener.

"The result was four of our preachers gave up coming. Whatever their intentions were, it has proved a blessing to us; we have more of Christ and less of corruption. The fact is, we have more of the remedy than the malady. The living family of God feel the malady every day; they cannot live on that; they want to hear more of the remedy. The Lord has poured out upon us, as a Church, the Spirit of grace and supplication. We have blessed seasons when gathered for prayer. I hope the Lord will enable us to stand still and see His salvation. Should you be spared to come into Yorkshire again, we hope you will pay us a visit."

Brother Elam says:

"DEAR BROTHER BANKS,—I am a Yorkshireman—born and brought up at a village called Mirfield, three miles from Dewsbury, ten from Leeds, six from Lockwood. I understand you say there are no New Testament Churches in Leeds. There is one in Leeds at the late Mr. Will's chapel. There is a place at Morley, and two causes at Dewsbury; one at Dawgreen, the other a new chapel opened recently. The oldest cause is at Thornhill Edge, near Dewsbury. When I was in that part I supplied them several years. There is a cause at Slaithwaite; friend Crowther preaches for them when there are five Sundays in the month; Mr. Thomsett is the minister—a blind gentleman. Another cause is at a place called Clatton West, five miles from Lockwood; their minister is dead.

"Hence you will see there are eight causes of truth. I read the '—' until they came down with their wrath upon friend Crowther, a man of God whom I loved in my very soul. He was the instrument the Lord used to bring me from Moses to the Gospel of the grace of God. His text was, 'It is not in man that walketh to direct his steps.' He showed how a natural man's ways were based upon wood, hay, and stubble; when tested they would be burnt up. Then he opened up the way the Lord brought His children; a safe way, a glorious highway, a sure way; no going wrong when the Lord leads us. I was led to see the fallacy of my own way, and the blessedness of the ways of our covenant-keeping God in Christ. I cried out,—

'Lord, let me be the man  
That Thou wilt lead and guide.'

And, blessed be His precious name, He has verified His word, 'I will never leave thee, nor forsake thee.' I have read your 'Earthen Vessel' more than twenty years. I have had seasons of joy and weeping in reading of those precious things the Lord has enabled you and others to write.

'Thou, O Christ, art all I want;  
All in all, in Thee I find.'

"I see from 'Cheering Words' you have

heard Moody and Sankey. I have had it hot for what I told you in the 'Vessel.' Mrs. Johnson asked if I had seen the 'Standard?' I said, No, neither did I want. She said I must be made to see it then. She said they sent them all to the devil.

"To all our brethren in the ministry; to all our deacons in the Churches; to all the seeking seed of Jacob, who know and love our Lord Jesus Christ; to all such I will dare to declare that it is time to down with all party name, and to give ourselves up to an individual and united persevering prayer for the outpouring of the Holy Ghost upon us all. Amen and Amen, saith my soul. This is the spirit we want to cultivate in all Churches. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

"May the blessed Spirit seal these precious truths on all our hearts, so that we may be enabled to bring forth much fruit to the praise and glory of the sacred Three—Father, Son, and Holy Ghost. Yours in Christian love,  
J. ELAM.

VICTORIA PARK.—"Speldhurst road chapel Young Men's Bible Mission." It is proposed to form in South Hackney a Young Men's Bible Mission, for the express object of bearing testimony to the truth of the Gospel in the homes and highways of the East of London. This effort will be preceded by a special meeting for prayer, &c., in Speldhurst road chapel, Sunday afternoon, July 4, at 3 o'clock. C. W. Banks, Samuel Hanks, J. Elsey, friends Richards, Haydon, Tyler, E. P. Brown, F. J. Fowler, W. Beddow, and others are expected. Young men, decided in heart for the defence of Gospel truth, are most affectionately invited.

A plain white marble tablet is now placed in Grove chapel, Camberwell, to the memory of the late pastor, bearing the following inscription:

IN AFFECTIONATE REMEMBRANCE  
OF  
THE REV. JAMES JAY,  
FOR TWENTY-ONE YEARS  
THE FAITHFUL PASTOR OF THE CHURCH OF CHRIST  
ASSEMBLING IN  
GROVE CHAPEL, CAMBERWELL.

BORN SEPTEMBER 12th, 1801.  
DIED APRIL 6th, 1875.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 COR. iii. 13.

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."  
COUNT ZINZANDORF.

#### MR. BLAKE AND THE SUFFOLK BAPTISTS AT WALSHAM - LE - WILLOWS.

Tuesday, June 1, the Association friends gathered. The services, upon the whole, were good. Mr. Blake's address did not go down with some. His opinion is that the times are good; that wonderful things are coming; that the revivalists are ominous of what God is about to do for the Church. He spoke highly of the American evangelists; he spoke approvingly of the present state of Dissent; he said there was a bright cloud to be seen. As to the past, we Dissenters were looked upon as the offscouring of all things; but now we have among us wealthy persons, persons of talent and great learning; we are respected by the world and by men of high standing. We have many gentlemen among us, whose sons are educated in the colleges; they will fill positions in the Dissenting body. Through the press the people's eyes are opened; people in general are beginning to think for themselves. Other denominations are doing great things for God; if we do not go to work, God will turn the work over into the hands of others.

The extracts of letters from the Churches were read, and indicate much the same state of things as before. The number of deaths during the past year, of members in the Churches, was astonishing; but not a single death among any of the ministers of the Associated Churches.

In afternoon of first day, Mr. Morling, of Ipswich, preached a faithful sermon. In the evening Mr. Bland gave a lecture upon his visit to Rome. It was highly interesting. As he had not time to give us all, it is hoped he will publish it.

The second day's services commenced with earnest prayer. Mr. Leggett, of Cransford, presided. In his introduction he said he believed God had a certain work to do; He knew how to do it, and who to employ; and it all would be done; we have not to do with a disappointed God. It was a contradiction to some part of the address the previous morning.

Mr. Sears, of Laxfield, preached on the Resurrection; taking Mr. Cooper's place, who, through infirmities, was not capable of fulfilling his engagement. Mr. Sears told us he did not believe in the system now taught by so many of the Baptist denomination; he did not believe in general invitations, nor in general redemption, nor in Open Communion. What he said was, also, contrary to the address already alluded to.

Mr. Brand, of Bungay, also preached a sound discourse, in which were choice ideas. He believed in the all-wise arrangements of heaven, without having to depend upon human exertions for the success and accomplishment of His purposes.

The venerable Samuel Collins made his appearance on the platform, to the no small joy of the audience. On account of his indisposition he was not expected; but he made a painful effort to be present. He gave us some seasonable counsel.

The collections were excellent. The

services ended in the highest pleasure and satisfaction.

["Mordecai" says, "The rising generation, in the Suffolk Association, will soon eclipse the old-fashioned men and all their manners. George Wright is gone! Samuel Collins, John Cooper, and other godly men, who have done their work in faith and with zeal, are

——— to the margin come,  
And soon expect to die."

We ask, Will better men be found filling their places? Does the state of the Associated Churches indicate an improvement either vitally, spiritually, or numerically? On every hand, where God's truth is firmly embraced, there is a lamentable cry, that the unctuous power of the Holy Ghost is suspended. Talent, culture, education, are very ornamental; but while our Churches weep over the lack of the convincing, converting, and uniting powers of the Holy Ghost, are we to believe that the Spirit of the living God, the great Spirit of Truth, promised by Christ, and sent by the Father, has left us, and is gone over to, and is working by, those popular parties who, in their ministrations, publicly, positively, and constantly declare

(1) That Jesus Christ came into the world to redeem the whole of Adam's family: which declaration has been awfully contradicted by the whole course of the people in the world from the Fall until now. Then these exceedingly zealous pleaders declare

(2) That they have power to offer Christ, and salvation, to every one that heareth them; and

(3) That there and then every person has power to receive, to believe, to embrace, and to find peace: that is, an assurance that their souls will certainly enter into eternal glory. Are these things of God's teaching, and by His authority? We are receiving letters and papers, which we will notice, D.V.]

#### PASTOR DANIEL ALLEN.

THE SYDNEY MORNING HERALD of March 26 (Good Friday) has reached us. The "leader" on the Crucifixion of Jesus is of an extreme Unitarian cast, which we read with pain. If this is the general theology of Australia, woe be unto its religious status.

But we turn from them to a pleasing report of the progress of the Australian Particular Baptist Association, whose annual meeting was held on Wednesday, March 24, in the Baptist church, Castlereagh street. At 10 a.m. the delegates of the various Churches and friends assembled in the Castlereagh street church for divine worship and prayer. The devotional services were conducted by D. Allen, chairman of the association.

At 3 p.m. the delegates, &c., met to transact business. There were present: D. Allen, chairman; T. Robey, of Wallsend, secretary of the association; also, J. Hicks, of Ryde; D. Young, of Lambton; delegates: R. Copley, of Newcastle; S. Cross and —

Morgan, of Sydney. The other Churches in the Association were represented by letter. Business matters were attended to. Applications demanding special attention were left for the committee to decide. The mission work in Rome occupied much time, and special attention was directed to it. The reports from the various Churches are encouraging. There has been an increase in members and an improvement in the congregations generally. The Churches have not lost any of their ministers, either by removal or sickness. The Association remains entire, and the ministers occupy the same position as three years ago.

At 7 p.m. a public meeting was held in the chapel, when the various ministers and delegates of the several Churches assembled to hear the annual address delivered by the secretary. The address was listened to with great attention, and was ordered to be printed for circulation.

We hope the address will be forwarded to us, that we may see, and let our readers see, what the brethren in Australia are really doing.

UCKFIELD, SUSSEX.—Baptist chapel. Some months since we reported in these pages the opening services of a new chapel, as above, and now we are glad to record the Lord's continued goodness to His people in this place. For more than six months the pulpit has been supplied by Mr. Turner, a member of "Ebenezer," Brighton, and now the Church have given him a cordial invitation to accept the pastorate. We are glad the debt is being steadily reduced. This clean little town is well worthy a visit from the Christian tourist, being situate in one of the most picturesque parts of Sussex, and that is saying much. Here may the Rose of Sharon flourish, and the lily of the valley rejoice, and the sons of God shout for joy. Amen.

SAINT NEOTS, HUNTS. — Baptist chapel, New street. Wednesday, June 9, the usual anniversary services were held. Sermons were preached in afternoon and evening by Mr. Atkinson, of Brighton, and Mr. Crowther. We had good attendance, with satisfactory collections. "The Lord is good and doeth good." In the afternoon Mr. Atkinson preached a very savoury and encouraging discourse from the words, "Say unto my soul I am thy salvation." Many a dear pilgrim rejoiced in the retrospect of their own experience, while other dear souls, who are seeking the Lord amid tears and fears, obtained both help and hope. In the evening we were favoured with a very thoughtful and excellent sermon by Mr. Crowther, from Col. iii. 1. The Lord he praised for still sparing the valuable lives and services of these His dear servants. Oh that the Lord of the harvest would send out more such labourers into His field. We know Zion is safe, but we long for her a larger measure of prosperity.

## THE DYING CHAMBER.

"It is good for us to be here." Wherever the sacred feet of the adorable and great High Priest of our profession are placed, He sanctifies and makes it more desirable than Eden's floral garden, Carmel's graceful mountain, or Lebanon, with all the beauty and loveliness the hand of the Eternal has adorned it with: "For if in the waters, they shall not overflow thee: if in the fire, the flame shall not kindle upon thee: if in the valley, there is a door of hope: if we combat with death, he shall swallow us up in victory: the cold and unsightly grave shall lose its prey; therefore, thanks be unto God, which always causeth us to triumph in Christ." Well might the disciples say, "It is good for us to be here," when they heard (like some hollow sounding and upheaving volcano scattering its fire and throwing its light into the lofty and bespangled firmament) the burning utterances pouring forth from His unchangeable and infinite mind, into His Father's ears, and saw His visage (marred more than any other man), as though all the light and glory of the eternal world concentrated in that dear face; His raiment glistening a thousand times more beautiful than the wings of lofty cherubims, the undying glory of Moses and Elias; the dazzling chariot bearing them safely through immeasurable space to the pearly gates of the golden city.

But, honoured as they were, all the grace of His kingdom was not conferred upon them; for within the last few weeks the Lord has removed from our neighbouring Churches two worthy deacons. It was my privilege to have an interview with them a short time before they passed away.

One of them was our brother William Sales, of Orpington. Nor shall I soon forget the hallowed season, as by the Holy Spirit we were helped to think and speak of the Rock of our salvation, the eternal purpose, the unchangeable mind, the everlasting covenant, the great love wherewith He loved us, the sure mercies, the infinite work and atonement of Christ, His mediation, His priestly office, His kingly reign, His royal throne, His ocean-like Gospel, the love of the Spirit, the stability of the promises, the consolation that abounds, the unction of the Holy One, and the inheritance on high. Our brother was thus filled with the fullness of the blessing of the Gospel of Christ, and in his last look, as we parted, there was written, as it were, upon his happy face,—

"O that my soul could love and praise Him more,  
His beauties trace, His majesty adore;  
Live near His heart, upon His bosom lean;  
Obey His voice and all His will esteem."

We thus parted, never more to meet until we are both brought to our beautiful land on high: for in a few days his ransomed soul entered into the presence of God and the Lamb.

In his family he was greatly beloved, in the Church highly esteemed, and by the

world admired for integrity. He was a living epistle; as was meekly expressed by His sorrowing widow.

Your brother in Jesus,

ISAAC BALLARD.  
Beulah villa, Farnborough, Kent.

HAYES TABERNACLE.—Third anniversary of Mr. R. C. Barden's pastorate was commemorated June 15. Large companies of friends from London and other parts assembled. The discourse in the morning, from "Let him that is athirst, come," by Mr. W. J. Styles, was like a gentle shower of heavenly dew; it fell with refreshing sweetness on the souls of many weary Christians. William Crowther, Esq., gave us a carefully-digested and comprehensive sermon in the afternoon from Christ's words, "Ye are the salt of the earth," &c. Like a strong ox that "treadeth out the corn," our benevolent and gifted brother in Christ, unmuzzled, unfettered in any sense, travelled through his text with a steady, sacred, and edifying grace. We heard it all, and our conviction is, that it ought to be printed and scattered through Christendom: not perhaps as a sermon, but as "a manual of heavenly experience, with words of warning to those who are in danger of losing their savour." We venture to suggest to John Wild, Esq., his pastor, and their friends, that they, with us, forward a requisition to Mr. Crowther, to issue that discourse for the benefit of the Churches in these latitudinarian times. The brethren Thomas Chivers, of High Wycombe; Meeres, R. G. Edwards, Griffith, Beazley, R. Minton, and others, assisted in the services of the day. The ladies and gentlemen supplied the hosts of visitors with a sumptuous dinner and pleasant tea.

BOW.—Particular Baptist chapel. The Church and congregation worshipping in Mount Zion, Albert terrace, had special sermons by brethren Mayhew and Lodge, and public meeting in June. Charles Wilson, Esq., in presiding over the evening meeting, made an eloquent appeal, and presented a business-like proposition on behalf of the building fund. For several years the Church has ventilated the question of building a new chapel. Hundreds of thousands of immortal souls throng the districts around them. Had they a few Charles Wilsons, the work would soon be done. We hope, ere long, to announce a practical and persevering commencement. The old Baptist chapel has departed from its original New Testament character and constitution. If our Strict Baptist ministers and members are not faithful in these false days they will have to answer for it some day.

COGGESHALL.—We want a minister of Christ for Salem chapel. Where can we find one whose heart is right? whose love to Jesus and His Gospel will constrain to labour devoutly and freely to raise up the cause?

### THE WESLEYAN MINISTER SILENCED.

TO C. W. BANKS.—CHRISTIAN BROTHER,—Your visit to the locality where I reside has been productive of much good, and I hope will be as the seed cast into the ground, spring up to an hundred-fold. Your observations on the purchased flock and their adoption into His living family was truly refreshing to the Satan-tempted and harassed soul. You gave a giant's blow to the universal redemption scheme. It brought to my mind an incident which came under my own observation. A Wesleyan minister came to a house where I was, and addressed the master of the house thus: Mr. D., excuse my intrusion, I have come to put you right on a point of doctrine to which I heard you give utterance last night, and which I was exceedingly sorry to hear you announce.

Mr. D.—Sit down, my dear sir, you are exceedingly kind to manifest so much solicitude for my welfare; pray proceed.

Mr. W.—You asserted last night, the sacrifice Christ offered up on Calvary was only for those who were elected in Christ from all eternity.

Mr. D.—Your assertion, sir, is perfectly true, and I spoke the sentiments of my mind, and what the Bible taught me. But, as religious controversy tends to no profit, and none are convinced thereby, it will materially shorten our colloquy, and clear away the difficulties which surround me, from your point of view, if I ask you questions and you return me answers.

Mr. W.—You may adopt any plan you please, if I can only deliver you from the error which seems to have taken root in your mind.

Mr. D.—Then allow me to ask, what benefit resulted from Christ's death? did He completely take away the sin of the whole world? did He suffer in the place of every man that was, is, and will be, in the world?

Mr. W.—Of course He did, "Jesus Christ, by the grace of God, tasted death for every man."

Mr. D.—Then, sir, please tell me for what are sinners damned, when they have no sin, no law to accuse them at the bar of justice, for the law has been satisfied?

Mr. W.—No man is damned for sin, it is for rejecting Christ—"the sin of unbelief."

Mr. D.—Was unbelief left out of the catalogue of sins which was laid upon Christ; was it atoned for?

Mr. W.—It was not atoned for, if it had been, it could not have been brought against us.

Mr. D.—Did you believe the first time you were asked?

Mr. W.—No, indeed, I did not; but I did ultimately open my heart and receive Christ.

Mr. D.—Then if you once rejected Him you have committed a sin for which there is no atonement, and which must, of necessity, sink you to remediless woe.

Mr. W.—You really put it in a very strong and strange light. I never looked at it in that way before; you almost make me feel beyond the reach of mercy.

Mr. D.—Allow me now, sir, to put you right, for the tables seem to be turned. Read the Scriptures, and pray for God the Holy Spirit to open up that which is now to you a sealed book, and no longer allow prejudice to warp your understanding, and earnestly pray that the hatred that now burns in your breast against the truths of the living God may be utterly cast out, and a burning love take its place, and the truth shall make you free.

Middlesborough,

PAUVRE.

May, 1875.

### SOLEMN AND SUDDEN DEATH AT THE FUNERAL SERMON OF THE LATE MR. WM. PRINCEP.

Uppingham was the residence of that celebrated writer on the Holy Spirit. We once preached in the chapel which, we believe, Mr. Wade built; and our interview with that singularly good man we can never forget. We have thought the life and death of John Wade, of Uppingham, ought to be recorded. Will none of his survivors furnish the particulars? At Uppingham the late William Princep was a faithful servant of Christ, as the following note declares:—

MR. BANKS.—Will you insert account of the death of Mr. William Princep, of Kettering, who has been a faithful minister of the Gospel of Christ for about thirty years? sixteen of which he laboured at Uppingham, Rutlandshire. He left there for Kettering, April 2, 1873; commenced preaching in his own house for some time; then had a room to preach in, until God in mercy appeared for him in providence to build a chapel. A few of the Lord's people love to meet and hear the truths of the Gospel faithfully preached with unction and power.

On April 7, 1874, our new chapel was opened by Mr. McCure. Mr. Princep preached his last sermon Feb. 7, 1875, from Psalm xvii. He was so sweetly led into the text that those who heard him thought the Lord would soon take him home to realise what his heart desired; and from that time he was confined to his chamber, and suffered very much until the morning of April 28, when he fell into a sleep, slept until four in the afternoon, and never spoke any more, but fell asleep in the Lord.

Mr. McCure buried him on May 1. A goodly number of his friends followed sorrowing to his grave.

Mr. McCure preached his funeral sermon on Monday, May 3, from Psalm xxiii. 4. It was a solemn time. Mr. McCure had scarce began the service, when there was a great noise through a poor man who was coming to the chapel, but he dropped down dead.—Faithfully in the Lord,

WILLIAM SMITH.

GREAT GRANSDEN, HUNTS.—Baptist chapel. With the sacred joy of spiritual gratitude we wish to record the Lord's abounding goodness on the occasion of our anniversary services, holden on Tuesday, June 1. Soft as the dew and gentle as



the small rain upon the tender herb were the sweetly refreshing influences of the blessed Spirit of truth which fell upon the hearts of God's dear children during the services of the day. The gatherings were large and the collections excellent; holiness and happiness, heartiness and brotherliness, were the chief features of a truly "good day." And we rejoice to hear that many "sister Churches" among the despised Hyper and Strict Baptist Churches have enjoyed a similar measure of heavenly blessing. All glory to the King of Zion! The sermons this year were preached by Mr. W. J. Styles, of Islington, a truly cultured, godly and able minister of our Lord and Saviour Jesus Christ. May the Great Head of the Church long spare him to serve the Churches of His grace. "*Dominus vobiscum.*"

IPSWICH.—A gentleman in Ipswich wrote us, expressly declaring the Venerable Thomas Pooch had resigned. Now comes the following:—Mr. Editor,—I think it only fair, for the mutual benefit of all concerned, to refute what appeared in April last, that our brother Mr. Thos. Pooch, of Ipswich, had resigned his pastorate, and that the Church had granted him £40 a-year. I fully expected to see this error rectified in this month's issue; and for the information of many enquiring friends, both far and near, I beg to state that our aged brother Mr. Thos. Pooch has not resigned the pastorate, and there has been no real necessity for it up to the present, but rather the contrary; the Lord is still making use of His aged servant, blessing his labours, and upholding him in sovereign power and truth in these his latter days. You can, if you please, use my name hereto.—I am, dear Mr. Editor, Yours in hope, DAVID B. GARNHAM, 1, Field Road, Forest Gate, Essex, June 3rd, 1875.—[We are glad Mr. Pooch has not resigned. We hope he will labour on successfully until our Lord shall call him home. For more than thirty years has Mr. Pooch preached Christ's Gospel in Ipswich. It is glad news to hear he is still upheld. But why are such false statements sent to us?—ED.]

BOTTISHAM LODGE anniversary was held June 8, 1875. The ven. brother HARRISS, of Cambridge, opened the services; C. W. Banks preached the sermons; the pastor, H. Woodrow, assisted; and the choir gave us good singing. Tea was abundantly supplied, and a large congregation assembled. Notes on the Churches round here deferred; also, "The Past and Present of Bottisham Lode."

YATELY.—Brother J. Newman says: "As a Church, at Yately, we can say the Lord has done great things for us, whereof we are glad. On the first Sunday in July we hope again to have baptizing, and also to receive in one from Open Communion. You see we Strict Baptists are not all dead yet."

#### AGED PILGRIMS' ANNUAL MEETING.

The sixty-eighth anniversary was held on Monday evening, May 24, at Exeter hall (lower room). The chair was taken by Geo. Williams, Esq., who was supported by several ministers and other friends. The proceedings were commenced by singing and prayer. Mr. Murphy, the Secretary, then read the Report, which was of an encouraging character, and stated that the hand of God had never been more manifest in raising up friends to help the Society in a special manner than it had this year. To three generous donors—Colonel Croil, Sir J. W. Alexander, Bart., and an old friend of the Society, who does not wish his name to be made public—the Society is indebted for the following gifts:—a freehold house at Worthing, to be used as a Sanatorium, or residence for a portion of the Society's pensioners; a proposal to convey to the Society the almshouses now being erected at Gerrard's Cross, near Uxbridge; and the addition of forty rooms and a hall to the Hornsey Rise asylum. There are now 973 pensioners on the Society, and the sum paid in pensions during the year amounts to over £6,000. The Committee need additional aid to enable them to continue to meet the claims of the largely-increased pension list, and they ask ministers and Churches to give them, if possible, an annual collection, in order that the poor disciples of the Lord may be benefitted yet more. The two Asylums, Camberwell and Hornsey Rise, continue to prosper, affording a peaceful home for 120 of the Society's pensioners. The Sustentation Fund of the Hornsey Rise Asylum needs, however, increased support.

The meeting was addressed by Dr. Edmond, E. Vinal, F. Tucker, B.A., and other ministers, and by Major Yeoland (the only surviving founder of the Society), Major-General Burrows, and A. Marshall.

In reference to the extension of the Asylum at Hornsey Rise, referred to in the Report, an old friend of the Society is now erecting these additional rooms free of all cost to the Society, and it is hoped they will be ready the beginning of next year. A spacious hall for meetings is also included in the gift. This enlargement of the household from 80 to 120 inmates will need increased aid to the Sustentation Fund of the Asylum for the current expenses of the building, as the Society's funds should not be drawn upon for Asylum expenses.

An election of inmates will be shortly announced. Subscribers to the Sustentation Fund of seven shillings per year have one vote; fourteen shillings, two; twenty-one shillings, three.

All information on Asylum matters may be obtained of the Secretary, Mr. W. Jackson, 29, Marlborough road, Upper Holloway, N. Every Monday, from twelve to four, he can be seen at the Asylum.

BRIGHTON, SUSSEX.—Mr. Atkinson and his friends have resolved to re-seat "Ebenezer" chapel with the modern, neat

and convenient "benches," by which arrangement and improvement they hope to add some fifty or more sittings to their present accommodation; besides these alterations other changes are to be made for the increased comfort of those who worship in this "house of God." The total cost will be £300. On the last Thursday evening in May, Mr. A. was privileged to baptize eight or nine believers, one of whom was a granddaughter of the late Mr. John Grace, for many years the well-known minister of West street chapel, Brighton. The venerable Mr. Wallinger is a worshipper at "Ebenezer." What can such good men as he think when he finds the Lord leading so many of His dear children to yield obedience to the much-despised ordinance of believers' baptism? Let not Baptists be faint-hearted, for God will honour His own institution as long as the Gospel lasts—and that will be to the end of the world (Matt. xxviii. 19, 20). The jubilee services are expected to be held some time in August. We hope to report the services.

**LITTLE STONHAM.**—Anniversary services were held May 19. Brother McCure preached in afternoon from Hebrews xii. 2. The discourse was listened to with great attention and much enjoyed by all; one portion of it being reserved for the basis of an address in the evening, *i.e.*, "Looking unto Jesus." About 250 sat down to tea. A public meeting was then held. Brother Houghton offered prayer. Brother Whorlow, of Harwich, gave the key-note, in a lively, earnest address, in his usual cheerful manner, from the words "Unto Him." Our young brother Debnam, of Stowmarket, gave earnest words of exhortation to both pastor and people. Brother McCure's pointed remarks were much enjoyed. "Looking unto Jesus" was his theme. He pointed out the folly of looking at and expecting blessing from ministers, and means, &c., and the importance of looking through them all unto Jesus. Brother Morling, of Ipswich, spoke upon the work of the Spirit. The meeting concluded with singing and prayer. The collections realised £5, in aid of the ministry. Brother McCure most generously refused anything either for his services or travelling expenses; his desire being constrained by love to Christ to assist the poor of the flock.

**WALWORTH ROAD.**—Monday, 7th of June, a Temperance gathering was held at York street meeting house, to bring this subject before the Strict Baptist Denomination. Andrew Dunn, Esq., presiding. A very able paper was read by Mr. R. G. Edwards; we should like to see it in the "Vessel." Capital speeches were delivered. T. J. Messer said he had been forty years a teetotaler; had been fifty-three years a preacher of the Gospel, and found his lungs to be as sound as ever. Brethren Woodward, W. Rowe, John Hilton, Samuel Cozens, of Australia, and others, spoke to the purpose.

#### SURREY TABERNACLE.

This place of worship was closed the last Sabbath in May for the purpose of painting and cleaning. The re-opening was the first Sunday in June, when the services were conducted by William Crowther, Esq., J.P., of Gomersal, Leeds, who was heard with much profit. The interior of the building is now exceedingly light and pleasing to the eye. The walls and ceiling are coloured with a very light lavender or gray, the outlines being brought out prominently by a much deeper tint, giving a quiet yet cheerful appearance to the entire building. The open iron-work forming the front of the gallery is painted a dead white, the flower-work being "picked out" with a colour to correspond with the walls. The pulpit stairs and the open iron-work fronting the platform are made to correspond, except that the open work of the pulpit staircase is picked out in gold, giving it a very chaste effect. The pulpit and the whole of the stained wood-work has been thoroughly cleaned and re-varnished; and the Surrey Tabernacle now looks as beautiful and as fresh as the first morning on which it was opened; and we must think the people will duly appreciate the labours of the deacons who have spent much time over the matter, causing them great anxiety. We certainly think the place reflects much credit to all connected with it, and especially to the contractor, Mr. John Faulkner, of 54, New Kent road, under whose personal able superintendence the work has been carried out.

**C L E R K E N W E L L.**—Zion chapel, Wilderness row. Meetings were held June 8th. C. Wilson, Esq., in chair. Mr. Hazelton spoke from "God is a Refuge for us." He said how great our dangers must be to require an Almighty Refuge; they were internal, external, and infernal. The passage implies that our preservation is an important matter to God, and this is owing to the fact that we are His children. Mr. Griffiths, of Chatteris, said he had been to Christ's College, and got all the degrees; he was Doctor of Laws, Doctor of Languages, and of Logic. He defined the Law of Sin and Death, and the Law of the Spirit of Life; the Egyptian Language, and the pure Language of Canaan; his Logic for the help of fearful Christians was

"Did Jesus once upon me shine,  
Then Jesus is for ever mine."

Mr. Alderson's speech was on "Pray without ceasing." Mr. Dearsly dwelt on the Covenant, and showed how certainly the people would be gathered. Mr. Dallimore on working, waiting, and winning, was good. A debt of £37 or £38 had been incurred in doing up the chapel. A collection was made realizing £10 10s., to which the Chairman added £2, making in all £12 10s., for which "Praise God from whom all blessings flow" was sung. W. B.

**CLAPHAM.**—Looking over our Metropolitan Baptist Churches, as printed in handbook for 1875, we find our Christian brother,

Mr. Henry Hall, has been one of our recognised pastors for about twenty years. Instrumentally, he built Ebenezer chapel, in Wirtemberg street, Clapham, in 1858, and has sustained with honour, fidelity, and usefulness, the office of pastor over that Church now nearly seventeen years. In the truth he has been unflinchingly preserved; before the Church and the world he has walked with uprightness and in the fear of the Lord; and having for some thirty years occupied a difficult and important position as co-manager of an old and respectable City firm, we rejoice to find, from an official circular, that he is now called into actual partnership with that firm, and is raised to one of the highest positions, in a commercial point of view, which a gentleman can well occupy. Mr. Hall himself must feel thankful to our heavenly Father for enabling him so to conduct the affairs of a large, intelligent, and essentially necessary City business, as to give satisfaction and confidence to all parties; and we feel justified in noticing this event, as proving that decided Gospel-loving ministers and laymen, holding and guiding the helm of commercial establishments, can therein adorn that grace of our Lord Jesus Christ, whereby they are not only saved from the second death, but saved also from those awful temptations which abound in this busy metropolis, and by which thousands of the most promising of the sons of men are hurled from pinnacles of honour into endless ruin. Both in his Church and in his commercial enterprises, we pray our brother, Mr. Henry Hall, may yet enjoy years of peace, prosperity, and happiness of the purest kind.

**CROWBOROUGH, SUSSEX.** — Anniversary of Forest Fold Baptist chapel was June 1. Three sermons—morning, Mr. Atkinson, of Brighton; afternoon, Mr. Nunn, of Hailsham; evening, Mr. Masterson, of London, who preached in the absence of our aged brother Dickerson. An unusual number sat down to dinner, and to hear addresses delivered by our brother Doggett, who has entered his 80th year, and others. Brother Doggett was God's instrument of the origin of this place. He expressed himself grateful in being privileged once more to see Crowborough; more so in witnessing our progress and improvements. Stables have been built, and a Sabbath school erected. Mr. Doggett hoped the Lord would bless both teachers and children, and that when he was removed there might be a seed raised up to carry on the cause of God and disseminate His truth in this locality. We missed the presence of our beloved brother Dickerson, who, we fear, will never again see us. He baptized the first twelve, and has visited us every year with the exception of this. Mr. Boxill, of Brighton, gave encouraging address on our Sabbath schools. His remarks to teachers were especially good. Mr. Masterson's sermon in the evening made many grateful to the Lord who had raised up another of His servants for us as a successor to brother

Dickerson. We have little hope of again being encouraged by his visits; but whoever comes or goes, our mercy is Jesus lives, and blessed be our Rock, and let the God of our salvation be exalted. Friends came from surrounding Churches (Dorman's Land, Tunbridge Wells, Uckfield, Forest row, Brighton, and other places). Fears, anxiety, and the trial of faith, has been our experience during the past year; but we live to prove that many of our fears are groundless, and though we believe not, our God abideth faithful.

**DALSTON.** — Mr. Langford and his friends celebrated their anniversary in Albion Hall, June 1. Mr. Langford indicated that prosperity followed their efforts. Mr. Briscoe was for more of a missionary spirit. Mr. Pung was eloquent on the Arctic expedition. Mr. Lawrence pleasantly, and Mr. Webb kindly, helped to bring a good meeting to its close. Regret was felt that Mr. Langford and his friends could not have a new chapel.

**CAMDEN TOWN.** — Anniversary services were held at Milton Hall, Sunday, June 13th. Mr. Gander preached in morning, Mr. Squirrel in evening. In the afternoon an interesting service; children recited pieces; two deserve special notice: Henry Gander on Sovereignty, the arguments being so forcible and clear as to render it quite like a sermon; another piece of poetry by a young lady ended each line about Gethsemane. Nice books were distributed as rewards. The school is in a prosperous condition. W.B.

**NORFOLK.** — We have Mr. R. Snaith, from Aldringham, now preaching at Carlton Rode. We hope he will be as the Lord's messenger to gather up the flock and feed them with the bread of heaven. On the Forest of Dean, and in some of the wildest parts of Suffolk, he has had some training. Carlton Rode people require a strong, sound, and deeply sanctified minister of Christ—one who can endure hardness as a good soldier of the cross.

### Notes of the Month.

**THE PAST AND PRESENT MINISTERS.** — Paddington. — Charles Kent. "Is any printed memoir of the late Mr. John Foreman published or preparing?" We have not heard of any. W. Loudman suggests "A Narrative of James, John, William, and Samuel." Has W. L. the material, the time, and the power? We wish to avoid all controversy upon "that essential point of doctrine" in Mr. S.—'s pamphlet. Let us wait. Aspirants for leadership, and for "representative" men, will have to learn that such positions are only attained by many years of toil, by much experience, and by a gracious commendation of themselves to every man's conscience as in the sight of God. We have not yet seen a second John Stevens, a successor, in every sense, to John

Foreman, nor any one who could fill up the vacancy occasioned by the death of James Wells. Was there ever really a second Abraham, another Moses, a Paul, or a beloved John? Our great and glorious Head, by His Spirit and grace, maketh, fitteth, appointeth, and useth men for their own times, and for that peculiar work He will have them do. Even Samson, Gilead, and others had their work and then they passed away. We say to all, Let young men have time, like trees, to take root downward, to grow upward into the spiritual knowledge of Christ, then, like the pattern-tree in the first Psalm, they will each of them bring forth their fruit in their season. Of "James and John and their happy days" we are collecting all we can.

ENGLAND'S REVIVAL AND HER RUIN.—In that painfully-labourious work, "*A Prophetic Alarm to England*," which was published by Nisbets about forty years ago, we find one part elaborately and scripturally "showing *the signs which would precede the coming of dreadful Judgments upon England*;" with a *Warning to men not to be deceived*. Ministers! masters! and men! will ye read such solemn warnings? We know you will not. Nevertheless, while our few poor sands are running out; while our hand can guide her pen; while *The Earthen Vessel* circulates far and wide, we will endeavour (God helping) to show unto our Churches that the inspiration of the Almighty has not only warned us in His Word, but in every age He has caused men to raise their voice against those delusions which may tend to ripen a nation for such dreadful chastisements, as their abounding of iniquity call for and demand. "We are given to understand," says our ancient author, "that there should be, before the outpour of the vials, a *great outward court of Formal Professors*, who should be rolling in prosperity, and singing songs of glory on account of the same, and in the view of their great success in having caused their Gospel (?) to spread, not only throughout the land, but to the uttermost parts of the earth, which lifteth them up with pride and carnal joy, so that they look down with scornful contempt upon God's few, poor, low, afflicted saints, as yet left among them." "*The Defence*" will be faithfully considered; it is, in some sense, a most singular and solemn piece of oratory. It will fly like the whirlwind; it will help to strengthen the hands of all free-will Revivalists; but whether many will be found who either understand the defence, or become the subjects of a similar experience, is exceedingly doubtful. "We preachers of *Christ's Gospel only*," says the same venerable writer, "may cry till our lungs fly out, or be wasted within us, but men are moved no more than stones." Nay, heaviness, hardness, a rejection of the counsel of God; all these, and a thousand more heart-breaking sighs, the fine flowing flaunty dress and contemptible ceremonies of the Ritualists; the rapid spread of man's responsibility to *finish*, help on, and complete His own salvation; the abounding of sin; the departure from the

faith on the part of those who *profess* to be God's holy and faithful servants: all these, and other visible signs, when read in the light of true prophecy, send forth a three-fold cry:—I. "Behold *the Judge* standeth before the door." II. "Go to, now, ye rich men, weep and howl for your miseries (that shall come upon you)." III. "Be patient, brethren, unto the coming of the Lord." "*England's Revival and Ruin*" is expected shortly to appear.

HOMERTON ROW. — We recently had crowded congregation to witness our pastor, W. Lodge, baptize seven believers. This ancient and Scriptural ordinance is not weakened in our estimation by all the unholy attempts of some and the apostacy of others. It is of the Lord; His blessing is with those who faithfully attend to it. The declensions and doings of its enemies we must leave.

THE TRIUMPH OF TRUTH.—We rejoice to find our excellent friend, T. J. Messer, is able again to resume his work. He is on a tour Northwards, but will (D.V.) shortly return to London. We like his calm review of the present excitement. He says: "Truth cannot ultimately fail; it must accomplish all it was designed to accomplish, because its Author is an unchangeable Being."

ARE WE PREPARED? — Ritualism is mustering its forces for a battle against the Puritans. The Ritualists, if they are permitted, will overthrow the law, break up Church and State, bury the Gospel, carry what is called "the Church of England" to Rome, down with the throne, up with the Pope and his Cardinal. Where, then, will our liberties be? For thirty or forty years the alarm has been sounded, but the Protestants have slept on. Who is prepared for the future?

GREAT YARMOUTH.—York road Baptist chapel. Our new pool was opened May 30, when Mr. F. S. Reynolds baptized one believer in a Triune God. The presence of the Lord was realised.

---

### Marriage.

Married June 9th, 1875, at Hayes Tabernacle, by Mr. B. C. Bardens, John, the youngest son of Mr. Edward Harris, of Alliance Lodge, Finchley, deacon at Mount Zion, Hill street, Dorset square; to Elizabeth Jane, youngest daughter of Mr. Josiah Gregory, of Merriman's Farm, Hillingdon, Middlesex.

---

### Deaths.

In the prime of life, at 46, James Mursell fell asleep May 28, leaving a widow and nine children. We stood in his pulpit once when he was first at Kettering; but, as we were not one in the truth, we never saw him. We hope his bereaved family will be cared for.

After living eighty-five years William Stafford went home the early part of April. He was father-in-law to Mr. Brunson, deacon at Trinity chapel, Borough. The latter part of his life he attended at the Surrey Tabernacle.

# England's Ruin? or, the Millennium—which?

“So shall the coming of the Son of Man be!”

ONE asketh this weighty question:—“Is England ripening for judgment? or is she sailing and singing into the glorious second advent of the Son of God, who will (as some believe) usher in a period of perfection, described, in some cases, as ‘The Thousand Years’ Personal Reign’ of the King of kings, the Lord of lords, and the blessed Bridegroom of the chosen and redeemed Church of the living God?”

Do not turn from this interrogatory sentence in a passion. Do not fling to the winds a matter of the deepest results to us all. Men, who are the present idols of the nation, may laugh. Novices, who are only just pushing their heads up in the midst of the people, may pour contempt upon this question. We expect no other. It is written,—“The wicked shall do wickedly: none of the wicked shall understand; but the wise shall understand.”

Who are the wise? What shall they understand? What position must they occupy in the days when “the enemy cometh in like a flood?” The wise have “the mind of Christ”: they understand, by the teachings of the Holy Spirit, the meaning and the application of the Word of God; they are compelled to come out from among those who walk in darkness; and, by the grace of God, they faithfully witness unto the truth of God; although for so doing they are accounted as the off-scouring of all things.

*The Scarcity of the Righteous* has always been one of the signs preceding the coming in of any new dispensation, or indicating the approach of some pending judgment. Mark that! Both sacred and profane history prove the dismal fact.

Before the Flood there appeared as but the one man—Noah—to whom the Lord so significantly said, “Come thou, and all thy house, into the ark; for **THEE** have I seen righteous before me in this generation.” What a generation for wickedness was that! Bunyan says, when Moses began to search into the condition of society after a thousand years, or more, of man’s existence, what did Moses find? Two things: 1. *The Church declined.* 2. *God provoked.* And can any man, “in whom the Spirit of God is,” deny the fact that this is the case with us now? The true Church has declined, and is declining; and God is so provoked, as that it hath for a long time appeared as though the Holy Ghost, the Comforter (as a convicting, converting, truth-unfolding, and truth-applying power in the Church), was taken away from us. Natural talent, culture, gifts, and attractions abound; but heaven’s holy truth and a spiritual power are almost out of court.

To bring the Church and the world together was always the enemy’s design. It was so in Noah’s time. It is the great work now: mingling and mixing up altogether. Come, Churchmen and Dissenters! Come, Annihilationists and Universalists! Come, Socinians and saints of every

size! Come, men of truth and men of error. Come altogether. Let us all be one.

"As the days of Noah were, so shall also the coming of the Son of Man be!" In every way—if your eyes are open—you will behold

### THREE DARK POWERS AT WORK.

Death has been cutting down valiant and valuable men on all sides. The devil has been throwing uprising men into disgrace, and a delusive spirit has been beguiling hopeful characters. The true Church has been thinned every way. We are hereiu treading on ground awfully solemn. The darkest clouds are gathering! The ground beneath is sinking! Could you look *behind* the scenes, as we have done for years, you would hardly believe any two men are united together in Jesus, in the Gospel, or in Christian fellowship.

On these mysterious and momentous questions we advance but a word or two at a time as yet. That huge volume, by the deceased Somersetshire divine, looks us full in the face with its warning lines,—

"O, ENGLAND! BEWARE!!  
O, ENGLAND! REPENT!!"

We retire, to let Mr. Thomas Stringer speak a word. He says:—

"Sound an alarm in My holy mountain" (Joel ii. 1).

It is written, "God shall send them strong delusion that they should believe a lie" (2 Thess. ii. 11). And sure I am that this once Protestant, but now nearly Papal, nation, England, has been for very many years under the power of this "strong delusion": more especially since the year 1829, when the Roman Catholic Emancipation (or rather conspiracy) Bill was passed into a law of this realm. The awful and subsequent results thereof are visible to all enlightened and intelligent minds throughout the length and breadth of the land. And now, to add to the dark deed, and the dismal list of delusions annexed thereto, there has been permitted to blow a soul-suffocating wind of false doctrine, disguised under the name of "Religious Revivalism." The creed and confession of the present workers is far below the lowest grade of the Arminian heresy. The sayings, sentences, and sentiments of many who run to and fro, are soul-deceiving. Every heaven-born, grace-taught person can read in the Bible the description and destiny of these "wandering stars." Read the Epistle of Jude. The dreamers tell their dream; the masses are wrought up to high pressure of fleshly excitement with the amusing tale, so that they are requested at once to "give their hearts to God;" to stand up all who wish to be saved; then adjourn to the inquiry room to settle the matter. I cannot persuade myself that one real conversion to God has resulted from all this tumultuous noise.

So writeth the venerable Thomas Stringer, whose testimony is honestly and sincerely given.

We have been exercised to deep self-examination and watchfulness before the Lord. If our days are continued, we shall give faithful testimony yet.

C. W. BANKS.

9, Banbury road, South Hackney,  
July 16, 1875.

## THE EXPERIENCE OF ROMANS VIII.

BY DANIEL ALLEN,

*Pastor of Castlereagh Baptist Church, Sydney, Australia.*

TO THE EDITOR OF "THE EARTHEN VESSEL."

MY DEAR BROTHER IN THE LORD,—His love, mercy and peace be ever with you and all His dear children in England. I write now expressly to intreat you to permit me to say a few words upon Romans viii., which in my apprehension seems to be most strangely represented by some of your English writers.

It has been said, that we have well advocated the doctrines contained in the 8th, but have omitted the gracious experience of the 7th chapter in this Epistle. The plain meaning of this is, that these persons view the 7th, as the delineation of experience, and the 8th as a declaration of doctrine. I deny the delusive assumption of any such difference. Every godly man, who has been taught by the ever blessed Spirit what *sin is*, as distinct from *sinning*, will see that the 7th is the inspired outflow of the *doctrine of total depravity* as most solemnly felt in the quickened soul's agonized experience of that great doctrine. Hence, whilst the 3rd chapter contains many doctrinal declarations of this great truth, such as "*There is none that doeth good, no not one,*" this 7th has not one abstract line, but what comes out of the heart's feeling of this doctrine, such as, "*I would do good but evil is present with me.*" Fallen and unfallen angels know the doctrine of men's total depravity, but they never felt it as all the 7th delineates it. Natural men, members of Churches, and highly gifted ministers, well know, talk of, and eloquently preach this doctrine, who never felt it as set forth in this chapter.

There is a vast difference between declaring "*All men are vile,*" and the quickened soul's outflow before God, "*BEHOLD, I AM VILE.*" The one is a Bible doctrine, rightly held in angelic and human intelligence, and proclaimed truly by the human voice; the other is that same truth, incorporated into the heart by the life of God, ministered to the immortal mind by the Holy Ghost, giving the man to see and feel *that sin* which was undiscovered before. "To see *sin* smarts but slightly, to own with lip confession is easier still, but, Oh! to feel, cuts deep beyond expression."

Now therefore as every line of this 7th chapter is far deeper, and beyond the abstract doctrine of *sin*, entirely into the region of the heart-felt pangs of the feeling sense of it, even so is the 8th, *without one line of doctrinal statement*, far into the world of eternal life, where every word is felt, and flows from a sense of *enjoyed pardon*, and union with the Son of God.

Some of your English ministers seem, to me, to be so obtuse in their mental vision, and so remote from experimental religion, that they cannot distinguish between the great doctrine of "*No condemnation*" to the *elect*, and the sweet sense of pardon in the soul which was condemned before this doctrine was conveyed to the soul by the Holy Ghost.

To me it is most painful to see persons presuming to be more experimental than any other class of persons upon earth, yet know no difference between the abstract doctrine of "*No condemnation,*" as

stated by Balaam, when he said, "He hath not beheld iniquity in Jacob," and the experience of this truth, ministered into the poor heart, crying out, "O wretched man that I am."

What? is there no difference between "He hath beheld no iniquity in Jacob," and "I have blotted out *thy* transgressions"? No difference between "I will pardon whom I reserve," and "Neither do I condemn *thee*"? No difference between "God was in Christ reconciling the world unto Himself," and "*Thy* sins are forgiven *thee*"? I can only say, if your English writers and preachers can see no difference between *doctrinal declaration* and *experimental realisation*, I tremble with saddening apprehensions for the future state of our Churches; and, indeed, the present.

The 8th of Romans is not an abstract declaration of what took place, or passed, in the eternal mind of the Holy Trinity in eternity—when God was reconciling the world unto Himself; neither is it an abstract declaration of what the Son of God did in finishing the transgressions of the elect, in His death upon the accursed tree, about both of which transactions there are many other precious Scriptures; but this chapter is about these divine *verities* being *conveyed into the heart*, which has been agonised with a *felt sense of sin and condemnation*. It is to do great violence to this chapter to turn it into doctrinal statements, wresting the believer's triumphs from the previous sorrows of his heart.

I am sure my dear brother will clearly see that the conjunction, "Therefore," is not expressive of a *mere theological deduction*, but an *experimental conclusion*. He had just groaned out, "O, wretched man," "who shall deliver *me*." The Holy Ghost answered, "*Jesus will deliver.*" He then heaved up a heart full of unfeigned gratitude to God, saying, "I thank God, through our Lord Jesus Christ." Then, as out of his heartfelt mercy, just received from the God of mercy, for Christ's sake, he said, "*There is therefore now no condemnation.*" This is no mere *doctrinal statement*; but heartfelt experience. This is not what was done in eternity, or at Calvary; but *what was done in Him, as the fruit and effect of what had been done in eternity and on the cross.*

In like manner the word "Now" is not an argumentative term, or a mental deduction; but it is a realisation of *present blessedness*, as if he should say, I was lost, damned, and dead; but "*now*" Jesus has *found me*, saved me, and made me alive, and will gain the victory for me and in me. I was in sin, *now I am in Jesus*; I was in death, *now I am in life*; I was in *damnation*, *now I am in salvation*. God said, "*Come now*," and let us reason together: though your sins be as scarlet, they shall be as wool." Therefore he could say, "By whom we have *now* received the atonement." "Beloved, *now* are we the sons of God." This sweet chapter opens with the same experience, as our 163rd hymn describes it:—

"A sinner self-condemned, I come,  
Worthy that Thou shouldst me consume;  
But oh, one thing I plead!  
The every mite to Thee I owed,  
Christ Jesus, with His own heart's blood,  
In pity for me paid.

'Now' shouldst Thou me to judgment call,  
And Moses fac'd me there, and all  
My dreadful sins appear'd;  
I should not fear, but boldly stand:  
Through Jesus' pierced heart and hand  
I know I should be spared!"

"Now" that Christ is my *life, righteousness and strength*, there is



“no condemnation.” This is the bliss of the covenant, the death of the cross, brought into the *present feeling* of the heart. Surely this is very different from the *mere doctrinal* statement of “*no sin upon God’s elect.*” This is a great Bible truth, elsewhere stated at large; but the design of this chapter is to set forth that truth as incorporated into the mind by the Holy Ghost. During my last twenty-five years’ experience in Zion, I have found very many who have talked fluently about this doctrine; but by their *lives* and bitter, hating spirits, they have fully convinced me that the 8th of Romans had nothing to do with them, nor they with it; unless it was to show the awful difference between their abstract doctrine—not in this chapter—and the most gracious experience of the truth as set forth in every line of it.

With much love to you, and many prayers for you and the ministers and Churches in England; and also desiring your fervent prayers for us at these ends of the earth,

I remain,

Your ever affectionate brother in the Lord Jesus,  
Sydney, July 4, 1874.

DANIEL ALLEN, Pastor.

### THE APPROACHING STORM.

“THE POPE OF ROME FIRST, AND QUEEN VICTORIA AFTERWARDS.”

TO THE EDITOR OF “THE EARTHEN VESSEL.”

SIR,—The storm is rapidly gathering, and Popery adds to the blackness of the tempest that fills the European hemisphere with heavy-laden clouds. France hates Germany, and Germany hates the Pope; but, underlying all this danger, there is the hidden purpose of Ultramontanism, of recovering the temporal power of the “Holy Father,” and making him equal to Pope John XXII., who blasphemously claimed the title of “Our Lord God the Pope.” These Jesuits but “bide their time,” and the more penetrating of European politicians are quite aware that, as soon as the purpose is ripe for action, no amount of bloodshed will deter the Papal sword from its wicked design of making the Pope the “King of kings” upon earth.

Small matters frequently carry a terrible significance, especially when connected with “eminence” in action; and so I interpret the words of Cardinal Manning, when opening a Catholic building at a suburb of this city, not many days ago. In a luncheon speech that followed, he employed the custom of the day and “toasted” the audience, FIRST, “To His Holiness the Pope;” and then, in a SECOND place, “To Her Majesty Queen Victoria.” How far this sort of proceeding would be considered *elsewhere*, as true loyalty in a British subject, must be left with others to determine; but, in perilous times, trivial events require to be closely watched, and the present period is one of those times.

Mr. Gladstone clearly proves this in his *second* pamphlet entitled, “Vaticanism: an Answer,” &c. At page 4, he boldly states that “The Vatican Decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty.” And more alarming still, he quotes the language of the Pope himself (page 36), who claims “deposing power,” and says of it, most unblushingly, that “of this right the *Fountain* is the Pontifical authority.”

In the presence of these wicked pretensions, what ought we *all* to be about? Is it a time for slumbering or supineness? Nay, rather, should not the Churches—both pastors and people—cry mightily unto God, and to “give Him no rest” until He shall utterly destroy “THE MAN OF SIN”?

Manchester.

Yours truly,

WILLIAM STOKES.

You will find that all that is requisite to salvation on man’s part, God undertakes to work it in them.

## CHRIST ALL AND IN ALL.

ALL TO HIS FATHER, TO HIMSELF, TO THE HOLY SPIRIT.

BY G. BURRELL, OF WATFORD.

"But Christ is All and in All." — Col. iii. 11.

**W**HAT can I do with such a text as this? I thought so when it first occurred to my mind, and I have been thinking so ever since, and I think so now. We may sometimes have the mind fixed a little upon our great and glorious Christ as He is exhibited in the glorious Gospel of His grace, first in *this form* and then *in that*, in His various offices, names, titles, and different aspects and relations in which He stands to His Church and people; but in our text we have the whole summed up and set down at once in this *little, great word*—"Christ is *All*." The blessed apostle, divinely inspired and anointed by the Holy Ghost, in all his Epistles dilates upon His wonderful person, matchless love, infinite excellencies, inconceivable worth, and unspeakable preciousness: but here he says all he can say when he exclaims, "Christ is All and in All."

There is a vast, unfathomable ocean contained in the words, and, therefore, all we can do with them is to contemplate them as we may be enabled by the blessed Spirit, according to the capacity He is pleased to bestow upon us, remembering at the same time this sweet fact, that as the smallest fish is in the whole ocean as much as the greatest, so the weakest believer is as much interested in this great *All* as was Paul himself, who was capacitated to go down deeper into the great sea. It would rather be a pleasure than otherwise, I suppose, to the miser, in trying to count up his wealth, to find it was *so great* it could not be told, and this is the pleasure of faith and ground of the poor, needy, saved sinner's triumph that, though he has nothing in himself, his riches are *immense and unsearchable* in Christ Jesus his Lord. Let us, then, look at the first sentence in our text for a few minutes—Christ is All. To whom and to what is He All? and I answer at once He is All to God and His people.

1. He is All to God the Father. He is His dwelling place—"The Father that dwelleth in Me, He doeth the works;" "I in them, and Thou in Me, that they may be made perfect in one." He is His working place—"God was in Christ reconciling the world unto Himself;" "God was manifest in the flesh"—the only place where His great attributes and perfections can be unfolded. He is His All in creation—"By whom also He made the worlds." He is His All in providence—"All things are delivered unto Me of My Father." He is His All in grace and salvation—"That Thou mayest be My salvation unto the ends of the earth;" and He is His All in glory—"The brightness of the Father's glory, and the express image of His Person." He is All His fulness—"In Him dwelleth all the fulness of the Godhead bodily." He is All His delight—"This is My beloved Son in whom I am well pleased;" "Mine elect in whom My soul delighteth." He is All His trust; He putteth no trust in His saints or angels, but He does in His great and well-beloved Son, who is at once both the Fellow of the Lord of hosts, and bone of our bone, and flesh of our flesh. Jehovah upholds

Him as His Servant, but stays upon Him as His Son—"Though He were a Son, yet learned He obedience by the things which He suffered." He is God's All in salvation; All Jehovah's great attributes and perfections require to please and satisfy Himself, to meet all His demands and all He requires, to carry out and execute His great designs in the salvation of His elect. All the obedience He required to fulfil and magnify His holy law He found in Him—"He will magnify the law and make it honourable." All the merit He required to satisfy His justice and truth in His precious blood. All the grace that should ever be required in the salvation and glorification of all the redeemed for ever—"It pleased the Father that in Him should all fulness dwell."

Does Jehovah require a medium of communication between Himself and fallen man, here He is—"There is one Mediator between God and man—the Man Christ Jesus." There is no room for another. Christ is *All* here: He fills up all the space, and brings the Father and the family together in *one*. Does He require a way consistent with all His perfections whereby He can walk and talk with man and man walk with God, Christ is the Way—the only Way—"Here will I meet with thee, and here will I commune with thee from above the mercy-seat." Does He require a servant to perform and execute all His pleasure without the possibility of a failure, here He is—"Behold, My Servant." Does He intend to make known His thoughts of love and grace to His people, He has in Him "The Messenger of the everlasting covenant"—"I will give to Jerusalem One that bringeth good tidings." Does He require for mercy's building, His own habitation, a firm and suitable foundation—"Behold I lay in Zion for a foundation a Stone—a tried Stone, a precious Corner-Stone." Does He require a shepherd to redeem and gather together and feed and keep His loved flock, here He is—"I will set up one Shepherd over them, and He shall feed them." Does He require a prophet to instruct them—"A Prophet shall the Lord your God raise up unto you." Does He require a priest, here He is in every way adapted for His great and solemn work—"A merciful and faithful High Priest in things pertaining unto God." A king, here He is—"Yet have I set My King upon My holy hill of Zion." Does He require a captain and a commander to conduct and rule and bring His family safe home—"It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering;" "Behold I have given Him for a Commander and Leader to the people." Does He require a suitable and adequate substitute for sin—"The Lord will provide Himself a Lamb;" "Behold the Lamb of God." Whatever the Father requires for Himself and for His large and loved family, He has it all in Christ. He is the Father's All.

II. He is His own All. He has to look to none but His great self for everything He requires to meet all His Father's demands and all the necessities of His saints—"All Israel shall be saved in the Lord:" there is salvation in none other. "Look unto Me and be ye saved, all ye ends of the earth; for I am God, and there is none else: beside Me there is no Saviour." As a Prophet He makes His own disciples; as a Priest He is His own fulness. The blood He offers is His own; the altar He offers it on is Himself; and He Himself is the sacrifice. As a King He is His own All: He makes all His subjects; His subjects do

not make Him. As a Physician He has not to go out of Himself as a remedy: all earthly ones do for herbs and various medicines; He Himself is the Plant of Renown, the Tree of Life, whose healing leaves are sure and certain cure for sin—the healing, cleansing balm and great heal-all, His own heart's blood: and so we might say of all His characters and titles. "His name shall be called Wonderful." He is All to Himself.

III. He is All also to the Holy Ghost. "He shall glorify Me, He shall take of Mine and shall shew it unto you." Is it life for the dead? it flows from Christ. Is it light for the dark? He is the Light of life. Is it sanctification? it is all from Christ: all holiness flows from Him: righteousness, strength, pardon, peace, comfort and consolation, all forms of grace and mercy, as they are revealed and communicated by the Eternal Spirit, they all flow from Christ. He is All to the Holy Ghost.

IV. He is All to angels. He is their Creator—Preserver: Lord and source of all their bliss. Let all the angels of God worship Him. All to the prophets. To Him they all give witness. His testimony is the spirit of their prophecy; all to His apostles; all their theme; all their boast, and all their glory.

But let us now endeavour to bring the matter a little nearer home. These are very blessed and fundamental doctrinal facts; but what is He *to us*? How many of us can sing from the heart,

"Jesus, 'my All, to heaven is gone?'"

He is, the Word declares, precious to them that believe, and He is only precious to faith. There is no other principle in existence, apart from precious faith, by which a sinner can realize Him to be precious. Let us, therefore, in the next place, contemplate Him as Faith's *All*. And as I go on describing in what sense He is the All of Faith, we shall be able, I trust, to discover whether we are partakers of like precious faith. Faith is the gift of God, and we can form no conception, much less any thing like an estimation, of the worth and fulness and beauties of Christ, without this faith. "Without faith it is impossible to please God." Faith's is the only eye that can see Christ. "We see Jesus"—"the world seeth Me no more, but ye see Me." "Because I live, ye shall live also." Faith is the only ear that can hear the voice of Christ: the Gospel's joyful sound, the melodious accents of mercy. It is the feet that run to Him; the hands that handle Him, that take hold and appropriate Him; the mouth that can receive Him; and the only power of smelling that can inhale the fragrance and perfume of His precious Name. Till this precious faith is given, Christ is esteemed as a root out of a dry ground; there is no beauty in Him that we should desire Him, we cannot see His excellencies or realize His worth; but as soon as faith is given, Christ is directly and deeply wanted: He is the first and last and All of precious faith. What is faith, then? Why, it is the life of God, and discovers itself in the want of, and desires after, its source—faith in the heart is regeneration, or the new man in motion; life developing itself, and from the first moment of the manifestation of this life, Christ is wanted and Christ must be had, for He is faith's food, faith's support. "I am *that* bread of life," *that* spiritual bread, *that* heavenly bread, *that* solid bread, and *that* adapted bread to that spiritual life.

(To be concluded next month.)

## THE FLOOD OF ERRORS ROLLING IN UPON THIS COUNTRY.

II.—REVIVALISM—THE CONVERSION OF THE WORLD; OR, THE CLOSING DAYS OF CHRISTENDOM, AS FORESHADOWED IN THE PARABLES OF OUR LORD.

WE spoke in our former article of the Revival Services of Messrs. Moody and Sankey, and of the great results that have been expected from them, and from such movements as the "Higher Life" conversions of Mr. R. P. Smith.\* They are the natural outcome of that theology which teaches that the world is to be converted to Christ, and that the Church is responsible for the salvation of the world. There is nothing *new* in their theology:—it is the "*Turn or Burn*" school; very much after the style of *Mahomet*, the *Scimitar*, or the *Koran*. "Accept our offer of Christ now;" say the Revivalists, "or He will burn you in hell to all eternity." Who gave these men Christ to offer? We heard the Rev. W. Taylor, of California, the other evening:—he is said to be one of the most successful coadjutors of Moody and Sankey in America and here; in the course of two of his addresses he said:—"When you get to hell, the devil will say, What have you come here for? your place is up there in heaven; you are a greater sinner than I am: you refused salvation and rejected a Saviour." He said again, "I asked a negro boy *why he was'nt saved*? he said because he *refused to let God save him*;" and the preacher added, "I say it with all reverence, *Jehovah cannot save a man against His will*." Closing his address, he said, "*Angels* are here, about to return to heaven; shall they go back with the sad intelligence that you refuse to be converted? Some of you have lost fathers and mothers, *their spirits are here* waiting for your decision; will you not come? Above all, Jesus is here beseeching you to come to Him, will you send Him back to the Father with the intelligence that you refuse to accept His offers? that you refuse to be saved?"

Is there not something unspeakably revolting to the Christian's mind, in thus representing the Lord Jesus Christ as hawking Himself about from street to street, and house to house, at the bidding of these Revivalists, begging to be taken in? "Father, forgive them, for they know not what they do?" Is this the omnipotent Lord of all, who declared that all power was given to Him in heaven and in earth? who has said that all that the Father has given Him shall come to Him, and whose people are to be willing in the day of His power? We regret that so many whom we love and esteem should have been carried away by this kind of thing, or be led to support by their presence or their money, such a cruel and profane burlesque upon the Gospel of Christ.

THE REVIVALS VIEWED IN THE LIGHT OF OUR LORD'S PARABLES.

We now proceed according to our promise to show the characteristics of the closing *days of Christendom* as foreshadowed in the *Parables of our Lord*; and then ask our readers whether those characteristics are not strikingly and visibly predominant in the days in which we live?

Let the reader open his New Testament and turn to Matthew xiii.,

\* We purpose giving a full account of Mr. Pearsall Smith's peculiar religious history, and his Methodist Doctrine of Perfectionism in a subsequent article.

and read carefully the parables it contains side by side with this Article, and we shall be much mistaken if he is not impressed with their striking application to the present times.

We premise that the phrase, "kingdom of heaven," or, more correctly, "the kingdom of the heavens," is peculiar to Matthew's gospel, and means the "rule of the heavens," as in Daniel iv. 26: "Thou shalt know that the heavens do rule," even during the days of Gentile supremacy. In other words that the phrase, the kingdom of the heavens, does not refer

1. To a future state, for there are no *tares* mingled with the wheat there.

2. That it does not refer to the *heathen*—such as the Chinese, Japanese, &c., but to those nations only, as in Christendom, where the "good seed" has been sown, and where the tares have grown up with it.

3. That it does refer, and *refers alone*, to Christendom—that is the "*dom*" or dominion of Christ, or Christ's kingdom (nominally, at least), that is the rule or kingdom of the heavens.

4. That the phrase, the "*mysteries* of the kingdom, refers to the *apparent failure* of the kingdom and of the Gospel; and the *apparent triumph* of the devil and his agents, diabolic and human, in weakening the kingdom and corrupting divine truth; this stands out prominently in nearly every one of the parables.

5. That *each of the parables*, except the first, *when it passes into historic fact*, is *continuous in its action*, right onward and down to the close of the present dispensation, so that from a given point, the movement of each parable is *parallel* with the movements of all the others.

The parables are *seven* in number (a perfect number); the first *four* were uttered in the presence of the *multitude*; the three last *privately* to His *disciples*.

The first parable, the parable of the Sower, is explained by the Lord Himself; it is intended to shew us the way in which the kingdom of the heavens was introduced (it was not established till the day of Pentecost). The *Sower* was the Lord Himself in the days of His flesh. The disciples expected Him to manifest Himself as the glorious King, the Messiah; but instead of that He went forth in the lowly capacity of a Sower, scattering seed over a field, and the teaching of this parable shews us, in relation to the sowing, almost *universal failure*: out of four kinds of soil, one only produces fruit. This first parable is a key to the whole subsequent dispensation, for it is highly improbable, not to say impossible, that the "kingdom of the heavens," which began with such *apparent failure* on the part of the great Sower Himself, should be otherwise than seemingly weak and low all through its existence.

This is not the Messiah going forth on a white horse, conquering and to conquer, but a humble Sower, a lowly agricultural operation, unassuming and almost unnoticed. This sowing time continued running on also during the personal ministry of the Apostles, and then the "growing" time commenced, and this brings to the consideration of the next parable that of the Wheat and the Tares. This parable also is explained by the Lord Himself:—so here we can make no possible mistake. But it contains several points of special importance which we shall do well to note:—

1. This parable is continuous in its action from the days of the

Apostles down to the close of the present dispensation. This is stated by the Lord Himself when interpreting it to His disciples. It is evil men, "creeping in unawares," as Jude speaks of in his day, and continuing to do so till "the harvest, which is the end of the world." This we shall see more distinctly as we proceed. This is the *first* parable that is said to be "*like*" the kingdom of heaven, *i.e.*, it is characteristic of the Gospel dispensation.

In the parable of the Sower, the seed sown was *principles*, *i.e.*, the principles of the Gospel of Christ. In the parable of the Wheat and the Tares, it is *not principles*, but *men*. The good seed are the *children of the kingdom*, the tares are the *children of the wicked one*. The wheat still remains wheat; Satan can never change *that* into tares, but he may introduce tares into the field,—false professors into the kingdom,—and he has done this largely. The *provisional character and protracted history of the kingdom of the heavens* is here most distinctly shown: sowing time (*i.e.*, the time of Christ and His Apostles); growing time (*i.e.*, the period from the Apostle's days down to the present hour and onward); and reaping time, or the harvest when He shall send forth his reapers *first*, to gather out the tares, and then to gather the wheat into His barn.

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the *age* or *dispensation*, not the "*world*;" the Greek word is *aiónos* (age), and the reapers are the angels; as therefore the tares are gathered and burned in the fire so shall it be in the end of this *age*; the Son of Man shall send forth His angels and they shall gather out of His kingdom (*i.e.*, Christendom), all things that offend (*i.e.*, the tares), and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Our readers, we trust, will now see that the action of this parable begins in the days of the Apostles, and runs on to the end of this age, or the closing days of Christendom.

The third parable of the series is the parable of the grain of Mustard Seed. The kingdom of the heavens in its beginning, or, in its incipient state, was so small and insignificant, when the whole of its disciples were not more than 120, that *apparently* it might have been easily destroyed with as much ease as a bird would peck up a grain of mustard seed, but in the course of three or four hundred years, it had become so great that it had covered the Roman world, and when Constantine made it the religion of the state, thousands and tens of thousands crowded into it as a matter of policy, interest, and fashion; the clergy, ministers, monks, and anchorets crowded beneath its shadow, lodged in its branches, and fattened on its fruit. In the days of the Apostles, and for three hundred years afterwards, the place of prominence was the place of peril, and a sure passport to martyrdom; but from the days of Constantine downwards, all this is altered, and the place of prominence is the post of honour, and popes, cardinals, bishops, and archbishops have been feared and feted by kings and revered by the multitude. To be a bishop or pastor in the primitive Church was to court danger if not to ensure destruction, to be reckoned by the world as the offscouring of all things, if not to be thrown to the lions. But now to be a bishop is to be richly robed, and nobly titled, with a splendid equipage, and a seat in the House

of Lords. O, yes, professing Christianity has indeed become a great tree, and priests, bishops, and clergy, lodge in its branches. It is *the Christianity of Constantine, not the Christianity of Christ.\**

This parable gives us the *secular* aspect of the kingdom of the heavens, and this aspect of it continues to the "end of the age."

The fourth parable is the parable of the *Leaven*. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." This parable gives us the dogmatic, moral, and *ecclesiastical* aspect of the professing Church from the days of Constantine down to the "end of the age" ("*aionos*"). *Leaven* is always used as a *type of evil* throughout the Scriptures. "Purge out the old leaven." "Beware of the leaven of the Scribes and Pharisees." The "leaven of malice." "There shall be no leaven found in thy house." "Ye shall burn no leaven in any offering of the Lord," &c. It literally means sour dough.

Now Constantine did not corrupt the Church; it was the woman, the Church, which corrupted herself and her doctrines. There were three measures of *pure meal* at first, and then a woman slips in stealthily a piece of sour dough, till she has *corrupted the whole*—the whole doctrines, teachings, and precepts of Christianity. As in the *acetous fermentation*, the *sweetest and best parts are thrown off, and what remains is brought into a new and inferior combination*, and relation; so has the Church of Rome, and her sister Churches, and we may say, the professing Church generally, stealthily insinuated the leaven of error and false teaching into the pure meal of the Gospel and of the entire ecclesiastical system, and so *will continue to do till the whole is leavened*. "When the Son of Man cometh, shall He find the faith upon the earth?"—an interrogation implying a strong *negative*. This parable also runs on to the "end of the age."

#### CHRIST'S ONE HIDDEN CHURCH.

*Here* the series of parables spoken to the multitude ends. The Saviour is now about to speak of His *hidden Church* through all this long period of declension; but He speaks of that *alone to His disciples*. "Then Jesus *sent the multitudes away, and went into a house, and His disciples came unto Him*" (ver. 36).

The first of this *secret* series is the parable of the Hidden Treasure; *i.e.*, an aspect of the kingdom of the heavens that is *secret, hidden*—the *true*, not the *false*. Now we know how this parable has been generally interpreted, and what numbers of sermons have been preached to show that the hidden treasure is Christ, and that the sinner, by some unexplained process, "buys" Him. When the man is led to part with his bad habits, his drunkenness, his swearing, his evil companions, and evil ways, he is said to buy Christ; and the giving up these things is the price he pays for Him! Why this is worse than Judas; he did value Christ at thirty pieces of silver, something which possessed a certain

---

\* Constantine, though such a great friend to the thing called "the Church" in his day, put off *being baptized till just before his death*, because the clergy told him that *baptism washed away all sin*, but that sins committed *after* baptism might not be pardoned; and as he was anxious to have his fill of the world's sinful pleasures as long as he could, he deferred baptism till he was near death, that then all his sins might be washed away at once. Our readers will judge of his Christianity by this one fact.



intrinsic value; but *these* value Him at what is far *worse* than *worthless*—what is positively evil—their sins and their vices!! But the parable means nothing of the kind; and in the previous parables spoken to the multitude the dominant thought was the power and malice of Satan in marring the blessings of the kingdom; in the three spoken privately, we have the power and wisdom of God employed in counteracting the power of evil.

“The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

The *field is the world*—so saith the Saviour. The Church—the true, invisible Church of Christ—is the treasure hidden in it: hidden from all eyes but His own. He bought the world that He might possess Himself of the Church. We read of some “who deny the Lord that bought them”—not *redeemed* them. The world exists, men exist, human society exists, by, for, and through Christ. By *Him* all things consist. There is not a blessing, even that the unregenerate receive—food, raiment, home, shelter—which they do not receive through Christ, who is the Mediator between God and *man*—*i.e.*, *man as man*. In this sense of the word He is the Saviour—*i.e.*, *Preserver of all men*, but especially of those that believe. The universe is *His property*; the *Church* is His *peculiar treasure*; He parted with all that he had to possess Himself of it. They are called a peculiar, or, according to the real meaning of the word, an *acquired people*. He emptied Himself, made Himself of no reputation, took upon Himself the form of a *slave* (*doulos*), parted with all that He had, to secure it. In the present day this Church is a hidden Church (as in the days of Elijah), seen by, and known only to, Him, and so will *continue to the end of the age*. There is no corporate, visible Church of Christ *now*, anywhere, but there are individual believers and members of His invisible Church “hidden” among all sects and sections, “having this seal—The Lord knoweth them that are His.” This *treasure is diverse* from the *field* in which it is found. It is “*hidden*,” *i.e.*, it makes no appeal to the outward senses; does not announce itself in newspapers, by advertisements, nor great revival gatherings.

This parable of a secret, hidden, invisible Church existing on earth passed into the regions of historic fact at the Reformation, when Luther and his coadjutors, though not till after a severe struggle, were led to utterly reject the claims of the Papacy to be the Church of Christ, and to denounce her as Antichrist.

The second parable uttered to the disciples in the house is the parable of the “Pearl of great price.” This may seem, at first sight, to be almost identical with the parable of the hidden treasure; but it is not: it has distinctive features of its own. The parable of the hidden treasure describes the aspect of the Church of Christ in its relation to the *world*, as unknown and unrecognised by any but Him; the pearl represents the Church in its *unity*, purity, and value, as it is in the purpose of God and the estimate of Christ.

This parable is often interpreted as if the pearl was Christ, and the purchaser the believer; but this interpretation will no more hold in this case than in the former—*i.e.*, the hidden treasure—where we have shown that it is utterly untenable.

The pearl, in the first place is not an *original creation*—it is the *result of disease*. A small particle of silica gets into the shell of the oyster, and irritates its inhabitant. The oyster at once sets to work to encrust the irritating particle with a coating of carbonate of lime, secreted from the waters of the ocean, and the result is—a *pearl*. The pearl is not of any *intrinsic* value—it is used solely for ornament. The price of the pearl is a mere *fancy* price, put upon it by him who wishes to possess it. In all these respects it is a type of the Church of Christ, which, in the first place, *formed no part of the original creation*. The *occasion* of its existence was the fall of man, and the introduction of the *disease of sin*. In *itself* it possesses no *intrinsic* value, being a company of poor, polluted, miserably sinners. Its value was only in the estimate that the *Lord Jesus set upon it*; and that estimate was His *own heart's blood*. "Though He were rich, yet for our sakes He became poor" (parted with all that He had to possess Himself of it), "that we, through His poverty, might be made rich." He *GAVE HIMSELF* for it.

This parable presents the condition of the Church at the close of the present age, when, in its perfect purity and *unity* (*ONE pearl*), it is presented by Him faultless before the throne.

The last parable in the series is the *Net*. "The kingdom of heaven (*i.e.*, the present dispensation) is like unto a net, that was cast into the sea, and *gathered of every kind*: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world:" the *Greek* is, literally, the *winding up of the age* (*suntelia tou aionos*).

This parable is *specially* characteristic of the *present day* and hour. A *net which gathered all kinds*. What a picture of the present time, when, in the religious and ecclesiastical world, "*Comprehension*" is the cry and order of the day! The advocates of the National Establishment are contending in their various religious organs that, as the "*Church of the nation*," it ought to admit, and comprehend, and foster *all forms of religious* teaching, and every variety of creed, from full-blown Popery down to the barest Socinianism and the dark negations of German neology. And this is what it actually does. The Ritualist represents the extreme Popish superstition on the one hand, and the Broad Churchman (*i.e.*, the man of *no* creed) the marrowless and emasculated Socinianism and semi-Deism on the other. We all know that within the last few years efforts have been made to effect a union between the English, Romish, and Greek Churches, and that this object is still being unremittingly pursued. Among Dissenters, the Congregational body has been discussing and entertaining, with a large amount of ministerial support, a proposal to admit the children of Christian parents to the Table of the Lord and to Church privileges, irrespective of the question whether they are regenerated or not: the object in both cases being to get as many as possible into the *denominational net*. A leading Dissenting journal, a short time since, published in London, recorded with great gusto that, at the ordination of a Unitarian minister, a *Jew* read the Scriptures, a Presbyterian prayed, and a Congregational minister preached; and that nothing of a controversial nature was introduced, either in prayer or sermon; *i.e.*, that no *reference was made to the Lord Jesus Christ*, the Son of God, and the promised Messiah.

The word translated *net* in the parable, signifies a *drag net*, which, being drawn, sweeps along the bottom of the sea *and takes in all*. The Revival movement is said to be a "great ingathering." Undoubtedly: it is the *drag net* of the parable; it is in perfect harmony with all the other religious movements of the age, but utterly out of harmony with the teachings of "*the Book*." The age is nearing its close, and ere long the net will be dragged to shore, the *false* shall be severed from the *true* and cast into the lake of fire.

NEMO.

P.S.—In our next we purpose showing what is the Scriptural Representation of the *Condition of the True Church of Christ During the Closing Days of Christendom*.

---

## THE PULPIT—THE PRESS—AND THE PEN.

---

NEW VOLUMES.—Two small handsome volumes have recently been printed and published by Mr. R. Banks, 5, Racquet court, Fleet street. The first bears the following inscription:—*Letters to Theophilus*. By the late James Wells, Minister of the Surrey Tabernacle, Wansey street, Walworth road. Vol. II. In the Preface the deacons say—"These Letters, together with those of the former Volume, were written nearly twenty years since, and were originally published in *The Earthen Vessel*. The other Volume is the third edition of *Achor's Gloomy Vale*. A Series of Letters, etc., by James Wells, with some additions. A solemn awe pervades our spirit when we look into these Volumes. Their contents are, to us, perfumed with myrrh and frankincense: a sacred, sound and solemn savour of the Saviour's name, person, and work, attends these testimonies to thousands of the Lord's living family in this and in other lands. We are thankful to find Mr. Wells's works still circulate extensively and acceptably among the people. Our review of the *Standard's* criticism is yet in the shade, but it may appear. For opening up the fountains of the great deep in the souls of the redeemed, and for unfolding the amazing mysteries of grace and godliness with clearness and sterling ability, the late Mr. James Wells was a head and shoulders above any of us poor things. In these last days, even Paxton Hood, after throwing many sarcastic remarks upon our author, indirectly admitted the large and genuine ministerial power with which he was endowed. As instruments to keep the testimony of truth alive in the earth, let these books be read everywhere. Our Lord will bless them.

*Lectures to My Students*. By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster buildings. If an army of young men could be thoroughly cast into the moulds which the President has here made for ministers, and if from these moulds they could come forth filled with the grace and power of the Spirit of God, certainly such a body of men would be produced as could not fail in achieving a mighty moral, if not a spiritual, conquest over the minds and manners of thousands in our land. When a reviewer is challenged, he is bound carefully to examine the work and honestly to deliver his verdict. It would be wickedness indeed if we did not pronounce this volume of Lectures one of the best, for those who aspire to the great office of ambassadors for Christ, we have ever yet become acquainted with; although in Mr. Spurgeon's allusion to the "Zoar and Jireh" ministers, he is very caustic. We shall give him a word or two on this head in our next notice. The first disciples were nearly three years under the sweet and heavenly teaching of the great Master of Assemblies Himself. Saul of Tarsus was "made a minister" by the blessed Son of God. To Timothy and Titus Paul administered sound instruction, and from those inspired epistles, under Divine tuition, men "called of God, as was Aaron," may gather out wisdom enough to guide them in their sacred work. Nevertheless, these practical lessons, rehearsed before, and now given to young students, must be of great advantage if prayerfully carried out. We may yet show that most of the objections frequently urged against collegiate preparation, are, in these Lectures, overthrown. They will, doubtless, command a very

large circulation; and from the good spirit which runs through most of them, they will prove salutary and useful to many even of the true servants of Christ.

*Kind Questions.* By A. M. Stalker. London: E. Stock, Paternoster row. Infant sprinkling is exposed, the immersion of believers defended, and other parts of Christian faith and practice are herein plainly set forth. It is a condensed treasury of truth gathered from many sources.

*The Starkie Family.* London: S. W. Partridge and Co., Paternoster row. This is a sketch from real Swedish life, shewing, in narratives painful yet interesting, that "the Lord's ways are wonderful." The illustrations are beautiful, the composition is pure and instructive. The book is really pretty and good.

MAGAZINES FOR JULY.—*Gilead* is evangelical, and presents salvation in powerful terms.—*The Gospel Magazine*—as much like its Editor as two peas. "Do you know Dr. Doudney?" said a very aged saint to us the other night up in the interior of Northamptonshire. "O yes!" Ah! he is a precious servant of God. His magazine is a bread basket to many.—"A Word to the Faint and Weary," "Pilgrims to Canterbury," and some other interesting papers fill the pages of the *Sword and Trowel*.

Mr. Gladstone's question—"Is the Church of England Worth Preserving?"—is creating some stir. We thought she was for many years, but she has, by her Romeward career, rent herself almost in twain. She has a terrible time before her, and so have we all.—The *Worldly Weekly* has commenced to write down the Atonement. The Nonconformist divines are gradually departing from those great elements of the Gospel scheme out of which all true religion flows; so that it appears to us Popery is already planted in the centre of our professing Christendom, and all, in one way or another, are flying round her, as the moth flies round the candle, and nearly all the churches are vaccinated with the Popish poison. Where, at the present rate of retrogression, will true Protestantism be in a few years? Expediency! Human policy! False charity! Truth and error blended! These enterprises have for years been leading nearly all the Churches from the solemn and the solid to the artificial, the exciting, and the deceptive. And we sleep on.

*The Baptist* is not quite satisfied with Mr. and Mrs. Pearsall Smith's teaching. The United States has for years favoured us with many extraordinary specimens of revivalism. We cannot understand them.

"How to Make Prayer Meetings Attractive" is a singular paper in *The Baptist*. We spontaneously whispered, "Prayer Meetings Attractive!" Let the Holy Ghost lead a poor guilty sinner to look to, to feel the need of, and to call upon, the God-Man Mediator, and such souls will cry unto God Most High, and gladly meet with really praying souls, wherever they can be found. Religion seems to be nearly all man-made now-a-days. Oh, God! my soul breaketh for the longing it hath unto Thy salvation.—"John Clifford," in *The General Baptist Magazine*, gives us a paper on Mr. Moody, which, in a general review of the whole affair, may receive notice some day.

"Christian Perfection," in *Our Own Fireside*, by Canon Miller, furnishes a strong antidote for all the weak effusions of Plymouthianism and Pearsall-Smithism now floating in the air. The Vicar of Greenwich is a stalwart Christian teacher: his pen, his pulpit-work, and his Gospel practice all testify to the soundness of his faith. "How to Destroy a Fallen Brother," is written in few words in *The Day of Days*, for July; but it is a destruction perpetuated and perfected to an awful extent. The sufferings of good old John Huss and Jerome of Prague, are declared in no flimsy manner by Dr. Charles Bullock, in the current number of *Day of Days*; and in the *Home Words* he gives excellent advice to the working classes. No daubing with untempered mortar over comes from the Editor of *Our Own Fireside*. "A Convent Mystery," and other timely articles, are in *The Rock*, whose Editor does not laugh at the Jesuits, as Mr. Disraeli does. We could tell the Premier a tale of the Jesuits from our own personal knowledge; only we have not a seat in that heterogeneous assembly, so truly called "The House of Commons," where the noodles laugh down what they cannot either understand nor answer. *The Rock* will have plenty of work now the first of July is past, unless the lawyers and judges stifle the Anti-Ritualistic New Bill. If Mr. Gladstone's question means anything—that is its meaning. It is the hope of many that he means to turn round presently and declare she is not worth preserving. Then, when he is again Premier, and Edward Miall is in the Cabinet, England will see something. We are not in the secret, but we hear the wishes and whispers of many who think they know everything.

*The substance of Three Letters on the Gospel Ministry, Addressed to Elder Joseph N. Badger, Pastor of the Old School Baptist Church, Warwick, Orange Co., N. Y.* By John Higgs. New York: John

Axford, 337, West 16th street. Whoever undertakes to convince a man against his will, and especially if he be "a man wise in his own conceit," will soon discover that he is engaged in an ungracious, if not an unprofitable, task. Nevertheless, many an "ungracious" task has to be performed, and while man remains what he is the duty remains "to convince the gainsayers;" and happy is the man that possesses the ability and the will to engage in so noble a work. The adversaries of truth are both numerous and mighty, disingenuous, unscrupulous and subtle; but the true "soldier of Jesus Christ," who can dexterously use "the sword of the Spirit, which is the Word of God" (Eph. vi. 17), will ultimately put these "armies of the alien's to flight. The downfall of error is certain, and the triumph of truth will be eternal. Let the friends of truth, therefore, everywhere and always, "earnestly contend for the faith which was once (and for all) delivered unto the saints" (Jude v. 3). "What saith the Scripture," must be our watchword in all matters of faith and practice, for, "to the law and to the testimony," the grand and ultimate court of appeal, must all come at last. Amid the unshadowed splendours of the eternal throne the hideous form of error will never be seen, but there fair truth will shine forth in all her native beauty and uncreated glory. But at present, "the Church of the living God, the pillar and ground of the truth," is in the "wilderness," hence the imperative necessity that every man, "of the valiant of Israel" should have "his sword upon his thigh because of fear in the night" (1 Tim. iii. 15; Cant. iii. 7, 8). It is with interest and satisfaction, therefore, that we notice the labours of John Higgs in his correspondence with Pastor Joseph N. Badger. The origin of these Letters is thus described by the Author in the Preface:—"The circumstance which led to the writing of these Letters, was, First, Elder Badger said, in a sermon which I heard him preach, that the words, "Feed My sheep (John xxi. 16, 17), expressed the limit of the commission of the Gospel ministry." Understanding the Scriptures not so to teach, and as Elder Badger is considered to be a great and leading preacher among Old School Baptists, I sent him a letter of enquiry on this matter, to which he replied, that if I "considered the Gospel ministry the means or instrument in the hands of God to quicken sinners dead in sin, or in any way essential to their being brought from death to life, we were as far apart as the poles," . . . and, "that the Gospel is

sent only to the quickened." The substance of these Letters is a Scriptural refutation of the erroneous views held and taught by these Old School Baptists, and we think John Higgs is to be warmly commended for his honest labours in the defence of truth. The honoured names of William Gadsby, J. C. Philpot, and James Wells, it appears are at a discount with Elder Badger, and from hence it is easy to infer what he does not teach, and for the rest we are content that ourselves and our numerous readers should remain in ignorance, while it is written, "Go ye into all the world, and preach the Gospel to every creature;" the servant of Jesus Christ has a divine warrant to preach the Gospel to all classes and conditions of men, at all times and in every place.

*The Perpetuity of the Words of Christ.* (Briscoe.) This sermon was delivered before the Metropolitan Association of Strict Baptist Churches by Mr. Hazelton, last March. In his introduction he referred to that exclamation of our Lord's in Matthew xxiii.—"O Jerusalem," &c.—and simply said, "We pass over that." We wish he had entered *into* it, and not "passed over it." It is one of the strongholds of those who are opposed to the truth. A clear exposition of that remarkable outburst of those deep sympathies which filled every vein of our precious God-Man Mediator's perfect humanity, might, from Mr. Hazelton, been of great advantage to his younger brethren. No one acquainted with Mr. Hazelton will require us to assure them that this discourse was the fruit of a mind long and delightfully accustomed to careful study, of a heart firmly rooted in the verities of heaven's Gospel, and of a conscience pure and peaceable through faith in the sacrifice of the great High Priest of our profession. To the rising generation of earnest seekers, we most affectionately recommend this testimony to the eternity of our blessed Redeemer's words.

*The Baptist* of June 11 opens a fire upon the contradictions of some ministers at the Brighton Conference. When we reflect upon the thousands who are imposed upon by some of these pretenders to "Nobody-knows-what," it makes us sad at heart. *The Baptist* has honestly entered its protest against that prevarication which, in men who set themselves up as leaders for the people, is truly melancholy. The Americans will see they can do anything with the English people, and our nation will soon be filled with them.

"The Queen's Journey from Balmoral." Her Majesty travelling in the New Saloon Carriage, as true as life itself, in *Pictorial World*.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## SOHO JUBILEE.

NOTES OF R. BURNHAM—JOHN STEVENS—GEORGE COOMBE—GEORGE WYARD—  
JOHN PELLs—J. WILKINS, &c.

OXFORD STREET.—Jubilee services were held at Soho chapel on Sunday, July 11. Sermons were preached by Mr. J. Box and Mr. Shepherd. On Wednesday, 14, in the afternoon, a thoughtful discourse was delivered by Mr. Hazelton. Tea was provided. At 6.30 a public meeting was held; Mr. J. Box presided. Mr. Hoddy implored the Divine blessing. The chairman expressed pleasure in meeting so many friends. He had been long enough with this people to know that they were a God-fearing, united, and praying people; that they dearly loved the distinguishing doctrines of the Bible, and the ordinances of God's house.

Mr. Battersby (one of the deacons) read the history of the Church; he remarked it was not the history of their existence as a Church—for they had existed as such for nearly 100 years—but the history of their coming to Soho chapel. Robert Burnham was the founder of the Church; he was born in 1749. He grew up to attend balls, concerts, and the like. At High Wycombe, in Bucks, he heard Mr. Williams, a Wesleyan minister, under whose ministry he was awakened, and became a decided Christian. He soon had a desire to communicate to others the blessings he had himself received. He was baptized by Thos. Davies, and then went to Staines, where he was the means of forming a Baptist Church. Hearing that help was wanted in London, he came and gathered large congregations, so that he decided to remain. A place in Green Walk was secured, and an Open Communion Baptist Church was formed in 1789; a warm attachment grew up between pastor and people, and prosperity was enjoyed. They removed from there to Chapel street, then to Edward street, Gates street, Wardour street; at the last-named place he changed his views, and, in three sermons, set these forth; a large number of the friends saw with him, and thus a Strict Baptist Church was brought into existence. Here the cause divided—part went to Edward street, and the others to Grafton street. At Grafton street John Stevens was baptized, and also first exercised his gifts for the ministry. R. Burnham departed this life, October 30, 1810, in the sixty-second year of his age. The Church was without a pastor for twelve months; the members then in-

vised J. Stevens. A Church-meeting was held, when 136 voted for and 41 against. He preached his first sermon as pastor on the first Lord's-day in July, 1811. The congregation increased, so that the place became too small; removed to York street, Piccadilly, in 1813. Nine years' peace enjoyed, followed by a division, which caused the dissatisfied ones to go to Broad street, and George Coombe became the pastor, Feb. 24, 1824. Prosperity was now enjoyed, and in July, 1825, they came to Soho. In ten years a new chapel was built, and a lease taken for eighty years, at a rent of £60 a-year. G. Coombe died on Feb. 20, 1841, and was buried on the 26th at Kensal Green cemetery; J. Stevens gave the address at the grave. On the following Sunday morning a funeral sermon was preached by Mr. Bowes, of Blandford street; and in the evening by Mr. J. Foreman, from the words, "The memory of the just is blessed." During Mr. Coombe's pastorate a Society for the Relief of the Poor was formed, and, since its existence, £1,000 have been distributed. For about a year without a pastor; Mr. George Wyard then settled over us, commencing his labours, May 12, 1842. In the year 1856 he resigned (very much against the wish of the Church) after fourteen years' prosperity. Mr. Wyard preached his last sermons at Soho on Sunday, Nov. 2, 1873. In the morning he seemed much overcome; dispensed the Lord's Supper in the afternoon; and had to request one of the deacons to assist him in the evening. He died just a month after. On Nov. 9, 1858, the recognition services of John Pells took place. This worthy man of God preached his last sermon on Wednesday evening, June 15, 1864, and died after one week's illness on June 23, 1864. During his pastorate all these seats were frequently let, and on Sunday evenings the place would be quite full. Such was the great love his people had for him, that at his decease £700 was collected for his wife and family. In September, 1866, Mr. J. Wilkins became pastor. Since his leaving we have been without a pastor, but expect shortly to have another in Mr. John Box.

Mr. C. Box, of Woolwich, Mr. Pung, Messrs. Alderson, Kevan, and W. Webb spoke kindly words. The speeches showed

great liberality of sentiment, a love of all Christians, and yet a firm adherence to the truth. Nearly £5 10s. was collected on Wednesday evening. The singing of a hymn, and a word of prayer, brought a very happy service to a close. W. B.

#### A SOLEMN ASSEMBLY FOR PRAYER, PRAISE, AND PREACHING CHRIST'S GOSPEL.

"Ebenezer Baptist chapel, Wirtemberg street, Clapham," was a sacred place on Tuesday, July 6, 1875, as it often has been on many previous occasions.

The ancient "Richardson" once wrote a book called "Plain Dealing;" all our notes on these gatherings, and the speakers, might be placed under the same title—"Plain Dealing." Our private thoughts, our esteem for the brethren, and our aim to win souls by simple facts leading up to essential truths, may seem, to some, weak, childish, and out of place; but thousands in this country, in Australia, and across the Atlantic, are a little edified by our rustic notes; hence we give them, as pencilled down, either in cars, chapels, or by the roadside; and the following is a little sample:—

SNOW HILL, July 6, 1875. Creeping under the city, then running over Old Thames, on the tops of houses—hypers, indeed!—and underground, too, trying to reach Mr. Hall's anniversary, Ebenezer chapel, Wirtemberg street. Nearly forty ministers and laymen are announced to speak. My heart prays to be preserved calm, reticent, watchful, listening, as the Church said to her Lord (so would I say), "The companions hearken to Thy voice—cause me to hear it." The London Strict Baptist pastors are a different kind of men from those I met with thirty years ago. I shall hope to hear the Spirit through these blessed men who are to unfold the mysteries of the New Covenant this day.

Reached the chapel soon after ten, on the morning of July 6. We found brother Griffith, the "Hope" pastor, was pleading with the Lord. After him, brethren Pung, John Box, Warren, Waterer, and myself, were sent to the throne of grace. We are certain, in God's time, He will shower down upon the Clapham pastor and people answers to these prayers, for they came out of the souls of the pleaders on the wings of faith and love.

The Mansion house pastor, W. Rowe, then read out, with significant emphasis, that heart-touching hymn of Watts'—

"Come we that love the Lord,  
And let our joys be known."

He read the whole ten verses; all the people stood up and sung seven of them. When they came to the last verse, they appeared to be just getting into the full blessedness of it; and the spirit of love having warmed their hearts, their hot hearts opened their lungs, and their voices, with thrilling melody, chanted,—

"Then let our songs abound,  
And every tear be dry;  
We're marching through Immanuel's ground  
To fairer worlds on high."

Neither sin, Satan, nor unbelief, had much chance just then. They appeared like an army of soldiers returning from the wars, going home to their own city, to dwell with God for ever. I could not sing. I sat and enjoyed the sight, the sounds, and the gracious sentiments, until my soul laughed for joy within me.

While the people were thus pouring forth their melodies, the brethren Hall and Hazelton appeared on the platform: a very interesting looking couple! Henry Hall led his friend John on, and seemed to say, "Now, give us something good!" and John Hazelton looked up into his introducer's face, as much as to say, "I am dependent upon the Lord." He sat down in a passive mood. When singing was over, he read, with clear sedateness, the whole of 1 Peter i. So much of holy truth, rolling on like a deep river, we thought we had never seen in it before. That chapter, the prayer and the sermon which followed, formed, to some of us, the crowning portion of the whole day's worship.

"Who loved me, and gave Himself for me," was the text. Love before Blood; and Blood, as the willing, the perfect, the substitutionary outcome of Love, opened up a channel of thoughts, of ideas, of suggestions, new, savoury, and precious. That text, to John Hazelton's soul, had been like one of the splendid mansions "in my Father's house." He went into this mansion by the door of Love; he threw open to view the fountain of Atoning Blood. Every word in the text was full of New Covenant mercy; instrumentally, he led us into them; until we were ready to cry out, "Hold on;" for

"Our full soul could hold no more."

Some say we are soft. Quite true. On this occasion we saw a little of the Church's meaning, when she cried out, "Stay me with flagons; comfort (or strengthen) me with apples; for I am sick of love." They say the sight of Christ's banquetting house, and the large discoveries therein made, brought her into a delinquency, or fainting fit; so she prays for relief. We cannot bear much of heaven here; "the spirit is willing, but the flesh is weak."

If we have the power we will give our readers more of this sermon; but our space this month forbids. We have notes of brother Meeres' sermon in afternoon, and little sketches of all the speakers. We shall try our pencil next month. We may add, in the first chapter, the congregations were excellent. Mr. Hall, as the leader of all the services, was well directed. James Mote, Esq., as chairman of the evening meeting, was unusually eloquent. Charles Spencer, Esq., and all the speakers but one, acquitted themselves as good ministers should do; but of all these another time, as we can translate our notes.

[We must mention that Mr. Hall's friends manifested the greatest kindness; they pro-

vided provisions, bouquets in rich abundance, and did their utmost to help, and, practically, to assure their pastor that their Christian attachment to him and the cause he espouses is neither shallow nor mean. One brother in Christ sent his servant several miles with a splendid "nosegay" and a good donation. Brother Hall's children and grandchildren were all present, and conducted the musical department all day. The Church, under Mr. Hall's care, was formed in 1858, of twenty members. One hundred and eighty-one have been received into communion; a Sunday school, a sick society, &c., all in working order. But for a fuller development of Christian philanthropy more zealous workers are required. This sixth of July was a glorious day; of its proceedings we shall (D.V.) give a second chapter.—ED.]

#### THE LITTLE HORN STILL MAKING WAR WITH THE SAINTS.

DEAR MR. EDITOR,—I have no doubt but you have seen a small pamphlet that has recently been widely and gratuitously circulated, especially amongst Baptists. It is an "Advocate for the End of Water Baptism." I have no desire or intention to enter into any argument upon the practice of "water baptism, yet for the Gospel you advocate I should like a tiny corner in some part of EARTHEN VESSEL, because some language used in that pamphlet is insulting to the Deity.

On page 1, the first paragraph is sound Gospel; in paragraph two and three, two questions are asked, which are plain to all who read the New Testament; in the fourth paragraph the writer informs us (touching the second question) that "all Baptists have not a single doubt about it:" here he arrogates to himself what he knows nothing of, and in the very next line cautions his readers against "surmising." All Baptists have not a single doubt. Who told him that? He then adds we can only accept positive proof; and page 2 commences with a confession of the writer's faith, where it is said, "We believe John was sent by God to baptize with water." . . . "We also believe that it was necessary that the Lord Jesus should also be baptized by John." . . . "We further believe that our Lord sanctioned the performance of John's baptism." . . . "We believe that Philip, Peter and Paul, for a short season only, continued to still observe the baptism of John, in the early converts," &c., &c. And then the writer sarcastically says, "You (Baptists) are confident that as He paid them about eight visits or more during the forty days that He remained on earth, before His ascension, &c., they (the apostles) learnt from Him that they were to continue water baptism." Why, sir, a mere child in theology would laugh at that idea; they had learnt it before He confirmed it—after Matt. xxviii. 19. If Mr. Baxter could show us that during that forty days they learnt to *discontinue* it, he would do his friends a very great service. But though Jesus Christ was a man, He was not a man to do and undo, command

and countermand (Heb. xiii. 8, 9). On page 3 the apostles are charged with not obeying the Saviour's command, and it is said, "They baptized with water only." This we hold, because no minister is capable of baptizing with anything else. But here is a query: we are informed on the same page that in the Saviour's commands He did not mean *water* at all. Same page—"John did indeed baptize with *water*." Same page—"Jesus Christ did not count John as equal to a Gospel minister."

What the views of the men are that dare thus to write I know not. I should like to see the light in our days that shines as bright as John's did.

Yours, &c.,  
Brixton. C. CORNWELL.

#### HAYES TABERNACLE

DEAR BROTHER,—Our anniversary was a good day; the Lord God was in our midst; the Lord hath done great things for us, whereof we are glad. At seven many gathered together for prayer and praise; five brethren engaged in prayer; it was a time of refreshing.

"How sweet to wait upon the Lord,  
While He fulfils His gracious word."

We feel, as a people, our God is very good to us at our prayer meetings.

About ten o'clock Christian friends began to arrive from London, Plumstead, Rickmansworth, Colnbrook, Longford, Tring, Uxbridge, Clapham, &c. We were made glad by seeing so many of the Lord's dear people; it was a great gathering; and true it was, as our brother Crowther said, he was speaking to a representative body; for there were some from all the leading Churches in London. We were sorry our beloved brother Ponsford was not with us, being in Devonshire; also our esteemed brother C. W. Banks was obliged to leave before the public meeting commenced—they are two old friends connected with the cause.

The morning service commenced by brother Griffiths giving a hymn. Brother Meeres read a portion of God's Word, and powerfully pleaded with God, through our precious Jesus, for blessings abundantly to descend upon pastor, Church and all connected therewith, and upon all that should speak and hear the Word of Life that day. Brother Styles was enabled to preach a good sermon from Rev. xxii. 17. Many heard the words with joy.

Then followed a good dinner, the gift of our beloved friends, Wild, Gregory, Baldwin, Willis, Preston Davis, and others interested in the cause. Our room was full; it looked cheering to see so many friends partake of what had been freely given for the good of the cause.

Afternoon service, brother R. Minton read out a hymn. Brother Crowther took for his text the words, "Ye are the salt of the earth," &c. He was enabled by the Holy Spirit to give us a good sermon, full of covenant mercy flowing from eternal love. Great numbers to tea.

At the evening meeting brother Crowther



presided. Brother Chivers very sweetly enjoyed freedom at the throne of grace. The Chairman read Isaiah lv., making some good remarks, and asking the brethren to speak on the chapter he had read. Brethren Griffiths, Meeres, Beazley, and Edwards, spoke unitedly of the things of Jesus Christ, to the encouragement of the children of God; and all declared they were glad to be there. Brother Bardens said a few words on the power and fulness of God's Word, and of the certainty connected therewith: "It shall not return unto Me void." He said the Lord had by His goodness supported him there in the midst of his beloved people now more than four years, and during the past year the Holy Ghost had made manifest the power of truth as it is in Jesus to some poor sinners, whilst others had been comforted and made glad. Congregations on Sundays are very good. Mr. Bardens also said that he had never felt more freedom in speaking than he had the last three Sundays. He had felt that day the power of some of the precious things that he saw whilst preaching to them on Sunday evening, which he should never forget. Brother Styles closed the meeting with prayer. Brother Styles, with others, said it was one of the best meetings they had ever witnessed.

May the God of all grace bless the cause at the Tabernacle, and cause His face to shine upon pastor, deacon, Church, and people; that one and all may prosper and abound in the things of Jesus Christ. So prays

A SERVANT IN THE VINEYARD.

A BRIEF EXPOSITION OF THE NARRATIVE RECORDED IN ACTS XIX. 1-7.

TO THE EDITOR OF "THE EARTHEN VESSEL."

DEAR SIR,—Will you kindly afford me a little space for the following dissertation? It is not from any morbid desire to parade my insignificant performance before the public eye, neither is it because I pretend to any special ethnological perceptions of divine truth. I am only a plodder on the outskirts of the unsearchable field of Revelation. To change the figure, I am sometimes enabled to skim a few portions of that unfathomable ocean which has overwhelmed the mightiest intellect. But, blessed be God, there are shallows in which an infant may play, though depths sufficient to drown an archangel.

In this month's (June) No. of the "Earthen Vessel," in an article on the "Baptism of the Holy Ghost," p. 179, there occurs the following sentence:—"The disciples whom Paul found at Ephesus, upon their declaring, 'We have not so much as heard whether there be any Holy Ghost,' he said unto them, 'Unto what then were ye baptized?' It seems their ignorance made their baptism a mere formal, carnal action, inasmuch as it could not have been attended to in faith, nor in subserviency to the promised blessing. But when they were instructed into the truth of the design, they were baptized in the name of the Lord Jesus; and

when Paul had laid his hands on them, the Holy Ghost came upon them."

Here we have evidently asserted the *re-baptizing* of these disciples, though by whom is not stated; in my opinion this is a most erroneous idea, though only in keeping with the absurdity of the whole quotation.

It is most astonishing to me, that any diligent readers of the Word should so stumble in the dark over a "vision so plain, that he may run that readeth." Nevertheless, personal contact with religious professors, Bible students and expounders too, printed sermons also, fully justifies the assertion that the most unwarrantable and ridiculous theories have been fabricated in reference to this interesting narrative.

I will now proceed to shew from the record itself the grounds of my dissent from the view denounced.

See the account given. Paul comes to Ephesus—finds certain disciples—puts this question to them, "Have ye received the Holy Ghost *since* ye believed?" They answer, "We have not so much as heard whether there be any Holy Ghost." Paul then enters into an explanation. Now read attentively verses 5 and 6, leaving out the words in italics, which here, as in many other places, create confusion. "When they heard they were baptized in the name of the Lord Jesus, and when Paul had laid hands on them, the Holy Ghost came on *them*,"—mark the words (not to make them fit subjects for baptism), "*and they spake with tongues and prophesied.*"\* Does not this testimony alone entirely disprove the assertion that their baptism was a mere formal, carnal action, and as such displeasing to God? Had they not been genuine believers, would the Holy Ghost have thus sanctioned and anointed them? The inference plainly deducible from their answer to Paul in the second verse is, that it refers not at all to the divine existence of the Holy Spirit, nor to His office in the economy of grace, but to His marvellous bestowments of *supernatural gifts*, of which Paul was so full, that he immediately accosts them on that very point, no doubt taking them very much by surprise, eliciting their prompt confession of ignorance, a great point gained, but only another mode of saying, "We have not heard anything about it—don't know what you mean." How should they!

Further, to clear up the point, turn to the preceding chapter, and read the last five verses; there we have the key to the whole affair. The very place, Ephesus—the preacher, Apollos—and the results which followed his preaching. Beginning with the 24th v. of the xviii. ch., and ending with the 7th v. of the xix. ch., we get a concise and explicit narrative, justifying the conclusion that these men became disciples through the instrumentality of the great Jewish orator, and that they had not acted as mere carnal men, destitute of faith and

\* A gentleman, conversant with the Greek language, has assured me this is in perfect accordance with the original.

the Holy Ghost. In fact, we do not even read of such a recognition by the Holy Ghost of Apollos, as that of these men with regard to the bestowment of extra gifts. "Knowing only the baptism of John" [in reference to the Christian dispensation] is emphatically stated of Apollos, till afterwards "Acquila and Priscilla took him unto them, and expounded unto him the way of God more perfectly." How clearly, then, is the ignorance of these twelve men accounted for when Apollos himself, though "an eloquent man and mighty in the Scriptures," was not [at the time] one step in advance of the new-made converts, respecting the new dispensation!

The narrative is full of interest, and highly suggestive on the subject of ignorance. An individual may be truly converted, and yet remain for a length of time in great need of having "the way of God expounded more perfectly." Very few, if any, who have had some years of subsequent experience, but will bear ample testimony to the fact. Here, however, I leave the picture in outline only, as it is out of the power of any one mind to fill it up. The Holy Spirit works sovereignly, and dealth severally as He will. May He ever be our guide and teacher.

Till we arrive at that bless'd place,  
Where Jesus never hides His face:  
Where all shall know as they are known—  
One body to perfection grown.

So prays your humble servant in the cause of truth.

J. LINGLEY.

Lambeth, S.E., June 9, 1875.

UPPINGHAM.—We hear sad accounts of the late John Wade's chapel here. Surely those who love the truth will never let this sacred property be lost! We know how it was left. We will do as "I-n-s-d-e" desires. We believe a minister might, with God's blessing, be found to raise this long-drooping cause.

We know this Rutland county,  
For truth is very poor;  
But let us all seek for it  
An effectual open door.

WELLINGBORO' TABERNACLE.—Sunday, June 27, 1875, was a day of change with us. That venerable and stern Baptist pastor, William Wilson, of Billingborough, occupied our pulpit.

A Bedfordshire Baptist,  
So faithful and true;  
Preserved by grace has been  
All his life through.

At Wooburn green, at Riseley, and in parts of Lincolnshire, this William Wilson has been well received as a man of good report. At Billingborough he has laboured on in the midst of some opposition from the Open Communion advocates; but they have not yet prospered. As our friend Wm. Wilson advances in life may his ministry be increasingly mellow and useful, his soul ripened and ready for glory, his end on earth peace, and his reward a crown of life which shall never fade nor wither.

## THE REVIVALISTS REVIEWED

BY AN AGENT OF THE LONDON CITY MISSION, AND DEFENDED BY MR. GEORGE HEARSON, THE PASTOR OF THE VAUXHALL BAPTIST CHURCH: AN INFIDEL'S THOUGHTS, &c.

We have been advised no further to notice the Revivals, which are now drawing to a close; but such a course of action on the part of one who has known, loved, preached, and earnestly contended for the true New Covenant Gospel of the grace of God, for forty years, would be cowardly and unfaithful. To our thousands and tens of thousands of readers and friends it would be unjust. To treat our numerous correspondents with silent contempt would be to insult the friends and faithful followers of Christ. Rather let us hear both sides! and then let us calmly, faithfully, and prayerfully review the whole movement. It will furnish such an historical chapter of extraordinary events as England never had the opportunity of reading before. We will not speak evil of any man. God forbid that we should cast the slightest reproach upon any movement for doing good. But we have three divinely constituted Courts of Appeal to which we must bring this great movement; and, if it cannot be justified by them, shall we not be compelled to fear the results? We have,—

1. The blessed Word of God.

2. The written testimonies of deeply sanctified men of God in all ages of the Church's history.

3. The average Christian experience of genuine believers in every section of the family of God.

First of all, let us hear both sides. A London City Missionary says:—

DEAR SIR,—In your article on the Revivals and the Revivalists, you have asked your readers what impressions they have derived from it; also, what are the calm and impartial conclusions to which they have been compelled to come.

In the first place, I speak in reference to numbers; no one can deny the fact that thousands and tens of thousands have attended their meetings. I was present at the opening of the Agricultural Hall when these gentlemen made their first appearance in London. I am sure there must have been twenty thousand persons present on that occasion. The next time I was at the Hall there were not so many, probably not more than ten thousand, which is a great number. Now the question we have to consider is this—Where did these great numbers of people come from? Of course, many went out of curiosity; but I have not the least hesitation in saying that most of them were professors of religion.

In the beginning of June I met a young lady at a tea meeting. She told me she had just come from the Opera House, where she heard Mr. Moody. In answer to a question I put, she said she had heard him between thirty and forty times. I know other ladies who attended nearly every service; and I know for certain that great numbers who

make a profession went to the Hall every night, and as many times as they could on Sundays. Speaking from

#### MY EXPERIENCE AS A CITY MISSIONARY,

I can say, I do not know any one on my district who has heard Mr. Moody, except those that attend other places of worship. I have asked several of my brother missionaries, and they have told me that, with one or two exceptions, they have found things just the same. These men to whom I am referring are labouring in all parts of London: so that I think I am justified in saying Mr. Moody has been preaching to great multitudes of people, the majority of whom, to use a phrase of his own coining, professed to have found Christ before he came to London.

Now, in reference to the amount of work they have done; I say *they have done*, because it is said Mr. Moody has a way of preaching peculiar to himself, and if persons will only go and hear him, they will be sure to take Christ home with them. He teaches that faith is the cheapest commodity, and of most easy attainment; forgetting (perhaps not knowing) that the Eternal Son of God paid the price of His own most precious blood; that He laid down His life for distinct known persons, namely, His sheep, His people; the Father promising that all He had given Him, and all for whom He died, should come unto Him; that He should see of the travail of His soul, and be satisfied. If Mr. Moody understood these things aright, methinks he would not go about making our blessed Lord a beggar, and every man his own saviour.

When I was at the Agricultural Hall, last March, I heard him say that every one, even a child six years of age, might receive Christ before they left the Hall that night. If that is not blasphemy, I do not know what is. Yet this legal teaching is what all unbelievers like. Shortly after I heard this address, I met an infidel. He said, "I went to hear Moody the other night; he told the people that every one of them could believe, and receive Christ before they left the place. But," said this infidel, "the man is wrong. I have been reading and studying for years, and am not prepared to give up my opinions in five minutes."

Well, sir, I could mention many such cases. I met a man in Kentish town. Knowing he made a profession, I asked him if he had been to hear Mr. Moody? He said, "Yes, several times; and last week I went into the room set apart for inquiries." I asked him who he saw there? He said, "There were many; some praying, some crying, some talking very loud. I don't know how many were there; I think from forty to fifty. When I went in, a man said, 'Are you saved?' I replied, 'I don't know.' He said, 'Would you like to be?' I said, 'Yes.' He told me to kneel down; he kept me kneeling for a long time; but there was such a noise, I could not hear a word he said. After a long time he told me to get

up, and said I was saved; but had better attend the Sunday services." I asked this person who the man was that spoke to him, and prayed with him? He said, "I don't know; they called him Dr. somebody—he is a great man." I then asked him if he had ever felt himself to be a lost and ruined sinner, under the curse of God's holy law, and guilty of manifold breaches of the law? He made no reply.

Now, sir, I am sure this man was dead in trespasses and sins, yet he had been taught by Mr. Moody to look upon himself as a sinner saved by grace. I sincerely hope and trust this poor man may be brought not only to see, but also to feel himself guilty, having his mouth stopped; no defence; no excuse to make; no way of escape left him but what the Gospel reveals: then, and not till then, will he welcome the news of a Redeemer.

In reference to the doctrine of the annihilation of the wicked I wish to say a few words. I recently visited a man who said, "Sir, I want to ask you a question. Do you believe in the eternal punishment of the wicked?" I said, "Yes; don't you?" He replied, "No, I don't. When I was a boy men preached quite a different doctrine to what they do now: then they preached fire and brimstone; now they preach brimstone and treacle. Can you tell me how it is?" I said, "Yes, I can. The so-called preachers of our day have been to college, where they have learned a system of theology, or natural religion: but have never been convinced of sin." I repeat what I have often said on my district, those learned doctors who teach the doctrine of the non-eternity of punishment are not the servants of Christ.

A few months ago I ascertained where these learned men got their knowledge from. I went into a very nice building, not a great way from the Old Bailey. The minister, who is a D.D., preached on the fall of Judas. He endeavoured to shew that our Lord never intended to lose poor Judas; that He expected him to repent, and sit upon one of the twelve thrones; and Jesus must have been disappointed when He found he did not. Before he finished his sermon, he told his congregation where he got this abominable trash from. He said, "When I want the interpretation of a difficult part of Scripture, where do you think I go to? I go to my own heart." I need not say, after this I was prepared to hear anything. It is astonishing how many persons run after those wise men. Judging from my own experience, I should say there is as much infidelity in the professing Church as there is out of it.

F. NIGHTINGALE.

58, Pancras square, Somers' town,  
July 5, 1875.

[Next, we give the following from Mr. Hearson:—]

TO THE EDITOR OF "THE EARTHEN VESSEL."

DEAR SIR,—Although you have not inserted my letter in either this or last month's

"Vessel," and although I am naturally averse to controversy, especially with those with whom I hold so much in common, I do hope you will, in all fairness, let both sides be heard regarding the theological teaching of Mr. Moody. You have favoured your readers with a considerable amount of teaching or warning in opposition to him and his extraordinary work; and, seeing that those who sympathise with him are at least equal in number and spiritual excellence, surely they are entitled to be heard by our Strict Baptist brethren.

I freely admit your sincerity, and greatly admire your stern adherence to what you believe to be the truth of God; but I believe you have grievously misunderstood them in some important particulars, and that in others they have truth on their side. You say, "You are sorry to *seem* out of harmony with the Revival movement." I believe you, for I have noticed your efforts for many years past to stir up the Laodicean members of the Churches. But, sir, I am grieved that you not only seem to be, but you really *are*, out of harmony. Alas! that any of us should even unwittingly rock the already slumbering into a sounder sleep. As far as I can gather from this month's "Vessel," your chief objections are as follows:—

First,—You assume that Mr. Moody *does not believe in the person, office and work of the Holy Ghost*: for you more than hint that he has "not so much as heard whether there be any Holy Ghost."

Secondly,—You object that the characteristic of all the movement is highly *sensational*.

Thirdly,—You are opposed to his giving *universal invitations*, for you say, "You must perish ere you can follow in that wake."

Now, sir, as to the first, permit me to give it the most emphatic denial. Your assumption is certainly groundless. At the very first meeting that Mr. Moody held at the Agricultural Hall he told the people, in the most unmistakable language, that they must expect but little, in fact, nothing from him; that if they really wanted any lasting spiritual good, they must look away from self to God alone. He entirely and He altogether must save and revive. And, sir, we have every reason to believe that this is a settled and deeply-wrought conviction with him at all times. Indeed, it is apparent to many of us that this is with him a *heart belief*, whilst with too many of us it is but a cold intellectual creed. His universal invitations to sinners are no proof to the contrary.

Then, as to your second objection about *sensationalism*, I freely admit that great animation, or, if you like it better, excitement prevails. The assembling of thousands invariably creates this; and I for one thank God that the attention—the lively attention—of the masses can be secured anyhow to hear the truth of God. I am not afraid of it even when much that is fleshly attends it. I am far more alarmed and grieved at the cold, stoical apathy of Christians in particular,

and of the world in general. Better have a little wild fire than no fire at all. It is seldom indeed that we err on the score of deep sensibility to the truths of God. Doubtless there are cases of excessive excitement, and there may be hundreds whose religion is so shallow that it lives largely on the exciting scenes of a crowd; but, sir, Mr. Moody's meetings *inside* are as decorous, devout and solemn as it is possible to those who are resolved to get into personal contact with thousands of human souls. Nothing but the overshadowing of the Holy Ghost could awe such multitudes into the devoutness which has been so apparent. I saw quite as much excitement at the funeral of Mr. James Wells, yet this was thought worthy of loud and long commendation.

"Nemo" sneers at the "North London Praying Company" moving about with Bibles under their arms." Would to God we were surrounded with such! I am not acquainted with this noble army, but if they are raw juveniles, let the fathers in Israel offer sager service. Thousands of pounds have been spent in circulars to invite the very best.

But, sir, I apprehend that your strongest objection to Mr. Moody is that he indulges in "Invitations indiscriminately thrown out"—in other words, his urging men to be "reconciled to God." It is this that led Mr. P. Leigh to say that "these men cannot possibly be sent of God." And it is regarding this that you ask your readers and correspondents, "where in the acts, preachings and movements of the Apostles of our Lord, they find anything akin to this?"

Now, without endorsing all Mr. Moody says (for I confess I could not always put things exactly as he does), I beg to offer the answers you have solicited. Not, indeed, thinking I can instruct such an adept in the Scriptures, but for the purpose of pressing on your attention that which you know, yet, I think, have misconceived.

In Acts viii. 22, Simon was told by Peter to "repent . . . and pray" for forgiveness. In Acts iii. 19, Peter told the murderous Jews to "repent . . . and be converted," that their sins might be blotted out. In Acts xvii. 30, Paul "commanded all men everywhere to repent." And in John iii. 18, the beloved Apostle says, "he that believeth not is condemned already, *because he hath not believed in the name,*" &c.

Here, sir, are my answers. They might be greatly increased, but these are sufficient. To my mind these fully justify Mr. Moody in his universal commands and invitations. There is no qualification whatever of *character* in them nor in their context. I am aware you will reply that men are spiritually dead and helpless, and therefore that invitations are unsuitable and futile. I answer again, I know it; but I have the promise that "*The dead shall hear His voice, and they that hear shall live.*" Faith cometh by hearing—outward hearing as necessary to inward hearing. You, sir, would allow us to *warn* the wicked, but yet you strongly oppose *inviting* them. Really, sir, if you

do warn with a desire to bring to repentance and faith, you *actually* do the same thing as I; the difference is only in words and manner. If I am denying the Spirit's work by inviting, so you are by warning. Then do you not exhort Christians to do what, of themselves, they have no power to accomplish?

Is it easier for a Christian to cast his burden upon the Lord than it is for a carnal man to repent and believe the Gospel? I think not. And yet you will do the one and deny to me the right to do the other. If you would charge me with denying man's total depravity, and the necessity for regenerating grace, because I invite helpless sinners, should I not be equally consistent in charging you with the same errors because you warn and invite those who are equally helpless? The Holy Spirit is no more at your "beck and call" in the one case than He is at mine in the other; yet we both depend upon the sovereign exercise of His power without whose aid we are both equally useless, and by whose help we are equally successful in our endeavours.

Ah! I think you will be ready to exclaim, you don't believe in election, predestination, &c. But, sir, I *do* with all my heart and soul. I thank God sincerely for many precious tokens of interest in that gracious covenant which is *ordered in all things and sure*. I hold, and so does Mr. Moody, that all grace is of God, but also that all sin is of man; and that it is a sin to reject a gracious and all-sufficient Saviour; yea, that this crowning sin deserves the "sorer punishment" (Heb. x. 29).

You will admit that God blesses invitations to the anxious—to the labouring and heavy laden with rest in Christ; and I as firmly believe that the same blessed Spirit converts dead souls by the inviting word. Mr. James Wells, like thousands of others, was converted by the Wesleyan's liberal invitations, though he was set more at liberty through a sounder creed. Let us seek to evangelize as well as to build up. Let us *do* as well as feed and *lie down*. Doing is *not necessarily* a deadly thing. "Be ye doers of the Word." Tell "all the words of this life," lovingly and courageously, and God shall be honoured, the world benefited and the Ransomed Church shall rejoice for ever and ever.

Yours, GEORGE HEARSON.

[We leave others to give Mr. Hearson a word or two presently.—ED.]

WELLINGBOROUGH.—A friend says:—"I went on Tuesday, June 29, to hear Mr. Thomas Stringer, in Mr. Lee's new chapel, where the veteran Gospel warrior delivered two discourses with strong faith and deep feeling." ["Ex-Member" thinks Wellingborough is well provided with places and preachers; but there is a hard, cold, limited spirit, and recent exhibitions of vehement excitement have produced an ill-savour. We cannot answer "Ex-Member." What does he mean? The Consecration is only hinted at. "State of Rushden Baptists" prove the necessity of sound Board of Appeal.]

## ROCHDALE NEW CHAPEL ON THE NEWBOLD HALL ESTATE.

(Continued from p. 218.)

At the close of the stone-laying it was found that the collections and offerings amounted to near £150. We then adjourned to the Public Hall, where several hundreds were supplied with an excellent tea. Ministerial brethren R. Powell, James Hand, C. W. Banks, A. Pickles, W. Stokes, and others were present. The choir opened the public meeting in sweet harmony. Prayer was offered, and Alderman JOHN TATHAM, Esq., as the chairman of the evening, delivered an address, of which the following is the substance. Mr. Tatham said:—

My dear friends,—We have this day been engaged in a very pleasant ceremony. We have, as you know, been laying memorial stones of new chapel and school, and we trust the work will proceed without accident, and at no distant period will be ready for service being conducted in them. It just puts me in mind of a gentleman on the Manchester Exchange, on Tuesday last, telling me that a friend of his, who had been in China sixteen years, had been giving him a description of some of the stones in that country, one of which he said was 72 ft. long, 12 ft. broad, 8 ft. deep. I said, "Whatever do they do with a stone of that magnitude?" "Well," he said, "they use such a one as that to bridge over a river. The stone is got from a quarry not far distant, and conveyed on rollers to a raft upon the river. The raft, with the stone on it, is then floated to the desired place they wish to bridge over, and is placed so that the stone crosses the river; and when the river lowers the raft settles, and the stone descends and rests upon the banks of the river, which then forms the bridge, and the people can pass from shore to shore." But to-day we have not been dealing with stones of so large a dimension as I have named. Yet we have been placing stones in a building which, when complete and ready for service, many may be enabled to cross Jordan's swelling flood through the instrumentality of a preached Gospel within its walls. It is very gratifying that we have in this country liberal people who contribute towards the erection of chapels and schools for people to worship in, and children to be taught. A few months ago I heard that a report was in circulation, that a certain person was going to build the chapel and school himself, of which we have this day been laying the memorial stones. But I know that is not the case. I do not despise a man building a chapel, church, or school. It shows a very liberal and benevolent spirit, and all honour to such, who build places with a true desire to benefit others. But I very much doubt whether it has so good an effect upon the people as is desirable in all places of worship. For my own part I think a better and healthier state of things exist, when each and all take an interest, and contribute their mite towards the erection of places of worship. When the building of the chapel was first hinted at by the friends, I advised waiting a little while,

knowing the great responsibility and care there would be required in the expenditure of large sums of money. I am not one of the committee, yet I shall not shirk responsibility, but assist in every effort you put forth to accomplish the object. The friends eventually deciding to go on with the project, looked at many sites, and ultimately fixed upon the ground you have seen to-day. When I bought the land upon which the chapel and school are now being erected, I had not the least idea of such a place being built upon it. I bought it with the express purpose to prevent any one doing that which might be objectionable to my own premises. The friends determined upon this site, and I gave them the buildings the land contained, consisting of the old Newbold Hall outhouses, together with a number of dwellings, towards building the chapel and school; and the result is, as you know, and as many have intimated, you have an excellent site, a good architect, and, as you have all seen, the place is progressing satisfactorily. The committee, I am sure, feel grateful to those kind friends who have joined in the efforts put forth this day, and glad to see other ministers and people amongst them to-night. The friends who are connected with this place will still, as they already have done, assist in the good work, and make every effort, and contribute freely towards the object; that the top-stone may be brought to the building at no distant period, and the subscriptions such as to enable the committee to meet all demands. I hope all will work together harmoniously, and that the blessing and guidance of a kind providence accompany every effort. I hold in my hand the particulars and dimensions of chapel and school, as given by Mr. Potts, the architect, which give you a good idea of both, and will be read to you during the evening.

*(To be continued.)*

ALIE STREET.—“When I heard H. I thought any stranger must conclude (if such representations were correct) that Christians were the most miserable, if not the most wicked beings in this world. Between the big-letter preachers and the dark-experience talkers, I weep and ask, Where does Christ now cause His flock to rest at noon?” A modern writer says:—“Luther, who died in 1546, was spared from witnessing the horrors of the struggle known as the Schmalkaldic War, and which ended with the treaty of Passau. That war, with its dismal accompaniments and consequences, should ever occur in connection with that religion whose purpose is ‘Glory to God and good-will to men,’ is a melancholy reflection. Surely it is one of the most painful facts of human experience that the ‘oppression’ of religious persecution ‘drives’ even ‘wise men mad.’” [What with religious persecution, Satanic delusion, and heart deceivings, no one could endure; but that all-merciful truth, “Because I live, ye shall live also,” is the source of Zion’s continuance. Oh, for a Pentecostal shower to bring the Church together.]

YOUNG MEN’S BIBLE MISSION, for the express purpose of bearing testimony to the truth of the Gospel in the homes and highways of the East of London. Our first meeting was holden in Speldhurst road, July 4. It was a pleasant season; Mr. Samuel Banks gave an address on the Labourers Standing Idle in the Market Place. Brethren Stanton, Joseph Jacquicry, C. W. Banks, and Richards, helped in the service. We have read those sacred declarations of our Lord in Matthew x. 32, and Luke ix. 26, with surprising and anxious suggestion. We have, for more than thirty years, been convinced that much of the weakness in our Churches has arisen from a lukewarm indifference touching the extension and free proclamation of the Gospel of the Grace of God. We have sometimes endeavoured to resist the influence of those three dreadful Hemlock Trees, which “Gilead” says covers the world: Indifference, Ignorance, and Hatred to the truth of God; but almost every man’s hand has been against us. What has been the consequence? The youthful vigour in our Churches has been caught away by those who “mingle” truth with error (as Daniel said they would mingle themselves with the seed of men); and this mingling, this holding truth in one hand, and error in the other, has gathered up the weak ones of God’s people and the strong ones of the world’s religion: multitudes have swarmed together; the gold and the silver has been poured into their laps; the printing press, the pulpit, and the platform have been engines of power in their hands; to all appearances they prosper mightily, while we are only “faint,” though as yet “pursuing.”

Three painful facts look us in the face: first, our fathers have all passed away; secondly, those who appeared to be coming up in their places, have either been cut down by death, or some evil hath befallen them. On a special occasion we once met three young giants in what is now Mr. Styles’s Vestry; they were gifted, enterprising, and truthful ministers; they proposed to establish a Co-operative Society for the publication and defence of God’s Holy Gospel. They were soon scattered. We could name many young men we once thought would be pillars in Zion; but, alas! they are lost. Then, thirdly, what is the present state of our ministerial army? We write to condemn no one. We have, with Watts, been inwardly crying to heaven:—

“Pity the nations, O our God,  
Constrain the earth to come;  
Send Thy victorious Word abroad,  
And bring the strangers home.  
We long to see Thy Churches full,  
That all the chosen race  
May with one voice, and heart, and soul,  
Sing Thy redeeming grace.”

It is that one voice, with one heart and soul, that we require; and this will only flow from a special, spiritual, and powerful revelation of the Son of God in the soul. We have been too much ashamed of Christ and of His words. We feel as if He was half ashamed of us now. If we repent not of our

cowardly conduct, if we labour not to confess Christ and His Gospel with faith and love, and fervent prayer, may we not fear that the candlestick will be removed?

We have a few young men about us. We ask the Lord to send them out to tell the people the truth; that will be useful. We meet on Sunday afternoons in Speldhurst road, at three, for one hour. If our Lord will constrain our young men, who savingly know Christ for themselves, to go forth with the Gospel, we may hope good will be done.

On Sunday afternoon, August 29, 1875, a special address to encourage godly and gifted young men to confess Christ and His Gospel, will (D.V.) be given in Speldhurst road chapel, near South Hackney Church, by Mr. F. Fountain, of Sharnbrook, at three. We earnestly invite all whose hearts the Lord has stirred up to come forth on this occasion. Mr. Fountain is recognised and known as a man of much experience, knowledge, and practice. We hope he will be supported by our friends Elsey, S. Banks, G. Tyler, E. P. Brown, Jacquierey, Fowler, Richards, and a host of others whose faith and hope are in the Lord alone, and who have a zeal for His glory.

**READING.—PROVIDENCE CHAPEL.** God has graciously appeared for us. Our schoolroom has been enlarged and chapel renovated at a cost of about £170, which sum is nearly all raised; we want about £30 to complete the amount. On Lord's-day, June 27th, Mr. Edgerton baptized six young men, three of whom are teachers in our school; others are likely to come forward. We expect to baptize again. Our congregations are steadily increasing; our new schoolroom is filled with children; a week-night Bible class gathers the young men and women together; the Church is harmonious and happy, and we are filled with hope respecting the future, if God will but grant a gracious spiritual revival here, then His people will feel rewarded for long years of patient toil and prayer. Mr. Edgerton has just completed the first year of his pastoral labours, during which time sixteen have been added to us, eleven by baptism, three by experience (having left the Open Communion Church), and two who were members originally. Brethren, pray for us.

**BIRMINGHAM.—MR. BANKS.**—Some may be glad to hear we have obtained a place of worship, not far from our old place in Porchester street. We commenced worshipping here Lord's-day, June 27. Two excellent sermons were preached by Mr. Richard Bradbury, of Darlaston, upon Israel being saved with an everlasting salvation, but never ashamed. All glory was ascribed to our blessed Lord Jesus, and the sinner directed to Him, as the only Help in time of need. The Word was blessed to the people; services were well attended; the offerings augur well for our future success. Should there be any of our friends in the neighbourhood of Aston, Lozells, or Handsworth, who have not yet met with a home in which to

worship, we shall be glad to see them at No. 71, Gerrerd street, Lozells. May our God bless this portion of His vineyard.—**JOSEPH WHATMOUGH.**

“ALAS! FOR POOR MOUNT ZION!”

**MR. BANKS.**—Ask Churches of truth, who are without pastors, to beware of taking the first false step, as we at Mount Zion have done to our grief and sorrow. We are no longer one, but a divided flock. Do you ask what was the cause? A scrambling of the names of ministers; viz., each member was at liberty to nominate any minister which had supplied for us, irrespective of the same being a settled pastor or no. This was our first false step; it has led us, as a Church, into confusion and a dilemma; but, under cover of this, the partisans of Mr. S. knew perfectly well what they were about. Three of our deacons were greatly opposed to the taking away a settled minister. Alas! alas! for poor Mount Zion. At the last election there were seventy-five positive negatives and twenty-five neutral opposed to Mr. S. becoming our pastor, yet, in the face of these things, he is invited for another three months, and he has accepted the same. What can we say? Judge ye that love the right.

**AN ANTI.**

[All ministers, Churches, and peoples will certainly learn the truth of that solemn word, “Whatsoever a man soweth, that shall he also reap.” Three things are now almost universally affecting our Churches:—1. A number of naturally-gifted letter-preachers. 2. The Sunday schools are filling the Churches with members inclined to ornamental and half-and-half ministers. 3. The fathers and mothers in Israel cannot find the spiritually-powerful pastors they once enjoyed. There appears nothing before us but declensions, divisions, and a lack of the Spirit of Christ both in the pulpits and in the pews. Almost every God-sent minister has been the means of gathering his own flock, and building up his own cause. You cannot stick a young inexperienced pastor upon old experienced people; they seldom hang together well. Let the young man come clean away. Let him commence a new cause in some locality where none can be found. Then, if God has sent him, He will bless him.—**ED.**]

**JUBILEE OF THE CAUSE AT EDEN CHAPEL, CAMBRIDGE.**

Fifty years have rolled away since a few believers in the Lord Jesus Christ (six in number, including the minister, the late John Foreman, and his wife) joined themselves together to observe and maintain the ordinances and statutes of the Lord's house. This Church has had its waxings and its wanings; its days of prosperity and its days of adversity; but God has signally blessed this our Zion in preserving to it a succession of ministers, who have held forth the light of His truth untarnished and unswayed; and to the present day those glorious truths, as enunciated by its first minister, shine forth from the pulpit.

It was felt we ought not to pass by in silence the goodness of our God toward us for half a century, so on Thursday, June 24, we held a jubilee to commemorate the lovingkindness of our God so specially manifested to us. It was advertised that brother Collins, of Grundisburg, would preach in the morning, but illness prevented; brother Hill took his place. Between sixty and seventy sat down to luncheon in the school-room. In the afternoon brother Bradbury gave us the Gospel as preached to ancient Israel in the wilderness by types and shadows. A large company sat down to tea provided by the ladies. In the evening brother Anderson delivered a solemn discourse from Zech. xiii., "Awake, O sword," &c. It was a day of holy thanksgiving and praise to our God; His presence was amongst us; it was a precious jubilee. **JOSEPH FAVELL.**

**P.S.**—Brother Hanger, who preached at Colchester for many years, has been laid aside by illness eighteen months; but has now, by Divine mercy, recovered, and is ready for work. He is now at Cambridge, and sometimes takes our services. If you would let the Churches know his position, he would not long remain idle. Address, Mr. Hanger, Mr. Wilby's, Hope cottage, Newnham, Cambridge.

**HIGH WYCOMBE.**—Anniversary of opening Zion chapel was held Tuesday, May 11. Mr. C. Slim preached good sermons. With united effort we collected £47, and had a favoured time. We were gratified in once more hearing our old friend and brother, Cornelius Slim. When he was labouring at Wooburn Green, thirty-five years ago, he often came and preached for us Thursday evenings. Truly we had soul-refreshing seasons. He preached the glorious Gospel with savour and power. Those seasons are fresh in our memory, though many that enjoyed them are gone to be for ever with the Lord. May the Lord bless him more and more is the prayer of one who will never forget or cease to love him for Christ's sake. When his work is done on earth, may he hear his Lord and Master say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Many will meet him on that happy shore, who will say with delight, "Your labours, Cornelius, were not all in vain." There indeed we shall spend a long eternity in wonder, love, and praise.

R. C.

**HALLING, NEAR ROCHESTER.**—Our anniversary services were held on July 11, 1875. Three sermons were preached by C. W. Banks. The weather was stormy and wet. We stand on the banks of the river, as at the ends of the earth; but friends came to see and help us. Our Lord does bless us; we dwell in peace, and hope the Gospel of Christ will prosper even here. We have in Snodland a strong body of Spiritualists, Swedenborgians, and zealous professors; but our Halling chapel is the only true Baptist chapel in this secluded spot. Of our neighbours we shall report presently.

## AGED PILGRIMS' ASYLUM, HORNSEY RISE, N.

The fourth anniversary was held on Tuesday, July 6, on the beautiful grounds of this Asylum—the fine day bringing together a numerous company, who, during the interval of the meetings, enjoyed a stroll on the lawn, occasionally changing words of greeting with friends met once more to encourage each other and the Committee in this labour of love. In the afternoon at 3 o'clock, in the chapel, Mr. W. B. Carpenter, M.A., of St. James' Holloway, delivered an address. Tea was provided under a spacious marquee, which was entirely occupied. Close by, under a smaller one, was a profuse collection of articles for sale, under the direction of Mrs. Whittaker, Mrs. Howe, and a number of ladies, for the benefit of the Benevolent Fund, and we believe a good sum resulted from these efforts.

At 6.30 the public meeting commenced under the presidency of Wm. Morley, Esq., who, although previously knowing little of the institution, was soon at home with the Pilgrims' friends. Mr. A. Marshall, the treasurer, presented account of the past year's finances, which was encouraging; dwelling particularly on the building operations now going on, by which forty additional rooms will be added, thus increasing the household at Hornsey from 80 to 120 Pilgrims. A large hall is also being erected for public meetings, &c.

This noble extension to the Asylum is owing to a kind and generous friend of the Society, who will defray the entire cost of the whole. By reason of this addition to the building, the Sustentation Fund will need augmenting at least £200 per annum, to meet the increased expenditure in rates, gas, water, wages, repairs, &c.; and Mr. Marshall earnestly called upon the friends of the Asylum to aid by annual subscriptions this particular object.

The meeting was then addressed by Mr. Frith, Dr. Wainwright, and the venerable J. G. Oncken, from Hamburg, S. K. Bland, also by Mr. Johnston, of Wimbledon. The proceeds of the day are devoted to the Sustentation Fund, and the secretary, Mr. William Jackson, will be glad to receive names of new subscribers, by letter addressed to the Asylum.

**MARGATE NEW STRICT BAPTIST CHAPEL.**—We have received through a Margate paper authentic information of the new chapel which Mr. Samuel Jones has been the instrument of erecting in that beautiful watering-place—Margate. The paper says:—"A new chapel, to be called the Mount Ephraim Baptist Chapel, situated in Thanet road, Victoria road, will be opened for public service on August 15, by Mr. Hazelton, of London. The cost of this neat little building, when completed, will be about £250, which is being generously defrayed by a worthy member of the connection, who has for some time past taken a deep interest in the establishment of this place of worship in Margate. This, we believe, is



the first Strict Baptist cause which has been conducted in Margate for very many years. The new chapel is in an entirely new neighbourhood, and is in a central position as to Cliftonville, the Fort, the Parade, and the High street, the building being situated in the rapidly rising and improving district at the end of Addington street, a few minutes' walk from Cecil square. The pulpit is to be well supplied by London and country ministers, and the friends from the London Strict Baptist Churches, on visiting Margate, will have a resort of their own, which, we are informed, has not been known here for more than forty years."

**MASBOROUGH, SHEFFIELD.**—Sunday, June 27, was our Sunday school anniversary. Owing to the kindness of Mr. J. Chislet, of London, who was on a visit to Masborough, we have been favoured to have a blessed day. It caused no little stir when it was announced that we were to have a London minister; all were expecting something great—we were not disappointed. Mr. Chislet preached two excellent sermons; they were interesting and instructive. Mr. Chislet is not a rich man, but seems to be possessed of the same spirit as Peter and John, who said to the poor cripple, "Silver and gold we have none, but such as we have, give we unto you." The services were a decided success; chapel crowded; our collections the best we ever had, amounting to £7 6s. 10d. The singing, under the leadership of our brother Maloney, elicited the commendation of all present. On Monday, after giving about a hundred children their tea, about the same number of friends sat down. Mr. Chislet presided over the meeting. Brethren Elam and Taylor spoke good words. The meeting closed with the doxology. The dear children's exercises and singing were excellent and pleasing. Any good ministers coming our way, we shall be grateful if they will come and see us. **JOHN ROPER.**

#### THE BRIGHTON CHURCHES.

The gentleman who favoured your readers with his lucubrations in relation to some of our Churches did not give his name. It would tend more to serve the interests of truth if editors would add the name of the writer, as more care might then be taken to ascertain facts before rushing into print.

The writer referred to has instituted a comparison between the work of Mr. Atkinson and Mr. Balfern. Respecting Mr. Balfern it is said, "If *duty-faith* teaching and the winsome manner of a very amiable and cultivated Christian gentleman could bring the wanderer home, then we might surely expect this to be a most successful cause. But hard hearts are not broken for sin by smooth and gentle words, but by the Spirit of God. *Talking faith* is easy and simple, but to live a life of faith in God, in sunshine and in storm, is a very different matter indeed." We are also told there is an absence of any "marked improvement in the general attendance." What I complain of is that the writer of the article forgot to

say that Mr. Atkinson inherited the labours of Mr. Sedgewick, to which he has added twenty years' labour of his own; while Mr. Balfern went in ill-health, at the solicitation of the friends at Sussex street, to keep the doors open; that the place was nearly empty when he took it; and that he has occupied the pulpit but nine months, during which time the average attendance has increased.

I have yet to learn that hard words are more likely to break a sinner's heart than mild, and gentle, and loving ones. But, be that as it may, I know from many years' personal knowledge of Mr. Balfern's work and writings, that he can, if need be, use the rough as well as the smooth stones from the brook. Mr. Balfern, moreover, needs no one to tell him that true faith is something more than talking, and "is the gift of God." His ministry at Sussex street has not been unblest, as some of his hearers can gratefully testify.

"Duty-faith," whatever that may be, may or may not be true, but it is certainly the duty of all Christians to speak the whole truth in love respecting the brethren—and impartially, too, without reference to verbal difference of creed. **JUSTITIA.**

[As a writer we esteem Mr. Balfern, and shall rejoice to know the Gospel, through his ministry, has become, instrumentally, "the power of God" to the salvation of many. We intensely pray that prosperity may attend every true servant of Christ.—E.D.]

**BOW.**—Mount Zion Baptist chapel, Albert terrace. On June 13 we celebrated the seventh anniversary. Special sermons were preached by brethren Joseph Mayhew and W. Lodge. On Tuesday, June 15, about eighty friends took tea. Mr. C. Wilson took the chair; ministerial brethren Langford, Lawrence, Pung, W. Webb, and Mayhew discoursed freely. W. Lodge opened the meeting with prayer; C. W. Banks concluded by commending us to the kind care of a gracious God. Through the business-like conduct, pointed remarks, and generosity of our chairman (Mr. Wilson), we collected nearly £8 for our Building Fund. We thank God, take courage, and pray the Lord to enable us to build a new, commodious, and comfortable sanctuary to worship in. We need it, for the neighbourhood is densely populated and improving.

**THOMAS FOWLER.**

#### WILLENHALL.

**GOMER STREET.**—Revivalism! lo here! and lo there! are rampant through our long-favoured England. Professed angels of light are taking their flight through the country, and are said to be converting the people by thousands, carrying them to heaven on the velvet wings of musical sensationalism. We look on and say, "What of all this?" God still maintains His own cause. Now and then with joy we experience refreshing seasons from the presence of the Lord. Such has been the case recently here, when interesting services were held. Proceedings were prefaced by a good tea to the Sunday school

teachers and friends, presided over by Mr. R. Turner, our minister. After tea a nice meeting was held. Mr. T. Weston gave out a hymn; G. Banks invoked the Divine blessing; two addresses were given by C. W. Banks and R. Howard. We then adjourned to the Lecture hall, Literary institute, to listen to a lecture by C. W. Banks. Wm. Fleming, Esq., presided; prayer was offered by Mr. R. Howard.

Mr. Fleming said he had great pleasure in introducing his much-esteemed and long-known friend C. W. Banks to deliver his lecture. The lecturer then directed us to a marvellous scene of God's almighty grace and truth in triumphing over all error. It was true, affecting, and solemn. William Fleming, Esq., left for home; and the vacant chair was occupied by brother J. Beddow. W. Gill moved a vote of thanks to the lecturer, which was seconded in a Christian-like manner by Mr. P. Pearson, of Bradley. Many of us experienced the Lord's blessing in our midst, and thanked God for having brought our friend Banks amongst us.

Then on the Wednesday evening the Editor of the "Earthen Vessel" gave us a lucid sermon from 1 John iv. 5, 6. It was a Scriptural description of the characters spoken of in the text; and, by the unctuous anointing of the Holy Spirit, it found an echo in our souls. Thus passed away a series of services which, we hope, will be productive of much good in the name of Him who was once "a Man of sorrows and acquainted with grief," but now a risen and exalted Saviour at the right hand of God.

Willenhall.

G. BANKS.

I was rejoiced to hear that the Lord was with you on the Thursday, and caused one of the supposed foes to say, "If that is Vesselism, let us have some more of it." The visit was greatly blessed to a dear friend, an ex-Ritualist.

GOWER STREET.—"T-y-r" must be grieved indeed; but perfect peace is not on earth, nor in any Church, at all times. Gower street has been a noble mansion for some of the best of men to preach in. We have therein wept tears of sorrow, realised the revivings of hope, and waited for mercy. Under dear Gadsby and Warburton we have felt the two-edged sword. That class of men are gone. The present supplies do the best they can; but is not this supply system a wrong one?

TROWBRIDGE.—In this noted old Baptist town, where the venerable John Warburton preached an experimental and providential salvation for so many years, and where Mr. Barnes has ministered during a long career of prosperity—in this woollen-factory our large Bethesda still echoes with many voices the medium tones of Gospel grace and mercy; and in June last our esteemed brother John Hunt Lynn baptized seven believers, who have honestly confessed their faith in the Lord Jesus.

#### POOR PARSONS AND THE REMEDY.

MR. EDITOR,—We live in a day of great complaints about the low state of the ministry. Go where you may you are sure to hear about poor parsons. I do not say there is no cause for this; but I must think the fault is not all on the parson's side; for I think it a bad sign when people are always saying their servants are bad. Now let the poor parson speak—for prisoners are allowed to defend themselves—Can it be expected that the ministry will be much esteemed by Churches and people when they have no heart to pay a man for his labours. Fancy people in good circumstances giving about twopence a-week for the ministry, and I do know some that don't give that. The friends of the Churches—namely, the deacons—seem to think it to be their duty to get the people as cheap a ministry as possible, instead of getting all the money they can for the minister; and their idea is that if a minister gets from twelve to twenty shillings a-week he is as well off as a little king.

Remember we live in a day when Churches live upon the supply system, which, perhaps, in some cases, is unavoidable; but in too many cases I am sure that it is because they can get supplies cheaper. Say you, How do you know? I answer, because the deacons have told me so. But the fact is, they ought to pay more for supplies, because of railway and other expenses, with wear and tear of clothes. I am not speaking of small causes, where they have not above fifty subscribers, but of good causes: say from two to three hundred people. Such numbers can well afford to keep a man without hurting themselves. Only let each person give every week as God hath prospered them, and I am sure there would be no lack. The system of paying a man less because he is only a supply is fearful.

I have known cases where Churches or their deacons have taken advantage of a man being poor, and so not give him so much as the same people do a man that has more of this world's goods. Oh! say they, this poor man will be glad of a trifle, but he greatly needs them to give him more. Such persons never ought to be in office in the Church of God. But these are the men to find fault with the ministry. Need we wonder that the Churches are in such an unsettled state? If some ministers trouble the Churches a little, such deacons and such Churches add much to the confusion.

#### A POOR SUPPERER.

SHARNBROOK, July 1, 1875.—A pretty little Bedfordshire village on the M. R., with a church, of course, and two Baptist chapels; one they call "the top meeting," the other the "bottom," or "lower meeting." The latter is an ornament to the place; its exterior, interior, front court, graveyard, and all its surroundings, present a scene of propriety, gravity, and usefulness. It is seldom crowded; but the pastor is comfortably seated, perhaps settled for life. The top meeting is of a more ancient character; with three galleries and seats in all directions, it

holds a fair number. We believe the life and the love of truth is there. Our ministerial and Christian brother, Mr. F. Fountain, read the hymns for us last evening, gave kind home-welcome for the night; and now, after six days' travelling and preaching, home is sought. Thither may God bring us; His blessing may we know. Amen.

**WILLENHALL.**—Lord's-day, June 13, we celebrated the twelfth anniversary of our Gomer street Sabbath school. We had our beloved friend, Mr. S. Cozens, from Australia, our former pastor when we were at Little London. He preached to us in his homely yet able manner; his words were very impressive, and will be long remembered. It was pleasant to see many old friends from surrounding Churches come to welcome our friend to his old sphere, where the Lord did so bless his labours. We believe the Lord has kept him and brought him back to us, and will yet make him a blessing to many. Our brother Snow, of the Coppice, Coseley, preached in the afternoon. We had good congregations, and the collections amounted to £16 4s. 6½d., for which we are truly grateful. The children sang several beautiful hymns. It was truly a happy day.

JABEZ BEDDOW.

#### A GREAT LOSS.

**CAMDEN TOWN.**—Mr. Charles Brazeley departed this life on Wednesday morning, June 30, at two o'clock. He was not unwell for more than ten days. He attended the prayer meeting on Wednesday, 23, when it was quite noticeable that there was something wrong with him. Being very queer on the following Sunday morning, his wife desired him to remain at home, but he said, "Please don't prevent me to-day, as it may be the last opportunity I shall have." Mr. Gander took for his text, Psalm lxxxvii. 1; he seemed greatly to enjoy it, and said, "If there are such blessings in reservation for us, and as I have to die and possess them some time, why not now?" This was all the dying testimony he had an opportunity of giving. This was his last appearance at the house of God.

For some considerable time past he was subject to asthma, and just previous to his last attack he was working in a very bad drain, and so it is believed he imbibed poison into his system, for he smelt badly. A blood vessel broke in his head some time on Tuesday, and this, combined with the rest, it is supposed, took him out of the world. His funeral took place on Monday, July 5—at the house at half-past twelve, at the chapel at half-past one, where the hymn was sung:

"Why do we mourn departed friends?"

Mr. Gander read 2 Cor. v. and prayed. The departed's remains were then conveyed to their resting-place at Finchley. His pastor (Mr. G.) gave a brief address from Rev. ii. 17; a suitable hymn was sung, and prayer offered by W. Beddow. The funeral procession consisted of a hearse, two mourning coaches, and ten cabs.

The deceased was largely known and respected by all who knew him, and loved by those who were intimately acquainted with him. For twenty-three years he was superintendent of the Sunday school, and for many years deacon also of the Church; and such was the affection which the children and the larger ones in the school had for him that many of them were deeply affected even to tears. About 200 people assembled in the chapel, and quite eighty friends were at the grave. Mr. G. Webb was at the burying-ground. Deceased's age was fifty-one. He leaves several children, the most of whom are walking in wisdom's ways. W. B.

**MAYFORD.**—**BAPTIST CHAPEL.** An appeal is made to Christian friends on behalf of this cause. For many years the one Gospel, salvation through Christ, has been faithfully proclaimed. The people are unable to meet pecuniary needs. The incidental expenses are ministers' railway fare and for repairing, &c. The brethren Hazelton, Hetherington, and Kern, with many others have kindly preached on special occasions. £3 or £4 are now needed to meet present demands and to re-paint, &c. Subscriptions will be received by C. W. Banks, 9, Banbury road, South Hackney, London; Mr. E. P. Brown, 70, Geneva road, East Brixton, London; and the deacon, Mr. C. Cobbett, Mayford chapel, Woking, Surrey. All help received will be acknowledged in "Earthen Vessel."  
E. P. BROWN.

**WALTHAMSTOW** contains about 14,000 inhabitants, and is greatly increasing. A want has long been felt that a chapel should be built in which the members of the Baptist connexion could meet for the worship of God, there being no chapel of this connexion within four miles. A piece of land has been offered; a sum of £600 would be required; friends have come forward with liberal donations; we have secured the land; before commencing we desire to be assured of being able to complete the undertaking. Donations thankfully received by the honorary secretary to the Building Fund, Mr. E. Smith, Denham house, Beulah road, Walthamstow; also by Mr. W. M. Haydon, 80, Fonthill road, Holloway, N.; and Mr. E. Lancaster, 27, Rockingham street, Newington causeway, London.

**TWO WATERS.**—The Church at Salem held its anniversary July 5. Our brother Thomas Stringer confirmed the souls of the disciples as the Lord's minister in the Gospel. We are weakened by death, afflictions, and trials; but still we love and labour to defend the Gospel of our God and Saviour; and all our brethren who come to us in Jesus' name are faithful witnesses and earnest workers.

**SWAVESEY CAMBS.**—Anniversary services were held July 6th. Mr. W. Crowther preached, morning and evening, sermons full of precious, solid Gospel truth. In the afternoon a meeting was held, at which Mr. Crowther presided, and addresses were given

by Brethren E. Forman, G. Holland, and S. Willis, On the Name of Christ. A large large company took tea. The congregations were large in the evening. The services (financially) were successful. The chapel debt of £90 nearly cleared off; we expect the whole sum will be shortly obtained. The ancient promise was verified, "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass." We thank God and take courage.

### Notes of the Month.

BAPTIST CHURCHES IN MID-KENT.—Dear Sir.—Reading in "Earthen Vessel" Mr. R. Banks's remarks at your meeting, respecting the departure of many of the ministers of the Gospel, the name of Mr. Shirly caused my thoughts to revert back to the days of my boyhood, when there appeared a much more settled state of things between ministers and Churches in Mid-Kent and on the borders of Sussex. The following ministers and Churches then stood connected for many years:—Mr. Nevil, of Sutton; Mr. Shirly, of Sevenoaks; Mr. Pope, of Meopham; Mr. Crowhurst, of Hadlow; Mr. Cuel, of Tunbridge Wells (Hanover); Mr. Jones, of Wadhurst; Mr. Crouch, of Wadhurst; Messrs. Ray and Gladwish, of Matfield and Lamberhurst (conjointly); and Mr. Bruch of Staplehurst. All these have passed away, except Mr. Ray and Mr. Jones, and they are getting old, especially Mr. Ray, who is in his 76th year. He continues at Lamberhurst, and occasionally preaches at Matfield, Crowborough, and Forest Row. Then, at that time (my boyhood), the anniversary sermons (or the chiefest of them) were preached by Messrs. Abrahams, C. W. Banks, Dickerson, Foreman, Irons, Milner, Wells, &c. These are all gone, except Mr. Dickerson and yourself, who I pray may be spared many years to carry on the work allotted to you, viz. the Editorship of the "Earthen Vessel." I believe the majority of the above ministers remained in the same sphere of labour till their death, or as long as they could labour. Now, sir, compare those times with the present, and see the contrast: the ministers now do not stay as many months as they did years then: now all seems discord, division, and confusion. A few words from your able pen may, perhaps, throw a little light on this (at present) dark subject.—A READER OF THE "E. V." [We could say much here; but we wait till next month.]

A SPIRITUAL BLESSING.—A correspondent, writing us from Lincoln, concludes his loving note in the following original terms:—"And, finally, may the Shield of Abraham protect you, the Ear of Isaac attend you, Jacob's condescending Wrestler permit you to prevail with Him, Moses' Prophet instruct you, Joshua's Captain fight your battles. May your feet be established on David's Rock; may you be ravished with the love of Solomon's Beloved; may Isaiah's Counsellor plead your cause, Jeremiah's Prince sway His peaceful sceptre within you, Ezekiel's Shepherd feed you, Daniel's Michael stand up for you in the latter day; and at last may the Sun of Righteousness arise, with healings in His wings, upon you and lastly present you faultless before His Father's presence with exceeding joy, in the desire of one of the despised for His Name's sake."

MR. THOMAS STRINGER, on the recent Revival efforts, says:—Doubtless there have been innumerable conversions to creed, to opinions, to tenets, to views, to systems, and to men; but none to God. Alas! for such converts and conversions in a dying hour, and at the day of

judgment! O England! England! apostate England! where art thou drifting unto? To Rome and to ruin? The true Church of Christ, I well know, is safe for ever and ever; but her privileges with the liberties of the nation are in imminent danger, and neither human nor angelic power, or both combined, apart from the omnipotent arm of God, can stop thy progress, O England, or work thy deliverance. As to the Americans, why these men treat with disdain and contempt the absolute sovereignty of God, the finished work of Christ, and the work of the holy Spirit in the heart of a sinner. All—all—all—dead or alive—can come—may come—should come—ought to come—and Christ will be obliged to them for coming. He will be sorry, and eternally disappointed, if they will not come. It seems to these men that God does not save sinners fast enough; therefore, they have come to England to help Him. Beware! beware! When they return they will leave shoals of formalists behind them. A rock defies the storm. God's truth is an invincible rock. Presently the storm of popular excitement will abate; the TRUTH will retain its substantial position, unhurt, uninjured and unmoved. With Dr. Watts we will sing with heart and soul,—

"Firm as a rock Thy truth shall stand,  
When rolling years shall cease to move."

T. STRINGER.

THE POPULAR SIDE OF THE QUESTION.—"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19). Is it possible that the Church, to which the late John Stevens so long and so ably ministered, has seen it expedient to change her views of Church order from "Strict" to "Open Communion"? If so, how alarming! Such a course of procedure stamps a falsehood upon the face of all former order; for if the latter system be according to the Gospel, then the former is wrong. The cause of such an alteration is surely not from the Lord; He never teaches error. I hesitate not in saying that all such changes originate from the blindness of the human mind to the great truths of the Bible. If this sad movement is the fruit of preaching up "human responsibility," then how will those that propagate such errors stand in the great day of account? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20). HYPER.

WEST OF ENGLAND.—Painful are the reports of the floods, especially in Forest of Dean and Lydney. Is the chapel and John Thomas safe? We shall be thankful to know they are still preserved.

THE LORD IS STILL ADDING.—From authenticated reports we may safely announce that during the last two or three months from ten to fifteen hundred persons have been baptized in England. This, by no means, indicates a declension of faith in the one visible sign of our obedience to Christ.

### Birth.

On July 20, the wife of Samuel Banks (youngest son of the Editor of the "Earthen Vessel"), of a daughter.

### Death.

On July 7, at 2, High street, Merton, London, S.W., after a long and distressing illness, borne with Christian fortitude, Mr. William Stamp, in his 68th year. For many years member of "Providence" Particular Baptist chapel, Tooting grove.

# The True and the False;

OR,

THE CHURCH OF THE WORLD AND THE CHURCH OF CHRIST,  
IN THE CLOSING DAYS OF CHRISTENDOM,  
AS PREDICTED IN THE TEACHINGS OF OUR LORD AND HIS APOSTLES.

WE pointed out in our last article what, according to the teachings and Parables of our Lord in Matt. xiii., would be the constant and steady progress of error and heresy in the professing Church, from the days of our Lord to the winding up of the age or the present dispensation, that the leaven, *i.e.*, sour dough, which the woman (the *ecclesiastical system*, called the "Church") took and hid in three measures of meal, was to continue to work till the *whole was leavened*, *i.e.*, the Gospel *entirely* corrupted and vitiated by false teachings and teachers; that the drag-net cast into the sea of human life, gathering bad and good, represents that indiscriminate enclosure which is so eminently characteristic of the present age; an attempt to form one vast ecclesiastical system, which shall comprehend all creeds and parties, from the cold negations of Socinianism to the fervid foolery of Ritualism. But events are accelerated as the catastrophe approaches; as a stone rolled down from a mountain-top gathers additional force and impetus as it nears the bottom.

So while indiscriminate enclosure has characterised the "kingdom of the heavens" from the days of the apostles onwards, it has never stood out so prominently, nor been sought after so eagerly as in the present age. Who among the clergy of the Establishment would, fifty years ago, have thought of proposing a union between the Churches of Rome and England? and of both with the Greek Church? Yet now there exists a largely ramified society, composed chiefly of clergymen of the Establishment, for this purpose, and it is gathering strength every year. What is the basis of this but the *acknowledged identity of the three systems!* And while on the one hand Ritualism is stretching out its hand to Rome, the Broad Church party is doing the same toward the Dissenters: and among the Dissenting ministers themselves it has become fashionable to decry dogma, *i.e.*, doctrine, and to sink, as far as possible, all the distinctive teachings of the Gospel, while Christian ministers write books in praise of Thomas Carlyle, the Atheist, and "Christian Worlds" glorify John Stuart Mill, the rejecter and despiser of Revelation.\* This may be a large-hearted "Christian" (?) charity, which gathers to its embrace Socinian, Deist and Atheist; but it is a charity which, in the very nature of the case, most diligently excludes the Lord Jesus Christ; a charity which flaunts its pretensions to the title of "Christian," by fraternizing with those who deny the Godhead, and reject the sway of the Redeemer.

\* Almost the last words of one of the most popular of Presbyterian ministers in Scotland, who died less than two years since, was an earnest hope that Scotland would raise a monument to the memory of John Stuart Mill.

Now the question is, Is this process of deterioration to continue, go on and deepen up to the close of the present dispensation, that is, till Christ comes? or is the close of the dispensation to be characterised by a wide diffusion of the Gospel and large accessions from all parts of the world to the kingdom of Christ?

This question we now proceed to answer, basing our remarks, in the first place, on the teaching of Christ and His apostles, and, secondly, on the analogies suggested by the records of the Old Testament. In our last article we dealt with the Parables of Matt. xiii., and sought to show their reference to the present day. We now refer the reader, in the first place, to Mark iv. 26—29:—"And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." This Parable in Mark takes the place of the Parable of the Tares in Matthew; but nothing is said here about *the evil, i.e.*, the tares, because the Parable is not intended to teach us anything about the governmental relations of God to the world, or the professing Church, or the first judgment upon Christendom (*i.e.*, sending His angels to gather out the tares to burn them); but is simply intended to describe the condition of the *true, invisible* Church of Christ down to the harvest-time, *i.e.*, the winding-up of the age.

And now let us enquire what is the similitude the Lord uses to represent His real living Church through all these ages? Is it a lofty and stately tree, in which creatures find lodgment, food, and shelter? No. Such is the similitude used by Him in Matt. xiii. to describe the *false*—the *Church of the world*—something proudly flourishing, imposing to the eye, palpable, potent, manifest, developing itself into a gigantic growth, and, by its colossal proportions, far-reaching branches, and all-embracing shade, inviting, nay, commanding, attention and admiration. Such is the similitude used by the Holy Spirit in the Book of Daniel (iv. 11, 12) to represent the domination of secular Gentile power.

But in the Parable before us the figure used is lowly and unpretending—a humble, unobtrusive, agricultural operation. A sower going forth to sow his field, and when the operation is finished and the seed sown, he is seen *returning to his home*; but, when the harvest is ripe, appearing again with his attendant reapers to gather in the fruit. Now the sowing-time *was in the days of Christ and His apostles*. There has been no *sowing*-time since. There has been and is a *developing, growing* time. We can make *no additions to the seed* sown by Christ and His apostles "The *seed* is the *Word*;" "The seed are the *children* of the kingdom." Now it is certain we can neither *add to the Word* nor to the number of the children, but we may be instruments in the Lord's hands of "developing" both.

I. *Growth is an occult, hidden process*, which the eye of man does not see. Such is the kingdom of God—hidden, secret, silent, without pomp, without parade, without noise or show; no sensational excitement, no thrilling appeals to the emotional—all is carried on in the majesty of silence. Whoever heard the flowers grow or the seed germinate? The

world does not see the work that God is doing, from the apostles' days right down to the present time. *There is no visible action of God taking place throughout the whole growing period.*

In the sowing time you see the farmer at work in his field, but when the operation of sowing is finished, you see him leave the field and shut the gate behind him. But *you do not see him there during the growing time, i.e.,* there is no *visible* action of Christ during all this period, but when the harvest is ripe, He appears once more upon the scene, and gathers in the fruit. So when our Lord ascended, and the apostles died, the gate of the field was shut; silently and unobtrusively the kingdom of God has been developing in human hearts since then beneath the fertilising grace of His Spirit; but not till the harvest time, *i.e.,* the end of the age, does Christ Himself re-appear. In the next verses of the chapter, our Lord recurs again to the figure of a tree, to represent the *ostensible Church, i.e.,* that ecclesiastical system which the world calls the "Church." Such then are the different similitudes used by the Lord to represent the *true* and the *false*—the Church of the world, and the Church of Christ. The work that the one is doing is patent, noisy, showy; the other is silent and secret, attracting neither the praise nor the observation of men, for the "kingdom of God cometh not with observation."

In the Revelation, the beast, that is the *secular* power, and the woman, that is the apostate Church, are seen standing out in *magnificence and glory, just as the hour of their doom approaches* (*vide* 13th and 14th chapters of Revelation).

And what do we see at the present day, but that great ecclesiastical system, called the "Church," in its various sections and denominations, advancing with giant strides, and with persistent effort to incorporate the world with the Church. It has been God's declared purpose throughout to *gather out of the world* a people for Himself. It has been, and is, *man's object to incorporate the world with the Church.*

Paul, when writing to Timothy, points out the characteristic features of the closing ages of the dispensation as perilous in the extreme. Men are to be pleasure lovers, money lovers, self lovers, heady high-minded; from such, he says, turn away. The phrase that he uses is in the original very graphic and strong: "Hard times shall sweep down:" it expresses the certainty of the thing, the fixed purpose of God.

Peter speaks of the last days as characterised by daring infidelity, saying, "Where is the promise of His coming?" The "*Spectator*," the organ of the Broad Church party, said some time since in one of its leading articles, "of course no one now believes in the Second Advent." And this from a professedly *semi-religious* newspaper, to say nothing of the blatant infidelity of such men as Professors Huxley, Tyndal, Darwin, and Clifford.

Jude speaks with equal distinctness as to the prevailing features of the last days, of many terrible corruptions, and of a general apostacy from the faith.

And our Lord Himself puts the question, When the Son of man cometh, shall He find the faith on the earth, and implying that it will be almost extinct, especially *faith in His coming.*

*But which of the apostles ever intimates that the closing days of Christendom, the "last days," will be characterised by a general diffusion of the*

*Gospel and large accessions to the Church of Christ? Not one.* The secular system, and the ecclesiastical system, the apostacy, the worldly Church, is to advance in growth and grandeur as the hour of her doom approaches. But the *true* will be feeble, scattered, broken. To our brethren in Christ Jesus we say, let there be no vain expectations, no delusive hopes, no high anticipations of great increase and prosperity in the Churches of truth; but rather expect to see their numbers grow less, their faith less clear, and their love less fervent, "Because iniquity will abound, the love of *the many* will wax cold." If you adhere to the truth as it is in Jesus, expect to be reckoned more than ever the offscouring of all things.\* "As it was in *the days of Noah*, so shall it be when the *Son of Man cometh*." *How was it in the days of Noah?*

Was the Church of God large, numerous and prosperous, filling the world with fruit? No. In the close of that dispensation *one family* only was found faithful. But it may be asked, is not this thought likely to weaken our hands in the preaching of the Gospel? did a similar condition of things prevent Noah preaching for one hundred and twenty years? No. Our work is to proclaim the unsearchable riches of Christ, the Gospel of the grace of God, while we have life and power to do so, leaving results with Him. It is in the *Laodicean Church State* that Christ comes; when the professing Church, proud and self-sufficient, is saying, "I am rich, and have become wealthy, † and have need of nothing," and knows not that of all others she is the wretched one, and the pitiable one, and poor and blind and naked. It is when the ecclesiastical system is in this condition of pride and self-sufficiency that Christ says, Behold I *stand at the door*: (Behold I come "*suddenly*;" not *quickly*). So we may expect to see the evil strengthening itself from day to day, for there is no promise that the true Church of Christ shall recover her strength and magnificence before the Lord comes. Man's ecclesiastical system will grow in pomp and importance till it passes suddenly from its magnificence to its judgment and its doom; while the poor, weak, feeble Church of Christ will pass from its ruins to its glory. Egypt was in its splendour, and Israel in bondage and poverty, when the Lord came down to deliver them. Belshazzar was in his glory, and insulting the down-trodden people of God in the very night that his kingdom was destroyed and the people of God delivered.

When Jesus was born it was not His professed people, *i.e.*, the nation, that welcomed His advent; when the "Hope of Israel" lay in a manger at Bethlehem, it was here and there a solitary saint, like Simeon and Anna, that waited for His coming. Jerusalem, that city of devout Pharisees and religious observances, knew Him not. *It was a prophetic picture*; so will it be when the Son of Man cometh again: here and there, there will be a solitary watcher, looking for His coming, and rejoicing in His advent; but the professing Church will neither expect nor desire Him. There is a remarkable formula with which each of the Epistles to the Seven Churches closes; a formula, the full and solemn significance of which we have never seen noticed: it is, "*He that hath*

\* Even Mr. Spurgeon, in his book on "Preachers and Preaching," goes out of his way to say scornful things of those Churches and ministers who hold the doctrines of grace, while he has no word of rebuke for those of the Arminian school. *But 'tis easy to swim with the tide*, and pleasant are the cheers of a crowd.

† See Dean Alford's Translation.



ears to hear, *let him hear.*" The Epistles are each of them addressed to the Church *collectively*, *i.e.*, the Church of Ephesus, Smyrna, &c.; but they each *end* with this distinctive address to the *individual* believers in the Church. What does it mean? That the Church in its *collective* character had lost its spirituality, its piritual life, and its spiritual hearing; but that there were *individual* members in the several Churches who could yet receive and understand the Spirit's message. And from that day down to the present this has been the exact condition of things in the professing Church of Christ; *scattered individuals* among all sects and parties who have received, in the love of it, the Gospel of the grace of God. Strictly and accurately speaking, there has been *no collective and visible Church of Christ on earth since the days of the apostles, nor is there at the present time.* There are numerous communities of Christians, meeting together in Christian union and communion; but we say again that there has been no *collective visible Church* of Christ on earth since the apostles died. This statement is susceptible of easy proof. In the days of the apostles the several Churches were accredited with miraculous power, and *striking manifestations of the Holy Spirit's presence in miraculous gifts and special grace.*

Now when the Spirit sent an Epistle, *i.e.*, a letter, to the Church of Christ in Ephesus, Thessalonica, Smyrna, &c., and it reached the city or town in which the Church was, could there have been any doubt as to whom or to what Church it was sent? to what "angel," or minister, or who had the right to open it, to break the seal, and to appropriate its contents? None whatever. Whether the members of the Church met in one building or in twenty (as their numbers might require), the spiritual credentials of the Church, both in gifts and graces, would have been so palpable, that no dispute could have arisen over the rightful possession of the document, or in relation to the person or persons to whom it was addressed.

But suppose that now-a-days an Epistle was sent addressed to the Church of Christ in Southwark or in Hackney, *where would it have to be delivered?* What "Church" could rightfully appropriate it or take it in? C. W. Banks, Mr. Vaughan, or Mr. Myerson, the Catholic Priest or the Church of England clergyman? If sent to Southwark, Mr. Spurgeon would undoubtedly lay claim to it, while the Surrey Tabernacle people would insist it was for them, and Thomas Stringer be equally positive that it was for him, while Hugh Allen would marvel that they *could* have doubted for a moment that it was intended for him, and the Romanists in St. George's Road would insist that it could belong only to *them.*

Thus there would be a most unseemly squabble over the supposed Epistle—a squabble which would have been impossible in the days of the apostles, because then the Church of Christ was furnished with credentials that could not be disputed. But where is there such a Church of Christ now? It is not to be found on earth. It is the individual believer, the solitary saint; the world's Church is composed of tens of thousands and hundreds of thousands, nay, millions; but it is the *individual* believer in the midst of this motley multitude to whom the Holy Ghost addresses the solemn exhortation—"He that hath ears to hear, let him hear;" "Behold, I come suddenly." We say again, the *splendid* is the *false*, and she will pass from her splendour to her doom; the *feeble* is the *true*, and she will pass from her weakness to her glory. "Let your loins be girt, and your lamps burning." NEMO.

## CHRIST ALL AND IN ALL.

BY G. BURRELL, OF WATFORD.

*(Concluded from page 236.)*

It is not more natural for the new-born infant to cry and want the breast, than it is for living faith to cry and want the milk of Gospel comfort. "Give me Christ, or else I die," is the meaning of the yearning heart, when faith is implanted, though it cannot perhaps tell its feelings out. It is not only Christ that is wanted, it is *none but Christ*. "Christ is all I want." Bring bags of glittering gold to the crying, hungry babe, or anything and everything else, and it would be entirely insufficient to meet the craving desires, it is not suited; just so with the new-born soul, the true believer, his language is,

"Earthly comforts all are vain,  
Wealth and honour I disdain;  
Hear my never ceasing cry,  
Give me Christ, or else I die."

"As new-born babes desire the sincere milk of the Word." Christ is the Bread of faith, and this Bread is suited, too, to all degrees of faith: weak faith must have this bread, and strong faith will never require other: it suits babes, young men, and fathers; the new born-babe in Christ receives it in the shape of milk. Christ preached and made very plain and simple, as set forth in the Gospel invitations and promises: the young man, and the fathers and mothers in Israel feed more upon His great Person and work, His flesh and blood, His completed and great atonement. "The bread that I will give is My flesh, which I will give for the life of the world." Sense and reason asks, How can this man give us His flesh to eat? but faith thankfully responds to his own precious words, and says, "His flesh is meat indeed and His blood is drink indeed." O, Christ is All here, depend upon it. He and He only is faith's repast. Faith cannot feed on husks; she must have the bread of heaven: for it is the children's bread, and nothing less will do. Faith thinks more of the crumbs under the table—the children's bread—than all the richly-spread, worldly banquets. His love, as it flows in the covenant, flows in redemption, and flows in the Gospel, is the old wine faith loves and must have, or be dissatisfied and unblest; and here is a certain test for us from the Saviour's own mouth as to whether we have tasted that the Lord is gracious—as to whether we are partakers of this dainty fare:—"He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst"—that is, they shall be so perfectly satisfied with the quality of the bread they eat, and the water and wine they drink, they shall go nowhere else. It does not mean they shall never hunger and thirst for Me. O no, for that they will; and blessed are they that do so—the very taste will quicken their appetite for more; but they shall never want *another Saviour*. Faith is perfectly satisfied *with Christ*—not satisfied *with her participation of Christ*—therefore she is always coming to Him. Christ is faith's food, faith's drink; and further, Christ is not only faith's food, but her dress also. His glorious righteousness, His perfect obedience, is her only robe. Naked she came to Him for dress. 'Tis by faith the soul discovers the sinner's own righteousness to be as filthy rags, and faith's hand casts

them off, and faith's foot treads them down as dung and dross, and it is the hand of faith which most gladly takes this glorious robe; hence it is called "the righteousness of faith," in contradistinction to the "righteousness which is of the law." O, faith is that principle which gladly and thankfully embraces the precious Gospel fact, that "God imputeth righteousness without works." "In the Lord shall all the seed of Israel be justified and shall glory." Surely in the Lord, shall one say, Have I righteousness and strength; and here observe there are degrees of faith, but the object is the same: weak faith sees and approves the glory and beauty of the dress, and hungers and thirsts for it, longs to be found in it, follows after it, and hopes some day to say with joy, "*It is mine;*" while strong faith appropriates it and triumphantly sings, "I will rejoice in the Lord, my soul shall be joyful in my God, for *He hath* covered me with the robe of righteousness; *He hath* clothed me with the garments of salvation." In both cases, however, it is the dress of faith; in the one case it is *in hope*, in the other it is *in hand*.

3. Christ is faith's only foundation; she will build nowhere else, she can rest nowhere else. "Upon this Rock will I build my Church," namely, Himself. True faith will build nowhere but upon truth; the grace of faith in the heart rests upon the word of faith; the doctrines of faith and will earnestly contend for the same, because they are her only foundation and support,—“Other foundation can no man lay than that which is laid, which is Christ, His person, work, and word.” Faith is that peculiar grace that must have solid ground and substantial realities to rest upon. It is like the elephant in this respect, which is said to be very tenacious where it puts its foot—a shaky bridge it will not venture upon. It requires firm footing; and so it is with precious faith and a good hope. After various trials and disappointments, faith sings, as on the Rock—Christ—she stands,—

“On Christ, the solid Rock, I stand,  
All other ground is sinking sand.”

Christ is All here, depend upon it, or nothing at all. All other ground must be renounced. Faith and a good hope wrought by Almighty grace in the soul of a sinner does not partly stand on self, and partly on Christ. No; with regard to the soul's standing before a holy God, good works are as much and as cordially abandoned as bad works; the real believer expects as soon to be saved by his *sins* as by his *works*, either before or after calling. In point of justification and acceptance before and with God, faith says,—

“All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing.”

As the Saviour's sacrifice and precious blood is faith's food, so is His blood and righteousness her only plea. The Passover blood was all the security Israel had from the destroying angel, and the lamb roasted was their food; so the precious Lamb of God is the All of precious faith: His substitutionary work is faith's food, faith's bed of rest, and faith's only ground of triumph and victory. O yes, He is All as a foundation and anchorage-ground for faith and hope.

4. Christ is faith's great storehouse of every thing that's great, good, and lasting; everything that the immortal mind, the sanctified mind,

and the glorified mind can wish for for ever—all needful grace for all purposes in time, in death, and to all eternity. It is all in Him, a fulness inexhaustible and undiminishable, ever flowing and overflowing, the fulness of Him that filleth all in all. He is faith's ever springing well; yea, a fountain of gardens, ever rising, ever flowing up from the fulness of Himself as God—the fulness of God. All divine glories and all human beauties meet, centre, and shine in Him for ever. O happy soul who is favoured to say and feel that Christ is mine! He has *all* indeed. Possessed of Him we all possess all things in *One*—unsearchable riches, unspeakable honours, wisdom, righteousness, sanctification and redemption, a kingdom, an inheritance, thrones and crowns—heirs of God and joint heirs with Christ.

“ He is all that's good and great,  
All that I can admire;  
All that's endearing to my soul,  
And all my soul's desire.”

He is the All of faith in these few particulars, and in many more I have not time to name. Christ is All, the Father's All, His own All, the Spirit's All, Angels' All, Prophets' All, Apostles' All. Every true believers' All, and heaven's All He will be for ever and ever.

But, secondly, He is in our text not only said to be *All*, but He is “*in All*.”

Christ is All and in All. He is in all the purposes of God. Christ is the centre of all the thoughts of God; everything that transpires is for His sake, for He is before all things, and by Him all things consist. Yea, all things were created by Him and for Him. “By Him kings reign and princes decree justice.” Time and eternity are His. Nations rise and prosper, decline and fall for Him. There is not a purpose under the heaven but it centres in His great person, and is brought to pass by Him at His own time and in His own way. Wonderful in counsel, and excellent in working out that counsel. All things in heaven, on the earth, and in hell are subservient to His glory, and will administer to His exaltation. Hallelujah!

2. He is in all the covenant; every department of the covenant of grace, so much so, that He Himself is called “*the Covenant*.” “I will give Him for a covenant of the people.” He is the Mediator of the covenant, the Surety of the covenant: His blood is “*the blood of the covenant*,” and He is the Messenger of the covenant to make it known to the covenant seed; He is the great fulness and great embodiment of it, for all the blessings of the covenant, which are all absolute and eternal, are bound and wrapped up in Him as the unspeakable gift of Jehovah's covenant love.

3. He is in all the Gospel doctrines. *Election*. We are chosen *in Him*. He is God's first Elect, the Elect Head of His Elect body. It is Christ in this precious but hated doctrine that causes the devil and his seed to rage and fight against it; and it is Christ in this doctrine that makes it so precious to faith. “Thou hast loved them as Thou hast loved Me.” Chosen in Him, blest in Him, approved in Him; these glorious doctrines, called *high* and *dangerous*, are exceedingly precious to faith, because Christ is in them all. Redemption, what is it without the Great Redeemer? “In Him we have redemption through His blood.” It is Christ that died, and it is the dying Christ, the loving Redeemer in

this precious doctrine, makes the doctrine so precious. Justification! What a precious doctrine! It drops like the rain upon the mown grass; free, full and complete justification by the imputed righteousness of Christ. But a precious Christ cannot be separated from His righteousness. "He is the Lord our righteousness." It is His glorious person in and with His work that makes this doctrine so precious to faith and so also of effectual calling. We are called by God unto His eternal glory by Christ Jesus. We are created anew in Christ Jesus. Christ is in the life we receive; yea, He is our life. He is in all the doctrines of the Gospel, and in all the promises; they are in Him, yea and in Him Amen, and He is in every one: this makes them so sweet, so suitable, and so adapted to all the necessities of His saints. His love and grace is the honey in every one of the flowers which grow in the field of truth. "How sweet are Thy words to my taste." Thousands of believers, like so many bees, have been constantly sucking honey from the Word; but it loses none of its sweetness and virtue, for this obvious and blessed reason, Christ is in them all.

4. He is in all His saints. That Christ may dwell in your heart by faith. Christ in you. I live, yet not I, but Christ liveth in me; He is in all His saints by His Spirit and by His word, and He is in *all*; mark, the weak as well as the strong, in the babe as well as the father. He is in all the faculties of their souls, as light in their understandings, as truth in their judgments, as love in their affections, as purity in their consciences, and as strength in their wills. He is in all their graces—*faith*, this grace is rooted in Him, derives all its life and vigour from Him; *hope*, He is the object of it, author of it, life of it and All of it. "Christ in you the hope of glory." Love, He is the object of this also, and so of every grace. He is in all their desires. "Whom have I in heaven but Thee?" He is in all gracious gifts. "By Him ye are enriched in all things, in all utterance and in all knowledge. Being filled with the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God." He is in all the fruitfulness of the saints. "From Me is thy fruit found." "I am the Vine, ye are the branches." He is in all their acceptable services. "I will accept you with your sweet savour." He is in all Gospel ministers. "We have this treasure in earthen vessels." He is in all His own institutions and ordinances. Baptism and the Supper, they mean nothing, and are nothing, apart from Him, and He is in all the prayers and praises of the saints, and He is in all the songs of saints and angels before the throne in glory. He is in all their expanded minds, in all their perfected spirits, in all their undivided affections, and in all and every one, to repletion and everlasting satisfaction for ever and ever. Christ is All and in All. Amen.

THE LATE MR. JAY'S FAREWELL.

The lines now sent are on the death of the Rev. Jas. Jay, 20 years minister of Grove Chapel, Cambridge, who died 6th April, 1875, aged 72 years 6 months.

"Jesus has come!" \* dear friends, farewell!

With you I can no longer stay;

He bears me where I love to dwell;

On His dear breast, far, far away.

Into that land, where free from care,

With Him I shall for ever reign;

No foe shall e'er molest me there;

Cause me one tear, one sigh, one pain.

Farewell, then, friends, weep not for me,

Though now we part, soon may we meet,

In glory, Lord, to worship Thee,

Casting our crowns at Thy dear feet.

Until we meet, O Lord, I pray,

Guard Thou from ill my wife, my friends;

O guide their feet in Zion's way,

Until this stormy journey ends.

W. BOWEN, Sunday School Teacher at the Grove Chapel.

\* These were his last words.

## THE SEVEN SECTIONS OF THE ENGLISH BAPTIST CHURCHES.

*The Great Commission given by Christ, and the Spring from whence it came.*

**T**HOMAS STRINGER, in his excellent collection of hymns, entitled "The Voice of Melody," says:—

"I want to hear, to know and see  
What glories in Him dwell:  
Sweet is the name of Christ to me  
Beyond what tongue can tell.

"Good news, indeed! the work is done:  
Rich mercy God displays!  
To God the Father, Spirit, Son,  
Be everlasting praise."

Come, ye cold and critical despisers of our Lord and Master's grand commission! Come, for one moment, and listen to me. I was in the country the other day, and the Saviour's last command, as given to His disciples, was upon my mind. I was led into a meditation upon *the time* when Jesus gave this commission to His faithful disciples. I saw the blessed Redeemer standing, as on the tiptoe of expectation, ready to depart homeward to His Father's glory, which caused that commission to come into my soul with a sweeter power than ever. Yes!

I SAW HIM STAND BETWEEN THE RETROSPECT AND THE PROSPECTIVE.

Luke says, He led them out as far as unto Bethany. He had appointed there to meet them. And there, methought, in His pure, precious, and holy mind, He reviewed the past—so far as regards His Incarnation. I thought to Himself He said:—

"For thirty long years was I fulfilling My Father's holy law; then, before I entered upon My public ministry, I went to John to be baptized of Him! And when John brought Me up out of Jordan's river, the heavens opened, the Spirit descended, and I heard My Father's voice saying, 'This is My beloved Son, in whom I am well pleased!' Then the Spirit led me up into the wilderness to be tempted of the devil; but Satan could not conquer Me. I foiled him at every turn, and he fled for a season. On the mountain-top I commenced My ministry; by teaching and healing, by miracles, and by My doctrine, I have taught them that 'I am the WAY, the TRUTH, and the LIFE': and around the table I communed with them, giving them the symbols of My body and of My blood. Then I commended myself in prayer to My Father. In the garden of Gethsemane I rolled in agony and bloody sweat; but was upheld. Before Pilate's bar I was as a sheep before her shearers is dumb—so opened I not My mouth. To Calvary I carried My cross: there they nailed Me; there they lifted Me up; there men and devils mocked Me; there Justice smote Me! there My Father's face was hidden from Me! But I finished the work; bowed My head in death; was laid in the grave. From all the malice of hell; from all the curse of the law; from all the pangs of death; from all the powers of the grave, I have come forth. I have appeared to all My dear disciples. I have shewn them how the law and the prophets have been fulfilled in, and by

Me. I have overcome the unbelief of Thomas. I have reassured poor Peter of My love to him; and I have thrice drawn forth his confession of love to Me. He has received his ordination charge from My own lips. I have blessed them all."

Here a pause appeared to pass over my soul, and I thought, if it was possible for one single thing to grieve my Saviour's soul at that blessed moment when He was about to be received up into heaven, it must have been Judas's betrayal, and his awful doom. But, No! He never mentions him. After reviewing all the way He had come; after reflecting upon the great salvation He had finished; after anticipating the glorious return home He was about to make; and upon a consideration of the intercessory office He was to carry on in glory—the blessed God-Man's infinite mind ran through all the future ages of time, as in those ages He saw all His redeemed family laying in the fall—a spring of love broke open afresh in His heart; and, as His last and largest of all His commands, He exclaimed, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Never before did that commission come home to my soul so powerfully. I saw it come (as I may say) leaping out of the ascending Saviour's heart; and, more than ever, to preach the Gospel of Christ in all directions, did the desire bubble up in the heart of

C. W. BANKS.

P.S.—I sincerely pray of this commission that I may be helped to write you more from time to time.

---

## CHRIST WILL COME IN AND DARKNESS WILL GO OUT.

SOME of those lax lads say I am an awfully bigotted Baptist. And so I am. I would not give a pin for a man if he does not stick hard and fast to what he believes to be the will of Almighty God. Therefore I am not moved one peg by all the books nor blusterings of our new men—these Baxters, Bradburys, and others—who come to crush out, and stamp out, and kill out "the Baptists." They may beguile a lot of man-made believers, who are for "the last new man;" but I was never made a believer in Christ by men. The Lord came Himself to my soul, to call me to His own dear feet; and He shewed me the awfully grand, significant ordinance of Baptism. And I cannot slight it; I cannot deny it. I put no more trust in water than I do in bread and wine. Water is but a sign. But I see and believe, and practise baptism, because I know it is the Master's will: and as He obeyed *for* me in the essential, I must obey Him in the symbol. Nevertheless, leaving all that, wherever I find my Lord Jesus Christ is savingly, and unctuously, and superlatively known and adored, my heart and soul is there, let me find Him wherever I may. Hence my soul is delighted with the following; although, in Gospel housekeeping, the speaker is an accommodating politician. He will sprinkle babies or immerse adults—just as people please. That man-pleasing I cannot understand in Christ's service. No! No!! I am a bigot. Still, as regards the testimony for Jesus, I am one with the man. He says:—

"See *Stephen looking upon Christ*. He saw the Son of Man at the

right hand of God. Just how Christ looked in this world, just how He looks in heaven, we cannot say. A writer in the time of Christ says, describing the Saviour's personal appearance, that He had blue eyes and light complexion, and a very graceful structure; but I suppose it was all guess-work. The painters of the different ages have tried to imagine the features of Christ, and put them upon canvas; but we will have to wait until with our own eyes we see Him and with our own ears we can hear Him. And yet there is a way of seeing and hearing Him now. I tell you, unless you see and hear Christ on earth, you will never see and hear Him in heaven. Behold the Lamb of God. Can you not see Him? Then pray to God to take the scales off your eyes. Look that way—try to look that way. His voice comes down this day, saying, 'Look unto Me all ye ends of the earth, and be ye saved, for I am God, and there is none else.' I must see Him. I must look upon that face once clouded with my sin, but now radiant with my pardon. I want to touch that hand that knocked off my shackles. I want to hear that voice which pronounced my deliverance. What a moment when all the nations of the saved shall gather around Christ! All faces that way. All thrones that way, gazing, gazing on Jesus.

'His worth, if all the nations knew,  
Sure the whole earth would love Him too.'

#### "HE FELL ASLEEP!"

Not like the wicked, "driven away." No. It may be vanity. I cannot help that. I do feel a kind of sympathy with the following, and sigh a prayer that of me it might at last be said, as here it is said,—

"Stephen had lived a very laborious life. His chief work had been to care for the poor. How many loaves of bread he distributed, how many bare feet he had sandaled, how many cots of sickness and distress he blessed with ministries of kindness and love, I do not know; but from the way he lived, and the way he preached, and the way he died, I know he was a laborious Christian. But that is all over now. Stephen is dead! The disciples come. They take him up. They wash away the blood from the wounds. They straighten out the bruised limbs. They brush back the tangled hair from the brow, and then they pass around to look upon the calm countenance of him who had lived for the poor and died for the truth. Stephen asleep! I have seen the sea driven with the hurricane until the tangled foam caught in the rigging, and wave rising above wave seemed as if about to storm the heavens, and then I have seen the tempest drop, and the waves crouch, and everything become smooth and burnished as though a camping-place for the glories of heaven. So I have seen a man, whose life has been tossed and driven, coming down at last to an infinite calm, in which there was the hush of heaven's lullaby. Stephen asleep! I saw such an one. He fought all his days against poverty and against abuse. They traduced his name. They rattled at the door knob while he was dying, with duns for debts he could not pay; yet the peace of God brooded over his pillow, and while the world faded, heaven dawned, and the deepening twilight of earth's night was only the opening twilight of heaven's morn. Not a sigh. Not a tear. Not a struggle. Hush! Stephen asleep!

"I cannot tell by the blowing of the wind whether it will be fair



weather or foul on the morrow. But I can prophesy, and I will prophesy, what weather it will be when the Christian comes to die. You may have it very rough now. It may be this week one annoyance, the next another annoyance. It may be this year one bereavement, the next another bereavement. Before this year has passed you may have to beg for bread, or ask for a scuttle of coal, or a pair of shoes; but spread your death couch amid the leaves of the forest, or make it out of the straw of a pauper's hut, the wolf in the jungle howling close by, or inexorable creditors jerking the pillow from under your dying head—Christ will come in and darkness will go out. And though there may be no hand to close your eyes, and no breast on which to rest your dying head, and no candle to lift the night, the odours of God's hanging garden will regale your soul, and at your bedside will halt the chariots of the King. No more rents to pay, no more agony because flour has gone up, no more struggle with 'the world, the flesh, and the devil;' but peace—long, deep, everlasting peace. Stephen asleep!

'Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Uninjured by the last of foes.

Asleep in Jesus, far from thee  
Thy kindred and their graves may be;  
But there is still a blessed sleep,  
From which none ever wake to weep.'

---

## A BELIEVER'S LAST DAY HIS BEST DAY.

(From THOMAS BROOKS, 1657.)

"A good name is better than precious ointment; and the day of death than the day of one's birth."—Ecl. vii. 1.

"Man that is born of a woman is of few days, and full of trouble."—Job xiv. 1.

**T**HE Hebrew word *jeludh*, which is translated "born," signifieth generated, or conceived; to note to us that man is miserable as soon as he is warm in the womb; he comes crying into the world. Before ever the child speaks, he prophesies by his tears of his ensuing sorrows. Thus Solomon prefers his coffin to his crown, the day of his dissolution before the day of his coronation.

1. *Death is a change of place.* The believer when he dies changes earth for heaven.

2. *A change of company.*

3. *A change of employment.* His work here consists in praying, groaning, sighing, mourning, wrestling, fighting (Eph. vi. 12). A woman who was dying cried out, "Lord, do not let me go to hell where the wicked are, for Thou knowest I never loved their company in my life-time." Death is the winding-sheet that wipes away all tears from the believer's eye.

4. It is a change of our more dark and obscure enjoyment of God for a more clear and sweet communion of God (1 Cor. xiii. 12). "We see through a glass darkly" (or a riddle). God told Moses he could not see His face and live. The truth is, we are not able to bear but little of the discoveries of God, there being such a mighty majesty

and glory in all the discoveries of God. We are weak and but able to bear but little of God.

5. Death is a change *that puts an end to all external and internal changes*. Death is another Moses; it delivers believers out of bondage, and from making brick in Egypt. It is a day or year of Jubilee to a gracious spirit—the year wherein he goes out free from all those cruel taskmasters which he has long groaned under.

6. Death is a change that *brings the soul to an unchangeable rest*: from affliction, persecution, temptation, desertion, sin, sorrow. Believers in this world are like Noah's dove: either he wants some external or internal mercy. Cooper said, "Many a day have I sought death with tears; not out of impatience or distrust, but because I am weary of sin, and fearful to fall into it."

Learn then, 1. Never mourn immoderately at the death of any believer, let them be the most excellent and useful that ever lived. "Death is not the death of the believer but the death of his sin." 2. Do not fear death. Reasons why we need not fear death: Christ's death was a meritorious death. Death is a sword in our *Father's* hand. Christ's death is a death-conquering death. He hath "taken away the sting of death," that it cannot hurt you, and his death is a death-sanctifying death and a death-sweetening-death. Believers are complete in Christ (Col. ii. 10; Songs iv. 7; Rev. xiv. 4, 5). The saint's dying day is the Lord's paying day. The way to glory is by misery; the way to life is by death. The way to heaven is by weeping cross. A man will-easily swallow a bitter pill to get health. The physician helps us not without pain, and yet we pay him for it. "When Plato saw one over indulgent to his body by high feeding it, he asked him what he meant, to make his prison so strong." While we are in this world, our weak and imperfect and diseased bodies cast chains, and fetters and restraints, hindrances, and impediments upon the soul, that the soul is hindered from many high and noble actings, which in a state of separation it is free to. In a state of separation the soul works clearer, and understands better, and discourses wiser, and rejoices louder, and loves nobler, and desires purer, and hopes stronger than it can do here. When the soul is upon the wings of heaven, the body, like a lump of lead, pulls it down to earth. The Lord will not leave thee but be with thee in thy dying hour (Psa. xxiii.; Isa. xliii.). If a believer's last day be his best day, then it follows that a wicked man's last day must be his worst day.

---

"REMEMBER ME."

*Lines composed after preaching from "Lord, remember me, when Thou comest into Thy kingdom."—Luke xxiii. 42.*

Jesus, Thou great Redeeming King,  
To Thee for help I flee;  
Nothing but sin have I to bring,  
O Lord, remember me.

My sin and wretchedness, and woe,  
Thou dost this moment see;  
Whither for refuge can I go,  
Redeemer, but to Thee?

I, like the thief, a rebel am,  
I, too, have wounded Thee;  
But still a kind Redeemer can,  
In love, remember me.

Was not Thy blood for sinners shed  
On Calvary's rugged tree?

Didst Thou not, Lord, the winepress tread,  
To rescue worms like me?

Didst Thou not leave the gloomy grave,  
To realms of glory fly;

My poor, polluted soul to save,  
And raise it to the sky?

Then mercy, mercy now impart,  
My numerous sins forgive;

Write Thy new name upon my heart,  
And bid the sinner live.

And while I draw this fleeting breath,  
Help me from sin to flee;

And in the agony of death,  
Good Lord, remember me.

T. J. MURSER.

## THE PULPIT—THE PRESS—AND THE PEN.

## "ACHOR'S GLOOMY VALE."\*

## THE LATE MR. JAMES WELLS AND "THE GOSPEL STANDARD."

We are glad that another Edition of this work, written on his death-bed by our late beloved and esteemed brother, has been called for. It shows not only that his memory is hallowed and cherished by the congregation that sat under his ministry at the Surrey Tabernacle, but also by large numbers of friends and admirers scattered through all parts of England, who had the privilege of hearing him on Anniversary occasions, or of reading his published sermons. As we read these Letters, penned in almost the last hours of his life, we seem to see and to hear him as we saw and heard him many times at the Surrey. Their style, thoughts, and sentences, remind us so forcibly of his uttered discourses, and yet withal there is upon them a savour and a mellowness which seems to speak of a light such as never fell on sea or shore, and to breathe a solemnity such as life's closing hours alone can fling round the parting spirit. Perhaps, however, this remark is more appropriate to the closing Letters of the series than to the earlier ones; for our brother, as we all know, passed through some sharp and severe mental conflicts and spiritual agitations during the time that he was laid aside from active work. The scene was darkened long before the curtain fell; but the Lord fulfilled His promise, and at eventide there was light.

There are some men—Christian men, who ought to have known better—who have made these conflicts and agitations, these doubts and fears, the subject-matter of reproach to the memory of our dead brother; while others, with the agility and the levity of a mountebank, rather than that of Christian reviewers, have leaped into the judgment-seat, and decided that these conflicts and spiritual exercises were the well-merited castigation the Lord inflicted upon him for certain unmannerly sayings and doings of his in the years of his active ministry. Among this class stands gracefully pre-eminent the Reviewer of "The Gospel Standard." Let us present to our readers some of the genial sentences and criticisms this Christian Reviewer indulges in in relation to the late revered pastor of the Surrey Tabernacle. He begins in the following red-hot style:—

"God has over and over again declared in His Word that the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low; and we may rest assured, as God has said it, it shall be done, either in this world or in that which is to come."

He then proceeds to give as illustrations—*Saul*, king of Israel, *Pharaoh* and *Herod*—strange company, we think, for a Christian Reviewer to associate with James Wells. True, indeed, the Reviewer afterwards introduces Saul of Tarsus as an instance of man's pride and God's humbling grace; but, through the awkwardness of the Reviewer, the illustration *won't do*; for what Saul of Tarsus was as a proud man, he was *before* the Lord met with him, not afterwards—as the Reviewer himself proceeds to show—calling him the *humblest* man that ever lived, while the whole drift of the article is to show that our late brother was *all this after* he professed that the Lord had met with him. What, therefore, the Reviewer would have us to infer we do not know, but the confusion of thought in his mind is manifest. He then proceeds to speak of the late pastor of the Surrey in the following graceful language:—

"The Writer of these Letters was originally a carter, as ignorant as a Hottentot, and as hardened in sin as a five-hundred-pence debtor."

When we read this sneering sentence, we were reminded forcibly of an anecdote in the life of the Lord Chancellor Thurlow: he was originally a barber, as was his father, and in his early days he was *literally* a "shaver;" after he became Lord Chancellor, on one occasion, while addressing a public meeting, some low fellow wishing to insult him, shouted out from the body of the meeting, "You were born a barber." "Yes," said Thurlow; "and if you had been born a barber you would have been a barber still." Whether the Reviewer is a barber or a "carter," we do not know, but we are inclined to think the latter, for he certainly knows how to use the whip, quite as mercilessly as he says the late James Wells did, with this additional advantage that he is using it over and on a *dead man*, which is, no doubt, very valiant and very noble, and above all very Christian.

"*De mortuis nil nisi bonum*"—of the dead speak nothing but good—was indeed

\* "Achor's Gloomy Vale." A Series of Letters by the late James Wells. Third Edition, Revised. London: Robert Banks, Racquet Court, Fleet Street.

only a *heathen* motto; but the heathen moralist was evidently far superior in spirit to this Christian Reviewer. If charity covers a multitude of sins, it is clear that the Reviewer is destitute of it, for he manifests a malicious pleasure in dragging the infirmities and weaknesses of our late brother into the light. His motto would seem to be, "Speak as harshly of the dead as possible, because he cannot defend himself." An eminent modern writer has finely said in one of his essays: "Who can look down on the grave even of an enemy, and not feel keen regret that he has ever warred with the poor handful of dust and ashes which slumbers harmlessly at his feet?" Who? the writers in "The Gospel Standard!" and that not only upon the grave of an *enemy*, but upon the grave of one, a Christian and a minister, who was *no* enemy, but a friend to all who loved the Lord Jesus.

We confess that when this Review was first placed in our hands, we felt deeply pained, and we were about to say, *surprised*. But that would hardly be correct, for we have been too long familiar with the writers in "The Gospel Standard," not to know that whenever they speak of a minister whose name does not appear on the cover of their Sacred Standard, they invariably dip their pen in vinegar and gall.

When reading this Review, so replete with the exposure of our late brother's infirmities and frailties, we were forcibly reminded of a little poem by Mrs. Charles, the Authoress of "The Chronicles of the Schonberg Gotta Family," entitled, "The Child upon the Judgment Seat." The idea of the poem is that of a child sitting on an elevated platform or dais, which commands a view of all her neighbours' gardens; and she spends the day in noticing and severely censuring what she considers the mismanagement of them all; one is not laid out properly, another wants weeding, a third is insufficiently cultivated, a fourth displays great ignorance, or lack of taste, &c. At length, a friend whispers kindly in her ear the question, What is the condition of your *own* garden? Her reply is, "That she has been so closely employed in pointing out the faults of her neighbours, that she has had no time nor inclination to attend to her own." We have no doubt this is precisely the case with the Reviewer. *It is always the weak who mount the Judgment Seat.*

Against this sin, so prevalent among the "Standard" party, the Apostle Paul warns the primitive Christians, in his Epistle to the Romans. He too shows that it is always the *weak* who judge. In chapter xiv. 2 he says, "One man believeth that he may eat all things: but he that is weak, *eateth herbs*. Let not him that eateth despise him that eateth not; and let not him that eateth not (*i.e.*, the weak brother) *judge him that eateth*." Now this is precisely the case with the brethren of "The Gospel Standard;" they do not eat or feed upon the Paschal Lamb, but they evidently eat largely of *bitter* herbs. Our late brother James Wells, as well as those of us that have been long in the divine life, and have proved God to be a merciful God, feed more than ever on the Paschal Lamb, and rejoice in the liberty of the Gospel; and accordingly our weak brethren of the "Standard" jump into the judgment seat, and pronounce us all to be "letter-men." Well, they are *weak*, and we are willing to believe that *it is weakness rather than wickedness*, and therefore we must, and do *pity* them; but while we pity them, let us not fall into the other error spoken of by the Apostle in the passage above quoted; for while he intimates that it is the tendency of the *weak* to *judge harshly* of the strong, he intimates also that it is the tendency of the *strong* to *despise the weak*. Hence he says, "Let not him that eateth *despise* him that eateth not." No, we would pity them rather than despise; they are God's children, many of them, though they certainly are the weakest and most rickety children in all God's family, but they owe this mainly to their miserable teachers, bad nursing, and injudicious training.

#### CHRIST AND HIS APOSTLES; OR, ANONYMOUS AUTHORS—WHICH WILL YOU BELIEVE AND FOLLOW?

*The Sacred Bond of Unity; or, the End of Water Baptism by the Ministration of the One: Baptism of the Holy Ghost and Fire.* (Houlston, Paternoster buildings.) The Writer of the above pamphlet is a scribe well instructed in the things of the kingdom, and his mind is evidently well stored with evangelical and spiritual truth; but, unfortunately, he has made all this subservient to a theory which is thoroughly unscriptural, and affords a painful illustration of how far a good man

may be blinded in the study of the Scriptures by a pre-conceived theory.

He writes in a courteous and Christian spirit, while speaking of those from whom he differs; and we wish to do the same in relation to him and his pamphlet. The strange theory with which he starts—and we may add, on which the entire structure of the book rests—is, that ceremonial and symbolical baptism (*i.e.*, Water Baptism) was divinely abrogated on the day of Pentecost; that in baptizing with water

after that date the *apostles were acting without the mind or direction of the Holy Ghost, and even in opposition thereto.*

We do not know who the writer is, but we could not help thinking and feeling that he felt, at the very outset of his subject, the necessity of neutralising the evidence against his theory afforded by the commission of our Lord, and the practice of His apostles. The charges which he brings against the apostles of our Lord are so grave and serious, and involve so much that is evil, that they require to be fully examined and exposed.

The Writer affirms that Water Baptism was abrogated on the day of Pentecost; and, in support of this opinion, indirectly affirms that when Peter had been baptized with the Holy Ghost, he, from *ignorance and Jewish prejudice*, erroneously directed the 3,000 to be baptized with John's baptism—*i.e.*, water. That when certain men and women in Samaria believed Philip preaching the things of the kingdom, he, Philip, *through ignorance and Jewish prejudice*, baptized them with water or John's baptism. That when the Holy Ghost fell upon Cornelius and his household, Peter, *through ignorance and Jewish prejudice*, commanded them to be baptized with water, though Peter had just had a vision of the sheet knit at the four corners to dispel *his ignorance and Jewish prejudice*. That in the city of Philippi, Paul and Silas, from ignorance and Jewish prejudice, baptized Lydia and her household, and the jailor and his household with John's baptism. That when Paul had come to Ephesus, and found certain disciples who had not heard of the Pentecostal gift of the Holy Spirit, he said unto them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus." But it is indirectly charged in the pamphlet that *Paul, from ignorance and Jewish prejudice, re-baptized them with John's baptism, notwithstanding that immediately after, and consequent upon, their being baptized, the Holy Ghost came upon them, and they spake with tongues and prophesied; so that the Holy Ghost instantly and signally honoured Paul's ignorance and Jewish prejudice by falling on those disciples who, according to the Writer of the pamphlet, Paul had erroneously commanded to be re-baptized with John's baptism—a baptism which, the Writer says, is dishonouring to the Spirit of God.*

Such are the principal counts in the indictment brought against the apostles of our Lord, and that indictment is the chief argument employed to persuade the people of God to reject Christian baptism, and pronounce its observance to be contrary to the will of God, and dishonouring to the Spirit.

Need we say more? Whose teaching and practice are we to follow?—the apostles of our Lord, or the anonymous Writer of this pamphlet? We hold that a man is treading on dangerous ground when he undertakes to correct the teachings, and to condemn the practice, of the inspired apostles of our Lord and Saviour Jesus Christ.

This is what the Neologians of Germany, the Socinians in England, and the *Broad Church* party in the Church of England have been doing for many years past, and are doing still. Acting on this basis—the erroneous teachings and practice of the apostles in certain instances and passages—they have contrived to get rid of some of the most distinctive doctrines of the Gospel. Dean Stanley, Professor Jowett, and Bishop Colenso are representatives of this school of thought. Admit the principle, and where will it end? What custom, teaching, or doctrine of the Epistles may not be explained away, if it be but contended that it sprang from the *ignorance and Jewish prejudice* of the apostles? Instead of the Word of God being a lamp to our feet, lighting up with a serene and steady lustre "the way home," it becomes an *ignis fatuus*—a baleful mock-fire—misleading our unwary feet, and cheating the hope which its first welcome rays had kindled in our hearts. But, thank God, we have not so learned Christ, nor so learned to estimate the teachings and practice of the apostles.

We had intended to have examined some of the Writer's verbal criticisms on certain texts, but our space forbids our referring to more than one. Referring to John iii. 5—"Except a man be born of water and of the Spirit," &c.—the Writer says that the latter word, "*Spirit*," is merely explanatory of the former, *water*; and that *water* in this passage means nothing more nor less than the *Spirit*; so that he makes the Saviour virtually say, in a tone of tautological repetition, "Except a man be born of the *Spirit*, and of the *Spirit*," &c. Would he venture to put such a sentence in the mouth of the Saviour? We think not. But his criticism on the passage means *this*, or it means *nothing*. The Greek criticism, too, on which this conclusion is based, is inaccurate. It is perfectly true that when two Nouns are connected together in a sen-

tence, and have a Preposition governing them—the Preposition not being repeated before each of them—the one Noun is explanatory of the other. So far the criticism is correct; but this rule holds good when the Nouns thus coupled or governed are in the *Nominative case*. But in the passage under consideration they are in the *Accusative*; and so *water means water*, and *Spirit means Spirit*.

The Writer has the usual criticisms upon the Greek Prepositions, “*eis*” and “*en*.” Much that he says is true, and all that he says is in a fair spirit; but we are reminded by it of an anecdote, with which we shall close:—

A Presbyterian minister, in America having been holding forth before his audience against baptism by immersion, laboured all through his address to prove that the Greek Prepositions, “*en*” and “*eis*,” did not mean to go *into*, but only to go *near to*, &c. At the close, he invited his audience to express their opinion of the lecture. Being nearly all Presbyterians, one after another rose to express their high approval of his mode of treating the subject, and all felt that Water Baptism—at least, by immersion—had been effectually demolished. At length when several had spoken, and the meeting was drawing to a close, a German got up, and, in broken English, asked permission to speak. This being granted, he said:—

“I am vare glad, sare, dat I am here to listen to dis discourse on baptism. I learn many tings to-night from de ministere dat are vare new to me. I learn, for instance, dat *ei* doesn't mean *in*, but only *vare near to*. And, O, I be so glad—so vare glad—because do you see, my friends, dare are many tings in de Bible dat I could not understand, but now I understand dem all. I am so glad *en* does not mean *in*, but only *vare near to*—because I read in de Bible dat Nebuchadnezzar did trow de tree children into de fiery furnace. But now I see dat dey only bring dem *vare near to* de furnace. O, I am so glad—so vare glad—dat I am here to-night to hear dis ting explained. And den I read in de Book of Daniel dat Daniel was cast into de den of lions; but I see now dat is all a mistake—he *only went vare near to*, and walked past. O, it is beautiful; I do understand it all now. And when I read of Jonah being in de belly of de great fish, I could never understand it; but I see now. He went down to de seashore, vare nigh to de fish, jump on his back, and den walk away. O, I am so glad; for sometime I do fear dat when I die I shall go to de bad place—because I do read in de Bible dat de wicked will be turned into hell; but now

I learn from your goot minister dat *en* doesn't mean *in*. I am so vare glad. Dey *only go near to* hell; just near enough to look in to see de smoke, but dey do not go in. O, I am so vare glad dat I have been here to-night to hear dis wonderful lecture, vich I shall never forget.”

OUR YOUNG FRIENDS, of whom there are thousands upon thousands now springing up in and around our Churches, will realize a considerable advantage by carefully reading Mr. Wm. Frith's new and excellent volume, *Vox Dei; or, Scripture Testimony Contrasted with Ritualism, Romish and Anglican*. In this small volume the poison of Popery in disguise is exposed; the pith of some of the most ancient and learned Protestant divines is presented, while the authors of Evangelical principles are pleasingly ventilated and confirmed by the Word of God, shewing in every branch of salvation, “JESUS ONLY” is the Rock and Refuge of His Church. *Vox Dei* may be had of R. Banks.

“Zoar and Jireh.” In *My Lectures to My Students*, by C. H. Spurgeon, there are some unkind references to ministers of the *Standard* or Strict Baptist connection. Not many have suffered from them more than ourselves, and yet we venture to defend them. Mr. Spurgeon, addressing his students on “the matter of their sermons,” says, “Do not rehearse five or six doctrines with unvarying monotony of repetition. Buy a theological barrel-organ, brethren, with five tunes accurately adjusted, and you will be qualified to practice as an Ultra-Calvinistic preacher at Zoar and Jireh, if you also purchase at some vinegar factory a good supply of bitter, acrid abuse of Arminians and duty-faith men. Brains and grace are optional, but the organ and the worm-wood are indispensable. It is ours to perceive and rejoice in a wider range of truth.” Thus Mr. Spurgeon fills the minds of his young students with contempt toward all those ministers who have not been favoured either “to perceive or rejoice in a wider range of truth.” We will let this quotation stand by itself for the present. Some of our brethren may study it to advantage. Presently we hope to speak a little freely upon the reproach thus cast upon some really good men, although unlearned and limited in gifts.

*Sayings and Letters of the late William Tiptaft*. Oxford: J. C. Pembrey. No orator, no mental power of any magnitude, but a heart unusually sanctified, poured out, with child-like simplicity, precious truths. His life, more than his preaching, was a powerful witness for Christ.

*The Voice of Melody.* The second edition of "Songs of Praise, for the Use of God's People Everywhere Scattered Abroad," composed by Thomas Stringer, Baptist Minister of the Gospel, is, in every sense of the word, a cheerful companion for the Christian. Sound as the golden bell, rich as the pomegranate, exhilarating as the grapes of Eschol, these poems will please the living soul as much in private as in public. Thomas is no copyist, no rhyming jingler; lovely and lofty in sentiment, easy and edifying in variety, with the Scriptures in beautiful harmony, his songs will be found. Bruised souls, under the lashes of a guilty conscience, may like Joseph Hart better; but those blessed saints, who can experimentally say, "The time of the singing of birds is come," will with our brother gladly sing:—

"Come, sin-sick soul, no more complain,  
Thine Helper—God will be;  
Jehovah-Rophi is His name—  
The Lord that healeth thee."

From Holly cottage, 100, Coldharbour lane, Camberwell (the present residence of the Author), a copy can be had per post. Christian, send for one before you forget it. From a new and bold type, on substantial paper, this second edition has been produced by Mr. Robert Banks, of Racquet court, in commendable style.

*The Christian Standard.*—July part. Conducted by James Grant, has serious chapters for the Plymouth Brethren, the Bible Society, the Papacy, and other institutions. How awful to find Christendom so degenerate! For a strong, sterling and living Christianity, there seems no mind, no unity, no power!

*The Atonement.* By Israel Atkinson. London: Houlston and Sons, Paternoster buildings; and of the Author, 38, Rose hill terrace, Brighton. People require to be told what it is they do believe, for if you ask many a sincere Christian what he understands by "the Atonement," he might not be able to answer the question so elaborately as Mr. Atkinson has done in this small book. We have heard exception taken to some part of this essay, but we shall not controvert the disputed theory. John Hazelton has endorsed the whole by recommending the work: against two such hard students as Israel Atkinson and John Hazelton we shall not advance one critical line. Forty-five years ago we realised, in silent solemnity, the meaning of Romans v. 11: "We joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement." Since then, the battering rams of Satan, the bruising of sin, bereavements at home, and burdens abroad have many times almost crushed

all life out of us. But our faith in the "one offering," whereby Jesus Christ "perfected for ever them that are sanctified," has ever been our only ground of hope for mercy before a just and holy God; and, in the deep-down valley of Achor, something within would sigh up:

"Dear Refuge of my weary soul,  
On Thee, when sorrows rise;  
On Thee, when waves of trouble roll,  
My fainting hope relies.  
To Thee I tell each rising grief,  
For Thou alone canst heal;  
And Thou canst send a sweet relief  
For every pain I feel."

"Atonement," saith Pilgrimus, "is forgiveness all round the family;" but he did not live in our cold times.

"Saving Conversions to God." In our *Cheering Words* some papers will be found illustrative of this most weighty subject. While there is so much excitement, we feel bound to witness to that which comes from, leads unto, and tends to the glory only of, our covenant God.

"The Paradise Apple." In *The Gardener's Magazine* we have been walking as over an immense estate. We love the quiet country nook, the lone green lane, the garden walk, and the mountain's foot; hence in Master Shirley Hibberd's immense monthly we love to roam: never expected to find "the Paradise Apple;" but here is something about it and everything beside.

*Gilead.* August part contains full Report of Leicester Conference. The first morning's opening address by the rector of Aylestone, Mr. G. W. Straton, throws a beautiful light upon John in Patmos; it is, in fact, a pure and wholesome ventilation of a deep mystery. If permitted, we will give our readers the benefit.

*Green Leaves*—still green, but not so fresh as at first. How mortifying to poor man that we "all do fade as a leaf." Some large leaves fall before they fade. Some fade totally before they fall. What lessons may be learned from leaves. A voice from Homerton still echoes truth for W. Palmer.

*Precious Light from the Scriptures Thrown on the Doctrine of Christ's Priesthood, &c.* By James Johnstone. Edinburgh: Lyon and Gemue'll. We are much strengthened in our long-cherished conviction that the deeper a man can penetrate into the meaning of the original languages, the more clearly will the new covenant order of salvation be discovered. Mr. Johnstone has proved himself, in this work, a master in criticism, even in the hidden wisdom of the Word, and his labours in this pamphlet will be gratefully appreciated by the educated disciples of our Lord.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### A SOLEMN WITNESS AGAINST THE DELUSIONS OF MAN'S FREE-WILL.

DEAR BROTHER BANKS,—As you request me to write you of the Lord's dealings with me, I fear, from what good brother Taylor said of me, you might have mistaken me for something or for somebody which I am not. However, as it is always refreshing to my soul to write or speak to a friend of a kindred spirit about the goodness of my God to me, I gladly embrace the opportunity so kindly offered me.

I was born at Ashton-Keynes, Wilts, Oct. 28, 1833, at which place a good man named Jeffrey now preaches the everlasting Gospel, of whose Church my father is a member, and in whose pulpit I have been twice favoured to tell of the Saviour's love to fallen man. My parents removing to Minety before my remembrance, I look upon the latter place as my native home: there, in my boyhood, I heard, in the little Particular Baptist chapel, Messrs. Beard, John and Thomas Wigmore, and others now gone home; and I can just remember my father assisting to lay in a grave, within its walls, the mortal remains of its first preacher, Robert Taylor, to await the resurrection morn. I believe my father still holds the memory of this good man sacred and dear. I have known my father walk many times to Crudwell to hear that good man, Mr. Thomas Lamb; and there, he has told me, he has heard the Editor of the *Earthen Vessel*.

At the early age of fifteen I left my home, became a great rambler in the world—a far greater in its wicked ways. At the age of twenty, I became a coal-miner in the Forest of Dean. Here I was permitted, for some years, to run with a band of free-willers. I here learned to hate, with bitter hatred, the blessed truths which have been sealed with the blood of thousands of the redeemed of the Lord (the everlastings of the Bible having then no place in my heart), until it pleased the mighty God, even the Lord, to arrest me, by thundering into my soul the words of Paul, in the ninth of Romans: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Those words brought me to a sudden standstill, and cut me like a two-edged sword. I then knew, for the first time in my life, the meaning of being "pricked to the heart." My fellow-racers, discovering something unusually strange about me, tried to find out the secret: "The heart knoweth its own bitterness," and "a wounded spirit, who can bear?" Their efforts proved all in vain: "The wind bloweth where it listeth" in the case of "every one that is born of the Spirit." Grace had now made a deep wound which grace alone could heal. However, I tried to obey my advisers by being "up and doing;" but was soon brought down by the following words—"Can the Ethiopian change his skin, or the leopard his spots?"

then may ye also do good, that are accustomed to do evil" (Jer. xiii. 23).

I went as usual to the class-meeting where we told the state of our minds. Oh, the wretched state of my mind at that time! The joys of which I had been accustomed to tell were now fled and gone; the bed had now become far too short for me. The leader tried his best to bolster me up, by telling me I could be happy that moment if I would only accept of it; but soul—"trouble cometh not forth of its self; neither doth sorrow spring out of the ground." When God gives it, who can give peace? My bed was now set on fire by these words—"They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." The battle between flesh and Spirit had now begun in real earnest; I was forced to renounce the whole of my former profession, which soon brought down upon me a great storm of persecution and slander. Weighty as this was, it was light in comparison to the hand of God which lay upon me day and night. When "the voice of the Lord is upon the face of the waters," the waters cannot be quiet. Oh, no! Certainly this poor little drop of the bucket found it so. The little leaven being hid, it must operate. Of course I had now to change my company. Alas! where was I to find a kindred spirit? If I ventured to open my mind to any one I soon found myself in the same plight as the Church in the Songs v. 6, 7; in fact, one told me I "ought to be shot." Nevertheless, the Lord has a set time to favour Zion; her times are in His hand, not in her own. These truths, I believe, apply to every child of God; therefore, my case was not to be overlooked.

About this time, as God would have it, Mr. Richard Snaith came in to the Forest. I heard him speak at a tea-meeting; and though some said they did not much fancy him (and no marvel, for he had a full Christ for an empty sinner), I felt there was something in him adapted to my case; I sought an opportunity for an interview with him, and I was not disappointed. I now found myself in company with one who had forded the same slough of despond, and, therefore, he was the right man to take me by the hand. I had been like the poor man who fell amongst the thieves; but now the good Samaritan had come that way. God bless Richard Snaith wherever he may go! It is a rare thing to find a man who can tear us to pieces and put us together again; blessed be God, there are such to be found. I believe I was the first to receive the truth from this man's lips into my poor broken heart in Dean Forest: the first to open my door for him to preach the Word, and the first of his candidates for the despised ordinance of believer's baptism; and, in connection with



him, I first began to preach the Word at Cinderford. But, as we "have no abiding city here," Providence removed me to Aberdare, Glamorganshire, to work at my calling, and there I became a local preacher in the Glamorganshire Association.

Four years ago I came to this place to take charge of a little Church. After preaching here a few weeks, the deacon politely informed me that I must leave out of my sermons the words "chosen" and "election;" that was the only objection they had to me, and because I did not "give a chance to everybody." In fact, I found myself in a hot bed of free-will. I preached one more sermon from "Ye shall know the truth, and the truth shall make you free," and then made my bow and left. Of course I lost a little shining dust by this; but, bless the Lord, I want for nothing, but more grace to serve Him. After this I had another call to speak to a few people meeting two miles from here; but soon found myself again in a bed too short, for I durst not stretch out into the everlasting truths of the everlasting Gospel. They had no desire for "the chief things of the ancient mountains, and for the precious things of the lasting hills." After some time we struggled and got an iron chapel; but about a fortnight before it was opened, I was given to understand that my high sentiments were not to be preached in it. Accordingly, Mr. C. H. Spurgeon was applied to for an "energetic young man to get up a cause," to be supported by Mr. Spurgeon's funds. This was asking Mr. S. too much; they soon received a blank. The treatment I received, time after time, drove me to pray for months that the Lord would send me right out of the neighbourhood that I might be with the people "everywhere spoken against." I little thought the Lord would answer my prayer in the strange way He has. Behold, the strike in the coal trade was the means of sending me into Yorkshire—for six long months from my dear wife and children in Wales—that, for a time, I might be with the very people I so much desired to find. I found some dear friends at Mashro', Sheffield, and Barnsley. Brethren Elim, Joseph Taylor, and Johnson are men of the right sort—"workmen that need not be ashamed." Once was I favoured whilst there to hear that giant for the truth, Jas. Battersby, of St. Simon's, Sheffield.

And now, through the Lord's tender mercy, I am at home again with my family, working at my calling all the week, and preaching the Word in some place or other nearly every Sabbath day. The Lord still opens a door for me to bear witness for Him, and when He opens, none can shut. Mr. Snaith is a witness to much that I have written of myself when in Dean Forest, and Mr. John Meddows, now in London (an old friend of yours), can testify to the truth of what I have written of this place. He has travelled many miles, through sunshine and storm (old as he is in years), to hear me preach.

JOHN BOLTON, coal-digger,  
12, Garth street, Pontlottyn,  
Glamorganshire, August 2, 1875.

I have read the *Vessel* for the last fifteen years; I know not how I should get on without it.

#### ROCHDALE.

We advance another step in reporting the large meeting in Public Hall, when memorial stones of Newbold Hall Baptist Chapel were laid. We left off last month at the end of Mr. Alderman Tatham's address on opening the meeting. We now give A DESCRIPTION OF THE NEW CHAPEL.

Mr. Benjamin Brierley, the secretary, stated that the amount already in hand, or promised towards the new buildings, was £1,980 19s. 7d., or in round numbers say £2,000, as since the opening of the meeting one of their collectors found he had some £7 or £8 in his books. When they first began building, it was their intention, so far as they knew, to build a chapel only; but after the old premises on the site had been looked over, their architect told them that there was sufficient stone to build schools as well as a chapel, with the designs altered, and that if the two were not gone on with at the same time the material would be wasted. The committee therefore determined to build both chapel and schools, and the estimates given in for the two amounted to £5,000, so that they required to raise a sum of £3,000 to place them out of debt. He then read the description of the buildings by Mr. Potts, of Oldham, the architect. The style of the buildings is decorative Gothic. The walls will be built of stone faced with par-points, having dressings of Yorkshire stone. On the front elevation there will be the principal entrance to the chapel, with three large two-light traceried windows over it, and rose windows in the gable. Projecting buttresses, surmounted with carved octagonal pinnacles, will also form prominent features on this elevation. The side elevation will have two-light traceried windows, divided into bays by projecting buttresses. The transepts, projecting 10 ft. from the wall of the nave, will have three-light traceried windows, and will also be provided with side entrances. Internally the chapel will consist of a nave 66 ft. long by 39 ft. wide, with transepts on each side 21 ft. 6 in. long by 11 ft. 10 in. The roof will be of one span, and will be open timbered, &c. There will be galleries over the end of the chapel and each transept. There will be accommodation provided for 440 persons on the ground floor, and 200 persons in the gallery, or a total of 640. The schoolroom, which will be behind the chapel, will be 59 ft. by 36 ft., and will also have an open timbered roof. In addition there will be an infants' room 22 ft. 6 in. by 16 ft., ministers' vestry 16 ft. by 11 ft. 9 in., and four class rooms. Accommodation will be provided for 420 scholars.

[We shall report further progress soon. We think most of our readers will be pleased to lay a stone in this new building, from whence educational and evangelical streams will flow.—Ed.]

**WHEN THE HARVEST COMES,  
SHALL WE BE FOUND WHEAT OR  
TARES?**

DEAR BROTHER BANKS.—The literal and mystical interpretations of the parables by "Nemo," in August "Vessel," will doubtless be appreciated by its numerous readers, inasmuch as the parables and the signs of the times are harmonious, especially that of the net. Tens of thousands are gathered into the drag-net by carnal policy, moral suasion, human reason, false doctrine, fashionable appearance, and popular delusions. The outer court worshippers are multitudinous; so great is their antipathy to the inner court worshippers (*i.e.*, those who possess vital godliness), that if it were not for the laws of our land, and the almighty arm of the Lord, which restrains the wrath of man, we should quickly witness the return of the persecuting days of Mary, Bonner, and Gardner, and Asaph's fearful prophecy would soon be put into execution, where (in Psalm lxxxiii. 4) he says, "They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance." When empty formality comes in contact with vital Christianity, the collision is and will be most tremendous; but, blessed be God, vital Christianity will outlive every storm, defeat every foe, and be more than conqueror at last and for ever—while empty formality shall sink as a dream into everlasting oblivion.

The amalgamation of wheat and tares is truly awfully alarming, that you scarce know one from the other. Old once Protestant England is nearly inundated with Popery, Puseyism, infidelity, and a thousand other delusions, and so it will remain till Christ shall come to make the final division. "Say ye to the righteous that it shall be well with him" (Isa. iii. 10).

T. STRINGER.

CITY ROAD.—On brother Walter James's monthly prayer meeting R. G. Edwards says:—Several earnest prayers were offered to our Heavenly Father for the more abundant operations of the Holy Ghost, and blessings of sovereign grace to be communicated to all His sent servants, and all His Churches throughout the land. Special prayer was made for the Editor of the "Earthen Vessel," and for the cause with which he is connected at Speldhurst road. After these petitions, the address by Mr. R. G. Edwards was from 1 Kings viii. 55,— "And Solomon stood and blessed all the congregation of Israel with a loud voice," which blessing consisted in praising Jehovah for the rest that He had given to His people, according to all that He had promised, and that was a present rest by faith in Christ, and a future with Him for ever and ever. It also contained a grateful testimony that there had not failed one word of all His good promise. The remainder of Solomon's blessing is in supplications for blessings on Israel. This exhibits to us the value of prayer meetings such as we hold from month to month—in testifying of the faithfulness of our cove-

nant-performing God, and in a few of His saints meeting together for special prayer for increased blessings upon all His Churches. This is indeed "blessing Israel." Surely, then, these meetings should be prized. Philosophers tell us that they can weigh this ponderous globe to the greatest nicety in a very small room: this is a trifle compared to what God's praying children can accomplish, meeting together for special prayer to Him to whom the Psalmist said, "O Thou that hearest prayer," &c.

BRIXTON TABERNACLE.—Our anniversary services were held July 25 and August 2. Sermons by brethren Lawrence and T. Stringer. We had excellent tea, given by the ladies. Our hearts rejoiced to see so many come to our help. The honoured deacons of Heaton road, Peckham; several of their friends; some of our old friends from Bow, Limehouse, Pimlico, and Poplar, were present. The evening meeting was a good one. The hearts of all must have rejoiced at the great things spoken by our brethren C. W. Banks, Battson, Kemp, Stringer, and Lawrence. Our brother Sack came to bid us God-speed, and opened the meeting by imploring the Divine blessing. His prayer was full of savour, and the speeches of the brethren were full of life and truth. No one could be present without feeling a blessed spirit of unity existed among us. Our collections towards the new Sunday school amounted to £14 10s., including two guineas from Miss Andrews; and I may say, on behalf of this family, they have been a good help to us ever since I have been at Brixton. The Lord reward them. Thanks to all friends for their kindness, and ten thousand thanks to Him who has helped us to raise another Ebenezer to His praise. His blessing be with you and all who love His dear name in sincerity and truth. So prays, yours to serve, C. CORNWELL.

HOXTON.—Third anniversary services at "Bethel," Newton street, were July 25th and 27th. Sermons were preached by brethren Osmond (the pastor), Vaughan, and G. Webb. On Tuesday, after tea, a public meeting. Mr. Langford implored the divine blessing; Mr. Osmond presided. He said the cost of fitting up the chapel was £600, £300 had been paid. Present number of members, 70; added by baptism 27; others waiting; received from other Churches 20; removed by death 6; leaving a clear increase of 42. They were living together in the unity of the Spirit, and in the bond of peace. One brother cast in his lot with us, being drawn towards us, because he saw much brotherly love among them. The theme for the evening was, "The Fruit of the Spirit." W. Webb discoursed on Love; Mr. Dearsly on Longsuffering; Mr. Griffiths on Gentleness; Mr. G. Webb, Goodness; Mr. Dallimore, Meekness. "All hail the power of Jesus' name," &c., and prayer closed up another little foretaste. W. B.

## OUR CHURCHES IN "THE BLACK COUNTRY."

## EPISTLES TO APPELLES.—NO. I.

MY DEAR APPELLES, — I am commanded to salute you as being "approved in Christ;" and sure I am, as you belong to the election of grace, and are one of the chosen, redeemed, and sanctified ones, your experience in the wilderness will lead you to the conclusion that there is approbation nowhere else. The world will condemn you and cast you out as evil; mere empty professors will reject you; and be not dismayed when some of your own brethren, who contend for their particular sect or party, will smite you, and, added to this, your own heart, a thousand times and in an endless variety of ways, will cast you down, and the accuser of the brethren will be at your right hand to resist; but the Lord God of Israel will give thee faith to triumph over all, and enable thee to say, "Accepted in the Beloved;" and though

"From sinner and from saint  
You will meet with many a blow,"

all, all must ultimately work for thy good—yea, already works—for "we know that all things work together for good, to them that love God, to them who are the called according to His purpose."

As you are born of the Spirit of God, and called to the solemn work of the ministry, to be God's mouth in dividing the precious from the vile, my desire is that you may help them much which have believed through grace—rejoice with them that rejoice, and weep with them that weep; be made to His tried, afflicted, tempest-tossed, perplexed, and harassed ones a great blessing.

You will oftentimes be led to cry with great earnestness to Him who is thy and their Refuge, Succour, and Support; and the more you are led to speak and tell out of thine own heart of His wondrous faithfulness, and how,

"Through this weary pilgrimage  
He hath all our fathers led,"

you will find strength renewed, faith triumph, the devil cast down, God exalted, victory obtained, and look forward to the end—eternal glory.

I have many things to say unto you, but you cannot bear with them yet, and for a time, I forbear. In my next I purpose fulfilling my promise (if it is the Lord's will and good pleasure) to give you some account of the Churches in that black part of the world, called Birmingham and the Black Country; but you must not have pre-conceived notions in your own mind because the place is black, smoky, and dirty, that all the people are the same; on the contrary, there are some as fair as the curtains of Solomon, being approved in Christ, are pronounced by their heavenly Father without spot, blemish, or any such thing. It is natural for you to ask what authority I have to inform you. My reply is the direct command in the Book—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye

may tell it to the generation following." Till then allow me to wish you the rich consolations of Zion, and subscribe myself,

AN OLD DISCIPLE.

CLAPHAM.—At Mr. Hall's anniversary, July 6, 1875, "Prayer, praise and preaching," as we shewed last month, had each an equal portion of time. At many meetings prayer is almost neglected. Mr. Hall set us all a good example. Early that morning those words, "Praise waiteth for Thee, O God, in Zion," entered his heart; and, during the day, the Divine presence rendered the praise harmonious and precious. Soon after two the afternoon meeting commenced, when brethren Rowe, Minton, Hudson, R. G. Edwards, and others, assisted. Mr. Meeres (who has been the steady, honourable, and patient pastor of the Bermondsey Baptist Church since 1845—a period of thirty years—where he is deservedly esteemed) preached in the afternoon from Paul's words—"That I may know Him," &c. (Phil. iii. 10). Like the excellent Puritans, Mr. Meeres read himself and his hearers well up through all the antecedents of Paul's history, and the origin of the Church at Philippi, into the bowels of this ocean-like text; and when he was fairly and fully in the centre of it, he threw out and opened up the four rolls of spiritual truth which he found there—viz.: "Knowledge," "Power," "Fellowship," and "Conformity." We suppose there is not another minister in the metropolis, on our side, who has travelled through a pastorate of thirty years, with one Church, more pleasantly than brother Meeres has been favoured to do. He began quietly, humbly, truthfully, and consistently. He has never shot up into the galleries of popularity and creature applause; neither has he ever been left to sink into the low valleys of despondency or dark despair. We do not know that he ever had an affliction, or what the world calls a misfortune, in his life. An enemy, or a persecuting toe, never dared to cross his path. As his life, so is his ministry. He has not the four-fold appearance of the Cherubim; nothing of the eagle, soaring dangerously high; not much of Jacob's lion, couching down; nor is the laborious ox very conspicuous; but if you watch brother Meeres when he is preaching, you see the face of a man; the sympathies of a man; the gentleness and tenderness of the man; the wisdom and decision of the man; the carefulness and perseverance of the man. We never knew him to make a mistake in his life: he thinks well before he speaks; he looks before he leaps; he has, by grace, "acknowledged the Lord in all his ways, and a merciful Providence has directed his steps." Like the ancient Scotch bishop, brother Meeres may most appropriately read Psalm ciii. every night, "from the first word until the last." Never, like David, hunted on the mountains; nor, like Jonah, in the belly of hell; nor, like Peter, denying his Lord; but more like that disciple whom Jesus loved, our brother Meeres has been "looking (off) unto Jesus," until the know-

ledge of His name, the power of His grace, the fellowship of His Gospel, and conformity to His conquests over sin, have become the home blessings, the household words, the daily mercies of this excellent servant of Christ. [We enjoy the review of Clapham anniversary, so hope to return to it next month.]

#### MATFIELD GREEN, KENT.

Monday, July 19, fifty-eighth anniversary of Sunday school was commemorated. The usual treat of a well-supplied tea for children and friends was numerously attended. Public meeting in evening. Chair was occupied by our minister, Mr. J. Flory, who made some general remarks upon Sunday schools, showing the instruction should be strictly in unison with Bible teaching. The theme of teachers should be "Christ;" their aim, instrumentally, the present and eternal salvation of the children; the end, the glory of God. Baptist Sunday school teachers had a distinctive call not to overlook the teaching of, especially the elder children, that baptism is by immersion, and for believers only in the Lord Jesus. Mr. Flory instanced case of ministers of Jesus Christ having been brought to know the Lord by God's blessing on Lord's-day schools.

Mr. Etheridge, senior deacon, spoke upon the noble work of the teacher to elevate naturally and spiritually the children by their efforts to teach them what is naturally and religiously good.

Mr. Hugget spoke of the exalted nature of the teacher's work as only second to the preaching of the Gospel, of his love to the cause, although he had not been engaged in the work so long as some of the friends who had been there for thirty or forty years.

Mr. Obden said he loved Sunday schools, thereby God had brought him to think about his sins and the salvation of his soul. He had to learn in the Catechism (suppose Dr. Watts's), the question, "What do our sins deserve and merit?" Answer, "They deserve and merit the eternal wrath of God." This question and answer so wrought on his mind, he had no peace till brought to believe in Jesus as the Saviour of His soul. He also passed on to urge the importance of teaching the truth in respect to the new birth, which was not by the rights of men, especially that which claimed to make them "regenerate, and inheritors of the kingdom of heaven," &c., which was either true or false; which, being false, was a solemn mockery in the sight of God. O Lord, lead professed Christians to fear thus to mock Thee the heart-searching God.

After the hymn,

"There is a fountain filled with blood," &c., the meeting closed with prayer. J. F.

BIRMINGHAM.—"A Traveller" says: "Brother Thomas James Messer, during some of the July Sundays, has been preaching in Thomas Drew's chapel, in Charlotte street; and some of the Birmingham folk enjoyed the veteran warrior very much." [We do indeed thank God for His mercy in keeping

this Catholic-spirited and energetic servant so long in the field. Mr. Messer has, through rich grace, spent more than half-a-century in sounding the silver trumpet of the Gospel in all parts of Great Britain and Scotland. The firmness of the oak, with the tenderness of the vine, in his constitution and in his ministry, are usefully blended. We hope all our Churches, who are without pastors, will be favoured to hear him ere he leaves this land of sin and error.]

#### A LITTLE TASTE OF TABOR'S MOUNT.

MY DEAR C. W. BANKS,—After my long journey I arrived safely home, and found all well, and all the friends enquired most affectionately after you. They long for your presence again among us; it will be a long time before your visit to the North is forgotten by them. You spoke of my coming 300 miles to your meetings. Had I anticipated they would have been as grand as they were, I would have gone 600 miles, and thought my labour well spent, and the sacrifice a mere trifle, compared to the good result. I cannot lay any of my criticisms before you, because sometimes I was carried quite out of myself, especially at the morning service, I felt the Lord was with us, which amply repaid me for my journey. But oh, sir, to leave that rich pasture, where the flock reclines at noon beside the gushing rills, and come to this barren land, a land of drought and sterility, my soul recoiled at. When I heard those men of God: Messer, Winters, Cornwell, Frith, &c., describe the Spirit's work, I inwardly thanked the Lord he had not left Himself without witnesses; they touched a chord in my heart which lifted me into the third heaven; I forgot the world with all its carping cares, and sighed, "Oh, what will it be to be there."

You have been, my dear brother, a faithful witness for the truth of God. May you hear at the great day that blessed sentence, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And may I be there, although I many times doubt I shall ever reach the goal where the wilderness worry is ended; but I rely upon a faithful God who has said, I will never leave thee nor forsake thee. May you and I, my dear brother, realise our oneness with Him, and that all His promises are ours.

I am, in the bonds of love and truth, yours truly,  
DAVID VERNON.

P.S.—Thanks for "Cheering Words."

I P S W I C H.—E. Samuels, of Sleaford, preached in Thomas Pooock's pulpit on Lord's-day, July 18. He spread a spiritual feast for our Lord's travellers to the holy hill country. I believe all heard with comfort, joy and satisfaction. But, since you, John Bloomfield, John Pells, poor James Nunn, and other witnesses stood here, we have seen very many changes. Believers in Christ are afflicted in every way. "Neither know we what to do!" I am yours faithfully,

A SUFFOLK TRUTH-SEEKER.

## JUBILEE SERVICES.

EBENEZER BAPTIST CHAPEL,  
BRIGHTON.

DEAR MR. EDITOR,—I have very much pleasure in sending for insertion in the *Earthen Vessel* the following particulars of the jubilee services held in commemoration of the opening of Ebenezer Baptist chapel, Richmond street, Brighton, August 9 and 10, 1875.

The services commenced on Monday evening, at 6.30, with a prayer meeting: the prayers being interspersed with singing a verse or two of appropriate hymns, and short addresses by brethren Virgo, of Wivelsfield; Webb, of Camden Town, London; Payne, Light, and Boxell, of Brighton; the pastor, Mr. Israel Atkinson, presided, and a truly heart-cheering and long-to-be-remembered season it was. The brethren prayed with fervour. Some of the speakers, having been connected with the cause almost from its commencement, related interesting incidents respecting its rise and progress, shewing the present holders of office are not wholly unworthy to be successors of the noble band who begun the cause, headed by the late Mr. Joseph Sedgwick, under whose eloquent ministrations, affectionate, painstaking pastoral care for twenty-nine years the cause progressed and flourished, there being, at the time of his decease, upwards of 200 members on the Church books. Considering the changes incident to this life by death, removals in providence, and failings of every kind, from so small a beginning as nine members, it will be considered a noble climax.

His highly-esteemed and justly-beloved widow still survives him, being now old and full of days; but looking and expecting ere long to join those who are not lost but gone before—to use her own words, in writing to us a short time since, "Faint, yet pursuing." We are thankful to relate that an annual collection has been made on her behalf ever since the death of her much-beloved husband. "The memory of the just is blessed."

On Tuesday morning, at 11 o'clock, Mr. Atkinson commenced by giving out Psalm 122 (Dr. Watts). Mr. Crowther, of Leeds, being the preacher for the morning, read for the lesson, Isaiah xlv.; then prayed—which will not be soon forgotten. Another hymn (339, Rippon) was sung, and the preacher took for his text, Jer. ix. 23, 24, very solemnly and ably shewing that all worldly wisdom, earthly riches, secular attainments, and acquirements of every kind must be laid aside; yea, that there is nothing in the material universe in which a Christian may glory, but shewed very precious a man might and should glory in the fact that he understood and knew God, and that He is Lord of all. The preacher gave a very beautiful definition of the difference between understanding and knowledge: we understand upon the high authority and teachings of God Himself; we know according to our experience, and might glory in such knowledge—taking for his theme the attributes of Jehovah, in which the believer delighted to revel and glory.

Lovingkindness being a compound word,

he showed among other things love to the object produced kindness to help. Judgment on separation was dwelt very solemnly on, but he shewed very sweetly all is done in righteousness and equity, in which Jehovah delights. Then followed the singing of hymn 385 (Rippon), and the closing prayer—a season long to be remembered.

In the afternoon at three o'clock the service commenced by singing hymn 341 (Rippon), and Mr. Hazelton, of London, read for the lesson Heb. ix., and prayed. Hymn 344 being sung, Mr. Hazelton took for his text Matt. i. 21, very precious dwelling upon the name "Jesus," it being the most comprehensive name either in heaven or earth. It was, indeed, a glorious sermon, and will doubtless be printed, having been taken down verbatim by his own reporter. Hymn 173 was then sung, and the prayer brought this highly interesting and profitable service to a close.

At five o'clock about 300 friends partook of tea in the noble schoolroom.

At 6.30 a platform meeting in the chapel, presided over by the pastor, commenced by singing, "Kindred in Christ," &c. This done, Mr. Webb, of London, invoked the Divine blessing; after which, the president gave an outline of the history of the Church from its commencement in 1824. He then called on Mr. Crowther to give an address, when one of the deacons arose and, apologising for thrusting himself on the attention of the meeting, at once addressed himself to the pastor in a few appropriate remarks, presenting to him, in the name and on the behalf of the Church and congregation, a purse containing £47; which being suitably and affectionately acknowledged, Mr. Crowther took for his subject Psalm cxix. 165. Mr. Bax, of St. Neots, followed in a few well-chosen remarks; and Mr. Bardens, of Hayes, Middlesex, addressed the meeting from Ephesians v. 27, also Psalm cxxii. 7. Mr. Styles, of London, followed with a concise and well-digested address, founded on the second lake storm, shewing very prettily while the disciples were there in that terrible storm toiling and rowing, "Jesus was on the mountain-top praying."

The pastor followed with a few concluding remarks, and Mr. Crowther closed with an earnest, affectionate and warm-hearted prayer that heaven's best blessings might rest on the whole proceedings; on the pastor, deacons, Church, and congregation; also that there might be a blessed future before us. Two verses of hymn 157 (Rippon) was then sung, and thus closed a very happy day, which makes us say and sing,—

"If such the sweetness of the streams,  
What must the Fountain be?"

The collections, with the profits from tea meeting, were £25, which goes towards the fund for keeping the chapel in efficient repair.

Yours in Gospel bonds,

THOMAS BOXELL.

DEAR BROTHER BANKS,—I did not see you, although I looked for you, and should have been very pleased if you had met with

us. Brother Virgo was going to entertain you. My reporter disappointed me, so I have sent you the enclosed from my own pencil, hoping you may be satisfied with it, and he able to find space for it in next month's "Vessel."

I am, my dear brother, with Christian love,  
yours in Jesus, THOMAS BOXELL.

#### THE POOR PREACHER: HIS PAINS AND PENALTIES.

In January "Vessel," a suggestion from Mr. Bunyan McCure was "hailed with holy joy," founded on Scripture—1 Cor. xvi. 2—"Upon the first day of the week," &c.; and, although the matter may be considered to refer to pastors settled over Churches, yet I think it as much appertains to godly ministers who go from place to place, according to apostolic arrangement, to dispense the Word of Life. If each member and spiritual hearer and lover of truth in every cause would act upon and carry into practice the admonition given: "Upon the first day of the week let every one of you lay by in store as God hath prospered him." If every one would practise what is here taught, what would be the result? The weekly offerings in each place would make a fund, and, whether small or great, it would be as the Lord had prospered them; therefore as applicable to the poorest as well as to the wealthier causes.

To what should this fund be appropriated? To afford the means of practising what is contained in the following Scriptures:—"If he ministers to them in spiritual, they should minister to him of their carnal things. The labourer is worthy of his hire." If God says he is worthy of it, then it must be so; but does he receive it? is it given him? Let the following facts answer the question.

A labourer is hired; one who preaches and practices all that is contended for in the "Vessel," with all faithfulness, speaking according to the oracles of God, and ministering as of the ability God giveth him. He may have to travel a long, or it may be a short distance; but whether long or short, at the close of his day's labour a small pittance is placed in his hand, with a half kind of shamefacedness, and to palliate the matter, an apology—"We are a poor cause; we are but a small people, and can't afford more." The labourer may be too modest to look at the amount given and count it before them. When he does count it, he finds very little, if any, in excess of his travelling expenses per rail, only third class: he has walked from his home to the station, perhaps two or three miles, and has consumed so much of the pittance received that all he has left for himself is, in some cases, one penny, in some one shilling and sixpence, and in very rare instances ten shillings; but, as a rule, it seldom exceeds five or six shillings.

Look at these labourers in their homes: nothing to depend upon for the support of wife, child, or children; many of them very poor; their employment uncertain—some weeks not earning ten shillings: yet they

must appear in such clothes as will give them an air of respectability. But what have they to pay rent and provide this additional cost of raiment?

The above will shew how great must be the anxiety, the agony of mind, a conscientious man is called, at times to endure, much of which would be spared him, if the precepts referred to were duly considered and put in practice.

One other class of labourers are tradesmen who are occupied, perhaps, till twelve o'clock on Saturday night. Weary and worn he retires about one. The toil and anxiety of the past day, and a deep concern touching the labour before him, may deprive him of refreshing sleep: at all events, the morning comes. Let us follow him. He rises between five and six, or six and seven; walks two or three miles to the station; no omnibus so early, a cab too expensive; travels thirty or forty miles by rail; then, as the case may be, either walks a mile or two, or travels in an open trap—perhaps in cold and rain; reaches his destination just in time to enter the pulpit; service over, walks some distance to the friend's house to dine; re-enters the pulpit for the afternoon service, as is the custom in some villages; returns to take tea; then service again; no time to lose; re-enters the trap to be in time for the last train to London, because he must be in his business on Monday; reaches his home about eleven, or later, worn-out with fatigue. Still further let us trace this labourer. Monday morning arrives; imperative duty calls him up; exhausted, he is almost chained down to his pillow; he struggles through, commences his toil, not with energies equal to these times of competition. He has the same labour before him the next Sabbath day, and as he cannot rush heedlessly into the work, he wants time to read the Word, meditate, and pray, that he may be equipped with all necessary good things to feed the flock whom God has purchased with His own blood. So that oftentimes his thoughts, that should be on his own worldly interests, are absorbed in spiritual things, not only for his own soul, but for the interests of Zion. Thus, in order that he may, as God's mouth, instrumentally feed the flock, he sacrifices much of his temporal interests, exhausts his bodily powers, and relinquishes every social comfort.

If these sacrifices are made by those who labour, then certainly they have a claim on the sympathies of those for whom they thus spend their strength; and it is a Scriptural obligation laid down, that if they reap of spirituals, they ought freely to communicate of their temporal things. To those Churches who really do all that their united efforts enable them to do, the suggestion does not apply; but to those who do not, I hope it will be as a voice from God to stir them up to the exercise of kindness, sympathy, and liberality to the faithful labourers in the vineyard of our Lord and Saviour Jesus Christ, whether settled over one body, or journeying from place to place; so that it may be spoken of our Churches what is written of the

Churches of Macedonia,—“How that in great afflictions the abundance of their joy and their deep poverty abounded unto the riches of their liberality,” &c., &c.

I know a poor woman who never allows a week to pass over her head without laying in store out of her very small earnings a certain portion for the cause of God, at the cost of much self-denial. “Go thou and do likewise,” and a rich reward will be the result both to giver and receiver.

Charles street, R. WHEELER.  
Middlesex Hospital.

#### IS ENGLAND RIPENING FOR JUDGMENT?

“Cut it down : why cumbereth it the ground ?”

These warning words, now sent in love, receive,

And, with a reverential fear, believe ; [tion May'st thee and thine escape that condemnation Hast'ning upon our guilty English nation.

Is it not visible to every enlightened mind, to every patient, praying, Christ-loving saint—is it not clear that the professing Churches are now in great commotion? Are they not all in haste, pressing on to some momentous climax? Is it not as though, in the yet far distant, there was the sound breaking upon some ears, “Behold, the Bridegroom cometh; go ye out to meet Him?”

Is there not much in the recent and present movements of professing Protestants which tells you that the seventh verse of the twenty-fifth of Matthew is, at least, gradually commencing? Are we not on the eve of that emphatic index, “Then all those virgins arose, and trimmed their lamps?”

The wise virgins may be the last really to wake up. If those who know the truth, and by such knowledge are free from the three-fold old leaven which the Spirit of God purgeth out wherever He cometh—I mean the old leaven of heart-hypocrisy; the old leaven of every deadly heresy; and the old leaven of a fleshly and wicked profanity—if the wise virgins are those who have the saving knowledge of a Three-One God in their souls—and, I believe, they are the only truly wise people in this world—then, with all their wisdom and life, they are really like people almost, but not altogether, asleep, while those who hold forth Arminian errors are stirring and acting under the influence of some fear and feeling that, in the past, they and everybody else have been wrong, and now they must be up and “trim their lamps” without loss of time. All the excitement of the last twenty years is like people half awake in a fright.

At the Brixton Tabernacle the other evening I dared, of necessity, to express a conviction that, as regards the professing Protestant Church in Great Britain, the Lord had for some time been crying out, “Cut it down : why cumbereth it the ground?” At the same time some souls are crying out, “Lord, let it alone this year also, until we shall dig about it,” &c. Some young gentlemen gave a smile of contempt, thinking I was getting old and nervous; but I appeal to all who have watched the decline

of Protestantism during the last half-century, and I ask them, Has there not been a “cut it down” in every direction? And now the Pope and the Cardinal distinctly declare they will “cut it down.” The Jesuits and the Ritualists are cutting it down; the Nonconformists, almost to a man, by the denial of the doctrines of grace, the Open Communion and free-will Churches, the annihilators of ordinances and Church-government, the proud sword of slander, and a thousand delusions beside, all, all are carrying out the awful commission, “Cut it down : why cumbereth it the ground?” At the Brixton Tabernacle meeting, Mr. Thos. Stringer, in one of the most energetic speeches I ever heard him deliver, declared the decree had gone forth, the spouse of Christ is safe in Him, but Protestantism is doomed.

Archbishop Usher's dying prophecy may not yet be fulfilled; John Bunyan's “Ruin of Antichrist” is not realised; Dr. John Owen's prediction is as true as the Bible; James Wells on chapter eleven of Revelation is clearly proved. To these and other witnesses I will ask my readers' attention, if grace be given to C. W. B.

#### OUR AUSTRALIAN MAILS.

We have papers, pamphlets, letters, &c.—all shall receive due attention. We have not yet heard when Mr. Daniel Allen will reach England. We hope it may not be long delayed. His fifth anniversary is briefly recorded as follows:—

“PARTICULAR BAPTIST CHURCH, CASTLEREAGH STREET.—A tea and public meeting was held in the above place of worship on Tuesday, June 1, 1875, to celebrate the fifth anniversary of D. Allen's pastorate. There was a large gathering. The pastor presided. After introductory remarks, with reference to his labours amongst them during the past five years, he called upon the secretary, Mr. S. Cottam, to read the report, which stated they had evident proofs of much prosperity in their midst, both as regarded spiritual growth and largely increased congregations, the latter being the result, in a great measure, of the pastor's incessant labours outside the Church. They had to mourn the death of two of their brethren, in one of whom, the late G. H. Middenway, the Church had sustained a great loss. Correspondence was then read by the secretary with reference to Chevalier Grassi and his labours in Rome, to whom their pastor had remitted about £90, collected by him for that purpose. The treasurer, Mr. J. Ford, then read the balance-sheet for the past financial year. From this it appeared that the expenditure had been unusually heavy, owing to the many alterations, improvements, and repairs that had been effected, both in and outside the chapel; but notwithstanding this, through the great liberality of the members and friends, the receipts had exceeded the expenditure, leaving a balance in the hands of the treasurer of £27 17s. 7d. A collection was then made, which realised the sum of £15 15s. 4d., which sum, together with the

proceeds from the sale of tickets, was voted as a gift to the pastor. The meeting was afterwards addressed by Mr. John Mills, and pastor J. Hicks, of Ryde. The choir, under the leadership of Mr. S. Dickson, was very efficient. Votes of thanks were accorded to the committee of ladies who had superintended the arrangements for the tea, and to Miss Louisa Allen for her gratuitous service at the harmonium during the past two years; and to Mr. S. Dickson, who has for many years held gratuitously the leadership of the choir. The meeting was closed by singing and the pastor pronouncing the benediction."

The following original lines are from Mr. Daniel Allen's own pen:—

FIFTH ANNIVERSARY OF MY PASTORATE IN SYDNEY.

June 1st, 1875.

Five years have past away  
Since to your midst I came;  
How sweet the precious thought,  
Our love remains the same.  
How kind the hand, how great the grace,  
Which thus sustain us in our race.

Throughout the year that's past  
Our God has faithful proved;  
His promise cannot fail,  
Nor ever be removed.

Thus in His temple we abide,  
Our every need is well supplied.

We thank Him for His care  
Of such poor worms as we;  
We praise Him for the good  
We now in Zion see:

Some saved, some blest, some help'd in need;  
And some on heavenly manna feed.

Some have crossed the stream  
And reached the land we love;  
They leave our courts below  
And join the ranks above.

Our loss is their eternal gain,  
As Christ the Lord for them was slain.

We praise the loving Lord,  
Who kept them by His power; †  
He saved them by His grace  
In death's tremendous hour  
In dust their frames now slumbering lie;  
Their souls are with the Lord on high.

Let prayer ascend to God,  
That every vacant place  
May soon be well supplied  
With sinners saved by grace.  
Let boundless mercy bring the seed,  
For whom the Saviour died indeed.

We thank you for your love,  
We thank you for your aid,  
We thank you for kind words  
When trembling and afraid.  
We bless the God who gives such grace  
To fallen sons of Adam's race.

The poor have been supplied,  
Old Rome has felt the grace  
By which the heart is moved  
Towards the chosen race.  
The memory of this love shall stand  
On the blest plains of Jesus' land.

Foul malice, with its strife,  
The Lord has kept away;  
The bitter pangs it brings  
No mortal man can say.  
But, Oh, how sweet where graces reign,  
Through Christ, the Lamb, for sinners slain!

Our health the Lord has given,  
Always to fill our place:  
What debtors to His hand!  
What debtors to His grace!!

How kind His heart! how strong His arm!  
Which thus sustains and shields from harm.

Thus mercy holds us up,  
And mingles with our woes:  
Mercy will bear us through,  
And vanquish all our foes.

Mercy shall guard our Zion well, †  
And keep us safe, in spite of hell.

To Mercy's arms I cast  
The shepherd and the sheep;  
My charge with Him I leave  
Whose eyelids never sleep.

Great Shepherd, keep this little flock  
Well fed by streams beneath the Rock.

DANIEL ALLEN, Pastor.

KENT AND SUSSEX.—First anniversary services of Strict Baptist Church worshipping in High street, Margate, was on Sunday, July 25. Sermons by C. W. Banks. Attendance and collections very good. Some dew. Next day a grateful review of God's abounding mercy unto some took place in Hastings. We knew Hastings when she was small. "Old Hastings" had only two men who were considered "sound"—the poor hatter, in his upper room, and dear old Master Fenner, in his select and sacred chapel. At the Conference C. W. Banks said: "When I first came to Hastings the poor hatter preacher had been terribly stung by Satan, and to the day of his death the wound never got thoroughly healed. As for the blessed 'Fenner,' he was then a young man; he had a long course in the ministry; he was exceedingly careful of his pulpit and of his people." But when C. W. Banks was challenged by "An Old Hastings Fisherman" as to the good, the practical benefits conferred by such men, he declined to answer. Mr. Graser knew better. C. W. Banks had known old Hastings nearly fifty years. He preached the late Mr. Abbott's funeral sermon; he sent the late R. Searle there to minister; but "our Churches" certainly never have been very successful in Hastings in winning souls unto Christ. Mr. Vinal, at the Tabernacle anniversary, delivered experimental discourses. Mr. Hull by some is well received; but of "the Croft" and "the Square," as represented, we cannot now quote. Cuckfield anniversary, Tuesday, July 27, was a day of pleasing reminiscences at our old Baptist chapel. One of our sweetly-scented "brethren," a sound divine, cautioned people against attending Cuckfield anniversary. Very cool! What potentates of power some stars imagine themselves to be! The fact is, poor mudlarks like us never can fully estimate the value of these stars—"Greek" studios shine so brilliantly in the eyes of some. When the time for service commenced at Cuckfield the chapel was filled. Mr. Boxell read out the hymns with solemn expressiveness, which made us feel their happy usefulness. C. W. Banks preached from 2 Cor. xi. 31: "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not." In the tents on the meadows a host of friends took tea; and in the evening Mr. Glaskin, of Bond street Baptist chapel, in Brighton, gave us the confession and consolation of the



true Christian from the words—"I am poor and needy; but the Lord thinketh upon me." It was a beautiful string of pearls. Cuckfield Baptist chapel, under the direction of Mr. Martin and other friends, has been renovated and rendered clean and comfortable. Under Mr. Field's ministry the chapel has been filled, and the future is hopeful. "Providence Baptist Chapel," in the Blatchington road, on the West Brighton Estate, is a well-arranged apostolic meeting. Mr. John Brunt ministers there at present. On July 28 "salvation" was proclaimed by C. W. Banks. A company of friends gathered, and some happiness was realised. Of our Kent and Sussex Churches we give a survey some day, D.V.

"A BRUISED REED" says:—Dear friend and brother Banks,—I write a line of encouragement to you, out of pure sincerity and true simplicity, respecting reading in "Cheering Words" some remarks dropped by you about your felt darkness, and bondage of spirit, at Guildford anniversary. I know much of the same feeling: finding you to have been in such sorrow as myself, it seems instrumental in comforting me. What hard work to preach in the dark! This is often my unhappy lot: I am ready to give it up; but having obtained help of the Lord, I continue to this day, witnessing both to small and great none other things. The Lord upholdeth all that fall in their spirit in the ministration of His Word of Truth. Are we weak? He is strong. Are we shut up? God is not. The Lord makes more use of us sometimes than when we feel full and strong. Bless His dear name, He helps us to tell of His grace, and what it has done for our souls. The Lord bless thee, and cause His face to shine upon thee, is the desire of a poor helpless worm, who loves to put the crown on the right head.

UPPINGHAM.—DEAR MR. BANKS,—After taking an affectionate farewell of my friends in Kent, I took train for Leicester, where I expected greeting you, but was doomed to disappointment. I enquired of several friends if you had been there. No! why were you absent? My journey was a precious time. In the morning the subject came vividly to my mind that was to occupy the minds of the speakers during the day—"The Glorious Liberty of the Children of God." As I journeyed I was thinking (while passing through a beautiful district, where hill and valley were intersected, brooklets and rivers running in their midst) "All Thy works do praise Thee." But what is the liberty spoken of in Rom. viii. 21? I am fully persuaded the most perfect knowledge of this liberty is acquired only by the Holy Spirit leading us to a knowledge of our own lost condition and wretchedness, and bringing us to Calvary, there beholding our crucified Redeemer, with a full assurance that He has washed us in His blood; thus we begin to realise something of the children's liberty. For some time in Leicester I was in the company of a servant of the

King's, who is preaching in the chapel where the late Mr. Garrard was pastor. I paid a visit to the old chapel whose walls have often resounded with the Watchman's voice. I thought what a pity to block out such a place from the eye of the people. You might pass it a hundred times and never know such a large and commodious building was there. The Conference was more numerous attended than was expected, and it did rejoice my heart to hear Christ exalted as the All and in all. No duty-faith; my only regret was I had been unable to be present during the former part of the day, for I heard some first-class speeches had been made. You should have been there. Yours affectionately, for the truth's sake, G. TYLER.

WILLINGHAM.—At our anniversary brother Anderson preached a soul-refreshing sermon. A great number of people gathered to hear him. We had 350 to a happy tea. Meeting commenced in evening at 6.30, brother Holland, our pastor, in the chair. Brethren Forman, of March, spoke from "Wonderful;" McCure, "Counsellor;" Shaw, "The Mighty God;" Anderson, "The Everlasting Father;" Willis, "The Prince of Peace." We must have had the Lord with us indeed. Our brethren gave us living truth; our chapel was full up and down. Some said they never remember such a meeting in the chapel before. I hope the Lord will set His hand the second time to Zion, and make her blossom as the rose.—A FRIEND TO WILLINGHAM OLD CAUSE.

WITCHFORD.—The anniversary of the Baptist Church, Witchford, near Ely, Cambs, was held on Tuesday, August 3. In the afternoon a handsome silver trowel was presented to Mrs. Cropley, who then proceeded to lay the memorial stone of a new Baptist chapel. All thought the work well done, the finishing stroke being heartily cheered—a cheque for ten pounds. Mr. R. E. Sears, of Laxfield, having placed £5 14s. 6d. upon the stone (gifts from a few of his friends), then offered up the dedicatory prayer. The friends then adjourned to a spacious tent, where a public meeting was held, and addresses appropriate to the occasion were delivered by brethren Warren and Dunn. In the evening brother R. E. Sears preached to a large and attentive audience. The proceeds of the day added over £32 to the building fund.

#### OUR CRY TO HEAVEN.

O Lord our God,  
 Indeed we pray  
 That soon to us  
 Might come the day,  
 When broken hearts  
 Should truly say,  
 Jesus our debt of sin did pay,  
 So we will follow Him.  
 How long? How long?  
 O Lord, how long  
 Before we sing the happy song,  
 "Salvation's to us come?"

## THE EFFORT TO BREAK UP THE BAPTIST CHURCHES.

NOTE TO MR. BAXTER, OF EASTBOURNE.

DEAR SIR,—As you have lately, in your monthly, made special references to mine, I feel justified in addressing a line or two to you personally, which I beg of you to receive in a spirit of meekness, as in the sight of that holy Lord God, before whose eyes all things are naked, and open, and “with whom we have to do.” We are but the creatures of a day. Let us—if, indeed, we are the followers of “the only begotten of the Father, full of grace and truth”—then let us read,—let us pray for grace and strength to exercise and obey—His blessed and glorious Majesty in that solemn injunction, called His own “New Commandment,” which He has given unto us. “A New Commandment,” saith He, “I give unto you, That ye love one another;” [how far? by what rule?] “as I have loved you, that ye also love one another.” [Is this to be a secret love, buried up where no one can see it? No! the Master adds:—] “By this shall all men know that ye are My disciples, if ye have love one to another.”

I have been forty-five years decidedly in love with the Lord Jesus Christ, my Saviour, my Immanuel, my never-failing Friend; and I have tried hard and self-denyingly to manifest and practically to carry out that “New Commandment.” But, alas! the death-blows I have received in return has been enough to make a thousand infidels. “Having obtained mercy, I continue unto this day,” in the true faith and happy fellowship of the Gospel of the great God and our Saviour Jesus Christ.

Mr. Baxter! you ask, “When will the *Standard* consult truth before party?” Why, sir, it is party-making all round now-a-days. Before these party-days came, Jesus Christ the Son of God was revealed in my soul; and in those early days of my giving diligence to make my calling and election sure, I knew nothing of men, or ministers, or divisions, or strife, or parties. To my deeply-wounding sorrow, I have seen the *Standard* party, the *Herald* party, the *Spurgeon* party, the *Strict Baptist* party, the *Advocate* party, the *Old Truths* party—all springing up; and throughout this country humble and honest folk will tell you that the agents of each party go forth with stones in their hands (*i.e.*, hard words on their tongues), determined, if possible, to break “The Brown Pitcher.” Hitherto God has mercifully preserved it and myself; and, with all the affectionate and zealous energies of my soul, I do desire to

“Praise God from whom all blessings flow.”

Knowing I must soon leave all these parties on the earth, my daily cry, with Toplady, is,—

“While I draw this fleeting breath,  
When my eye-strings break in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne;  
Rock of Ages, shelter me,  
Let me hide myself in Thee.”

“What has all this to do with me?” Mr. Baxter will ask.

Pardon me, sir. We all are in the habit of using a little exordium; “by which,” as the wise man said, “the audience is prepared to pay strict attention to what follows.”

The first “Note” which I wish to give you is in reply to an announcement you recently made, touching our review of your new work. You have ventured to tell the public that the writer of that review could not have read your book, as it had never touched any of its arguments or assertions.

Mr. Baxter! I will tell you that most certainly I never read your book; and, it may be, in my next note I may tell you *why* I did not read it—*not now*. It is a very unusual thing with me to entrust books to other brethren to criticise; but, in your case, I did ask William Crowther, Esq., of Gomersal (the honoured pastor of the ancient Church at Lockwood), if he would review your work for me? He did so. Now I ask you, Mr. Baxter, Can you consistently charge Mr. Crowther with having written that review without first having carefully read the book itself? I think you will feel you must recall that advertisement. I leave this open for Mr. Crowther, if he pleases, to answer for himself.

Other learned and honoured brethren will, through *The Earthen Vessel*, give their thoughts upon your book in due time.

When this question has been settled, I will, please God to spare me, notice your “Popes and Crosses;” your sad lamentation over “such Protestantism;” also, your correspondent “Veritas,” and your remarks upon consulting truth before party. But, in this way, I do not care to do much at a time. Joseph Hart and myself are agreed concerning the “ready talkers.” This, and what I believe will follow upon the present efforts to break up the Baptist Churches, I leave until providence may permit, and power be given to your obedient servant in the Gospel,  
CHARLES WATERS BANKS.

9, Banbury road, South Hackney,  
August 9, 1875.

BRIGHTON MINISTERS AND CHURCHES.—MR. EDITOR,—I am a Brighton “Visitor,” and one that dearly loves the Gospel; so I have been looking in, and listening unto, some of the “men wondered at” in this proud, very pretty, and sometimes pleasant resort for health. My desire is to give you a fair review of the places and parsons here: but, if I write truth, will you let the people read it? We have more than one Aquarium in Brighton.—OCTAVO. [Before we answer we must see “Octavo’s” notes. Praising ministers provokes jealousy; truth-speaking is dangerous.]

M A I D S T O N E.—That real Baptist patriarch, Daniel Crambrook, is, we understand, in great need of help. We heard him preach, near fifty years ago, in Canterbury. Let us all help to soothe his sorrowing heart. He is nearly ninety years of age.

### THE FOOLISHNESS OF THE ADVOCATES FOR THE END OF WATER BAPTISM.

(Continued from p. 248.)

Page 4 (in the pamphlet named in former letter) is commenced with a word or two upon Acts i. 4, 5, and John xiv. 12. But what have these passages to do with the "End of Water Baptism?" Page 4, second paragraph, is a repetition of two Scriptures—viz., Eph. iv. 5, and 1 Cor. xii. 13—which require no answer, except to ask every judicious reader to look at the word *one* (which is the word opponents to Water Baptism make use of) and compare it with Matt. xx. 23 and Luke iii. 16, and then consider how the word *one* is to be understood, and whether it affords any plea for the "End of Water Baptism."

The third paragraph on page 4 should be put with the fourth on page 1. In this we are told what we now do; in that what the apostles did not—that is, they never used the "form of speech" of "Father, Son, and Holy Ghost." Who told them that? Now except we can prove they did, we are to admit our error. Surely this is the weakest argument ever used! Suppose a father makes laws for the government of his family, and if the younger brethren cannot prove that the elder brother kept those laws to the very letter, they are not to keep them at all. Why, sir, a child can see that such an argument will not bear the light of day. The same paragraph is clouded with a deal of confusion respecting Paul's words in 1 Cor. i. 17—"For Christ sent me NOT to baptize"—that is, says the tract, "not with *water*"—suggesting that it was in Paul's power to baptize with something else. And the Writer then adds, "There is one baptism by one Spirit." If the baptism of the Spirit—and that but one—were not in Paul's power, what was, but water baptism? and this Paul said He sent me not to do.

But do the words, "Christ sent me not to baptize," insinuate the prohibition (or even the inhibition) of Water Baptism? If analogy be considered, the meaning is plain enough. "I am NOT sent but to the lost sheep of the house of Israel" (Matt. xv. 24). Was He prohibited from curing the Gentiles? No. "Rejoice NOT, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke x. 20). Does it mean they were not to rejoice in the power given them over devils? No. "John came neither eating nor drinking" (Matt. xi. 18). Does it mean he lived without eating and drinking? No. Paul ("He sent me not to baptize")—Did he not baptize? Yes. The Scripture, you see, is plain. Authority over devils was not the principal foundation of their joy. Eating and drinking was not the principal part of the Baptist's life. Baptism with water was not the most important part of Paul's ministry. In 1 Cor.

14, Paul says, "I thank God I baptized none"—here our opponents stop, if they were to add "of you," they would lose ground; for if the omissions were filled up it would read thus—"I thank God that I bap-

tized none of you (Corinthians, to whom this epistle is sent), but Crispus and Gaius. . . . Stephanas; besides, I know not whether I baptized any other" (of the same Church). It is evident the Apostle baptized some of other Churches as well (read Acts xvi., &c.).

Besides all this, if Paul had not baptized at all—yea, if he had preached against it—even then we should be justified in baptizing, according to Paul's own words, for in the same epistle (1 Cor. xi. 1) we are told to follow Paul only where He followed His Master; so that if our anti-Baptist friends could prove that Paul neglected any part of the ordinances of God's house, it should only be a stimulant to us to execute them more diligently.

Brixton.

C. CORNWELL.

(To be continued.)

WALTHAM ABBEY. — EBENEZER. Fifty-first anniversary was held on August 2. Many friends from far and near came. In the afternoon, Mr. R. G. Edwards preached from Isaiah xlix. 13. He told out very powerful and weighty things concerning the glorious inheritance of the saints. The spirituality of the text was beautifully illustrated by the literal elements above, the great handiwork of God, of which the finest of our English poets sang once for all:

"In reason's ear they all rejoice,  
And utter forth a glorious voice;  
For ever singing as they shine,  
The Hand that made us is divine."

After tea, Mr. J. S. Anderson preached from Luke xxiv. 26. The two cardinal features of the text were "the sufferings and glory of Christ." Mr. Anderson spoke of the "acts of Christ as the acts of His complex person," and "the sufferings of Christ which were the greater as He deserved none."

"He knows what sore temptations are,  
For He hath felt the same."

The preacher dwelt at length on the undying nature of the Christian consequent upon the death of Jesus, also on our glorious salvation which is "by works"—i.e., the perfect works of Jesus, for He went to heaven by His own works, by fulfilling the law; the sinner goes to heaven by virtue of these works, which are the sum and substance of the Gospel. Mr. F. Wheeler, Mr. Oakey, and others assisted in the services, which were satisfactory, much to the blessing of souls, and the glory of Father, Son, and Holy Ghost.

W. WINTERS.

NOTTING HILL.—Silver street Baptist chapel. Our seventh anniversary (under the pastorate of Mr. R. G. Edwards) took place July 27. Mr. Bardens, of Hayes, preached a sound sermon on Christ the Good Shepherd. The friends then took tea. At public meeting Mr. J. W. Styles occupied the chair. Brethren R. C. Bardens, W. Winters, J. Beazley, Adams, W. Sack, W. Ward, H. Hall, R. G. Edwards, R. Wheeler, and R. Minton, gave short and suitable addresses. A vote of thanks to the chairman was proposed, seconded, and calmly responded to.

SOLUM.

**POPJAR.**—The opening of the Assembly Rooms, Newby place, near to Town Hall, Poplar (by the friends formerly meeting for worship in "Kemp's Rooms"), was a cheerful success. The Assembly Rooms are airy, clean, and commodious. A large company enjoyed a beautiful tea. Mr. Kemp read out some excellent hymns. James Mote, Esq., presided. Messrs. Thomas Steed, Mayhew, C. W. Banks, Cornwell, Pung, and Hall, gave addresses. As these have been criticised in letters, we may refer to them. The evening meeting was crowded, and excellent in order and spirit.

**WOLVERHAMPTON.**— "A Traveler" on his journeys heard the venerable brother Thomas Jones, in Temple street, Wolverhampton, the other Sunday. As many of our readers love this aged brother in Christ, and enquire, "Is he still alive?" we joyfully record the fact as given to us.

**HEYWOOD.**— **EBENEZER.** Two sermons in aid of the Sunday school funds were preached on Sunday, August 8th, by Mr. J. Thornton, of Accrington. The weather, the sermons, and the attendance was all that could be desired, and the collections were very good, amounting to £15 10s. 10d.

**DUNMOW.**— Again we have a Strict Baptist meeting. Faithful ministers come and preach to us the Gospel; but our sorrows in connection with the cause of Christ in this town have been very great. Brethren in Christ, pray for the wounded saints in Dunmow.

### Notes of the Month.

**MR. THOMAS STRINGER'S BOLD CONVICTION.**—To the Editor of the "Earthen Vessel." [We give the following as sent. We are diligently searching for genuine cases of hopeful conversions to God, through Christ, by the Holy Spirit. We shall be glad in our soul to give as many as we can believe are of the Lord.—ED.] My dear Brother,—In the "Earthen Vessel" for this month, I read, page 260, that Mr. Thomas Stringer does not believe there has been one conversion to God by the recent revival efforts. Does he mean to say that not one conversion to God has resulted from Mr. Moody's preaching? And if he does, surely you do not endorse such an opinion? To me it is a matter of deep regret that such a sentiment should have been deliberately written and printed. Does the Lord's cause need such an uncharitable thought to support it? I will not enter into argument or detail, but am quite willing to wait till the day when the Lord makes up His jewels, when, I have no doubt, that thousands upon thousands will date their conversion to God to Mr. Moody's preaching.—In much true and brotherly affection, yours in the Gospel, GAWIN KIRKHAM, Conference hall, Mildmay park, London, N., August 4, 1875.

**MANCHESTER.**—"A Sincere Friend" tells us of the painful death of poor Benbow; and

of his funeral service, conducted by Mr. Thomas Bradbury. Mr. Benbow was one of the active promoters of the Co-operative Gospel Mission; and heard our sermon on "Christ's Call to the Soul," "Awake, thou that Sleepest," &c. We was not happy that evening, although favoured with liberty. We never rise high enough in doctrine for the Church of England truth-lovers. Hence, poor Benbow (not to us, but to others) spoke disparagingly, as many others have done, because we cannot dwell abstractedly, nor argumentatively, upon the creed of the Gospel. How the Holy Ghost makes room in a sinner's heart for Jesus; how the Spirit doth reveal the Christ of God in the quickened soul; how the conflict between sin and grace continues; how faith is tried, &c.; this is simply our testimony. But the fact that we mentioned we were in the Church of England fourteen years, and never had one ray of light, was enough to prejudice the churchmen against us. The Strict Baptists are deeply despised by all other ministers, whether Churchmen or Dissenters. We must bear all that if we cannot sell our birthright.

**COUNTRY CHURCHES.**—July 7, quietly and pleasantly, Christian men came to Grundisburgh, and presented our pastor, Samuel Collins, with £230, the gift of many friends; it was a minister's jubilee donation. Many happy years has Master Samuel Collins spent in preaching the Gospel in Suffolk. Alas! his late illness has much hindered him. Dr. Brock has given Mr. Shindler, of Shrewsbury, quite a benefit. We have our notes on Shrewsbury in reserve. Dacre park Church has had a little revival: Mr. Usher has recently baptized seven. Our Trowbridge Bethesda Sunday school sermons were preached by W. F. Edgerton: help came. Mr. Warren, of Cottenham, quite a Primitive, has been baptizing in the river a large number of believers.

**MEARD'S COURT.**—In the interests of truth let it be stated that Hyper's surmises are unfounded. The Church, under the care of Mr. Briscoe, has not swerved from Strict Communion principles. From its pastor I have received this assurance. I was preaching with our brother Briscoe some time since; I asked the question and was met with a decided negative. W. F. E., Reading. [Our brother Winters, of Waltham Abbey, sent the communication. He will, no doubt, give his authority. Does Mr. Edgerton mean to say no alteration has been made in Meard's Court?]

**BRIGHTON.**—A blessed and beautiful writer, E. B. Elliott, the well-known apocalyptic and prophetic writer, went to rest the first week in August. His other man sleeps in Hove churchyard. More than fifty years has he served the cause of Christ in his heaven-appointed department. Thus, One by one the mighty spirits fly, [high. Soon may we meet them with our Lord on

**NORTH OF ENGLAND.**—A correspondent says, "The sound of the Gospel is music to my ears. But, oh, this barren, dry, mutilated stuff we hear is a libel on our covenant-keeping God."

# The late Mr. Joseph Warren.

PASTOR OF JIBEH, CITY ROAD, LONDON.

“ Brother! thou art gone before us,  
And thy happy soul is flown;  
Where tears are wiped from every eye,  
And sorrow is unknown.”

WE could only briefly announce, last month, the rather sudden departure of the above faithful servant of the Lord: and as we understand a Memoir is to be immediately issued, we defer our own review of Mr. Warren's life and ministry for the present.

The following notes are sent us by Mr. Cozens, and we give them without abridgement or addition. In many parts of the kingdom, and in the different London and Suburban Churches, our departed brother was known, esteemed, and honoured. Thousands of our readers will feel grateful to our Lord for giving His servant a peaceful end.

Brother Warren was interred at Nunhead—in God's acre—on Friday afternoon, August 27, 1875, near the resting-place of the late respected Mr. James Wells, in the presence of a large number of ministers, and a respectable assembly of sorrowing friends.

## THE SERVICE IN THE CHAPEL

commenced by singing Mr. Warren's favourite hymn, which was given out by Mr. G. Pocock:

“ Jerusalem, my happy home,  
Name ever dear to me,” &c.

Mr. Cornwell, of Brixton Tabernacle, then read with great effect John xi. 11—44. After which Mr. Lodge, of Homerton, offered a very earnest prayer, in the course of which he spoke of the corpse as “the cottage out of which the man is gone.” “Lord,” said he, “we did not all come together, we shall not all go together, but we shall all meet together.” That was a cheering thought to those who had sung with believing lips, “Jerusalem, my happy home”—ay, a most consoling thought to those who are looking for a city, for immortality and eternal life, for reunions in the better land, at the marriage supper of the Lamb, when we shall sit down with Abraham, Isaac, and Jacob, with prophets, apostles, and martyrs, with ministers, relations and saints in the kingdom of God.

“ A hope so much divine,  
Many trials will endure.”

“A hope so much divine” sweetens our sorrows into tears of joy, and makes bereavements bearable.

Mr. Thomas Stringer then followed with a very comprehensive address on the word “Ready.” There is something pleasing in being ready to be removed from place to place, and province to province, in this present world; but to be ready for removal into an eternal world is blessed indeed. Our departed brother was so, through rich and distinguishing grace, as it is written, “They that were ready went in with

Him to the marriage." Paul said, "I am now ready to be offered." The ministry of John the Baptist was "to make ready a people, prepared for the Lord." Jesus said, "Be ye therefore ready also," &c. Our departed brother was ready, doctrinally: he loved and believed in a triune Jehovah, the fixed decrees and eternal purpose of God; His covenant ordered in all things and sure, absolute and unconditional election, redemption by blood, effectual calling, sanctifying grace, justifying righteousness, regenerating power, final perseverance, and eternal glorification. These things were the theme of his song and the boast of his tongue. He was ready experimentally; he was a man quickened into spiritual life, born of the Spirit, and experimentally knew the plague of his heart, his vileness and unworthiness; he had some sweet enjoyment of the eternal love of God in soul realisation, and felt the pardoning, cleansing efficacy of the blood of the Lamb; he was blest with an experimental knowledge of Christ, union to Him, interest in Him, communion with Him, and complete eternal salvation by Him. He was a grace-made believer in Christ as his Redeemer, Rock and Refuge. He well knew his own nothingness, and triumphed in the fulness, faithfulness and fitness of his Saviour. Thus our brother was experimentally ready to exchange worlds, and fully enjoy, without an intervening cloud, a beatific vision of God and the Lamb, where

"Not a wave of trouble rolls  
Across His peaceful breast."

He was also ready practically or habitually; he was spoiled for the empty, fleeting toys of this world; he was capacitated for God and eternal things; he dwelt on high, his emancipated soul aspired to boundless joys; he held time-things with a loose hand, and grasped eternal realities, laid hold on eternal life; he "looked for that blessed hope and the glorious appearing of the great God and his Saviour Jesus Christ." He was dead to the world and alive to God, and desired a better country; he was a praying, praising, persevering man, a faithful minister of "the glorious Gospel of the blessed God." He kept the faith and preached Christ all in all. Thus, through grace, he was doctrinally, experimentally, and practically ready for what his redeemed soul now everlastingly enjoys. Relative to faithful standard bearers, Zion's ranks are thinning, while the enemy's ranks are thickening with false teachers on every side. Our departed brother has "fought the good fight, and finished his course," "made meet for the inheritance of the saints in light." He was ready for life, ready for death, ready for God, and ready for glory. May we be made and found ready also, and "so shall we be for ever with the Lord."

#### SERVICE AT THE GRAVE.

Mr. Cornwell again read the Scriptures, 1 Thess. iv. 13—18.

Mr. Meeres, of Bermondsey, offered a very fervent prayer, that the service might be made a blessing to the dead in sin, and a comfort to those who were looking across the swelling flood to "the other side," to "the Christian's home in glory," and a salutary lesson to the sorrowing ones, that they also might be "ready." The coffin being lowered, Mr. Cozens gave the following address, which was listened to with profound silence:—

Christian friends,—When we take up the papers and see the number of untimely deaths by intemperance, the fearful amount of mortality

from accidents, the increasing suicides, the unprecedented examples of cruel murder, it is no small mercy to surround the grave of one who, by a sober life, lived out the allotted span, and, by a guardian Providence, came to a natural end, and by the grace of God, departed hence with the crown of life glittering on his Christ-honoured brow, and with the palm of victory fluttering in his hand, and the song of the redeemed, musical, but trembling, on his grateful lips. We come here not to mourn for him, but to look up and echo back those praises and that hallelujah which fell upon us from that ransomed spirit which could no longer dwell with man upon the earth. When his last message was delivered, God closed his lips, and when his work was done, He gave His beloved sleep—sweet, restful, untroubled sleep. Our friend Warren sleepeth. He is not dead, but sleepeth only.

"He sleeps in Jesus and is blest,  
How soft his slumbers are!"

We mourn not at the grave of a man like our departed brother; his interment is like putting the precious gold into the crucible of corruption, to be presently fashioned for the Master's use; is like the sowing of good seed for a future harvest—the harvest of a glorious crop of ransomed souls from the reclamations of the waste lands of moral desolations. We have no tears for the seed—it is good seed, purchased seed, prepared seed, seed qualified by being long steeped in divine love. That heart, now pulseless in the grave, once throbbled with emotions all divine. Those eyes, filmed by death, once beamed with the light of a distant, but realised glory. That tongue, now silent, was once musical in the melodies of Zion's songs. You look into the grave and see the weak, the natural, the dishonoured body, dishonoured by the sentence that puts it back again to dust. But think what that body has been as an instrument of good to men. Think what words of truth those lips have uttered, what joys of grace those eyes have expressed. Think what that body *shall be* when the natural, weak and dishonoured shall be spiritual, powerful, and glorious in immortality and eternal life. "For this mortal shall put on immortality." "So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death shall be swallowed up in victory," &c. No, we have no sad tears for him; for the soul has left this vile body, which was such a plague to him, and is a plague to all who know and deplore the hidden evils of the heart, and would emulate the perfect obedience of unsinning angels. The soul is gone, and will no more return until that same body shall be changed into the form and likeness of a glorified Christ. No, we do not mourn for our brother, but we mourn for the *world*, which has lost a considerable portion of its moral salt, its moral conservation. "Ye are the salt of the earth," and as the earth loses its salt, it will the more readily acquire corruption. And when all the salt is removed, and God is most signally removing it, for the godly man perisheth, and the faithful fail in the earth, then the earth will corrupt, and die, and perish; corrupt into a reeking mass of practical infidelity, die in the judgments of a dishonoured God, and perish in the fires of Sodom.

We mourn for the *Church*, for she has lost a plain but powerful advocate of her distinctive principles, and a faithful watchman, who guarded the walls of Zion well, and blew his trumpet with a loud, warn-

ing blast when he saw the foe approaching. And especially for that section of the Church to which he performed the functions of a pastor, folding the flock of God in a good pasture, and leading them beside the still waters, "the streams of that river which make glad the city of God."

We mourn for the *family*, which have lost a wise, judicious, and loving head, whose domestic *regime* was never questioned, and never provoked a feeling of domestic anarchy. The wife has lost a kind husband, the children an anxious father, the orphan a generous protector, and the poor a sympathetic friend. No, we mourn not for him; he needs no tears of ours. While all is loss to us, all is *gain* to him. And we are assured of this, both by the tenor of his life, and triumph of his death.

I said to him, immediately I arrived, in answer to a telegram, How is your mind? Are you comfortable? He answered, "Yes,

Here I raise my Ebenezer."

I then remarked, You have often sung:—

"When I tread the verge of Jordan,  
Bid my anxious fears subside."

He stopped my finishing the verse by saying, "Yes, and I am singing that now."

His friend Miss Brown\* said, "We want you to get better."

He promptly replied, "I shan't get better; I am going home; you'll see me there."

"But," she said, "you are going to leave us behind."

He answered, "It is said, 'I will be with thee.'"

To a friend who called to see him, he said, "I am on the Rock—I am going to my inheritance."

His daughter said, "You will sing, 'Now unto Him.'"

"Yes, that I will, as soon as I get there; I'll shout as loud as ever I can, 'Now unto Him.'"

She responded, "I hope I shall meet you there."

"I hope, my dear, you will.

"Then will we sing more sweet, more loud,  
And Christ shall be our song."

She said, "You are not afraid, are you?"

"Afraid? No. What should I be afraid of? Thy rod and Thy staff——" His voice failing, a friend finished the sentence; and he said, "Yes." There was hardly the *shadow* of death there, it was all joy, and peace, and heaven.

#### THE LAST SCENE.

When one of his daughters, who had been unremitting in her devoted attentions to his comfort, drew near to his bedside on Sunday morning, he was labouring hard for breath, and, looking into her anxious face, he said:—

"A few more struggling breaths at most  
Will land me on fair Canaan's coast."

His daughter said, "And you are glad?"

And he answered, "Yes, yes!"

---

\* Miss Brown was a seal to his ministry at Plumstead. She was convinced of her state as a sinner, from a sermon on the words, "Go into all the world and preach the Gospel to every creature," &c., and she subsequently found peace and liberty from a discourse preached by Mr. Warren from Zech. xiv. 20. Her relation of the work of God upon her soul under those two discourses is most blessed and satisfactory.



Seeing his daughter weeping, he took the handkerchief from her hand and tenderly wiped the falling tears from her eyes, saying, "Don't cry! there's nothing to be sorry for." To his family gathered around his bed he said, "Why are His chariot wheels so long a coming? the gates are wide open, and He will take His child safely home."

"Although I'm the most insignificant member,  
It can't be complete without me."

He took a most affecting and affectionate farewell of all the members of his family present, and shook hands with them individually, like one who was going on a short and pleasant journey, soon to return to shake the hands of reunion again.

He then put his wife's hand into that of his eldest son, and committed her to his care. Pointing upward with his finger, he said to his wife, "When we meet up there we shall never part again—you'll come, won't you?"

She said, "Yes, dear."

To his son he said, "Where are you going to?"

And he answered, "I trust I am walking in your footsteps, father."

"Then keep in them," was the reply.

After bidding his daughter-in-law, Mrs. Obadiah Warren, good-bye, he requested her to give his love to her pastor, Mr. Lawrence, and to tell him that it was all right, all was sunshine and beautiful. He requested his friend Miss Brown not to weep, saying, "The chariot is waiting." These were his last audible words, and then, like the patriachs, he was gathered unto the fathers.

Thus, on a *Sabbath*, that will never be forgotten by those who witnessed the triumphant departure of a ransomed soul, Joseph Warren, the faithful servant of Christ, and the godly pastor of Jireh Chapel, City Road, entered upon the Sabbath that never ends, and joined the congregation that never breaks up, to add his praise to the everlasting song that crowns a worthy Christ Lord of all.

"He closed his eyes and saw his God."—WATTS.

#### THE CLEANSING FOUNTAIN.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1.

"There is a fountain," glorious news,

"A fountain," does it say;  
Yea truly! Then a springing well  
Of waters, night and day.

"There is a fountain," bless the Lord!  
Its source, where can it be?—  
None less than the Eternal God,  
The hallow'd Deity.

"There is a fountain," then no stint,  
This ever-flowing flood  
Is fresh, transparent, free and sweet,  
And worthy of our God.

"There is a fountain" always full,  
"God's fulness Jesus is;"

The blood and water from His side  
Brings pardon, joy and peace.

"There is a fountain," glorious truth,  
Then I can wash, indeed,  
Nottingham.

And while I wash, I feel its power,  
I'll wash while e'er I need.

"There is a fountain," that I've proved,  
Expect to prove again;  
I've bathed here oft, and lost my stains,  
But e'er I'm washed, I sin.

"There is a fountain," 'tis a fact,  
I glory in the same;  
And ever coming to that spring,  
I'll say, 'tis Jesus' name.

"There is a fountain," sinner, come,  
No broken cisterns try;  
This fountain cleanses as it flows—  
Cisterns get foul and dry.

"There is a fountain," then fear not,  
Wash here, sin runs away;  
And though sin come again, still wash  
Till death:—then, clean for aye.

J. L. H.

PEARSALL SMITH-ISM *alias* PERFECTIONISM.

## A PRELIMINARY PAPER AND PERSONAL SKETCH.

MR. ROBERT P. SMITH, called in this country Mr. Pearsall Smith, is a gentleman of Philadelphia, U.S.A. He has been remarkable for three things:—The instability of his friendships, the versatility of his religious opinions, and a fixed determination to get to the front. Originally he was a *Quaker*. About eighteen years ago he left that body, and took an active but subordinate part in the Religious Revival which was then in progress in Philadelphia, and other places in Pennsylvania; at this time he acted in concert with the New School *Presbyterian* body, *i.e.*, the Armenian school, started by visiting the Philadelphia House of Refuge (Reformatory) for boys, whom he addressed; and he commenced speaking in public at other places, addressing chiefly rural assemblies and children. In those early days, a mild, and it may be an innocent type of “*egoism*,” became apparent in him; the more prominent symptom of which was a frequent and enlarged mention of his “service” and “services” for Christ; and as this egotistic tendency acquired strength, he spoke of his anticipation of addressing larger assemblies, even “thousands”? In an address delivered by him, some two years since, to an assembly of Baptist ministers at the Cannon Street Hotel, he said he should have *joined* the *Baptist Body* but for the fear of giving offence to some of his friends. The fact is, that after his association with the Arminian Presbyterians, he eschewed the connection, and was baptized by a minister of the Gospel, of the Calvinistic type, an eminent servant of God, and so virtually and actually became a *Baptist*. Shortly after this he identified himself with the Presbyterians, and conformed to their usages, which, in many respects, were contrary to his previously expressed convictions on the subject of baptism. Leaving his Presbyterian associations the *second time*, he identified himself with a section of the Plymouth Brethren. They, however, only received him, on the condition that he should hold in abeyance certain well-known convictions of his, indirectly relating to life and immortality only in Christ. But Plymouth Brethrenism was equally powerless with Quakerism, Presbyterianism, and Baptism, to hold our versatile friend long. In a little while he broke its bands as easily as Samson broke the withes with which the Philistines had bound him, and took his flight to the *Methodists*, where for a time he folded his weary wing. It was amongst these Episcopalian Methodists, whose professed object was the attainment of Christian holiness, and while attending their various “camp meetings,” that he acquired his doctrine of “Perfectionism.” And it was at one of these protracted camp meetings, that he states that “the VERY DROSS OF SIN WAS BURNED OUT OF HIM”!!!

An eye witness thus describes one of these “camp meetings.” The scene, a wood in the vicinity of Cincinnati, Ohio. In the wood, numerous tents, and in the midst of these a raised platform for the preachers; and in front of the platform a space of some one hundred square feet, enclosed with a low fence, and *well littered with straw*; on the platform a number of preachers seated on benches. The preacher on that occasion was an elderly man, who, when he prayed, said, ‘We confess to Thee that we have broken every vow, and every good resolution, and every covenant that

we have ever made with Thee, all the days of our life. But if the good Lord will trust us once more, we will make a new covenant with Thee this day!"

After this he preached, and in his exordium he gave his recent experience of "five fights with the devil," in each of which he came off victorious; the fifth and last being a victory gained in favour of the then theme of discourse, namely, "Personal Holiness." His words were these: "I have gained the victory so as to have confidence to stand before you, and to *preach a pure heart*, and to declare that *I myself have a pure heart*." He then set forth his own virtues very much in the style of the Pharisee in the Parable (Luke xviii. 11), and exhorted his hearers to follow his example, and attain to a pure heart by "*going in for holiness*."

In the course of his address, he called attention to the ministers seated on the platform, describing them "as these holy men of God;" and at the end of his discourse he requested every one who wished to "go in for holiness" to enter the enclosed space in front of the platform, which was well littered with straw, to pray for a pure heart. While thus exhorting them, he requested that a hymn might be sung, while he went about among the people, personally persuading them to enter the enclosed space, to pray in silence, towards which my attention was then directed, and there I saw the ministers, whom he had described as "these holy men of God," on their knees deep in the straw, as the first on that occasion to "go in for holiness" or a pure heart, seemingly as an inducement for others to go and do likewise. And seeing this, I left the scene, being convinced that it was a preconcerted affair—an affair of emotion, false conceit, and creature display.

Now it was at one of these camp meetings, whether *in the straw*, or not, we cannot say, that Mr. Smith, according to his own statement, had the dross of sin burned out of him.

Subsequently he withdrew from the Methodists, as he had previously done from all the other religious bodies with which he had been associated; and to complete the variety and extremes of his religious preferences and performances, he published a selection of poems composed by Dr. Faber—a pervert from the Church of England and a *Romish Priest*—whose book was avowedly written and published for the purpose of promoting, in England, the adoration and worship of the Virgin Mary. To that idolatrous intent, Mr. Smith alludes in his preface, as *the mildest terms in which disapproval could possibly be expressed*, as Cowper says: "not to give offence or grieve."

We purpose giving some specimens of these hymns in our next. The mild type of religious egotism, which shewed itself in Mr. Smith's earlier days, became intensified as he passed through the various phases and transitions of his kaleidoscopic religious career. And when on a certain occasion he was reminded that all spiritual blessings and opportunity of service were of the grace of God, he replied, by saying, "Yes, but *faithfulness puts us in the position in which grace can meet us*," and thus explicitly manifested his assent to the Romish doctrine of "*the grace of congruity*." The gentleman replied, "No, sir, grace only can bring us into a position to enable us to attain to faithfulness. Who maketh thee to differ from another? What hast thou, that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"

Since then, Mr. Smith left America and came to England, where he may be said to have set up on his own account, carefully eschewing connection with any religious body whatever. And having commenced his religious career by proclaiming and exalting his "*services*," he now proclaims and extols his own holiness, both from the platform and the press. The fact is, that the doctrinal system of Mr. Smith and his coadjutors in the "Pathway of Power" will not bear the test of Scripture, especially of such chapters as Romans v. vi. and vii. They virtually set aside all these chapters, and fall into the same snare which finally ruined professing Christianity in the third century (the century of which they are so fond), by interpreting passages which reveal the *status* which pertains to all believers alike, and which is secured to them *all*, by the work finished on the cross, as referring to passages not to the cross, but to a subsequent work of the Holy Spirit; so that the blessing spoken of ceases to be common to the whole family of faith and is limited to some among them.

We do not mean to say that this is *all* their error. There is much beside; and if the system should be allowed to germinate, there will be greater and more disastrous developments, and will remove hundreds into greater distance than before from the guidance of the Word of God. The *practical* tendency of Mr. Smith's system is shown by his publication of Faber's Hymns; by the laudatory remarks in his preface; by the commendation of Macorius, the Monk of the third century, in the Christian's "Pathway of Power;" by the general character of the articles inserted in that Journal; by the *visit of Mr. Smith to the Cowley Fathers*; by the manner in which the editorial article in the "Pathway of Power" expressed its approval of that visit; by the bestowing on the Cowley Fathers the praise of intense pursuit of heart-union with the Lord; and in the assertion that truth, in respect of the matters in debate, lies somewhere between Bellarmine and Luther, Pelagius and Augustine. In harmony with these statements, we find *self-consecration* (!) meetings convoked, including within the breadth of their scope, advanced Ritualists (*one a Confessionalist*), Neologians, Universalists, and *Spiritualists*! Mr. Haweis, who is a Theist, and explains the miracles and visions of which we read in Scripture as being the result of mesmeric clairvoyances and magnetism, is the *protégé* of Mr. Smith's friend, Mr. Cowper Temple, who convoked the meeting at Broadlands; and Mr. Temple and Mrs. Temple attend his ministry in London, she occasionally going also to All Saints, Margaret Street, the most Popish of the Popish Churches in London; yet persons like these are taught to sing their consecration hymns, in which occur the following stanzas:—

" My body, soul, and spirit,  
Jesus, I give to Thee,  
A consecrated offering,  
Thine evermore to be.

CHORUS.—My all is on the altar,  
I am waiting for the fire;  
Waiting, waiting, waiting,  
I am waiting for the fire."

The whole tendency of the system is INTRO-spective. It makes *SELF* the object of its thought and vision, and this not in a spirit of self-consecration (a thing unknown in Scripture), but in a spirit of *self-laudation*.

It is manifest to us, that no one who had seen or understood the character of the TRUE BURNT (or Ascension) offering; He who alone could meet the fire that burned on that altar; that no one who ever fully apprehended that, could by any possibility say the words of such a hymn.

But we are living in sad and sorrowful days, when the newest fashions in religion are in the ascendancy; anything rather than the simple truth of the Gospel will be welcomed and applauded. It needs great grace to stand firmly in the old paths, when all others seem to be forsaking them. To do so is to invite the finger of scorn. But before God we have no alternative. Romanism, Ritualism, Neology, sentimental Revivalism, Smithism, and Darbyism, have succeeded in effectually divorcing the activities of Christian life from the guidance of the Word of God. We must not be high-minded, but fear. It is a chastening to us all, and we have well deserved it; the lovers of the truth as it is in Jesus, are a scattered and a feeble remnant among the universal ruins of Christendom. Those who are content to take a lowly and humble place now, and really make Bible-truth that for which they work, irrespective of their own selfish interests and party position, may perhaps find, as a result of their painful isolation, increase of light, and peace, and blessing. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

And what after all does the "service," and the "services," and the "personal holiness," and the "self-consecration" of these men amount to, that they must be constantly parading them before the Christian public, and before God? They must have a lofty estimate of themselves and their works, to make them the perpetual subject of their theme. True, indeed, they here and there introduce the name of the Lord Jesus. They use His name to embellish their discoveries, but they do not know Him sufficiently to make Him the subject of their theme. Often, when reading their polished addresses, we are reminded, by way of contrast, of a poor dying Papist, but who had advanced farther into the light of Gospel truth than these men, who, when she was dying, was reminded by her attendants of her life of piety, her almsgiving, and her good works, exclaimed, pointing her finger upwards, "Let us speak and talk of *Him*, 'twould drive us mad to think upon ourselves." We shall hail the day when Mr. Smith and his coadjutors are brought out of this condition of thought and feeling.

We return to the subject in our next.

NEMO.

"FORGET NOT ALL HIS BENEFITS."

Tune: *St. Cuthbert's.* Bristol Tune Book.

Poor weeping souls find sweet relief By dwelling on the name Of Him who bare His people's grief, Reproach and shame.	A fountain for vile sinners made, A cleansing flood.
When guilt lies heavy on the soul, The law and conscience flay; The blessed Saviour will condole, And check dismay.	His members were by dying bought, He purchased their release; And all the body shall be brought To lasting peace.
The falling He will gently raise, The sinking kindly buoy; In heavy hearts He perfects praise, In mourning, joy.	Then let unceasing laud arise To God, the Three-in-One, 'Tis sweetly harped beyond the skies Around the throne.
The Church's ransom-price He paid, 'Twas paid in precious blood,	To Father, Son, and Spirit each, Be yielded solemn praise, This blissful, joyful note shall reach Eternal days.

86, Exmouth street, E.

S. GRAY.

## NOTES OF A SERMON

PREACHED BY THE REV. J. BATTERSBY, OF SHEFFIELD,

AT ST. GEORGE'S CHURCH, BOROUGH (REV. DR. ALLEN'S),

WEDNESDAY, APRIL 7, 1875.

"My Beloved is mine, and I am His; He feedeth among the lilies."—Sol. Song ii. 16.

IN introducing the subject matter of my text to-night, I would direct your attention to the headings of the chapter as they appear in my Bible, and which, although not inspired, nor forming, necessarily, any part of the Holy Scriptures, are very good. The first seven verses treat of the mutual love existing between Christ and His Church; the 8th and 9th the hope, and 10th to 13th the calling of the Church, the 14th and 15th Christ's care for His Church, and from 16th to the end, the profession of the Church, her faith and hope. You see, therefore, that a train of spiritual thought runs through these verses, as they set forth the love of Christ, as seen, felt and understood by the Church. Not the Church of England, mind, nor any particular congregation, but that Church which is God's family. Before going directly to my text, I should like to look at a few verses of the chapter, which stand in immediate connection with the text, then speak on the text, and conclude by expounding the remainder of the chapter. "I am the Rose of Sharon." It is true that Solomon wrote this, but not of himself does he speak, for "a greater than Solomon is here."

"Christ, like a rose of beauteous bloom,  
In Sharon's field is found;  
He sheds a fragrance through the air,  
And sweetens all around."

"As the lily among thorns," &c. God's people, in this wicked world, are surrounded by hurtful influences, but, however many their dangers, the power that preserves them, and the love that is shed abroad among them, is a more than sufficient counterbalance. Third verse, The world is a wood, and a very difficult and intricate one, but, although mazy, has a secret path, known only to those who walk uprightly in the fear of the Lord. In this wood there are many trees, some as great as Nebuchadnezzar, but the apple-tree's beauty eclipses them all. It is a grand thing to be able to sit under the shadow of *this* apple-tree, for, while sitting *there*, we are sure to have a taste. "If so be," says Peter, "ye have tasted that the Lord is gracious." Brethren, has Jesus ever dropped an apple into your mouth? He says, "Open thy mouth wide, and I will fill it;" and you know "that all the promises of God are, in Him, yea, and in Him amen, to the glory of the Father." Fifth verse, "Stay me with flagons," &c. Fill me to the full with Thy comforts. Do you know what it is to be sick of Jesus' love, that nothing but sweet-apple promises will impart comfort? See the special care of Christ in verse six. My head, my heart, and my person are all in Christ's hand! "I give unto My sheep eternal life, and they shall never perish." Now, coming to the text, we find, in the first place, that it tells of *mutual interests*. "My Beloved is mine, and I am His." When you become connected with any business, from which you expect a profitable return, you are, I am sure, interested in its success. Pardon

the analogy, for, while the two concerns are similar, the spiritual interest is by far the best. Note how very definite are the expressions, "*My Beloved.*" No less than twenty times are these words used in the song. Hence there must be some force, some power, some emphasis in them. But, mark, He is *God's* Beloved, as it is written (Isa. xlii. 1), "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth." What is there in Jesus that He should be the Beloved both of God and the Church? Let the Church answer, "*My Beloved is white and ruddy,*" the emblem of purity and health. His head, eyes, cheeks, hands, legs, all are extolled for their matchless beauty. "His mouth is most sweet, yea, He is *altogether* lovely." Lovely in His person, work, characters, offices, gifts, graces, yea, "in Him all fulness dwells." Have you, dear friends, ever been brought, by the Holy Ghost, to this pass, to say this for yourself, "This is my Beloved." The blessed Spirit alone can make you say this. All interest here arises from *union*. We were united to Adam, and, as a consequence, obtained sin, death, ruin, misery. By virtue of eternal, spiritual, and secret union with Christ, in the well-ordered covenant of old, we obtain eternal redemption, purity, and everlasting felicity. Christ has never let go this bond, or given up His right to His people. "Of all whom *Thou* hast given Me have I lost *none.*" This, my friends, goes back a long way. Based upon the same foundation, the people of God have the same interest in Christ as He has in them. God's gifts are without repentance; that is, He never gives, and regrets it. He has given Christ to His people, and He, with Christ, has given freely all things to them. This is my Father's gift to me! Oh that I might be enabled fully to appreciate it! Then notice, again, that in Adam we were condemned and ruined; in Christ NEVER! Not when dead in trespasses and sins? No. Not when in the bond of iniquity? No. Not when estranged from the ordinances of God's Word and house? No. This is strange, is it not? How is it? "As in Adam all die, even so *in Christ* shall all be made alive;" and if you wish to examine the settlement of the account, you must look into Heb. ii. 9—13: "Christ redeemed His people because of His interest in them."

Mark, they were "His brethren" all along; He claimed and bought them. He did not buy them before He had a claim to them, mind that. Truly, they are a chosen people, "redeemed with the precious blood of Christ." This is also a *reciprocal* interest. Is any charge made against me by any assailant, Satanic or human? I say, go to Jesus. He is the One upon whose shoulders lie all the burdens and responsibility of His people; "He is all my hope." It is a *possessional* interest, Christ possesses the sinner's soul. "Know ye not that ye are the temple of the Holy Ghost?" This lies at the root of the text.

In the second place, we notice that the nature of this interest is PERSONAL. "Our fellowship is with the Father, and with His Son Jesus Christ;" so there is a "*mine*" and a "*thine*" in the text. Have I ever been brought into personal contact with Jesus? This is not always outwardly visible, for it is the Holy Ghost who is the mighty Quickener, and also the powerful Preserver, and many walk in obscurity here, manifesting no life before the world, but "He that is joined to the Lord is *one spirit.*" Not body to body, but something more spirit to spirit. "He that believeth in Me, though he were dead, yet shall he

live." Alive? Paradoxical, but Christ and His people are united in a mystic bond. See Eph. ii. 13—22. Christ, as the Husband of His Church, pays His wife's debts, and every debt is cancelled, since the inexorable Creditor is satisfied. That is a false doctrine which allows us to be safe one day and lost the next. This is a *perpetual* union. "Having loved His own . . . He loved them to the end." This is the love that is as "strong as death," which "many waters cannot quench."

But, you may ask, does God love His child when he is in a backsliding state? What can be more gracious than Hosea xiv. 4—"I will heal their backsliding, I will love them freely"? He is "ever faithful, ever sure." "Ye are Christ's, and Christ is God's." This is a grand plea to present before the throne of God. If you are Christ's, you are certain of blessing. Then we read—"He feedeth among the lilies." Compare the title of Psalms xlv. and lx. with this. It is said that these Psalms were sung by females to celebrate the marriage of king Solomon with an Egyptian princess, and they are songs of gladness for those who have "from Egypt lately come." A lily is a sweet, fragrant flower, and saints are fragrant with spiritual graces (Song iv. 14). A lily is also pure. This does not at all resemble a sinner in his sins; but in Christ, for he is as pure in Him as if he had never sinned! What a sublime truth (Rev. vii. 14). They obtain perfect righteousness by union. God's people also are lilies in that they are fruitful; for when the Holy Ghost works in them they testify to His work by the words of their mouth, by walking in His ways, by working with the hands the thing that is good. And, what is more, the Christian knows that these pure doctrines make him fruitful. He is *perfect*: perfect in Christ before God, and Christ is perfect in Him. "He (Christ) feedeth *among* the lilies," not *upon* them, for they derive all sustenance from Him. He exercises His prerogative too, and often gathers some of His lilies from His garden below. He rules and feeds in the various Churches. How long will He take care of His lilies? "Until the day break, and the shadows flee away." The child often feels, "I shall not succeed," and "deep calleth unto deep;" he is surrounded and almost overwhelmed by troubles; he is ready to say, "*All* Thy waves and Thy billows are gone over me;" yet—blessed thought—"Yet, the Lord will command His lovingkindness in the daytime," and, with joy in his soul, the pilgrim enters into glory, to be "for ever with the Lord." See the severe conflict endured by the Church in Song iii. 1—5. When in such a plight, what can she do but cry, "Turn me again, O Lord, and I shall be saved"?

Now, in returning to the 9th verse, we see Jesus typified as a roe, or a young hart, which resemble Him by their beauty, comeliness, speed and agility. In His love He comes skipping over the mountains of division, getting into the soul of the believer. He looks at us from a Divine standpoint, and then shows or reveals Himself to us. Did He ever speak to you as in the 10th verse? "Rise up, My love, My fair one, and come away." "Come away" from sin, "come away" from the world, from Sinai, no comfort there; "Come away" from all these.

The birds singing in verse 12 are believers rejoicing, the voice of the turtle heard in our land is the Holy Ghost's witnessing, and the dove that is in the cleft of the rock is the believer hid in the wounds of



Christ, in the place where Moses was put. The secret stairs set forth Christ as the Ladder into eternal glory, for He is the Way of which He said, "Few there be that find it." The foxes are the Scribes and Pharisees, who would, with all other mere professors, rob the Church of her vital sustenance; but, notwithstanding all their artifices, we shall hear *His* voice, and see *His* countenance, then we will not fear, for in accents of love He will welcome us into that land where no evil cometh nigh, but where all is purity, peace, and endless day.

May God give us grace to say, "My Beloved is mine, and I am His;" and may His blessing ever rest upon us, for His Name's sake.

## OUT OF A MAZE OF MISERY INTO THE MERIDIAN OF GLORY.

**D**EAR BROTHER BANKS,—Please allow me to insert a little about my dear old father, Joseph Cartwright, of 23, Flemming street, Kingsland road; who has been almost suddenly ushered into the blessed presence of the sacred Trinity, and the holy, heavenly, and happy ransomed ones of the Lord. He departed from his troublesome clay the last day of August, 1875. Of him, it rejoices me, it can be said, "not lost, but gone before." His life was one long chain of difficulties: every year, every month, every week, and almost every day, added new links to that chain. His path appeared to him one vast maze; out of which he has now escaped into the glorious liberty of the glorified above. O what a blessed change! Here he was bound in fetters, worse than chains; there released for ever. Here in a seven-times heated furnace of trial; but there freed from the smell of fire, and purified. Here he was subjected to scandal, persecution, and malicious hatred from enemies without; but now, in order to reach his glorified soul, they must shoot their arrows through the bosom of the Almighty.

O what a heavenly anticipation captivates my soul as I meditate upon the real, and not assumed change of my dear old father. My brethren and sisters in tribulation, view him along with that vast myriad who have come out of great tribulation. I say again, view him. I am filled to the overflow as I look at him; not with a careworn countenance, furrowed by tears and old age; but with a countenance as fresh and as happy as a child in the height of pleasure. There he is, and by faith I can see him and hear him (by faith) uniting with the rest in singing their endless melody: "Salvation to our God, and unto the Lamb." I imagine a perfect joy runs through their ranks, as they watch the procedure of the angels going forward to the throne and prostrating themselves, to shout in seraphic strains and holy pleasure, "Amen and Amen." O what delights they feel as they listen to the strains of the infinite harmony of the angels, as they shout so as to be heard through heaven's wide expanse. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." And O what a blissful thought, my father is listening to the chorus of his well-sung song. He had used to sing the songs of Zion upon earth very heartily; but it might be asked by some, as he was always in trouble, "how could he sing in a strange

land?" Of him it may be said, sorrowful, yet always rejoicing. I have heard him sing when he has been overwhelmed with trouble:—

"Is this, dear Lord, the thorny road,  
That leads me to the mount of God?  
Are these the toils Thy people know,  
While in the wilderness below?  
'Tis even so Thy faithful love  
Doth all Thy children's graces prove;  
'Tis thus our pride and self must fall,  
That Jesus may be All in all."

As he tried to sing this, hot tears were not to be numbered as they followed each other down his furrowed cheeks; and generally, feelings of a mingled character were the cause of those tears. They were bitter, as they were the fruits of an overburdened soul; they were sweetened by the thought of God's boundless love. My father was always in trouble, he could not help praying, and prayer creates in the soul a feeling of delight in God; consequently, he was sorrowful, yet always rejoicing. Here, as in other places, I might enlarge, but I must be brief. And as my mind wanders, it now goes back to the time when I was a boy; when I hated to bend my knee with him in family prayer. And as I think of this it makes me weep over my unthankful heart.

O the times I have longed to hear him say, "Amen;" and perhaps he has been shaking hands with Deity; I know he must have been by his cries and tears. O the persecution my father has had! I cannot write for tears. But when I think of his genuine conduct at home, and his fellowship with God, it does so grieve me he should be thought evil of. But I am consoled much when I read the Saviour's words, "Woe unto you when all men speak well of you." I am not going to preach my father's perfection.

His principles would oppose the statement, and say, give God the praise, for I was a sinner. My dear old father had his failings, and he knew them. He told the Lord about them. And the Lord was merciful to him. As he lay dying, he was permitted to open his mouth to tell us the state of his mind. Those who were there in the room, said he spake of having an indescribable revelation of heaven, and the Lord Jesus Christ, and said, Bless the Lord, "By the grace of God, I am what I am." This one thing I am certain of, if my dear father is not now clothed in white, singing heaven's song in the company of the purified; if he is not in glory through the blood and righteousness of the Lord Jesus Christ there is great reason for doubting my standing in Christ. I believe the word of God to be true, and shall shake off such an argument; and heartily believe the dear old man to be at rest from all his labour. I should like to say more upon his life but I cannot, as space will be trespassed upon.

Dear Christian friends, remember the poor old widow, who has no one to depend upon but her God, and His influence upon the hearts of His people. Do help her if you can. Yours sincerely,  
Buckland Common, Tring. EBENEZER CARTWRIGHT.

---

The more we increase in spiritual knowledge, the more we increase in spiritual fruitfulness: the nearer we are to the Sun of Righteousness the more of His light do we reflect, the more of His glory do we show forth.

## BE CAREFUL HOW YOU DEAL WITH THE DEAD.

TO THE EDITOR OF "THE EARTHEN VESSEL."

**D**EAR MR. EDITOR,—Please allow me to offer a word of caution to those who write Obituaries for the Magazines. It is very pleasant to read of the godly lives and peaceful deaths of our Father's children, and especially when there has been something remarkable in the experience and character of the deceased; providential or spiritual deliverances, trying tests of faith, devotedness to Christian service, close walking with God, usefulness in the Church, and a life of love ending with a death in faith. Such records are grateful to believing minds, and encouraging to timid souls, who, through fear of death, are subject to bondage. But friendship will sometimes paint the good qualities of the departed with too high a colour, and credit the creature to an untruthful extent. It is by no means necessary or even proper to rake up the follies and failings of those we have approved in Christ, and whom we no longer take knowledge of "after the flesh." Even the heathen deemed it contemptible to speak evil of the dead. It is only the filthiest of birds and beasts that feast on carrion, and only ghouls among men find pleasure in repeating scandal, true or false, of those who are silent in the grave. The intent of Christian biography, honestly written, is not to reproach nor flatter the defunct, but to chronicle the doings of grace and exalt the Saviour. When, however, statements are made which outsiders can disprove, they doubt the truth of these posthumous essays in general, and thus a means of doing good is damaged. Worse still—it sometimes occurs that you shall see the virtues of the deceased made more conspicuous and saintly by a contrast with the imputed inconsistencies of others, thus challenging a recall of unpleasant facts, and ignoring the eulogies of officious friendship.

Not long ago there appeared in one of our serials an account of a woman, termed by the writer of the same, "A mother in Israel," and praised her for her hospitality in "entertaining many of the Lord's dear servants who passed her way;" when it is well known that she was paid for the entertainment; and that she was remarkable for a tender conscience, none of her neighbours discovered it. I knew the woman from her girlhood, and have no doubt she was essentially a Christian, but she had a large infusion of bitterness, and was a perpetual grumbler and fault-finder; which charity ascribed in a measure to her physical constitution, which was rankly bilious.

A highly-valued friend of mine, now in glory, was the son of a godly mother, who carefully watched over his childhood, and, when he was old enough, sent him to a first-class school at Northampton, the principal of which was a Nonconformist of high repute. He left the parental home and school with a reverence for religion and religious people, and was placed in a merchant's office in Liverpool, among a number of young clerks, some of them of bad morals, though obliged to observe propriety in outward demeanour. By-and-bye one of them died, and a fond friend, perhaps his mother, wrote a little memoir of him, in which he was described as exceedingly pious, and as having been always a pattern of religious propriety. This was printed in one of the few Magazines of that day, and my friend (as he became many years after) was turned

over by the fiction, and was induced to think somewhat sceptically of religion and religious reports. The effect of this on his morals might be easily guessed: he joined in the wicked ways which were open to him, careless of consequences, till God arrested him, and by a deep law-work in his conscience, silenced the pros and cons of carnal opinion, and landed him in the solemn conclusion of the apostle, "Let God be true, and every man a liar."

Thanks to those who tell us of pilgrims they have known, in whom the all-sufficiency of grace has been made strikingly manifest; but let the record be true to the letter, lest their good (intentions) be evil spoken of.

Delph, Broseley, August, 1875

Yours faithfully,

T. JONES.

### THE PULPIT—THE PRESS—AND THE PEN.

*Henry Hall's Defence of the Strict Baptists, with a brief Review of his own experience.* This little paper must come in this month instead of a chapter on "the Seven Sections of the English Baptist Community;" not as a critical review, but simply to call the attention of our readers to a sixteen-page octavo pamphlet, just out of the press, bearing the following title: *The Strict Baptists Defended for their Unswerving Adherence to their Convictions of "What is Truth?"* By Henry Hall, of Clapham, in Reply to the Aspersions cast on them by Mr. William Alderson, of Walworth, in his lecture on *Ministerial Fidelity*. London: Published by Robert Banks, Raquet Court, Fleet Street. Price one penny. Mr. Henry Hall, the pastor, beloved and honoured, of the Baptist Church in Wirtemberg Street, Clapham, is the last man in London from whom we ever expected to receive a work of this kind. It only proves how you may misjudge a man from an occasional and slender acquaintance. Until a man's metal is put to the test, and his manhood assailed, you can seldom ever guess with what zeal and skill he would defend his position and his principles. We confidently affirm, Mr. Hall has acted nobly; and all who have any sympathy with that section of the Church which we represent will use their Christian influence to get this reply extensively read. Mr. William Alderson, it appears, delivered a so-called lecture to some students somewhere; and through the medium of that lecture he poured into the veins of his "living saplings," some strong draughts of contempt against certain ministers, whom he considers an Antinomian, heart-hardening, and do-nothing class. We rejoice to know that such charges do not touch us. We are not against the holy, just, and

righteous law of God. We are not left to hard-heartedness, and hope we never shall be. We are not of the do-nothing tribe: for over forty-five years we have laboured by press, pen, pulpit, and platform, to publish the good news of salvation which is the free-gift of God our Father, through the Son of His love; and is, by the power of the great Paraclete, the Spirit of the Eternal Jehovah, made savingly known to all the election of grace. When, however, gentlemen throw out these mischievous missiles, we wonder who, or where, the men are to be found, to whom they may, with propriety, be applied. When a poor compositor has laid down his stick, left his frame, and for very many years has been easily settled in his pastoral chair, with a good income secured to him, some who never were hirelings are ready to ask, And what vast amount of work has this gentleman achieved? Who has ever heard of him as an Evangelist, Philanthropist, or Benefactor of his race in any form whatever? Of Mr. Alderson we have occasionally heard it said that he was a good preacher, that he had been pastor over two Churches; but of his creed, of his experience, of his practice, or of the vast extent of his labours, we never either read or heard a sentence, only that he came from Meard's Court, and that, like others who proceeded therefrom, he was inclined to march onward in a literary and theological course, which every man with a mind for the ministry certainly will do.

We have the history of Mortlock Daniel, and of others of the Meard's Court school, in our eye; and we are certainly not surprised to learn that, for some few years, Mr. Alderson has considered himself bound to move on with the times, without which every man (whose whole life, and faith, and hope, and existence, for time and

for eternity, is not wholly and alone in the Lord) must clearly see he will be left behind in the cold, while the popular stream is carrying England and the whole of Europe up to a consummation which will discover the foolishness of those poor things, who, for a few extra pence, and for a little popular patronage, sold their consciences, or, if they had none to sell, so far enlarged their views as to cause godly men to fear "the root of the matter" in them never was found.

We feel we are giving more attention to this matter than it deserves. For our own part we should have left Mr. Alderson and his lecture to sleep on quietly, but, as Mr. Hall kindly sends us his reply, we could not, under all the circumstances, lay it aside. Otherwise, it is a great calamity to see the press teeming with little puerile penny papers, exposing the want of brains and the lack of all brotherly unity in that section of the Church of Christ, which in doctrine, experience, and obedience, comes the nearest to the New Testament of any Church yet in the earth.

When William Gadsby, John Stevens, James Wells, William Palmer, and another or two, commenced their controversies, they kindled a fire which has never gone out. With a bleeding, broken-heart over these dangerous elements of division, we do solemnly pray God to keep us from touching controversy matters any more. Our best and only loved employ is instrumentally to exhibit, and to exalt our Saviour; to feed the living flock of Christ, and to endeavour to expound some of the holy mysteries of the Gospel. All beside this is waste of time, and often leads to the exhibition of a wicked spirit, which wounds and worries, and almost kills us by the way. Mr. Henry Hall declares in his reply, that Mr. Alderson has cast a serious slur on God's unalterable truth. This justifies Mr. Hall's out-spoken "Defence," and this alone constrains us to again request our friends to read it for themselves. We have enjoyed the perusal of Mr. Hall's personal experience; and we close this notice by quoting it from page twelve of the Defence, which is worthy of being bound up in our yearly volume; and we hope, at least, 10,000 of our readers will have a copy. We know they will thank us for the recommendation, because we do not suppose any of our readers are like Mr. Alderson's "poor things," who have neither brains nor thought. Here is Mr. Hall's personal testimony. On the brainless, no-progress-question, our author says:—

"And on this point, my brother, I think I have a right to be heard in self-defence, for I have, I hope, through the mercy of

God, known the truth of God for something like forty years—the term you mention; and I happen also to belong to the class of 'unchangeables,' and I am one also who feels my great indebtedness to Almighty God for my preservation in His blessed truth; and do not therefore, and will not, as God may help me, fail to express my thankfulness before God and man for so great a boon; and while I have to lament my incapacity for thought, deficiency of brain-power and culture, yet I cannot, I dare not acknowledge that my creed is a poor shrivelled-up, contracted, no-progress-making creed, or that I have not tried to extend my mental powers, or to search for further light, for I have used all the means within my reach to obtain these objects.

"It was in the ignorance of boyhood I first became acquainted with the truth of God; not in any of the learned cities of Greece, under tutors and governors, but in a country village; and having been called, in the good providence of God, to fill positions of some importance in this vast and learned city, and to be brought into contact with men of refinement and of culture, of all grades of thought and professions, I soon found my poor village acquirements quite unequal to my position; but I did not say, 'Dig I cannot, and to beg I am ashamed,' but to begging of God I went, and to digging also in the various fields of truth. At early morn and late at night, before and after the toils of a business day, you might have seen me for years, pen in hand, trying to improve my poor diminutive powers; neither have I been so narrow-minded a bigot as our Strict Baptists are sometimes taken to be, for I have had to consort with men of all shades of religious and irreligious thought. The Socinian and the Wesleyan, the Duty-faith adherent and the Puseyite devotee, have I had at times to associate with, not to the exclusion of the Catholic; and I have been so unorthodox as to read all kinds of literature, infidel productions and religious. Wesley and Jonathan Edwards, Andrew Fuller and John Gill, Tobias Crisp and Joseph Hussey, Huntington and Dwight, Owen and Goodwin, Charnock and Keach, Spurgeon and Hazelton, the *Gospel Magazine* and the *Gospel Herald*, the *Gospel Standard* and the *Earthen Vessel*, and especially the parchments, and at last, my brother Alderson's Lecture, on 'Ministerial Fidelity;' and no book of late years has given me more pain than this Lecture: and these books have been searched, pen in hand, early and late, for 'What is truth?' while the usual hours of the day have been devoted to commercial pursuits,

so that I think you will say, If I have not made progress, it is not because I have not laboured for it; and I think you will also consider that I deserve your sympathy rather than your scorn; yet, notwithstanding all these years of labour and of intercourse with men and things, I declare that, to the best of my belief, my convictions of 'What is truth?' have not varied one iota from the first day until now, and I have not, therefore, according to your view, made progress, but still remain that same poor, narrow-minded, high-doctrine bigot, as when I first set out on pilgrimage to the heavenly city; still believing in the one God, one Mediator, one faith, one baptism, and that whatever belief or preaching is not in accordance with this blessed oneness, I most assuredly believe is not of God, but is of the devil and of men—'to the law and to the testimony, if we speak not according to that, it is because there is no light in us.' 'If any man speak, let him speak according to the oracles of God.' I also declare that I have found, and do find, electing love, redeeming blood, justifying righteousness, and sanctifying grace—which were the doctrines with which I first started on pilgrimage—so soul-enriching, supporting, consoling and establishing, that after nearly a forty years' experience of them, I say, with the king of Israel—no mean personage in God's account—they are all my salvation and all my desire.

'Oh whither should I turn, if I should turn from them;'

and with the late high-doctrinal Joseph Irons,

'Lord, write this Gospel in my heart,  
And in its blessings give me part,  
Until I see my Saviour's face,  
And sing, I am saved by Gospel grace!''

*The Monthly Record of the Protestant Evangelical Mission.* The Sept. number is cheap and rich. "How a Perplexed Papist Found Peace" is precious; in fact, the whole number is filled with wise, warning, and wholesome words. It affords us pleasure to see Lieut.-Colonel Brockman still occupying the Presidential chair. If we ever knew a genuine, God-fearing, Christian, this excellent officer is one of no mean order. The Committee comprises a number of gentlemen of high repute. The stalwart Secretary, Robert Steele, Esq., we have known for many years. The successful working of the Mission, under God, has been the fruit of his intelligent and unceasing toil. All who value the religious privileges we still enjoy should support this Mission, whose offices are at 5, Racquet Court, Fleet Street.

*Ministerial Fidelity.* By W. Alderson,

minister of East lane Baptist chapel. We have no heart at the present to review. Letters from all quarters discover so much of contention and division, we tremble and retire. Not cowardly, hut, having suffered and sorrowed so much over the incoming of error, mixed with truth, we feel not disposed to rush hastily into war with any man. Less of men and more of the Master, is our cry. Our table is heaped up with letters, all about Hearson, Spurgeon, Moody, Alderson, Shepherd, Styles, Baxter, J. B. M., S. C., and others. Seeing the weather is stormy, and panics at hand, we sigh for a quiet corner.

*Natural versus Spiritual Religion.* P. Leigh, Esq., of Liverpool, in this penny pamphlet, has issued a long letter he addressed to Dr. Doudney, exposing the free-will heresy of Mr. George Muller. From the Archbishops down to the smallest evangelical; from the most popular to the most obscure village preacher, the doctrine of natural credence is the foundation on which all the so-called Churches are built. The faith of God's elect is ignored; the free-will assent to the Word is set up. We ask, Is not this building on the sand? Will not the fall of multitudes of professors be awful? Dreadfully delusive dreams are making parsons rich; but how they will stand in the judgment is not our province to divine. Jesus is able to save unto the very uttermost, or we had been lost.

Dr. Hawker's grandson, the late R. S. Hawker, of Cornwall, is portrayed in *Gospel Magazine* for Sept. as a character sufficiently varied to form a romance of extraordinary interest. But the *Gospel Magazine* has several papers drawn from those hearts wherein Christ alone is formed as "the hope of glory," and they are better than the chameleon clergyman.

"Luther Burning the Pope's Bull" is a grand picture in *Home Words*. What men of mettle our God has sometimes raised up to do His great work. We appear to want a Luther in England bad enough now, but, as the ministers of the people in these times laugh at the idea, the Lord leaves the nation to dream out its own folly. Thomas Stringer would have made a bold Protestant pleader, if his mind had turned that way.

*Historic Stones from the King's Highway, &c.* By C. Brider, The Nursery, Salisbury. Mr. Brider is the master-man and chief manager of "The Gospel Book Mission to the Army and Navy." We wish to send him at least one thousand copies of our *Earthen Vessel* and some *Cheering Words*; but we cannot do so unless some of our well-off readers will.

help to bear the cost. Our beautiful chapel at South Hackney, which our *friends* have given to us (?), has a mortgage on it of £600. We have paid off all but the mortgage; and our expenses are over £50 per annum, leaving nothing for the preacher. We have prayed to be enabled to pay off this £600, and the further cost of repairing our said chapel, by selling one million of books, periodicals, &c., all of a sterling, truthful character. This is a heavy piece of work to come in at the end of a long and laborious life; but if our Lord will help us, it will be done, ere to this world of sorrows and mercies we bid farewell.

*Day of Days* gives sketch and sample of old Samuel Ward's Protestant preaching. Sketch of his life and usefulness is given in *October Cheering Words*.

Tracts by Theophilus Thoughtful. No. 1. *Adoration of Talent—Not of Truth; the Worship of Gold—Not of God*. Talk of a sword, this is a cleaver. Theophilus ought to distinguish between abstract talent and the matrimony of talent and truth. But, above all, there must be a Trinity in a man before he can be a safe minister. First of all, if he has "not the Spirit of Christ, he is none of His." This is the sad, the awful, the deceiving danger. Many of our present race of pulpiteers and platformers have talent—reading, thinking, talking talent. We have heard men talk for near an hour and say nothing. Most amazingly impudent fellows! They stare, and halloo, and fling their arms about—but wind, only wind. Then some have truth, the letter of truth on their tongue; but the Spirit of Christ is not seen. Let a man have the Spirit of Christ, God's Truth, in all its majesty and sanctifying power, and, withal, let him have a well-compounded natural talent, and he will be as one among a thousand. Now the Spirit of our sublimely-blessed God and Saviour, the Lord Jesus Christ, is a Spirit of unity, a Spirit of holy, living sympathy, and a Spirit of delightfully-expanding intellectuality. Theophilus Thoughtful may rest assured his Tracts will not find many friends in this day. No. 2 is amazing. *Boys! When Will Ye Leave Off Quarrelling?* If Theophilus had thought rightly, he would have perceived, the fathers and mothers having been taken out of the way, the boys and girls will quarrel to see who shall be master. It is a terrible time for the few poor old pilgrims who are left. The young lads and lasses are so superior to all who have ever gone before them, that they only desire the house swept of the few old servants yet left behind and then

they will have some wonderful performances.

"How to Preach so as to Convert Nobody." Thirty rules for such a ministry is given in *September Sword and Trowel*. And thirty more might be added. Awful work though! We pine in our souls for that soul-agonising prayer, for that mighty faith, for that burning love, for that solemn sense of having to give an account, that should make us like Knox and Whitefield, whose unquenchable zeal and bowels of compassion consumed them in their work. Many of the present race of mumblers, grumblers, and groaners almost drive us mad. *Lazy*, lukewarm, more-than-half-asleep professors of the pulpit art, may the Lord God omnipotent awaken you to a terrible conviction of the desolations and divisions, the soul-starving and heart-deceiving work many of you are doing. O Lord, have mercy on our parsons and people.

How to see nature's grand scenery in England is nicely told in the September part of *The Gardener's Magazine*. Pictures of new flowers and everything about gardening fills up its massive pages.

Letters for the aged and the young, with pictures pretty and plentiful, are in good *Old Jonathan* for September, from the offices of Messrs. Collingridge.

*Understanding and Knowledge*. A sermon by William Crowther, of Gomersal, Leeds. The entire proceeds of the sale of this discourse will be given to the funds of the Protestant Blind Pension Society. It is published by R. Banks, Racquet Court; and can be had of Mr. Pocock, 235, Southwark Bridge Road.

*The Cardinal and Duty-Faith*. "The man who has been trying to push back the sea" makes a great noise about Dr. Manning's insisting upon the Church of Rome being the only Church where unity and salvation are to be found. We see little difference between the Cardinal of Rome and the whole host of free-will professing Protestants. Manning deprecates a religion of feeling; so did Moody; so do nearly all our ministers. Manning says, Believe in the Pope and the Church of Rome and you are secure; the others say, "Take God at His word, and you are saved." Sirs, let us tell you, Albeit you are all so proud and presumptuous you will not believe us, still, once more let us tell you all true religion flows from new covenant relationship: it is commenced in the soul by the regenerating work of the Holy Ghost; it is developed by a repentance toward God, and a heart-purifying faith in the Lord Jesus Christ.

This God-wrought religion in the soul will be fiercely resisted by Satan, by sin, by seducing spirits; but a Triune God never yet begun a good work, but He carried it on unto perfection. Whether it be Rome's Cardinal or England's conquering orator, it is of little moment; all teaching of religion which gives man any power in his own salvation is rebellion against the Almighty.

An appeal to all preachers and pastors. The late William Palmer, when at Duxtable, nearly fifty years since, wrote and published a duodecimo of 360 pages, in which he diligently exposed and exploded the now fashionable and popular system of "offered grace and general invitations." Mr. Smith, the deacon of Providence, at Kettering, kindly lent us the volume the other day when we were there. Some extracts from it may help our weak brethren to come to decision.

"The Great Crisis Comes!" We have for years been, in some humble measure, crying out "The Wolf!" Of course no heed has been given. Were we to quote an article by James Johnstone, Esq., in his last issue of *The United Kingdom Anti-Papal League Magazine*, we should bring into court some undeniable evidence that the sound of alarm is not without foundation. "The House of Hanover versus The House of Stewart" is the title of the paper referred to. The organisation of the League of St. Sebastian in our Army and Navy is progressing. It is declared to be "a world-wide conspiracy for the restoration of the Pope's temporal power and sovereignty over all monarchs." Dr. John Owen, John Bunyan, Dr. Gill, William Huntington, Joseph Irons, and other eminent servants of God, each in

his day sounded the alarm, "England is in danger." No heaven-instructed minister of Christ will fail to cry aloud and spare not, whether men hear or forbear.

"The Thing as It Is." The teachings of *The Sower* on Man, Faith, and Manifestations. London: Houlstons. This threepenny book comes from the pen of that industrious and intelligent editor and preacher, Mr. Septimus Sears. As a real friend we press upon any of our halting, hesitating, cloudy, anxious, and truth-seeking readers the careful examination of every page in this precious volume.

"Ministers Fall Out One With Another." One Parson Murrey, in the first No. of a new volume of *The Christian Age*, gives the parsons a sound thrashing. He says, "Our Churches are filled with discussions that will never benefit anybody." Jesus said, "Go and preach the Gospel." If we are the servants of that self-sacrificing Saviour, let us "learn of Him," and do as He commands. *The Christian Age* has some useful matter in all its numbers.

"The Battle-Field of Life," in *Our Own Fireside*, is better than all the Brighton theories of "Higher Christian Life." With many millions this life has been a battle-field indeed. Broken and bleeding hearts; murderers and martyrs, with a miserable train of sin-smitten children of sorrow, have been found in every age. Yet, with David, there has been a generation who could exclaim, "I sought the Lord, and He heard me, and delivered me from all my fears." To hold on in the good fight of faith divine, and to finish our course with holy joy, is the greatest mercy we desire.

### "TO BE WITH CHRIST."

*To the memory of a Christian lady, wife of a Baptist Deacon, who recently departed  
"to be with Christ."*

"To be with Christ," thou dying saint,  
Beyond distress,—beyond complaint;  
Where pain and sorrow are no more,  
Nor storms disturb that peaceful shore.

'Tis hard to part,—yet why repine?  
Why murmur at the will Divine?  
That will but calls thee to thy rest,  
"To be with Christ," for ever blest.

Through all thy long afflicted day,  
He was thy Solace, and thy Stay;  
And now above all earthly strife,  
He takes thee home to endless life.

Manchester, May, 1875.

And shall we mourn that thou must rise,  
To join thy Saviour in the skies?  
Or shed sad tears that thou art blest  
With sweet repose on Jesus' breast?

No, never! but with humble heart,  
We bow submissive while we part;  
For thou art only gone before,  
And soon we meet to part no more.

Adieu! Adieu! The angels wait  
To lead thee to yon heav'nly gate;  
And there, afar from grief and pain,  
In endless bliss we meet again.

WILLIAM STOKES.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## NORTHAMPTONSHIRE RAILWAY NOTES.

For *Northampton*, Sat., August 28, 1875. In a bus once more I am shaking; a journey now I am taking, and this moment it comes to me, it is forty-seven years this day since my eldest son was born. On August 28, 1828, he came into the world.

Forty years and more was he  
In this cold world a toiler,  
And then so sudden called to flee,  
By Death, the cruel spoiler.  
Ah, Death! how oft to me you've come  
And taken from my peaceful home  
Some choice and lovely branches.

*Kentish Town*.—Ordered to change and wait the pleasure of the governors of the rail. Yesterday they buried poor Joseph Warren. I hope I was the Lord's hand in sending him hither and thither for years. As an instrument, from the field I took him to Biggleswade to succeed John Corbitt, and from thence I found other doors open for him. As a small pioneer, I have worked for Churches and ministers for over thirty years, but that agency is nearly gone.

To Broughton and Kettering I'm now engaged to go,  
If the Lord will health and strength enough bestow.

These journeys soon with me must end,  
May Jesus then be found my Friend.

Amen! O Lord, Amen!

As I was kneeling last night by my bedside, and reading a Psalm, those words gently persuaded me to think upon them:—"O send out Thy light and Thy truth," &c.

The first note I saw was the Church's earnest zeal. All her heart comes out in her—"O!" Then her cry and her vow.

*Kettering*, August 31, 1875.—Now in a Midland for London, if the mercy of the Lord will hold me safe. I wish to review and record the goodness of the Lord toward me in this most singular journey.

Tender and pitiful my Lord to me has been; His promises so true, I every day have seen,  
In His employ sweet joy I've found,  
In every place His praise I'd sound.

Yes, when I can go forth in faith and holy fear to help the Churches of His grace, my inward consolations deeply abound.

Leaving home last Saturday, contrary to doctor's advice and home intreaties, I did not feel happy. When I reached Kettering on Saturday night it was dark, it poured with rain; I felt ill; my old shoes appeared to let in the damp. Sorrow sunk my soul in inward grief; but in the "Prudential" Agency office, in Alexandra street, Kettering, I found a gentle and gracious welcome. Leaning on pastor James Loeke's arm, we crept along; and under the kind nursing of those two doves, Mr. and Mrs. Smith, I was enabled to pen the following lines in Broughton chapel vestry:—

*Broughton*, Sunday morning, Aug. 29, 1875.—Reached Kettering late last night; pouring rain; was ill all night, favoured with some dozing intervals and some rest; gentleman Baker brought me this morning in trap; thank God, I am here in vestry all alone. May our glorious Lord help and use me, a poor old pilgrim in this world.

## SUNDAY IN BROUGHTON.

One Tuesday evening, in summer of 1875, I was permitted to preach in the New Union chapel in Broughton, near Kettering. Mr. Deacon John Palmer invited me to preach for them one Sunday in August, and our brother John Palmer is such a pleasing, kind, winning sort of a Christian, that I felt compelled to promise to be in Broughton, the Lord permitting, the last Sunday in August.

Notes of getting to Kettering, thence to Broughton, have been given. Now, just fancy a pilgrim-sort-of-a-parson on a Sunday morning, in the midst of harvest, entering the iron gates of the Union chapel more than one hour before the time for service.

The gates did not refuse me entrance,

Nor did the chapel door,  
So round the place I walked,

In spirit low and poor.

Not a soul could be seen,

Not a sound could be heard,

So I strolled down a valley,

My mind strangely blurr'd.

Broughton is one of a pretty chain of villages between Kettering and Northampton. Broughton is a rural and, I think, much-favoured locality. It has a church, of course; but no large amount of friends, while its Union chapel has often full three hundred anxious souls listening to the sounds of salvation as therein proclaimed. As I walked towards the church that morning my mind mused over the double promise—"These things will I do unto them, and not forsake them." That text did for morning; and a thickly-strewed congregation listened quietly unto the end.

## THE LYDIA OF BROUGHTON

is Mrs. Mobbs, up the Avenue. With her and her quiet, godly husband I dined and rested.

Ah, Mrs. Mobbs is a kind of Parsonic Encyclopædia.

"I have had," said the venerable lady to me, "all the three Mr. Spurgeons here—Mr. C. H., Mr. J. A., and their father. Charles Spurgeon is a pleasant, kind man; no pride in him," said my hostess. Professor Rogers, too, and Silverton, and a multitude of ministers, too many to mention, all have been cared for and prayed for in good Lydia Mobbs's clean and comfortable double cottage. I pray the Lord to reward the devout brother Mobbs and wife, for they take pleasure in making poor parsons happy.

If any of you go to Broughton to preach

on a Sunday, remember they expect you to keep on at it. At least, if they think you are good for anything. They gave me three services—three increasingly large congregations. Three sermons, three chapters, six prayers, about a dozen hymns (all clearly read by John Palmer, and most correctly and delightfully rendered by the choir), made the Sabbath pass off happily; and, although I was unwell, I was carried through mercifully, and was almost sorry when the services were over.

Monday morning found me thinking over the seven great fears Jesus delivers His people from.

I was thinking, as I lay in bed, of the seven great sources of fear to the trembling seeker. There is the fall, the law, the tribulations in the world, the certainty of death, the judgment, the lake of fire, and the holiness of heaven. All these stern facts stand out before the eye of the living seeker after salvation; but I saw that our Lord Jesus Christ had met all the requirements of these powers, and, in His time, He brought all true spiritual Israelites out of their fears, because, as Paul said to the Colossians—"In Him dwelleth all the fulness of the Godhead bodily;" and "we are complete in Him."

Monday morning, August 30, I walked from Broughton to Kettering, and, as I had that afternoon to preach, thoughts on the perfection of the Saviour's deliverance of His people gave me a little furniture for a brief afternoon's discourse.

If I can fetch them up I will dot down a short record of the different seasons wherein a living faith fetches a regenerated soul out of all its fears.

#### THE MEARD'S COURT CHURCH.

DEAR BANKS,—Allow me to supplement with a few thoughts your remarks respecting my note of enquiry which appeared in "Earthen Vessel."

It is to be regretted that that note should have been received in a way other than what the author intended; and I here haste to say that in no part of the said note is it *definitely asserted* that the Church at Meard's court had changed in its principles of communion! The question is merely asked, but not positively determined. The embodiment of the enquiry will be seen as follows:—"Is it possible that the Church to which the late John Stevens so ably ministered has seen it expedient to change her views of Church order from 'Strict' to 'Open Communion'? If so, how alarming!" &c.

Now the motive which actuated the writer to pen the above—although in some measure misguided by ignorance—was pure love to the truth as it is in Jesus. Nor was the writer the originator of the supposition that a change in order of communion had taken place in the above Church, for that was believed by many to be certain from what had been freely circulated the month previous in a contemporary publication.

The following statement will be seen to be amply sufficient to form the foundation of

the above enquiry:—"Our beloved brother J. T. Briscoe, of Salem, Meard's court, Soho, has seen reason to adopt sentiments nearly, if not quite, identical with those which are unanswerably refuted in his great predecessor's work, the 'Help for the Disciples of Emmanuel,' his Church having also committed themselves to his altered views."

Is it a matter of surprise that an enquiry should be made respecting the order of the Church? Is there no presumptive evidence apparent to warrant an assertion of the kind? The person alluded to in the quotation as being "refuted" was no other than the famous (or rather infamous) Andrew Fuller, whose ministry and writings I hesitate not in saying have done more harm to the professing Church, and to the honour of Jesus Christ, than the most subtle writings of Voltaire, the pernicious principles of Rousseau, the false philosophy of Volney and Marat, or the bare-faced impudence of the author of the "Age of Reason." It is the writer's happy lot to be somewhat acquainted with a few of the writings of the late venerable John Stevens, from which sufficient proof may be gathered to satisfy any one that the justly celebrated author was a man sound in the truth, and of sterling worth as a Christian—independent of his peculiar views of the pre-existence of Christ—and any departure from the doctrine enunciated by such an able divine might well be received with suspicion.

But to the point at issue. The kind, loving, Christian friend who first drew my attention to the above report, thought, as myself and a number of other friends, that the "altered views," stated to have occurred in the Church at Meard's court, were in *order of communion*, as well as in *doctrine*, as the one is so closely allied to the other, that they are supposed in no case to exist long apart. *Propos* the words of a modern poet,—

"Forthcoming events cast their shadows before."

However, hundreds of Christian friends will be heartily glad to be undeceived in the matter, for what concerns one section of the Church of Christ concerns the whole body. Trusting that the before-mentioned note of enquiry, when carefully re-read, and the concurrent circumstances which continue to give rise to its assumption, are duly considered, the writer will be entitled rather to exculpation from blame than to uncharitable censure, especially as conscience is well known to suffer more from silence than from frankness of expression, when Christian principles are at stake.

As ever yours, in the best of bonds,  
Waltham Abbey. W. WINTERS.

#### HEMEL HEMPSTEAD.

Dark in truth, as now we are,  
We once a blessed light enjoyed,  
When Dr. James with us did share

The gifts wherewith he was employed.

This good old Baptist history we hope to review, with "Dissent in Hitchin."

## MR. ANDERSON AND MR. KERN AT KINGSTON-ON-THAMES.

Monday, Sept. 6, was a happy day to the friends assembled. At the appointed time, brother Anderson sounded the note, that "He will regard the prayer of the destitute, and not despise their prayer." It was observed of Zion, her people take pleasure in her stones; the people do find pleasure in each other: sometimes pain; but, after all, when it comes to the push, they all sing,—

"My soul shall pray for Zion still."

Destitution is the state of him who is homeless, penniless, helpless—altogether dependent. In another view, such an one is not a pauper at all, but inestimably rich, an heir of God, joint-heir with Christ. True prayer was that of necessity, earnestness; not needing a book, as the Church minister, who couldn't find in his a prayer for the man whom he visited, with a broken leg; but had he looked into Psalm li., he would have found something about "broken bones." As the mother is the only one in a party, perhaps, who hears the infant's cry, so the Lord attends His children's wants, looks down from heaven to behold, not the palaces and grandeur of the great, but the groaning of the prisoner, and to loose those that are appointed to death. Prayer will then turn to praise.

After a most acceptable tea, brother Kern's report was listened to by a crowded congregation. He said: "And the God of Israel will be your Rereward." The person interested in this was said to be "the captive daughter of Zion." Here was a close question—Have we been rescued, been brought to a stop, to repent, to recoil from sin? If not, we know nothing of the rescue. The God of Israel was the Trinity; but although he had been tempted as to whether he did not honour one of the three more than the others, he spoke that night of Christ, in proof of whose Deity he then quoted but one verse,—

"That Christ is God I can avouch,  
And for His people cares,  
Since I have prayed to Him as such—  
And He does answer prayers."

This God, as their Rereward, their Portion, their Prop, and Provider, will gather them up as their Preserver at last, saying, "Father, here I am and those whom Thou hast given Me." PURSUANT.

CAMDEN TOWN. — Services to commemorate third anniversary of the Strict Baptist Church in Milton hall were held on Lord's-day, Sept. 12. Sermons by Messrs. Lodge, Stringer, and Gander. On following Tuesday, ten and public meeting. Mr. D. Gander presided; W. Beddow prayed. The chairman said there were four waiting for baptism, and others waiting to be received. He was satisfied Divine direction had brought them together; they dwelt in harmony. Mr. Steed spoke on love; Mr. Lodge on the efficacy of the Atonement; Messrs. Lawrence, Squirrel, and Nugent discoursed on sovereign displays of grace. Meetings were pleasant and profitable. W. B.

## EDEN CHAPEL, CAMBRIDGE.

"The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel."

How very blessed and varied are the promises of our God scattered up and down the sacred record of divine truth! and how adapted to the needs, and suited to the requirements, of each individual believer in Jesus, during his sojourn in a land of sorrows; and not merely are these precious promises adapted to the needs and the requirements of each individual believer, but to the Church as she stands in her collective form! How very blessed was that gracious promise which Jehovah made to the ancient Church in Isaiah's day:—"For Zion's sake (said He) will I not hold My peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

It is now about three years ago, after wrestling with the Lord at His throne on behalf of our Zion, that this precious word was most powerfully applied to my soul, and it was a balm indeed to my fainting spirit. At that time we were in a most deplorable state. The chapel was dilapidated and most inconvenient; in the Church anarchy and confusion reigned supreme; and we had an itinerant ministry—no one to go in and out before us; so we cried unto the Lord in our trouble, and, blessed be His holy name, as He is ever wont, He delivered us out of our distress by sending us a man of truth, of prayer, of energy and zeal, in the person of our dear brother McCure, to preside over us.

The Lord was pleased to bless the Word to the people; the Church increased; we began to find the place incommensurable for us, and, at times, almost insupportable from its heat and ill ventilation, and we enquired of the Lord again, and, by the very great encouragement we received, we could but consider the answer to be, "Certainly I will be with thee." We began to build; verily the Lord was with us; He sent us silver and gold as we required; and, when we opened the place, He so opened the hearts of the people that we could present it a free-will offering to His sacred Majesty.

"His goodness, how amazing great!  
And what a condescending God."

And still our God is with us in applying His precious Word to the hearts of the people, as the subjoined report will testify.

On Thursday evening, Sept. 2, our new pool was opened, and our pastor, in the presence of a large congregation, baptized eleven believers—two were from the school; they had witnessed a good confession before the Church, many of them being born again through the instrumentality of the Word under Mr. McCure's ministry, and now they were enabled, in a calm and happy manner, to seal that confession by obeying the commands of the Master, declaring before the world,

"I'm not asham'd to own my Lord," &c.

Our dear brother Flack, from London, read Isaiah liii., and then, with much fervour,

presented us, our cause, and the candidates before the mercy-throne, after which our pastor delivered a discourse from the words, "Whosoever shall be ashamed of Me, or My words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed," &c. The sermon was felt to be a lucid and solemn exposition of the sacred text; it was a solemn, sacred service, and a precious season to many.

Lord's-day, 5, was a day of special enjoyment. At the afternoon service (having received some others by letters of honourable dismission from sister Churches) fifteen received the right hand of fellowship, and were added to our number, making altogether forty since his pastorate commenced.

JOSEPH FAVELL.

### HOMEWARD BOUND FROM AUSTRALIA.

TO THE EDITOR OF THE "EARTHEN VESSEL,"—My dear brother in the Lord Jesus, love, mercy and peace be unto you from Him. I rejoice to hear from you by your "Vessel" every month, that you stand fast in the Lord, and in His imperishable truth. I am led with mingled feelings of joy and grief to inform you that many of your spiritual readers here, who have for many years perused your "Vessel" with pleasure and profit, have been taken from our midst, within the veil, to be "for ever with the Lord." Whilst we mourn their absence from our holy place in Zion, we do rejoice that we know they have entered the most holy place, and are present with the Lord, to behold His glory and enquire in His temple.

O what a mercy to have such a home to go to, after such a long pilgrimage of sorrow, trial and toil!—the rest which remains for the people of God. For this we often pray,—

"Lord, let a poor labourer here below  
That peaceful harbour find."

Well, some five or six of our dear kindred have found the harbour to which we speed our way, within these last few weeks.

"Safe folded in our Father's arms,  
They there forgot their breath,  
And lost themselves among the charms  
Of so divine a death."

A brother by the name of William Pont, of fourscore years, who has been with our Churches for near sixty years, and with this Church from its commencement, a trustee, and once a deacon. He had much enjoyed the ministry of dear Gadsby and others, when in England. Now,

"The Lord has kissed his soul away,  
And laid his flesh to rest."

Another of those who have joined the ranks above, where Jesus

"Walks in rich garments dyed in blood,  
And shows His glorious scars,"

is a brother by the name of Middenway, of a kind, wise, and loving heart. He was the superintendent of our Sabbath school; sixty-five years of age; was with this Church from the beginning of brother McCure's ministry here. I loved this dear brother

very fervently, and his kind looks and words, and loving prayers, very much encouraged me. But the Lord took him in a moment. As an engineer at the "Herald" office, he was oiling the machinery, and was snatched up in a moment, and lay at the feet of our brother Cottam, who was engaged in the same office, a lifeless corpse.

"His purer spirit, like a flash,  
Forsook its house of clay;  
Flew to a world of glory bright,  
And realms of endless day."

Here we were called upon to look upon a calm, placid, lovely looking face, a broken neck, five broken ribs, and a broken thigh; and with a heaving breast and streaming eyes learn, in letters of Almighty love, that

"Not a single shaft can hit,  
Till the God of love sees fit."

As I looked upon my brother's mortal remains, awaiting the inquest, how solemnly, sweetly, and blessedly the holy words of truth ran about in every secret feeling place of my heart.

"He that formed me in the womb,  
He shall guide me to the tomb;  
All my times shall ever be  
Ordered by His wise decree."

I fell into the adoration of my Lord in the words of Job—"Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass." With this morsel of bread from the table of our heavenly Father, this draught of wine from the cup of His love, the sorrowing widow, the weeping pastor, and the mourning Church, were comforted, as we went to the grave and said:—

"Earthly cavern, to thy keeping  
We commit our brother's dust."

Everlasting mercy and deathless love helped us most lovingly to sing there,—

"Sweetly sleep, dear saint, in Jesus,  
Thou with us shalt wake from death."

The kind-hearted proprietors, or gentlemen under whom our dear brother was engaged for twenty-eight years, told me most solemnly that for the whole of that time he had so behaved, that he never once required reproof. All honour to Divine grace, and the doctrine thereof, and let this rebuke the falsehood of those who say that the doctrine of free-grace leads to sin. Millions of evidences like this prove this libel. Our departed brother was much attached to the ministry of dear Gadsby, of blessed memory. The kind gentlemen to whom I have referred, after a profitable interview, sent me to our widowed sister, with the noble assurance that they would allow her £6 per month for life. We could but praise the Lord, and thank them with a full heart and swimming eyes. O what a good, kind God we have to do with.

"And though we can't His goings see,  
Nor all His footsteps find:  
Too wise to be mistaken He,  
Too good to be unkind."

Another of our dear departed ones is a Mrs. Jones, seventy-three years of age, who had been with this Church the same time as the before-named brother, and a liberal supporter

of the same. She had been a lady of many sore trials and distresses, in which she had been blessedly sustained by the everlasting arms underneath her. Learning from our kind-hearted physician that the time of her departure was near, I endeavoured to set holy bread, old wine, and strong meat before her, such as—"Who shall separate us from the love of God?" "He hath said, I will never leave thee, nor forsake thee." I said, "Dearest sister, He will not forsake you now, nor ever."

Gasping for breath, she said,—  
 "The soul that on Jesus has leaned for repose,  
 He cannot, He will not desert to His foes.  
 That soul, tho' all hell should endeavour to shake,  
 He'll never, no never, no never forsake."

With this good confession of faith upon her precious lips and heart,

"The Almighty kissed her soul away,  
 And laid her flesh to rest."

With the following lines to her memory, I remain your very affectionate brother in the Lord Jesus.

AFFECTIONATELY IN MEMORY OF OUR BELOVED  
 SISTER MRS. THOS. JONES, WHO FELL ASLEEP  
 IN JESUS, JUNE 16, 1875.

Dear sister, thou art gone  
 To dwell with Christ above;  
 To see His heavenly face,  
 And drink His streams of love.  
 Tuned be thy harp, and glad thy soul,  
 Where tides of pleasure ever roll.

Thy threescore years and ten  
 Had roll'd their rapid round:  
 Some brought full tides of grief,  
 In some sweet joy was found.

But now Eternity is thine,  
 Where Jesu's face for ever shine.

Grace saved thy precious soul,  
 And gave thee to the Lamb;  
 Grace set thy soul above  
 The sink of human sham.

Grace made thee loving, true and kind—  
 Alas, how few of these we find!

Thy tribulation's past,  
 And all thy sorrow's o'er;  
 Thou art not lost to us,  
 Only just gone before.

Old Jordan's stream is cross'd by thee,  
 From sin and sorrow thou art free.

A sister dear is gone,  
 A faithful friend removed;  
 From Zion past away  
 A member much beloved.

Say—does she cease in Christ to stand?  
 No—nearer to Him, in His land.

Lord Jesus, fill her place  
 With some dear loving heart,  
 Knit into ours by love,  
 Which death can never part.

As saints are gathered to their home,  
 Let sinners unto Zion come.

DANIEL ALLEN, Pastor.

Sydney, June 19, 1875.

DEVIZES.—We have had Hemington and Hazelrigg at our Salem. I wish you could give the report. They did not represent either Gadshy, Warburton, or Kershaw. They are *themselves*—not petrified masqueraders. But the invincible power of the Holy Ghost in the pulpit, in the pew, or in the prayer meeting, is wanting. Alas! our souls do weep! When will our Lord appear?

RECOGNITION OF MR. H. BROWN,  
 AT BETHESDA CHAPEL, LEVER  
 STREET, CITY ROAD.

Tuesday, August 17, Mr. H. Brown was publicly received as pastor of the above Church. Mr. George Davis, of Woodbridge chapel, read hymns. Mr. Meeres read Ephesians iv., and prayed. Mr. Anderson spoke from Zechariah xiii. 7, dwelling impressively upon the character and offices of Christ as the great Shepherd of Israel; also upon the duty of His ministers to feed the flock of Christ as faithful under-shepherds; shewing that any ministry which failed to set forth the glories and excellencies of Christ, however talented the preacher might be, could not be called successful.

Friends then took tea. All gave Mr. Brown their warmest congratulations, expressing a hope that the union of Church and pastor might be an abiding one.

Public meeting had good attendance. Mr. Anderson presided; supported by Messrs. Alderson, Evans, Brown, Meeres, Davis, Masterson, Osmond, and Woodard.

Mr. Davis, devoutly led by the Holy Spirit, implored the Divine blessing with sweetness and fervour.

Mr. Anderson expressed the pleasure it gave him to visit once more the place of his former ministerial labours. He congratulated the friends on their choice of a pastor, which he firmly believed to be the choice of God; and hoped the union would be for the Church's welfare, and for the glory of the great Head. He called Mr. Brown to state his call to the pastoral office.

Mr. Brown said it was twenty-eight years since the Lord began the work of grace upon his soul. On a bed of sickness the Lord was pleased to deliver him from the fearful meshes of infidelity, and to lead him to reflect upon the awful consequences of entering upon the sea of eternity without rudder or compass. During his illness he was visited by his now venerable and highly-esteemed friend, Mr. C. Woollacott, to whom he gratefully alluded as having been instrumental in leading him to the blessedness of the Gospel. He found mercy where every poor sinner only can find it—at Calvary; and he was led by the providence of God to make his home at Bethesda, then under the pastoral care of the late Mr. James Newborn, by whom he was baptized. He had served in the Sabbath school as junior and senior teacher, and also as secretary. Subsequently he had filled the post of deacon, and five years since he had been called upon by the Church to exercise his gifts for the ministry, by whose unanimous consent he had been sent out as a labourer in the Master's vineyard; and now, by the unanimous invitation of the Church, he had returned to them again, and cordially accepted the pastoral office among them, believing that he had followed the voice of the Lord in the important step he had taken.

Mr. Walton, the senior deacon, corroborated Mr. Brown's statement, saying that the prospects of the Church at the com-

mencement of the year were dark and cloudy in the extreme; and though they had earnestly sought the Lord's direction, he feared there was not so much faith mixed with their prayers as there should have been; but he thanked God for sending his old friend and brother to take his place as pastor among them, and especially as he had been called to the office without one dissentient voice. He concluded by hoping the union would be lasting, and conducive to the welfare of the Church of Christ.

Mr. Evans, on "The Relation of the Church to the Minister," was excellent; as also Mr. Meeres, on "The Essential Qualifications of a Successful Minister;" and Mr. Alderson, on "The Aggressive Work of the Church." Mr. Masterson gave some "True Signs of Prosperity in a Church; and Mr. Osmond, "The Relation of the Church to the Minister." Our brethren's remarks and illustrations were uniformly good. We wish each one would send us his own paper for insertion.

The friends listened with sustained attention for three hours. The Doxology having been sung, brother Woodard concluded by prayer; and the opinion unanimously expressed was, "It is good for us to be here."

**AUSTRALIA.—GRASSI'S MISSION IN ROME.**—In response to an invitation from Mr. Daniel Allen, a number of members of Baptist Church, Castlereagh street, Sydney, assembled to hear the reading of manuscripts from Paul Grassi, of Rome, upon the subject of the state of that capital and of Frosinone, and the progress of the evangelical mission. The first letter was from Mr. Wall, in which that gentleman eloquently described the progress of the mission in Rome, and the circumstances which led him to hope for future success. The letter of Paul Grassi referred to the work of the mission, which, notwithstanding the watchful opposition of its enemies, was going steadily onward. He also gratefully acknowledged the assistance of the Baptists of New South Wales, which would do much towards extending the benefits of the mission. Mr. Daniel Allen read a lengthy paper, which gave a pitiful description of the state of the inhabitants of Frosinone, a village some fifty miles from Rome, and containing a population of 12,000. Here the mission had also made a home, and although a determined and vindictive opposition had encountered it at every step, satisfactory progress had been made. Before the meeting terminated, a vote of thanks was unanimously accorded to Messrs. Wall and Grassi, and the meeting pledged itself to assist the work of the mission in which they were engaged. [Do not these Sydney Strict Baptists put us to shame?]

**BRIGHTON.**—We live in hope that the tedious supply system at Galeed will be closed up next year. Some of us wish Dennett to be settled. Others fear it will not do. I will watch, and write you,

"AT THE DOOR."

## THE APOSTACY OF PROFESSED PROTESTANTS.

"Strait is the way My saints have trod;  
I bless'd the path, and drew it plain:  
But you would choose the crooked road,  
And down it leads to endless pain."

On every hand we see and hear of men who once professed to hold and to preach the faith revealed from heaven—"the Gospel of the grace of God," with its divinely constituted and significant ordinances, in harmony with the teachings and commandments of Him of whom the Father said, "This is My beloved Son, in whom I am well pleased: hear ye Him!"—but who have now "changed," or "enlarged their views." From one of our ancient cities the following painful note is sent to us:—

DEAR BROTHER,—I take the earliest opportunity of informing you Mr. —is ill, and gone out for rest and cure. If he had been at home he would have feared to offend his numerous Arminian friends. He is now gone over to their camp, and applauds and upholds them in all their flesh-pleasing and God-dishonouring tenets and performances. He once declared he did not know what he had formerly preached. 'This, in substance, he has repeatedly said since that time; for he sometimes speaks of his early sermons as being the most crude and extraordinary things imaginable; and the people who then professed the doctrines of discriminating grace, he designates them dogmatical, and queer characters.

Our city is now nearly filled with Ritualism and Arminianism; there is no preacher in the State Church who proclaims the truth as it is in Jesus; and among the Dissenters, nearly all the performers play on the strings of "do, do," and come to God now, and believe on Him, before it is too late. I have been a "speckled bird" here for the last forty years, because I have contended for the truths of God's Word in doctrine, experience, and practice.

What a dreadful state, in a religious point of view, is England now in, when Popery, in its various phases, is flooding the land, and the truths of the Bible are denied and vilified, and by some forsaken! When I view Mr. —keeping back all the doctrines of grace, after professing to preach them for so many years, I am very much pained. It sometimes appears to me as if the Lord had blown upon him, and blighted his natural abilities; for his preaching is so poor and unsavoury, and the same ideas and words repeated over and over again, that it is a wearisomeness to hear him.

My dear brother,—Amidst all these painful things, may you and I, with all the blood-bought family, be kept as the apple of the eye; never be permitted to join in confederacy with these enemies of the cross of Christ; but may we ever be enabled boldly and lovingly to proclaim "all the counsel of God," whether men will hear, or whether they will forbear; and may we enjoy largely in our souls "the goodwill of Him that dwelt in the bush," and soon be taken home

to enjoy the unclouded bliss of heaven. Amen.

[We believe deceivers abound on every hand. We pray to be kept faithful unto death—and that is not far off.—ED.]

### THE GOSPEL IN HASTINGS.

#### A NOTE FROM THE FURNACE.

“ Though painful at present,  
 ‘Twill cease before long ;  
 And then, O! how pleasant  
 The conqueror’s song ! ”

An esteemed Christian brother, who is in deep domestic affliction, says:—

DEAR MR. BANKS,—I should have written before if I could have sent any good news about the invalid, but I am sorry to say she is worse than when she came: I was obliged to call in a medical man. My great anxiety now is how to get her home. Although her outward man perish, yet she is not without inward renewings; she has been enabled to leave all her earthly affairs in her Father’s hand; and she feels a desire to lie passive in His hands. She says that, though the way is rough and the cup bitter, yet the end will compensate for all. The hymn beginning—

“ Lord, it belongs not to my care  
 Whether I die or live;  
 To love and serve Thee is my share,  
 And this Thy grace must give,”

is one of her favourites; and especially the verse—

“ Then I shall end my sad complaints,  
 And weary, sinful days,  
 And join with the triumphant saints  
 Who sing the Saviour’s praise.”

I have been to hear Mr. Hull at All Saints chapel. He is a very gracious, Spirit-taught man; a powerful preacher, as much like Septimus Sears in manner and style as any one I can think of. From conversation I had with him on Sunday, I ascertained the Lord met with him among the Wesleyans; as He did James Wells; and was secretly working with him for some years while with them, before he was brought into clearer knowledge of the truth. He grapples with error in every form in a forcible, clear manner, and his knowledge of the human heart seems great from his own experience; but he does not dwell on the corruptions in a morbid, despairing way. He always leads to Christ; exalts Him alone; and it is “Jesus only” all through the sermon.

Thus Hastings is favoured with two causes of truth; but it seems to me that the cause in Bohemia (which is under the supply system, and is situate more in the fashionable part of the town) is more dependent on the moving tide of casual visitors for support; it was not more than half filled when I went there. A Mr. Sharp, from Brighton, preached, and although I could take exception at nothing he said, yet there was a power wanting, which I wished to realise, but could not.

The chapel at All Saints is well-filled on Sundays; and from the way the little groups greeted their pastor on his leaving, seemed

to me an evidence that he lives in their esteem and love.

I do pray the Lord will bless you in your labours at Speldhurst, and make you feel it is your right place; asking your prayers for me and mine when blessed with access to the throne.

### MR. HAZELTON’S SERMONS AT MARGATE.

[We purpose giving the full and faithful history of the New Baptist chapel in Margate. The following are simply the notes of two discourses on the opening day, which we understood were full of Scriptural untoldings, and delivered with that anointing which rendered them exceedingly useful.—ED.]

On Sunday, August 15, the Strict Baptist chapel, called Mount Ephraim, in Thanet road, was opened by Mr. J. Hazelton, the minister of Mount Zion chapel, Chadwell street, Clerkenwell, London, who preached in the morning from Psalm cxxxii. 5—“An habitation for the mighty God of Jacob.” The preacher, after an introduction leading to his subject, divided the text into two branches, viz.: I. The Character of God. 2. His Earthly Habitation. On the first he said the phraseology of the text would suggest ideas most appropriate to the occasion. Jehovah was that great name which, without the mediation of Jesus Christ, left man as a sinful creature in darkness and despair. God subsisted in a Trinity of Persons, and this house was erected for the worship of Father, Son, and Holy Ghost. This God was called “mighty,” and a God unable to fulfil the purposes of His own love was not so known or preached in that pulpit. He further expounded the covenant character of the Lord as the God of Jacob. This triune, mighty, covenant God, dwelt mysteriously, mercifully, and sparingly in His earthly courts, which fact stamped an importance and sacredness upon them which no architectural costliness or skill could impart. In such “habitations” the “God of Jacob” was found, waiting for spiritual worshippers, meeting them with favours, working in the hearts of sinners, and dwelling with His redeemed and regenerated Church. The preacher closed by expressing a wish that God and men might dwell in their chapel until Christ came the second time without sin unto salvation.

In the evening the chapel was crowded, and Mr. H. preached again, taking Isaiah ix. part of 6th verse for his text—“And the government shall be upon His shoulder.” He contemplated his theme in relation, 1. To Christ Himself; 2. To the Covenant of Grace; 3. To God’s People Individually and Corporately; 4. To Divine Providence; 5. To His Enemies; 6, and lastly, In Relation to Heaven and the Consummation of all Things.

The congregations were most attentive, and it was felt that, by God’s blessing, a promising future was before the Church and congregation which will henceforth worship in this place.

## MR. GEORGE ELVEN'S NOTE

*To the Church and Congregation worshipping at the Strict Baptist Chapel, Forest lane.*

DEAR FRIENDS,—As I shall not have an opportunity of stating to you from the pulpit the cause of my discontinuing my ministerial labours in your midst, I shall be happy to explain the reasons for my doing so to any persons who wish to know them; and also to lay the whole of the correspondence upon the subject before them on their applying to me. I may just say that I could not conscientiously consent to minister any longer to you, because the irregularities in your Church government prevented me from declaring the whole counsel of God. In that I could not exhort believers to be obedient to the Lord's commands in joining you as a Church. In consequence of these things I would also add that all I desired in reference thereto was, that the Church might be allowed to govern itself according to the Scriptures, and so be made conformable in its discipline to other Particular Strict Baptist Churches. I have used all the Gospel means in my power in order to attain this end, but have failed therein; and to make this known to my friends, and prevent misunderstanding in the matter, I have adopted the present course of making it public; my objects in which are the good of the Church and the glory of the Lord. I remain, yours faithfully,

GEO. ELVEN.

11, York street, Globe road,  
Mile End, N.E.

COLCHESTER.—Our meeting yesterday, announced in your issue of this month, was a most encouraging one for all of us interested in the cause here. Mr. McCure preached in the afternoon, and the chapel was full: should say over 300 people. He said some sweet and comforting things for the Lord's people, and we hope the Word was carried home with power to both saints and sinners. Tea was provided by some of our ladies, and over 230 sat down. The meeting in the evening was most cheering. We had most of the ministers of truth in the surrounding neighbourhood: Mr. G. G. Whorlow, of Harwich; C. Cock, of West Mersea; J. Cock, of East Mersea; Josiah Morling, of Ipswich; C. French, of Marks Tey; — Tiffin, of Peldon; J. Partridge, of Fordham, and others. Brethren Whorlow and C. Cock gave us some good solid truths to ponder over, some sterling advice, which all of us will do well to keep in mind and follow. Brother McCure gave some pleasing and kindly reminiscences of his associations in Tasmania with Mr. Dowling, once the esteemed and beloved pastor over the Church in this place, and these were thoroughly appreciated by many of the older friends, who were happy enough to remember the dear man to whom they referred. Brother W. Brown (whom we now expect will soon settle among us) shewed by his remarks that he was very greatly encouraged to find that he had such valiant veterans around him as brothers Whorlow, and Cock, and

others, and felt that with such friends to counsel and cheer him, he too could be valiant in the good fight. The meeting was well attended—indeed, crowded—with attentive and appreciative hearers, and some good things were said, which we sincerely trust will be profitable. We sincerely pray for the Lord's blessing on our brother Brown's work, and think he will be supported by many friends. Yours sincerely,

R. WIGBY.

RIPLEY.—Anniversary of New Baptist chapel was held Sept. 15, when two sermons were preached by Mr. Lodge, which we very much enjoyed. He seemed quite at home, happy, and comfortable; and I am glad to say he had the honour of presenting our beloved pastor, Mr. Turner, with a very nice Bible, given by the Church and friends, which was received and gratefully acknowledged. The friends all seemed happy and comfortable. The singing we enjoyed very much; seemed so much harmony in it. Quite cheered our hearts to hear the young voices join in with us. Altogether we had a good day, bless the dear Lord. May He have all the honour and all the praise, while we receive the benefit, is the desire of one who is not worthy of the least of His mercies.

A LITTLE ONE.

SPALDING.—I made my way on the 5th to brother Vincent's, at Love lane, Spalding, and am pleased to see the cause increases there. It was the pastor's anniversary: five were added to the Church on that day, making twenty-six (if I mistake not) in three years. The friends appear cheerful and thankful; and when we remember the low condition the cause was in when our brother Vincent went there, we may well exclaim, "What hath God wrought?" They are looking forward to a visit from us.

J. A. LEWIS.

WOOBURN GREEN, BUCKS.—This cause was a special object of interest on Monday, August 16, when anniversary services of opening the chapel were held. The interior of the chapel has been rendered cheerful by improvements and repairs. Friends from London, Hayes, &c., came to cheer the hearts of the people who, for many years, have struggled hard to keep open doors. God, in infinite mercy, has heard their prayers and wiped away their tears; He has given them an under shepherd to break to them the bread of life. Thus has their mourning been turned into joy, and for them, as a Church, we would earnestly pray that his labours may be watered by their prayers, and his ministry blessed to the ingathering of sinners, nourishing and strengthening the weak in faith, and feeding and upholding the strong. Mr. Bardens, of Hayes, preached in afternoon and evening. The precious words that dropped from his lips came with much sweet unction and power. The friends partook of tea, the free gift of some kind friends. This was a pleasant visit to Wooburn Green.

G. B. N.



**THE LATE MR. JOSEPH CARTWRIGHT.**—This laborious and suffering servant of Christ died in Kingsland, at one o'clock on Monday morning, August 30, 1875. All around Tring, and in different parts of England, "Master Cartwright" was gladly heard as a savoury and plain preacher of the way of life. His course through the wilderness was a chequered scene of joy and sorrow. He has indeed passed through great tribulation; but he has left it all behind. We believe he was a deacon of Jireh, where the recently deceased pastor, Joseph Warren, was settled. Both the Josephs have been called home within a few days of each other. Mr. Cartwright's widow will greatly need the help of those Churches to whom her late husband so willingly preached the Gospel.

**GUILDFORD.**—We have commenced to build a new Strict Baptist chapel in South street, for the ministry of Mr. Kern, and of all who may succeed him. Two chapels in a small town like Guildford, with two faithful men like the pastors Slim and Kern, with good congregations, argue well for our denomination. You remember when Isaac Spencer began in his little old chapel, with few men in it. South street was then in a low condition. Now the Strict Baptist Churches, with their ministers, schools, and congregations, are neither few nor feeble. Whether, in themselves, "the unity of the Spirit" is perfected by true love, I cannot tell, as

I AM NOT INSIDE.

**WHITESTONE.**—We held special services, Sunday, July 18, 1875. Three sermons were preached by J. W. Carter, pastor, on behalf of the Sunday school. Pieces were sung by the teachers and children, and recitations given by the latter. The singing and recitations gave pleasure and satisfaction. On Tuesday, July 20, recitations were given and day scholars passed examination, which both satisfied and pleased. Tea was provided for children and friends, also for the public. The superintendent and deacons are about to give a second treat before the summer is quite over. We baptized on May 30, 1; June 27, 2; August 9, 2.—J. W. CARTER. [We are glad Whitestone is strengthened in executive, in schools, and Church. We have notes on this happy spot yet to give.]

**BOSTON.**—Tidings reach us of the much better health of our esteemed ministerial brother, David Wilson. We shall rejoice to see and hear him (in London yet) preach that precious Gospel in that heavenly spirit which, for so many years, he has been enabled to do. To see his "youth renewed," even better than "the eagles," would—indeed it would—be joyful to us. Why such a man should be comparatively hidden is one of the many mysteries (to us) of this life.

**WHITCHURCH.**—A new Baptist Church has been opened in this little Hampshire town. We hope the four walls will be well built up and cemented together.

**SOUTH HACKNEY.**—Sunday, Sept. 5, 1875, in Speldhurst road, was a favoured season. We closed ordinance with a few affectionate words on the death of my kind brother J. J. Fowler's wife, over whose grave I said something on "The dead in Christ shall rise first." Her journey in this vale was brief. Her father died when she was born, and her mother left this world when she was but a babe. As an orphan she was cared for. A delicate little lily;—on reaching 21, or soon after, our brother Fowler married her. They had ten months of mutual happiness; a lovely boy was born; then ten months of heavy affliction; and she was laid in her coffin, and in a quiet grave, under the shadow of a sympathising tree, I saw her laid to rest on the top of a hill in Highgate Cemetery. I write these lines while riding in a 'bus, jolting from Hackney to London's great buzz. Solemn thought!—

As a flower of the field,  
When the wind passeth o'er,  
The living must yield,  
To be seen here no more. Amen:

**LAXFIELD.**—The anniversary of the Sunday school was held on Wednesday, July 21. Notwithstanding the heavy rain, the attendance was very large. In the afternoon brother Cobb, of Stradbroke, gave an excellent address to the children; and brother Harris, of Rishangles, gave words of truth and wisdom to the teachers and parents. The children sang a selection of suitable hymns. Praise was due to the pastor's wife, and to Mrs. Seace, for their training. Including the children, about 700 partook of tea. In the evening brother Cooper, of Wattisham, preached a sermon on forgiveness, full of beautiful thoughts, earnestly and eloquently delivered. All enjoyed the day. Lord's-day, August 8, our pastor, R. E. Sears, baptized one.

**BURNT ASH HILL.**—MR. BANKS,—Be encouraged. Through the instrumentality of Mr. T. M. Whittaker, our new Lee Tabernacle, with God's blessing, promises to be a prosperous field of labour for all New Testament Baptists who have the Spirit of Christ in them, and who, with Biblical knowledge, with life and faith in our Lord Jesus Christ, with a sanctified zeal for the spreading of the Gospel, can work, and speak, and pray, and be faithful, "in love." You know "pure love" is not apparently abundant; but we Lee people are anxious to go forth in the royal and relative power of that one text,—“We love Him because He first loved us.” Our Burnley road Baptist Chapel held its first anniversary lately; and, before long, you may hear more about it from “ONE WHO SAT AT TABLE WITH HIM.”

**TROWBRIDGE.**—The Sunday school anniversary of Bethesda chapel took place on July 18, when Mr. W. F. Edgerton, of Reading, preached two sermons. The attendances at both services were very good, and the collections amounted to over £13.

**NORWICH.**—We have true joy in giving the following note from a friend of the Orford hill Strict Baptist Church. Our correspondent says:—"I am happy to inform you our pastor, Mr. W. Tooke, received eleven into the Church last ordinance day, Sept. 5—four of the eleven were baptized on the last Lord's-day in August; of the other seven, some had been members before and have returned, and some from other Churches. A goodly number came together to see them received to the Lord's Table. The Lord was pleased to shew His approbation by manifesting Himself to our souls. Others are coming forward. We have much to encourage us. The Lord is pleased to honour brother Tooke by blessing his ministry to many. The Lord keep him humble and faithful in this day, when a discriminating ministry is so much needed. Amen."

**HACKNEY.**—"Old School" says: "I walk this fine suburb, and to myself I say, Well do I remember the good times of Drs. Burder, Cox, Pye-Smith, and the flourishing season of Thomas Hughes; but now, St. Thomas's square admits the ex-clergyman; the 'Bread-plate Picture,' by the witty gentleman; the apostles. The cold collations at nearly all the places make me cry out, 'Tell me, O Thou whom my soul loveth, where (?) Thou feedest.' The hollow echoes answer, 'Where?'"

**READING.**—**PROVIDENCE CHAPEL.** The anniversary (which was postponed from August 18, on account of the pastor's indisposition) was held on Tuesday, Sept. 14. Mr. Shepherd preached in the afternoon from Acts xv. 11. A goodly number sat down to tea. A public meeting was held in the evening, and Gospel addresses were delivered by Messrs. Hetherington, Milbourne, C. Slin, and Burgess. Through the goodness of the Lord we can report a good day.

**BIRMINGHAM.**—**DEAR MR. BANKS,**—Our people have now waited about four months for our pastor, Mr. R. Howard, to fulfil his Black Country engagements. We are glad the time has now arrived, and Mr. Howard will (D.v.) take permanent charge of the Church meeting at 71, Gerrard street, Lozells, Lord's-day, October 3, 1875. Two sermons will be preached by him. Services at 11; evening at 6.30. After the evening sermon the ordinance will be administered, when we hope to see many friends. Lovers of truth in Birmingham, who have not yet met with a place of worship, will find Mr. Howard a kind and affectionate counsellor, and a firm abider by the truth.—**JOSEPH WHATMOUGH.** [We believe our brother Howard's training, and long exercise of his gifts among many Churches, have given him a ripeness for his work. \* Our Lord will bless him.]

**LITTLE ALIE STREET.**—**MY DEAR BROTHER,**—It will doubtless interest your readers to hear of the progress of the Lord's work here. On Lord's-day evening, August

29, the pastor, C. Masterson, baptized ten believers, and on the following Sabbath were received into Church fellowship. Our highly-esteemed and beloved friend, Mr. Dickerson, who spoke at the Table, gave the newly-received members some valuable counsel. It was a very happy time, and a season of refreshing from the presence of the Lord. Truly our prayers are being answered in the further welfare of Zion.

#### OUR CHURCHES IN IPSWICH.

Brother Josiah Morling says:—"Dear Brother Banks,—The enclosed paper I have written with a good motive, and, I hope, in a Christian-like spirit. I do think the remarks of a "Suffolk Truth Seeker" are altogether uncalled for. Mr. T. Pook is enabled still, faithfully and constantly, to preach the glorious Gospel of the blessed God, and not without divine approbation. No longer ago than Thursday, September 2, brother Whorlow baptized three believers for Mr. Pook in his own chapel, Bethesda. Mr. Pook preached the sermon from Luke xxiv. 48. Of these things I was an eye-witness. The fourth candidate was not able to be there, or there would have been four baptized. Ministers and godly people, far and near, have expressed to me their grief that cruel shafts should be hurled at Mr. Pook.

[What cruel shafts, or where they have been hurled, to us is perfectly mysterious. Will a "Suffolk Truth Seeker" first tells us if he made, meant, or has sent any cruel shafts anywhere? If so, we would be the first to chastise him, and to try and heal the wounds. This must be explained.—**ED.]**

#### MR. THOMAS BRADBURY AND THE GROVE CHAPEL.

Anniversary services were held at Grove chapel, Camberwell, Thursday, Sept. 9, to commemorate the first year of Mr. Bradbury's pastorate. Mr. B.'s discourse in morning was from Sol. Song ii. 3. In afternoon Mr. Baxter spoke from Psalm xc. 17. Evening public meeting was commenced by singing. Mr. Bradbury read Psalm cxxxiii. Mr. Hunter offered prayer.

An old friend of the chairman's said he believed in the doctrines of invincible, absolute, and unconquerable grace. When young he began to read the Bible, and went to hear those who said he was to believe, but got no comfort till he heard Mr. Irons. In Mr. Irons' ministry he found what he wanted; here he remained.

One of the deacons said they intended to furnish a vestry for the minister. One friend started with £10 towards it.

The chairman said some thought the doctrines here preached were dangerous, and led to licentiousness. Now he had believed them since the year 1846, and had not found them to exert any such influence upon him: how could they, when the Bible taught our walk was important? as might be gathered from Titus ii.

T. Bradbury said his desire was to exalt

Christ; to speak words that were life-giving, through His broken, bleeding, and bruised heart. A tablet had been put up in the chapel without consulting either minister, committee, or deacons. One day Mr. B. pointed it out to the deacons, and asked them if they knew it was there? They said, "No!" He then said, "You must choose between that and me." They at once took it down. "I mention this," said Mr. B. "to let friends know that I did not give orders to take it down. The tablet was to Mr. Jay's memory, and had two Maltese crosses on it. I would never preach in that pulpit with the image of that on which the Saviour suffered beneath my eyes." Several other brethren addressed the meeting.

Conferences were holden each evening during the week (Saturday excepted). Mr. Bradbury, in closing his sermon in the morning, uttered these decided words:—"Twelve months ago I was recognised by this people. During seventeen or eighteen years God has recognised me by giving seals to my ministry. I am here as pastor, to provide for, feed, and guide the Church of God; to separate the precious from the vile; and if my subsequent testimony should sweep out the whole congregation, I would not go after one!"

W. B.

DERBY.—Poor Joseph Wilshire is no more in his pulpit here. His once fine, manly form is silent in the grave. At Bristol, Bideford, Penzance, Taunton, and Derby, Joseph Wilshire was beloved by many. Although not one of your hyper-class, still he loved, and lived, and preached God's Christ for salvation to all the Holy Ghost might call. He was born 1830; died at forty-five years of age. Leaves a widow and eight dear children. Ah! Master C. W. Banks, I think some of you energetic men half kill yourselves. I hope the spirit of Joseph is in glory.

R. E. S.

STURRY.—Dear Brother C. W. Banks,—The Lord has taken to Himself another of our dear friends. Mrs. David Jezard had been poorly for many months, and she gradually sunk. She fell asleep in Jesus on Monday evening, September 13th, 1875. Her end was blessed. She was one that thought much and said but little; she feared the Lord and thought upon His name; she was one of the Lord's fearing, trembling ones; all her life-time she was subject to bondage through the fear of death; seldom rising above a good hope in the mercy of God; but at evening time it was light. Her only hope was in the blood of Jesus, and her confidence in the Lord, at last, was sweet and blessed—she felt all was well—Christ was hers. She said, on Monday, "Rest! rest!" Her daughter said, "Resting in the arms of Jesus?" She said, "Yes!" Again she was asked if she was happy. She said, "Happy, happy," and fell asleep in Jesus. You baptized her, with myself and others, in March, 1840.

S. FOSTER.

BATH.—Dunkerton Baptist chapel. On Lord's-day, Sept. 12, harvest home sermons were preached by Mr. Littleton (of Frome), whom we were all glad to see and hear once more. The congregations were all we could desire, especially in the evening, when the chapel was full. On the following day a tea and public meeting was held, and addresses delivered by Mr. Davis (of Bath), Mr. J. Kempton (of Paulton), Mr. G. Cox (of Bath), George Moore and R. H. Moore, and other friends. A good day and a happy day was experienced by all.—SOLOMON BELCHER, WILLIAM EMBRY, deacons.

BRADFORD - ON - AVON.—Bearfield Baptist chapel. After many years' labour and prayer, the Lord has been pleased to bless our cause with an increase. Mr. S. Littleton (of Frome) had the pleasure, on Lord's-day, August 29, to baptize three candidates in the river at the old Bridge, in the presence of a large assemblage. The Baptist Tract Society kindly granted, free, a thousand tracts upon baptism, which were distributed and readily received by the people. Mr. Littleton received the candidates into fellowship in afternoon, and also preached in the morning and evening. The congregations were good. The testimony of all was, truly the Lord has been with us indeed. May the Lord, in answer to prayer, go on to bless us.—JOB RANDALL, GLOUGE STEVENS.

KETTERING.—Providence chapel, near Rockingham road, has been favoured with the ministry of Mr. James Locke during the month of August. The friends heard him well. Monday afternoon, August 30, 1875, a sermon by C. W. Banks, and lecture in evening. A first-rate tea was served up between the services to a chapel full of people. Miss Blunt, Mrs. East, Mrs. Smith, and other ladies, rendered the refreshment pleasant and useful. Friends from Wellingborough assured us that Mr. Lee's ministry is blest to ingathering and building up, while Mr. Bull holds on in the Tabernacle the even tenor of his way. Earl's Barton is freed of one trouble, and hopes for happy days.

READING.—Oxford road anniversary was September 14. Mr. G. Shepherd was the preacher in the afternoon (criticisms reticent). In the evening meeting the very venerable Cornelius Slim delivered an address on the elements of a sound, vital, and practical godliness, which brought out the heart-assuring response. The people that do know the joyful sound are not yet all dead.

GOWER STREET.—Our aged friend, Daniel Smart, has visited us once more; but could not quite fulfil his engagements. He is mellow, but not the strong man he once was.

STONEHOUSE.—Mr. J. M. Clase, of Dartmouth, has been preaching in "Ebenezer" for some months. May he be

the Lord's messenger to call in many of the redeemed; that they may know Him as their Saviour and their God.

**GRAVESEND.**—Our Church in Peacock street has heard John Hunt Lynn with soul-satisfying power; E. Langford, of Dalston, also hath kindly visited us. We shall be thankful to the Lord to send us a pastor.

### Notes of the Month.

**NOTES.**—"For what does Spain bleed?" a marvellous lecture by D. Allen, Sydney.—"Protestant Standard" brings a bold essay by Lord John Russell, exposing England's allowing Rituals to sell her to the Pope. Oh! our Lord God! when will this nation awake to her danger?—"The Gospel Net." By Henry Fisher, of Leamington, is most valuable, pure and precious truth!—"The Dietetic Reformer." London: Pitman's. Health is the theme, with lessons worth learning.—"The Rock" is expounding the doctrine and language of "Mariolatry," with literary power.—"An Old Charge by an Old Bishop," might be useful to thousands of young *cures*, if they could stoop to read it.

**THOMAS STRINGER TO MR. GAWIN KIRKHAM.**—Dear Brother Banks,—I perceive Mr. Gawin Kirkham deeply regrets my idea of not one conversion to God by the recent revival efforts. I must say that I also deeply regret his idea that when the Lord makes up His jewels, thousands upon thousands will date their conversion to God to Mr. Moody's preaching. Does Mr. Gawin Kirkham think that external reformation, fleshly excitement, formal resolutions, standing up to be prayed for all who want to be saved, and then retire to the enquiry room to settle matters, is conversion to God? If so, I reject his sentiments *in toto*. Such conversions, or changing religions; turning from one opinion to another; enlarging their views; embracing the more popular and respectable theories, &c., &c., are multitudinous indeed; but all that is not conversion to God. Where is life in the soul? consciousness of desert and danger? internal trouble, mental distress, broken heart and contrite spirit, earnest prayer, godly sorrow, genuine repentance, hatred to sin, and the world-rejection of error, reception of, and decision for, absolute sovereignty and eternal truth? Tens of thousands are religious without vital religion, consequently not converted to God. True conversions now-a-days are scarce indeed. The form of godliness is rampant, but where is the power? Has the Most High God ceased to convert His elect to Himself by His own faithful servants—His pure truth and the power of the eternal Spirit? Has He commenced the mighty work by false teachers, soul-deceiving systems, popular applause, erroneous tenets, scientific singing, and pretended oratory? Verily not. Do the crowds that rush madly under the narcotic influence of deadly error, and throng large halls to witness "the cunning craft and sleight of men that lie in

waj to deceive," and are like bulky balloons carried about with every wind of doctrine, prove converts to God? I say, No; all such converts are at enmity with God and reject the sound, discriminating, soul-humbling, Christ-exalting doctrines of the glorious Gospel of the blessed God! Such are converted by men, to men, and the things of men; but not by God, to God, and the things of God. The Lord preserve us from all deception, simply, soundly, and savingly in His eternal truth. "What I have written I have written," and shall write no more on this subject. Yours in the love of the truth,  
T. STRINGER.

**PRESCRIPTION FOR PULPIT—Cook before you Carve.**—Ministers, remember you have minds as well mouths. Prayer and penetrating study must precede pulpit preaching. Thos. Jones, the famous Welshman, said, "I have known good ministers come to me on a Monday morning and say, 'Oh, I had a wretched Sunday of it.' 'Did you?' 'Oh, yes, for my people were asleep.' 'What did you preach about?' 'Oh, so and so.' 'Well, let us see. How did you divide it?' Well, he has tried to tell me; but the fact is he did not know himself; he was not quite clear, it was all mist. He had been out of his study all the week, and he went into his pulpit on Sunday morning all mist. He tried it in the evening—all mist; No afflatus from heaven; no thrilling delight of God through his heart. No work!" And so I have seen scholars, some lolling about and some asleep. The explanation of this is that the teacher is in a fog. And why is he in a fog? Because he has not studied and prayed! There is no breath from heaven, no warm penetrating light of life. If a man cannot first "delight himself" in the secret and sacred study of Christ and His Gospel, woe be unto his preaching.  
C. W. B.

**THE LATE MR. JOSEPH WARREN.**—A committee has been formed to raise a sustentation fund to provide for Mr. Warren's widow in her old age. She is totally unprovided for. The committee, Messrs. Thomas Stringer, W. Lodge, C. Cornwell, S. Cozens, G. Pocock, and Josiah Crutcher, ask the Churches to give collections and friends donations. Mr. Josiah Crutcher, Pomeroy street, Peckham, the Treasurer, will receive and acknowledge in *Earthen Vessel* all contributions forwarded to him.

**READING.**—Mr. Editor,—Can you tell us how it is, why it is, for strange it is, young ministers, like young flowers, soon fade and pass away? Young Longhurst has left us. Why is it ministers stop not with their flocks?—A DEACON. [This deacon knows well enough. Why not tell us himself?]

### Marriage.

Sept. 2, 1876, at Spalding Baptist chapel, by Mr. J. C. Jones, J. E. Davis, of Bradford, Yorkshire, to Elizabeth Ann Gilbert, of Spalding, late of Brixton.

# The Unanswered Question;

OR,

THE REVELATION OF THE SAVIOUR, AND THE RECORD OF THE  
SERVANT IN PERFECT HARMONY.

“WHAT hast Thou done?” said Pilate to Jesus. Then “Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate said unto Him,

WHAT IS TRUTH?”

Pilate represented the state of millions, who but vaguely, or sarcastically, ask, “What is truth?” but, having no interest in the truth, never wait for an answer. They are not “of the truth,” but “of the world;” therefore, like Pilate, they hurry away from all investigations about the truth into the midst of that vile company who will crucify Jesus, and, if possible, cast His truth to the ground.

As I walked by the seaside on Sunday afternoon, July 25, 1875, previous to the evening service, one thought ran through my soul. I was musing over the words:—“He shall set the sheep on His right hand, but the goats on the left:” and “then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:” when the idea of the perfection of the Saviour’s ministry made a deep impression upon my mind, and it has continued with me. It extended to Paul’s ministry, and I believed I could see that there was no cardinal point in Christ’s ministry but was faithfully witnessed unto and declared in Paul’s ministry: yea, the parallel lines of truth have run straight on now for six thousand years; and, to my mind, they are as clear and as strong now as they ever were, and so they will continue.

The public ministry of our Lord and Saviour Jesus Christ was perfect in the length of it, it was perfect in the breadth of it, it compassed everything essential to the carrying out of His mediatorial kingdom unto the end of time. He might be said to set up seven distinct ordinances for the promotion and preservation of His work in the ingathering of His divinely given Church and family. And I would, with intense desire, call upon ministers, and my fellow-men of all degrees, to study these provisionary powers, which the Son of God revealed, as the executive organizations, whereby the will and work of a Triune-Jehovah should be carried on to perfection. Take the outline of these seven ordinances. We must fill up the outline afterwards.

I. His own Intercession. “I go to prepare a place for you.”

II. The Intercession of the Holy Ghost in the souls of the redeemed —“When He, the Spirit of Truth is come, He shall guide you into all

VOL. XXXI. NOVEMBER, 1875.]

Y

truth: He shall glorify me: for He shall receive of mine, and shall shew it unto you."

III. The symbolical Ordinance of Baptism. Mark you! The *first* thing Christ did, and the *last* thing He said, was expressly confirmatory of baptism. Of this more presently.

IV. The significantly commemorative ordinance of the Lord's Supper. "This do," &c.

V. Prayer. "Men ought always to pray."

VI. Preaching. What man on this earth can fully expound that commission, "Go ye, into all the world, and preach the Gospel: He that believeth?" &c. Who will tell us Christ's mind in the words, "the Gospel?" and, "he that believeth and is baptized?"

VII. "This is My commandment, that ye love one another, as I have loved you."

Such a careful consideration of these ordinances given by Christ, as we hope to furnish, will give some idea of the perfection of the Saviour's ministry in the *breadth* of it.

In the *depth* and *height* of it, also, it was perfect. And, from Paul down to the present day, there always has been a succession of comparatively poor, but truthful ministers, who have, according to their ability, contended for this faith once for all delivered unto the saints. Help me, brethren in Christ, to set up this testimony; for among those who are called, and chosen, and faithful, by grace divine, is your obedient servant,

CHARLES WATERS BANKS.

9, Banbury Road, South Hackney.

#### THE BEST SCHOOL.

"It is good for me that I have been afflicted, that I might learn Thy statutes."

Father, I love the hand which strikes,  
Yet closer draws to Thee;  
For while my flesh in weakness fights,  
My new heart cries, "Hold me."

Ah! Jesus, if Thou didst not hold,  
Where would Thy weak one stray?  
It is Thy love—that love untold,  
Which keeps me *all* the way.

Afflictions bitter have I proved,  
Yet, oh! such love they've taught,  
That when this stubborn heart's been  
To know it more I've sought. [moved,

Yes, strange to say, Thy little ones  
(Dear as Thy life to Thee),  
Are often here affliction's sons,  
But they Thy love can see.

The world may sneer (what if they do!),  
And say, Our God's forgot:  
When they are gone and trials too,  
How happy *then* our lot.

Christ does His dear ones purge from  
By constant trials below; [dross  
He condescends to dwell in us  
Himself, and thus we grow.

How precious then the hand which strikes,  
Yet teaches us to love;  
For while our flesh in weakness fights,  
Our strength is "*Jesus's love*."

As Christ and His dear Church are one  
(And He doth dwell above),  
Each member with that well-lov'd Son  
Shall dwell in "*Perfect love*."

Afflictions often make us cry,  
"Lord, help my unbelief;"  
Thus do His saints on *God* rely,  
Whose arms are underneath.

Faith oft seems dead, and cold's our love  
When all is not quite clear;  
Yet here's the blessing—crosses prove  
The *One* we love is near.

Precious, indeed, then are the trials  
Which draw us thus so near;  
Behind the darkness Jesus smiles,  
And all again looks clear.

Dear Father! thus to give Thy Son:  
Dear Jesus! thus to die;  
Dear Spirit! thus to make it known,  
And set our loves on high.

PEARSALL SMITH-ISM *alias* PERFECTIONISM.

## No. II.

IN our former paper we gave a personal sketch of Mr. Smith's religious career; we now pass to an examination of his teaching.

We begin by giving some of Mr. Smith's opinions and views in his own words:—The works of his, from which we quote, are:—(a) "Holiness through Faith;" (b) "Through Death to Life;" (c) "Is Romans the vii. to be the continued experience of the Christian?"

## EXTRACTS.

*"The soul surrounded by temptation and defilement feels itself somewhat as a dead miser would be in the presence of a bag of gold; not, indeed, without a liability to sin, yet with an actual deadness of soul towards it. In such a condition how sin can be a temptation, I leave. My Lord was tempted, and in Him was no sin."*

In the last sentence the reader will observe that\* *Mr. Smith puts himself on the same level with the Lord Jesus as to sin.* In harmony with this thought, Mr. Smith stated, when preaching at Mr. Varley's chapel, *that he had not committed sin for six years.*† And in a drawing-room party, at the West End of London, Mrs. Smith stated, in the presence of several ministers, "that she believed that she was now all that the Lord would have her to be, and though she might still be tempted, *the temptation would not come from within, but from without.*" The Rev. F. W. said to her, in reply, "Mrs. Smith, this is heresy." And so it is, of the most serious and awful character! It is utterly subversive of all Scripture teaching; it is based on the grossest misapprehension of Scripture truth, and inflating its subjects with spiritual pride, it leads them to place themselves on the same level with the Lord Jesus, with respect to sin. For, indeed, in Him was no sin. Tempted they may be, they say, from *without*, but not from *within*, as "the very dross of sin is burned out of them. Mr. Smith recognises no distinction between temptation assailing Him, in whom no sin *was*, and temptation assailing them in whom sin *is*. According to this theory, sin and temptation would produce no more effect upon us than a "bag of gold would upon a dead miser," and that, of course, would be *nil*.

Mr. Smith, and his coadjutors, in the "Pathway of Power," are constantly quoting, in support of their views, the language of the Holy Ghost, through the mouth of the Apostle John, in the *first* and *third* chapters of his first Epistle. Thus, in the September number of the above named periodical, there are nearly *three* entire pages devoted to expositions of these chapters by various writers; and in Mr. Smith's book, "Holiness through Faith," p. 58, he says:—"That blood was shed not only to wash away the stain which sins had left upon us, but to *wash inwardly the sin itself away.*" We are told if we walk in the light, as he is in the light, "the blood of Jesus cleanseth from all sin,

\* The Italics are ours.

† We were told this by an excellent minister of the Gospel, whose daughter, a Christian lady, heard him say it.

not only from the *stains* of sin, or the punishment of sin, but *from sin itself*" (1 John i. 7).

We shall, therefore, devote the remainder of this article to a critical exposition and analysis of those chapters.

The *theme* of the Epistle is triune:—Life, and Light, and Love. "The eternal "LIFE" is declared: that "God is LIGHT" is announced: and that "God is LOVE" is made known.

The *special intent* of the Apostle is to lead the children of God into communion—*intelligent, conscious communion*—with their Father, "walking in the light as He is in the light:" and walking in the light is a *characteristic* course or habit of mind and conduct in harmony with God, and with "the will of God concerning us, in Christ Jesus." And the contrasted "darkness" signifies a course or habit of mind and conduct, contrary to God, and to His will concerning us, in His Son.

Walking in the light as He is in the light, "we have communion with each other"—*i.e.*, we have communion with God, and He has communion with us,—“And the blood of Jesus Christ, His Son, cleanseth us from all sin.” But this brief statement of realised blessedness has been wrested by men who claim pre-eminent "holiness," but who know not the meaning of these words of truth.

Controlled by tradition and the force of human authorities, and exalted in their own estimation, they ascribe a *moral* significance to these weighty words; and, by reason of the darkness resting on their minds, they ascribe a *moral*, instead of a *forensic or judicial* value and efficacy to the redemptive and saving work of Christ. They know not that the doctrine of "the blood of Jesus Christ" is the doctrine of His *voluntary death*,† when He, by pure volition, "laid down His life" on the cross, "poured out His soul unto death," made His soul an offering for sin, and "put away sin by the sacrifice of Himself."

The meaning of the gracious words now in view is this:—Walking in the light, and thus in communion with God, the believing ones *realize*, experimentally, their perfect judicial cleanness in the sight and estimate of God, by virtue of the all-cleansing efficacy of the voluntary and substitutional death of Christ, on their behalf, according to the will and purpose of God. And the illustration of this is the civil and ceremonial cleanness of the nation of Israel on the day of atonement, as it is written: "For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the LORD" (Levit. xvi. 30).

Moreover: to attach a moral significance to the words under notice is to contradict the teaching which immediately follows:—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us those sins, and to cleanse us from all unrighteousness." In both instances the same original word—*katharizo*, *to cleanse*—is used, and with the same forensic or judicial meaning, even the same as in Heb. i. 3, where it is

\* The original word is *hainōnia* and is preferably translated communion. And that the Apostle treats of communion between God and His children, walking in the light, is evident: for, otherwise, he would have used the personal noun *Theos*, and not the pronoun.

† Such is the significance of the phrase "blood of Christ," in the connexions in which His blood is mentioned in all places throughout the Christian Revelation.



said of the Son of God, "Who, when He had by Himself purged (*katharismos*) our sins, sat down on the right hand of the Majesty in the heavens." This verse includes an allusion to the "sin-offering" on the day of atonement, by which the aggregate of the nation's sins was ceremonially annulled. But a provision was also made for individual needs: and that provision was the "trespass-offering." In 1 John i. 7 there is an allusion to the sin-offering, of which the sacrifice of Christ is the antitype; and by His sacrifice all our sins—as touching guilt and condemnation—have been put away for ever. And that one offering of Himself is, also, the ever-efficient basis on which God the Father forgives the confessed faults and trespasses of His children. The sacrifice of Christ was the sin-offering for us at the first, and is the trespass-offering for us unto the end; and unto the end our need of this remains.

But this necessary relation of the death of Christ unto the end is now being notoriously denied by men, who, assuming to teach others wiser than themselves, "have need to be taught again which be the first principles of the oracles of God." They have no need of the sacrifice of Christ, as the trespass offering, for daily transgression.

Respecting the established usages of language in the sacred writings, they are evidently uninformed: and in respect to the teaching of the Holy Spirit, by means of that language, they have greatly erred. And, in their unholy zeal, they have taken advantage of a *seeming* discrepancy between the teaching of the Apostle John in the first chapter, and his teaching in the third.

In the first, the Apostle says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us": but in the third, he *seems* to teach otherwise, by saying, "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." But this *semblance* of diverse teaching disappears immediately that the first sentence in the paragraph is correctly translated thus:\* "Every one committing this sin, even that lawlessness committeth; and this sin is that lawlessness." The Apostle was about to use the ordinary word for sin, in an extraordinary sense, and he wisely gives notice of his intention. He was about to write concerning sin in its most evil and heinous form. In the first chapter he uses the word *hamartia* (sin) in its primary and ordinary meaning; but in the third (verses 6—10) he uses the same word with an aggravation and intensity of meaning, as signifying lawlessness—*intelligent, deliberate and defiant sin*; and such he shews to be the sin of the devil, and of those who are "of that wicked one."

In the light thus evolved from beneath the darkness of a mis-translation, the unison of the Apostle's teaching will appear. In the first chapter he shews that a believer in the Son of God cannot, at any

---

\* The Apostle does *not* say, "Whosoever committeth sin transgresseth also the law:" for sin is a transgression of the law. The Greek is, *Pas ho poiön teen hamartian, kai teen anomian poiei, kai he hamartia estin he anomian*. Literally it reads thus: Every one committing the sin, even the lawlessness committeth: and the sin is the lawlessness. But when emphasis is intended, the definite article takes the form of the demonstrative, as shewn above. A paraphrase will serve to shew the exact intent. The Apostle was about to use a common word in an uncommon sense, and gives notice to that effect, thus: Every one committing this sin, of which I shall now treat, even committeth that lawlessness, concerning which you have all been admonished, and this sin is that lawlessness.

time, say (in truth) that he has no sin—no sin needing the forgiveness of his heavenly Father; and in the third (verse 6) he affirms that the true believer *does not commit lawless sin*; and then (verse 9) he asserts that the true believer, being “born of God,” *cannot commit lawless sin*. And, in the way of contrast, he states that any one committing lawless sin, has never known the Son of God; but “is of the devil:” and, farther, that, by these contrasted qualities and characteristics, “the children of God are manifested, and the children of the devil.” And now, in the light of the Apostle’s *actual* teaching, the glosses of those who pervert his words will be seen and judged in their naked falseness; and the absurdity of their false logic will also appear.

Those who, with their unstable leader, claim to have found, and to be walking in, “The Pathway of Power,” by their mode of reasoning, teach that they themselves never knew Christ until after they had committed their *last act of sin*; that they were not regenerate, or “born of God,” until after they had committed their *last act of sin*; for they teach that any one who does commit an act of sin does not abide\* in Christ, neither know Him; that such an one is not born of God, and, moreover, that he is of the devil. Surely “they be blind guides.”

How great is the contrast between the *light* of the Apostle’s teaching and the *darkness* of the teaching which has now been reviewed. When he had shewn the special intent of his writing—even that the children of God might have communion with Him, walking “in the light;” and that they might not walk “in the darkness,” which is the pathway of sin; and when he had said, “My dear children, these things write I unto you, that ye sin not”—he was careful and wise to add, “And if any man sin, we have a PATRON† with the Father, Jesus Christ the righteous One.”

NEMO.

\* The radical meaning of the phrase, “Abideth in Him,” is shewn by the words of our Lord in John vi. 56; and also in the teaching of this Apostle in chapter iv. 15.

† PATRON is preferable to the word “Advocate.” The original word is *paracletos*, and, when used as an appellation of the Holy Spirit, it is translated “Comforter.” The Holy Spirit is our Patron here on the earth, and the Son of God—Jesus Christ the righteous One—is our Patron with the Father in the heavens.

(To be continued.)

#### THE SURREY TABERNACLE.

[We give the following stanzas, because they prove how deep the love many realized toward their late beloved pastor. We also give them, to show those brethren who are so anxious to be invited there, that it cannot be at all an enviable privilege. Such another James Wells will never be found.]

#### WE MISS THEE.

*Lines written while musing on the felt vacuum caused by the decease of the late Mr. James Wells, of the Surrey Tabernacle.*

We miss thee: yes, and miss thee more  
With each returning Sabbath-day,  
In vain we strive to feel “’tis well,”  
When oft constrain’d “’tis well” to say.  
We miss thee, as each stranger’s form,  
With trembling hope, we careful eye,  
Forgetting only as they’re helped  
Our precious Lord to glorify.  
We miss thee at the hour of prayer,  
As sorrowing souls confess their loss,  
And tell how ministerially  
Thou led’st them forth to Calvary’s cross.  
We miss thee, while we plead the grace  
To glorify our God in thee,  
*New Kent Road.*

To patient wait with uplift hands,  
Till an Elisha we shall see.  
We miss thee, but, O Spirit, hear,  
If, if indeed sav’d spirits may,  
The glorious truths you taught us here  
Are all our comfort, joy, and stay.  
We miss thee, but in vain men shout,  
Lo here, Lo there, our hearts unmov’d,  
Our grateful souls out closer press  
The “Glorious Gospel” we have prov’d.  
We miss thee, and a little band  
Will miss thee till the hour shall come,  
That they the summons shall receive,  
To meet thee in their Father’s home.

ANNIE M.

## THE CONVERSION OF A SCEPTIC,

WITH A BRIEF ACCOUNT OF HIS HAPPY DEPARTURE.

A MOST marvellous instance of the triumph of Divine grace over infidelity and the powers of darkness has just come under my immediate notice, and which I cannot forbear stating, to the honour of God and the good of immortal souls. Nor do I dare venture any assertion on the ground of hearsay, but from my own personal knowledge of the case, God having, of His infinite wisdom, made me the favoured instrument in carrying out the purpose of His grace to the conversion of a soul sunk in the depths of misery and despair. Grace is indeed all-sufficient!

“Is there a thing too hard for Thee,  
Almighty Lord of All?”

“Certainly not!” is the cry of the trembling believer who feels his indebtedness to sovereign grace; for—

“The things impossible to me  
Are possible to God.”

Mr. J. A. Maynard, the subject of this brief memoir, has just past, at the age of thirty, from a scene of suffering and toil to a life of bliss and immortality. He was the son of Mr. James Maynard, a member of Mount Zion, Hill Street, Dorset Square, and the grandson of William Maynard, a venerable sire long since departed, who knew most of the pulpit celebrities of the past century, and died in the ancient faith of God's elect. Mr. M. was among the ordinary class of men, but from a child he possessed a meek and docile spirit, yet in no way a friend to real truth till the Lord took him in hand.

Some years ago he joined the General Baptists, but appeared quite ignorant of the spirituality of the truth as it is in Jesus: in fact, this seems no uncommon thing with members of this class of the professing community; for persons are only required to be externally moral, and to give a mere formal assent of the natural understanding to the truth of the Scriptures, and they are deemed sufficiently suitable for membership; they are then ready to receive the most gross and deadly errors conceivable, having never been purged from their old sins.

Mr. M., for some considerable time, continued in association with this people; but, owing to the pastor resigning his charge, his (Mr. M.'s) religion, with that of others, seemed to resign its temporary hold also, and he rarely went to a place of worship for a long while. This natural religion eventually terminated in the awful and pernicious sentiments of the great Infidel Lecturer of London, whose principles at this day are doing a woeful work among the young and rising generation. Mr. M. followed the Lecturer, read his works, and, moreover, laboured to propagate his errors, till smitten with the fatal disease which medical men call *phthisis pulmonalis*, and which, within three weeks of his death, rendered his removal to the country absolutely necessary.

Now began to appear the kind hand of the Lord in the matter. I was asked to visit the poor sufferer, being a relative, and one whom I

always highly respected, notwithstanding his sceptical tenets; but I hesitated, and put off going for some few days, and it was not without much prayer and supplication to the Lord that I could muster up sufficient courage to go: not that I feared the man or his sentiments, but a kind of presentiment seemed to linger within that it was no use going to visit one in that state, so deeply engrossed in infidelity. However, ere long I was convinced that this temptation proceeded from the adversary of souls.

On my first visit he received me kindly, which was beyond my expectation. His poor body was reduced to a mere skeleton, parched with a strong hectic fever, and racked with a violent cough; also a gloom and horror was in his looks. I did not attack his sentiments at once, but wished to know about his disease, and whether he had any hope of recovery, as he seemed to hint that he should get better. I then asked him, that in the event of his not getting better, what was his hope? He immediately told me that he had no "*desire*" at all to be saved, nor had he any belief in a future world, either of bliss or woe. Then, by the grace of God, I tried to reason with him of righteousness and judgment to come, and left him. He, however, sent messages for me to see him again, and about the third visit, the Lord was pleased to dispel the darkness from his mind, and to shatter to pieces his infidelity. I was led to speak to him for about three-quarters of an hour about the certainty of death, of heaven, and of hell, which he listened to with marked attention; my aim being to show the force of true religion from a personal knowledge of it in my soul, and of the inconsistency of infidelity with reason; its incongruity with the loftier nature of man; its dubious and withering prospects, as well as the violence it does to conscience and every right principle of mind; believing that scepticism is a baneful affection of the heart rather than of the judgment, for all men, while in a state of nature, are, in a sense, contaminated in heart with infidelity, which is the ground of every foul deed, *i.e.*, being devoid of true faith in God, and at enmity with Divine revelation.

At the conclusion of my simple arguments I asked my suffering friend if he would permit me to offer prayer to the Lord in his behalf, to which he willingly assented, during which time his poor full heart almost burst. He cried bitterly, and clasped me with his thin, weak hands, in a very telling manner; and from that time, which was about nine days before his death, he grew in grace wonderfully. I shall never forget how he cried about his sins; that he felt himself too great a sinner to be saved, as he had done his best (or rather his worst) to deny the Saviour and argue away His truth.

Just before this time the vicar of the parish came to see him, but his visit did not appear at all acceptable to the dying man, for he did not wish to see him again. So much had he grown in love to the truth within a few days of his departure, that he seemed to welcome none, not even his relatives, except they were truth-loving people. Truly the Lord's people are a jealous as also a zealous people; jealous for the honour of God, and zealous for *good* works.

Only the day before he died Mr. M. raised himself up and tried, out of a full heart, to sing the praises of Jesus whom he loved; but his voice was too weak to utter the words audibly. He would often, as

the hour of death drew nigh, repeat a portion of that beautiful hymn commencing,

“Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;”

and especially the latter part of the sixth verse,—

“None but Jesus  
Can do helpless sinners good.”

All the family, many of which love the truth in Christ Jesus, were summoned around the bed of the dying Christian, and he gave to each a parting blessing, in words varied and suitable to each mourner. I asked him if he was happy, and he answered, with all his strength, “Yes, inexpressibly so!” Also, “I want to go home to be with Jesus!” “Precious Jesus!” and many other delightful words flowed frequently from his poor quivering lips. His last moments were, however, attended with great suffering; but, amidst it all, his countenance beamed with delight at the glorious prospect awaiting his longing spirit, which launched forth into the glory-world ere the friends were aware.

“Up above a crowned and happy spirit,  
Like an infant in the eternal years,  
Who shall grow in love and light for ever,  
Ordered in his place among his peers.”

Churchyard, Waltham Abbey.

W. WINTERS.

## ALARMING PROGRESS OF POPYERY.

TO THE EDITOR OF “THE EARTHEN VESSEL.”

SIR,—Since I last wrote you on this subject (now a few months ago), I have stood as a “Watchman,” ready to sound an alarm whenever it might appear to be expedient to employ the trumpet. That moment has come; and I cannot forbear exposing the increasing Popish tendencies of the age, but more especially those of “the Church of England.”

The *Morning Post*, of October 9, gives the following list of “Seceders” to Rome from among the Established Clergy, and due regard to your space will not allow me to transcribe more than their names and degrees:—The Revs. W. R. Hunnyham, M.A., Verny Cave Brown Cave, M.A., J. R. Mada, M.A., G. B. Burrows, B.A., Alfred Newdegate, B.A., William Nevins, H. J. Pye, G. B. Yard, M.A., J. Higgins, B.A., Septimus Andrews, M.A., C. H. Moore, M.A., W. M. Adams, M.A., W. C. Robinson, M.A., F. Down, F. M. Wyndham, G. Akere, Gordon Thompson, C. Moncrieff South, Reginald Tuke, M. Tyler, Dr. Fortescue, Mr. Humphrey, T. H. Grantham, Lord Francis G. G. Osborne, and R. S. Hawker. Here are twenty-five clerical seceders to Popery, to that cruel Church that stained her garments with the blood of the innocent Waldensians, and made the infamous Inquisition a terror to the civilized world! Alas for England, when her priests are no longer ashamed to pay court to “THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH!”

But from what root—principle—what profound cause do these disgraceful secessions proceed? Is it difficult to define this cause, or is it so latent, so deeply hid from human view, that it can neither be discovered, or specified, or exposed? Does it lie so far out of sight as to

baffle all penetration to define its character, or bring forth to the light of day this common curse of the whole world? By no means, whatever; for it is obvious to every thinking man, and to every careful reader of ecclesiastical history, that the true origin—the one primary cause of Popery—is, **NEGLECT OF THE WORD OF GOD!** All other causes are subordinate, and secondary to this monster vice: this parent of all corruption in that sacred body that should ever be “the pillar and ground of the truth.”

This humiliating fact is confirmed by the foregoing array of names (to which more might be added), the whole of which are from “the Church of England.” But why from that Church, to a degree so remarkable? The reason is at hand, and it is this, that *practically* the “Prayer Book,” has more weight, more power, and more authority in that community than the Bible. But a short time since, that ever-active and vigilant official, the present Bishop of Manchester, when denouncing some error existing among his clergy, declared that it could not be found “within the four corners of the Prayer Book.” Why could not his Lordship have said that it was not to be found “within the four corners of the Bible?” This would have been far more becoming in a Protestant Bishop; and far more in keeping with the noble doctrine of the great Chillingworth, that “*the Bible, the Bible only, is the religion of Protestants.*” On the part of the good Bishop, however, it was a tacit admission that with those whom he addressed the Prayer Book carried more authority than the Bible. Can it be a matter of surprise, therefore, that a book of human origin only, should prove utterly powerless against the attractions of “the woman arrayed in purple and scarlet colour, and who sits upon a scarlet coloured beast,” at Rome (Rev. xvii. 3, 4)? The Word of God alone is “sharper than any two-edged sword” and will cut any enemy through and through; but “the Prayer Book” never made “a good soldier of Jesus Christ,” and never will. “Within its four corners” there are infant sprinkling, baptismal regeneration, and absolution by the Priest; and as these are the doctrines of pure Popery, it is by no means strange that a pseudo-Protestantism, such as the Prayer Book contains, should point the way that leads direct to Rome.

Baptists in particular should narrowly watch against even *small errors* if they are to fulfil their high mission, in preserving a solid BIBLE RELIGION to the world. Let them jealously guard the Lord’s Table from unbaptized intruders, whatever plea may be urged in favour of admitting them there. Let the world call them “narrow,” “bigoted,” and all else that an empty vituperation may employ; it will be to their honour never to have taken the first step towards Popery in coquetting with infant sprinkling at the table of the Lord.

Yours faithfully,

Rochdale, October 15th, 1875.

WILLIAM STOKES.

P. S.—Since I wrote the above letter I have met with an unlooked-for confirmation of my worst fears respecting the awful spread of Popery; in the reply of a Catholic Priest to a clergyman of the Church of England, at St. Leonard’s-on-Sea, whose son that Priest had cunningly and wickedly perverted to Romanism. The Priest says, “finally, in the face of the 1,000 ministers and members of the two great Universities, who have, in spite of the greatest earthly sacrifices, left Protestantism to enter that Church (of Rome).” “1,000 ministers and members!” Is it not perfectly frightful?

W. S.

OBITUARY OF MRS. ELIZABETH STOKES,  
LATE OF ROCHDALE.

**T**HIS estimable lady, the late wife of Mr. William Stokes, now Baptist minister at Drake Street Chapel, Rochdale, was called home to heaven, after but two days' illness, on the 3rd of September, 1875, in the 63rd year of her age. Her sufferings, though short, were very severe; but they were borne with a calm resignation to the divine will that allowed not one murmur or complaint to escape her lips: and when the crisis came, her happy spirit passed away with all the serenity of a peaceful slumber. The end could scarcely be called death, it so perfectly resembled a quiet, gentle sleep.

In life, her course was that of an amiable, retiring, Christian woman, such as the great Apostle Paul recommends all Christian women to be (see Titus ii. 3, 4, 5). Consequently, she habitually avoided ostentation and the noisy publicity that so much abounds in the present day; and devoted her attention to the cultivation of those more valuable domestic virtues that evermore tend to make the family home a little "heaven upon earth." There her presence, from day to day, bore the appearance of "an angel in the house," and won for her the warmest affection of all who knew her.

To her bereaved husband and family (son and daughter) her departure was an irreparable loss,—a blank vacuity,—that no earthly solace can supply; but they know too well where solid consolation resides, to murmur at a dispensation that has but removed a beloved wife and mother to a far better world. "Thy will be done," is their daily language, and they can look onward with joyful satisfaction to the day when they also shall join the departed, to be "for ever with the Lord."

"Her children arise up, and call her blessed; her husband also, and he praiseth her. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. xxxi. 28, 30).

"LOVE AS BRETHREN."—1 PETER iii. 8.

LOVE is a fruit of heavenly birth,  
Implanted in the soul,  
When God the Holy Spirit comes  
To make a sinner whole.  
Love is the grace that suffers long;  
Love in its nature's kind;  
It lives and acts, and grows and thrives  
Most in the humble mind.  
It envies not, vaunts not itself,  
Nor swells with hateful pride;  
Love is a jewel rich, indeed,  
Becoming Jesus' bride.  
It is not easily provoked,  
It seeketh not her own;  
Unseemly it does not behave,  
And evil thinks of none.  
It bears, believes, hopes and endures,  
Nor can it ever fail;  
Its beauty fully will appear  
In heaven within the veil.  
Love is the bond the Church unites,  
The fire that keeps her warm;  
Its purity and power is proved  
And tested in the storm.  
Love is the mighty motive power  
Of all her holy deeds:

More of this precious working grace  
Zion most deeply needs.  
By love we serve our loving Lord,  
And serve each other too;  
It oils the wheels, it moves the feet  
In wisdom's paths to go.  
It moulds the words, it rules the tongue,  
It hides a brother's fault;  
Administers reproof at times,  
But seasons all with salt.  
It moves the heart, the hands, the feet,  
In Zion's ways to move;  
It makes a wondering world exclaim,  
"See how these Christians love."  
"Thy sweet to feel its power within,  
Its sacred, holy glow;  
When heart to heart in concert meets,  
"Tis a young heaven below.  
But, ah! in heaven's congenial soil,  
Where faith is lost in sight;  
And hope, in blest fruition dies,  
Beyond this world of night;—  
There in perfection love appears  
Throughout the sacred throng;  
And there through endless rounds of years  
Love will be all the song.

## CHRISTADELPHIANISM—WHAT IS IT?

BY W. WINTERS, WALTHAM ABBEY.

IT is much to be regretted that the baneful influence of corrupt teaching, veiled in the garb of sanctity, should spread itself over the length and breadth of this highly-favoured land of Bibles and religious freedom. But the fact is, a religion without grace is like a ship at sea without rudder or compass; the possessor of a false religion is *not* under the tuition of the Holy Ghost; hence the doctrine he holds is corrupt, which renders him susceptible at any time to receive false impressions; his conscience is not to be trusted, as it either excuses where it should accuse, and *vice versa*; his hopes are false, his testimony, if a preacher, is the result of carnal reasoning, unassociated with *divine faith*, to which grace he is an entire stranger. He is generally very zealous in holding forth to the world his own opinions, which the ungodly will believe and love, for the world will love its own, and, however polished by learning and society, it will always evince a greater attachment to a religious lie, no matter how absurd, than to the truth as it is in God. The simple reason of this is, because "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). And any person, out of feelings of charity, bidding a preacher of error "God speed, is partaker of his evil deeds" (2 John 11). Some will, no doubt, be ready to say that assertions of this kind proceed from a mind destitute of *true charity*. God forbid! It must be observed that any one encouraging another to propagate that which has a semblance of truth in it, but in the main is in direct antagonism to the whole analogy of the Bible, in order to show unexampled charity, does so at the expense of the truth, and is doing more harm than good, for the Scriptures prove that "no lie is of the truth."

The sentiments of a deluded and enthusiastic sect, called Christadelphians, are week by week being enunciated in this part of the country, and it is only right and just, in the defence of the truth, to say that their preaching tends greatly to strengthen the ungodly in wickedness, and to perplex and wound the minds of tender Christians who are weak in the faith. We fear not to exhort all hearers to test by the Word of God what they hear, for those who have not a "Thus saith the Lord" for what they affirm, are not sent by Christ to preach, but are false prophets, of whom we are told to "beware" (Matthew vii. 15). Those persons who are not hearers of these *Delphians* may like to know something about them, and the sentiments they hold. The following extract from a notice-board on one of their meeting-houses may help to illustrate in a small measure, their order:—"Christadelphian Synagogue. The Christadelphians meet within on Sunday mornings, at eleven o'clock, for worship and breaking of bread. On Sunday evenings, at six o'clock, for proclaiming the truth as it is set forth in the writings of Moses and the Prophets, Christ and His Apostles, in contradistinction to the writings and teachings of the Clergy of the Church of Rome and her harlot daughters, the Church of England and Protestant Dissenters. On Tuesday and Thursday evenings, at half-past seven, for reading and consideration of Scriptural subjects. To all of which the public are



respectfully invited. All seats free, and no collections. 'To the law and the testimony: if they speak (the clergy) not according to this Word, it is because they have no light in them' (Isaiah viii. 20)."

The Christadelphian Church is a collateral branch from a society called the "London Ecclesia." This sect claimed "to be the sect everywhere spoken against, in the first century, *newly revived*." Their congregations are called "Ecclesias," to "distinguish them from the Churches of the apostacy." They consider other Christians to be apostates from the original religion. The tenets of the Christadelphians, or "Christ's brethren," as the name imports, are much the same as the General Baptists, Plymouth Brethren, and Wesleyans; in fact, they are not more dangerous in deceiving souls than these are, as we may notice *infra*. The Delphians differ from the above unorthodox people in their belief in the unscriptural theory that the soul becomes immortal by supernatural regeneration, and is not *naturally* immortal. Thus they strike a blow at the doctrine of the eternity of future punishment of the wicked, which is so clearly set forth in the Bible. Such an awful denial of the sacred Scriptures, if universally accepted, would do violence to all laws, religious, moral, civil, and political. To be truthful and plain, the soul must be regarded as the immortal part of man which has a capacity for separate existence, and not a mere function of the body, which is material and perishable; if the soul be only a principle of the body, then it cannot exist after the organ with which it is associated has ceased to exist. It is, however, impossible to give anything like a full explanation of so deep a subject in so small a space. But if the Scriptures are carefully and prayerfully consulted, the arguments of the "Destructionists" will appear futile and pernicious in the extreme.

The following may be considered a summary of their faith :

"One God, the eternal Father, dwelling in heaven in light of glory inconceivable; one universal irradiant Spirit, by which the Father fills all and knows all, and, when He wills, performs all; one Lord Jesus Christ, Son of God, begotten by the Spirit of the Virgin Mary, put to death for sin, raised from the dead for righteousness, and exalted to the heavens as a Mediator between God and man; man a creature of the ground, under sentence of death because of sin, which is his great enemy, the devil; deliverance from death by the resurrection and bodily glorification at the coming of Christ, and inheritance of the kingdom of God, offered to all men on condition. First, of believing the glad tidings of Christ's accomplishment at His first appearing, and of His coming manifestations in the earth as King of Israel and Ruler over the whole earth at the setting up of the kingdom of God. Second, of being immersed in water for His name; and, Third, of continuing in well-doing to the end of this probationary career." With this heretical creed may be incorporated that which forms a wordy and unintelligible jargon, called the belief of the before-mentioned Ecclesia, taken from the "Martarian;" *i.e.*—that "everlasting life is the gracious gift of God through our Lord Jesus Christ—the clothing upon the living soul, or mortal body of life, of a justified believer, with the quickening spirit or house which is from heaven, or the swallowing up of his death-nature in the life of the Divine nature, so that this corruptible puts on incorruption, and this mortal puts on immortality, by an impartation of spirit-life-energy into every fibre of its organism, in a moment, in the

twinkling of an eye, during the sound of the last trumpet; and, according to his type, the Lord Jesus, the saint then becomes a son of God in power by a spirit of holiness, through a resurrection from among the dead, and cannot sin because he is born of God, and lives, and moves, and has his being in the essential goodness, and peace, and blessedness of the Divine existence;" thence "the physical and moral impossibility of *an immoral agency of evil* exercising the attributes of an uncreated spirit—omniscience, omnipotence, and omnipresence,—emanating from the supreme God, to antagonise His purposes and defeat the counsels of His will concerning the redemption of the Adamic race for the glory of His name." They believe also that punishment on the finally impenitent is "the infliction on him, as a living soul or mortal body of life, of the many or few stripes in execution of his sentence until the appointed hour of his final doom arrives—to utterly perish in his own corruption."

It does not require any very great amount of Biblical knowledge, and real Christian experience, to detect the absurdity of such a creed. In it is placed the free-will of the creature, and conditional salvation, before the sovereign and distinguishing grace of God, which is independent of the help of man in the matter of salvation, which is the free gift of God. Nothing can be freer than a gift; for Christ declares, "I give unto them (My sheep) eternal life, and they shall never perish," &c. (John x. 28). In the creed given is a sad display of law and Gospel; things spiritual and literal are therein mixed up together, and the error that abounds in it respecting the new birth of the soul, and the destruction of the wicked, is very obvious and appalling. Mr. J. E. Ritchie, in his "Religious Life of London," shows up the system of the London Ecclesia, and the Christadelphian body, as being extremely sectarian, impracticable, and unscriptural. He mentions that "In one street you see a placard up, stating that here the Gospel is preached and nowhere else. A good man says he is weary of all this sectarianism, and at once hires a room and starts a new sect. A man's conscience is too sensitive to allow him to worship with a one man's ministry, or with an existing denomination. He shakes his head, and mourns over their worldliness, their carnality, their want of spiritual life; but does he better it by standing aloof, by shutting himself up with a few dismal-minded people, who come with their Bibles, and see in them, not what sound scholarly criticism teaches, but that which their own morbid fancy suggests?"

A person writes to Mr. Ritchie and says, "Those who now represent the London Ecclesia, in recognition of the constitution and order of its organisation, are, in this metropolis, myself and three others," and then quotes, "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

The doctrines of this new sect were published in a pamphlet, called "The Truth as it is in Jesus, Defined in the Constitution and Order of the London Ecclesia; or, Immersed Believers of the Things of the Kingdom of God and the name of Jesus Christ" (probably now out of print). It is to be hoped that these "new lights" will soon become extinct, and that Waltham Abbey will long be conspicuous for their absence, as no good results are likely to follow the perversion of God's Word.

---

Every mercy we enjoy is the offspring of the Father's love, and every blessing we realise flows through the channel of precious blood.

THE ARTILLERY LANE SPEECHES ON THE  
PERSON OF CHRIST.

SUBSTANCE OF

MR. CROWTHER'S SPEECH AT ARTILLERY ST. CHAPEL,  
ON THURSDAY, SEPTEMBER 16TH, 1875.

SUBJECT: Christ—"The Root and Offspring of David."—Rev. xxii. 16.

**W**E know Him first as the Offspring of David. This He was according to the flesh; for Matthew and Luke shew that He descended from David, both on the father's and mother's side. He was "the new thing" spoken of—Jer. xxxi. 22—"A woman shall compass a man:" for as woman was first taken out of man's side, and also was first in the transgression, and as it was promised that, "notwithstanding, she shall be saved in child-bearing:" so without a natural father she brought a man into the world to save the elect race, whom she had involved in ruin by the first transgression. "But, when the fulness of time was come, God sent forth His Son, made of a woman, made under the law," &c. (Galatians iv. 4). David was king of Israel; according to God's promise, that "of his seed He would raise up a king to sit on his father's throne, and be over the kingdom of Israel." These words had a higher than a natural meaning. In the national kingdom we have a type of the true Israel; and Christ is King of the one spiritual family, or nation, and sits on the throne, both as David's Son and Lord, all the earth being subjugated to His sway. This kingdom will never pass away; all the subjects are a chosen generation, to live with Him for ever. Then He is the Root in relation to this spiritual family. All things were made through Jesus. We were chosen in Him, and for Him. God in covenant predestinated all that Christ became as Mediator. He was set up from everlasting as being in foreview what He was made in fulness of time. He was the Type to whose image all the elect were to be conformed. He is the First-born. The Beginning: also called the everlasting Father; and thus the eternal Source, or Root, of His people. His people are in the world; they are kept, disciplined, and governed by Him; and it is for their welfare, under Him, that creation exists. The election of grace were given to Christ; would not have been brought into existence but for the fulfilment of the purpose of Christ: and are preserved in Divine favour through the redemption of Christ. Thus the Church of God owes its origin, continuation, and destination to Christ.

[Some of the other Addresses will be given.—ED.]

FAITH AND PRAYER.

"There is one very peculiar feature of the palm-tree, it will never bear fruit if found growing by itself."—*Vide Natural History.*

A palm-tree, if it grow alone,  
No fruit will ever bear,  
And so our lives will fruitless be,  
If destitute of prayer.  
And though our lives with prayer abound,  
Yet still the Scripture saith,

To make the prayer effectual  
It must be mixed with faith.  
Oh may these graces sweetly blend,  
In harmony divine,  
Then shall we fruitful branches be  
In Christ the living Vine.

SAMUEL PERK.

## THE PULPIT—THE PRESS—AND THE PEN.

*Ministerial Fidelity.* A Lecture by W. Alderson, Minister of East Street Chapel, Walworth. We had intended to have let the above Lecture pass without criticism or notice on our part; but, considering the controversy that it has evoked, we have altered our minds, and "will also shew our opinion." We think that, by this time, at least, if not before, the Writer must have felt how injudicious and unwise it was to deliver such a Lecture, and still more unwise to print it.

It is a sad feature of the present day that the Churches, and *specially the ministers* of truth, if they catch a brother tripping, seem to display an infinite joy in kicking him and trampling upon him. Verily, if the Gospel these men preach was not a more merciful Gospel than they practice, it would not be worth much to a poor sinner! But they seem to think that, in parading the faults of their brethren before the world, they are magnifying their own importance and goodness. We read somewhere, not long since, the following **ADVICE TO MINISTERS how to keep a fallen brother down** :—

1. In all public meetings and social gatherings, especially in the *vestry* when the ministers assemble, be sure to seek occasion to *introduce his name*, that the brethren present may have opportunity to make a furious onslaught upon him, and to hold up their hands in holy horror at his fall, or the mistake that he has made.

2. Be sure to speak *loud enough* for the *people in the body of the chapel* to hear.

3. Whenever the *vestry door* is opened *speak still louder*, to be sure that they do hear.

4. If any one present should venture to utter a word *in favour* of the brother thus attacked, be sure to intimate that, perhaps, *he* is no better than he should be—and so fulfil the *law of Christ*, which says, "If a brother be detected in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." But this law has now grown obsolete.

It is impossible to read the Lecture without coming to the conclusion that the Writer is out of harmony with the doctrines and practices of the Strict Baptists, and that his legitimate place is elsewhere—among the more general body. There is a proverb which says, "That is an evil bird which fouls its own nest;" and the Lecturer's attack upon his brethren is certainly, to say the least of it, not kind,

and totally uncalled for. Why go out of his way to slander the late Jas. Wells (it was not valiant, brother Alderson, to attack a dead man)? Why so much anxiety to defend the conduct of a Strict Baptist minister who has recently "*enlarged his views*?"

"Who, with a bright and well-trimmed lamp supplied,  
*First put it out, then took it for his guide.*"

His attack upon the one, and his sympathy with the other, only confirm what we have just said, that the Lecturer's proper place is outside of the Strict Baptist body, and, while he remains in it, he is simply trying to perform the impossible feat of standing on two stools, and we fear that he will ere long come to grief. That his sympathies are with the brother who has just departed from Strict Baptist doctrine is manifest from the whole of the Lecture.

What does the Lecturer mean by *Antinomianism*?—a charge which he, a Strict Baptist minister, levels against the Strict Baptist Body and its ministers?

We think that, in the first place, the Lecturer should have *defined the term*, Antinomianism.

2. That he should have shewn *where it existed*.

3. The Churches where its baneful results have been exhibited.

4. What is the process by which he would eliminate it from the Churches?

Unless he do this, all he says about Antinomianism is a mere bag of wind—"sound and fury, signifying nothing."

We have long since been aware that the Lecturer's doctrinal views have been perfectly **COLOURLESS**, or, as some would say, of the **NEUTRAL TINT**. But we were hardly prepared for such a full-blown development of the fact as this Lecture affords. Is he also like the other Baptist minister who has "enlarged his views," carrying his Church and congregation with him? or are there any still left at East Street who enquire after the good old paths?

The Lecture is written in what we cannot help calling a "slipshod" style; and the Lecturer's references to Scripture, and quotations from it, are hardly what we should have expected from so veteran a minister of the Gospel. On page 1 he refers to the Lord's denunciation of the Pharisees—the men who crucified Him—and of Jerusalem—the city which rejected Him—as the future rule of judgment for Christian ministers; and, to crown the absurdity of the application, quotes from

Luke x. Christ's denunciation of Chorazin and Bethsaida. If this is to be the rule of judgment for Christian ministers, then we hesitate not to affirm that no Christian minister will ever be saved. And if the quotation does not mean this, it means nothing.

The same looseness of thought appears on page 6, where, addressing the students, and including himself, the Lecturer says: "Are we not ambassadors?"\* meaning, we presume, ambassadors from God to man, in reference to the language of the Apostle Paul in 2 Cor. v. 20. Are you, Mr. Lecturer, and the Strict Baptist students you addressed, ambassadors from God? Certainly not, no more than you are ambassadors from the man in the moon. Ambassadors from God, indeed! *Where are your credentials?* Are they to be sought in the fact that you and they stand up to preach on some text selected from the Bible? If so, then every man who stands up to preach, from the Pope down to the "Peculiar People," is an ambassador from God! The fact is that there are no ambassadors from God now, and never have been since the days of the Apostles; and to pretend it, is to lay claim to apostolical succession!

The apostles were ambassadors from God; and if any one had disputed their claims to the title, they *could have produced their credentials*; they could have healed the sick, raised the dead, spoke in tongues, worked miracles, &c. But where are the men who could produce these credentials now? No, the mistake—a very common one—is to quote language from the Epistles that was specially and *exclusively applicable to the apostles themselves*, and to apply it to any or all of the pulpit talkers of modern times!

And this in a Lecture to *students!* If such be the unscriptural notions of the teacher, what will the students turn out but mis-quoters, and mis-appliers of the Word of God? We may add that we are much pleased with Mr. Hall's Reply to the Lecture, *minus* some few personal

epithets which we would rather have had omitted, and which we think our brother Hall will himself regret.

DEAR MR. EDITOR,—I have been deeply grieved to see the attempts that have been made in print to injure the reputation of our highly-esteemed, long-respected and beloved brother Alderson, on account of his recent Lecture on "Ministerial Fidelity."

I must make my solemn protest against the course which has been adopted of sending handbills to many if not all the ministers of the Baptist denomination, in London and elsewhere, for the purpose of *placing the said handbills in the pews of the chapels*;—handbills which, while intended to advertize another pamphlet written in reply, are little short of libellous, charging Mr. Alderson with making "cruel and wicked allegations."

I have read the Lecture on "Ministerial Fidelity," which has caused such bitterness, and conjured up so much ill-feeling, and, while I am not prepared to endorse every word of it (in fact I think some things had better not have been said) yet, I cannot see any part of it which ought to give *offence* to our Strict Baptist brethren, if they hold the truth in love. On the contrary, I think that if read and considered in the proper spirit, there is much that is likely to do good. We all want stirring up.

I believe Mr. Alderson has faithfully and with the purest motive set before his brethren in the ministry (for whom alone the lecture was intended, and not for general circulation—hence the omission of any publisher's name to which the Editor of the *Herald* has playfully, and sarcastically alluded) some of the causes which he honestly conceives to be connected with the low state of many (not all) of our Strict Baptist Churches. It may not be pleasant to have our faults pointed out, but "faithful are the wounds of a friend." Mr. Alderson may say to his offended brethren, "Have I therefore become your enemy because I have told you the truth?"

I am, dear Sir,

Yours in the Gospel of Christ,  
Peckham. G. T. CONGREVE.

We find, on returning from recent tours, several packets of books and letters. Of their spiritual and literary value we cannot this month express any opinion. As the winter approaches, and long journeys must be declined, we anticipate (God willing) spending much time in searching into the merits of Australian, Provincial, and London communications and new

\* The Greek term *presbwo* (ambassador) occurs twice only; viz., 2 Cor. v. 20, and Eph. vi. 20. It is not only equivalent to the term *apostolos* (apostle), but expresses the same ideas in a more forcible manner or degree. An apostle is one sent as a messenger, or agent, the bearer of a commission. An ambassador is one sent, commissioned and *accredited* by supreme authority to represent his sovereign and to speak and act in his name. The *credentials* of an ambassador are manifest and unquestionable; and (within his instructions) he is invested with the full authority of his sovereign, by whom his official words and acts are confirmed. Thus were the apostles of the Lord Christ sent, commissioned, and accredited by Him. They, and they only, were His ambassadors.

issues. Here is a brief acknowledgment of a few :—

Monthly parts of Mr. James Grant's *Christian Standard*—full of varieties connected with the great wars in the religious world. They confound us altogether.—*The Pictorial World* is a mirror and a museum of everything going on in the world. It is a daring speculation in a business point of view; but the people will have pictures, and the market is well supplied.—*The Western Morning News*, so charitably sent to us, furnisheth full reports of Baptist Union autumnal assemblies. We are anxious to see if there was any room in such powerful gatherings for the living Christ of God and His Gospel. Professing people appear to have fallen into the worship of men of eloquent tongues. These are talking days indeed; but what saving fruit resulteth is unknown to us.—Mr. E. Stock sends us his *Sunday School World*; and by him is also published a volume, carrying on its title the following lines:—*The Christian Student's Handbook of Comparative Philology, &c.* By Burlington B. Wale, Minister of Trinity Chapel, Plymouth. In his Preface, Mr. Wale says he seeks hereby "to furnish a confirmation of the truth of the Biblical record in relation to the confusion of tongues. We live in an age when the foundations of our faith are being assailed in every direction, and one of the principal battle-fields is the Pentateuch; for if we do not believe Moses we cannot believe Christ. Christ affirms it:—'Had ye believed Moses, ye would have believed Me: but if ye believe not his writings, how shall ye believe My words?'" By the same Author, Mr. Robert Banks gives us a well-produced pamphlet, called *Biblical Outlines; or, the Distinctive Characteristics and Mutual Relations of the Books of the Bible*. Many in different parts have asked us where Mr. Wale was to be found? These books will shew where he is, and what he has been doing; evidently in his study during the last few years, and most devoutly do we pray that these laborious and critical productions of his pen may be of much service to all who believe that there is "a deep that coucheth beneath;" that, still,

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

*The Coming and Personal Reign of Christ upon the New Earth.* By Job Carvel. London: Guest. Be not frightened at the title; brother Job has thrown in more experience than is generally found in books of this description. He is no

*The Gospel of the Tabernacle.* By Robert Ed. Sears. London: E. Stock. The Author of this handsome volume is one of the few young men who, in our day, have a three-fold continuance:—First, he has continued over one Church (a Church numbering near 300 members, and with a large congregation) about fifteen years. Young men, who come forth from schools of high advantages, have often to fly in all directions; R. E. Sears labours on with the same people. Secondly, he continues faithful to, and fruitful in, the same principles; he has never attempted to "cut down the hypens," nor to "branch out into Open Communion and duty-faith," as some are instructed to do. It causeth our souls to weep when we are obliged to hear such unholy means are now resorted to by those who have obtained immense influence and power. Thirdly, Mr. Sears continues to dig into, and search out, the hidden treasures in the mines of heaven's mysteries, as this excellent volume proves. We thank the Lord for the good work doing by Robert Edward Sears. May he grow in grace, knowledge, usefulness, and in Gospel honours, for many years yet to come! Our review is unavoidably reserved.

*Christ in the Psalms.* By Rev. James Ormiston, vicar of St. David's, Holloway. To be had at 61, Ellington street, Islington. This is too rich in its construction and matter for us to review. We have twice been favoured to hear Mr. Ormiston, and feel assured all that flows from him, either by pen or in the pulpit, must be strong and savoury meat, such as Zion's pilgrims only can truly appreciate and enjoy.

*An Opinion of the Spiritual Meaning of Water Baptism; with Remarks upon Mr. Gadsby.* By J. E. Smith. This is a little puzzle; had we time, room, and the mind, this good farmer's tract might furnish a text for several sermons; but this month, we are sorry to say, it is not convenient.

*The Midway Conference.* Report of Addresses, 1875. London: Shaw & Co. The subjects herein treated of—the Kingly Office and Blessings of Christ—are delightful to all who devoutly love the Saviour. The ideas are Scriptural; the language choice and expressive. We must rejoice in this, that our Lord is thus lovingly proclaimed. We never see a book, sermon, or pamphlet, where the Name, the Person, the true grace, the power, the glory, and the kingdom of God's eternal and victorious Son is exalted, but our soul catches fire and feels a gladness beyond all expression.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### LAYING THE MEMORIAL STONE OF "PROVIDENCE CHAPEL," CLAPHAM JUNCTION.

On afternoon of Oct. 5, a number of friends gathered round the "Providence Chapel"—now in course of erection for the Baptist Church, late of Livingstone road, at the junction of Meyrick and Speke roads—to witness the laying of the memorial stone by Mr. H. Clark. The ministers present were C. W. Banks, Bennett, Brittain, Langford, and Mitchell. After singing, reading and prayer, C. W. Banks gave a very appropriate address from the part of Scripture read (Gen. xxviii.). Mr. Bennett then addressed the meeting as to the Gospel, its doctrine, and the principles to be taught in the chapel of which the memorial stone was about to be laid. In conclusion, he presented Mr. Clark with a handsome trowel, bearing name and inscription, on behalf of the friends connected with the cause. A hymn having been sung, after a few remarks, Mr. Clark proceeded to lay the stone; but a heavy downfall of rain rendered this part of the proceedings not quite so agreeable. The money laid on the stone amounted to £74 3s. The friends adjourned to the schoolroom (kindly lent us) in Knox road. After tea a meeting took place; C. Spencer, Esq., in the chair. After singing and prayer, Mr. Clark read financial statement, shewing, towards the required sum of £2200, there is cash in hand, £1043. Here is abundant cause for thankfulness, when it is remembered the Church was only formed in March, 1872, on Strict Communion Baptist principles. Brother Bennett made earnest remarks relative to his first connection with the cause, and happy recollections of subsequent visits. Brother Brittain warmly contended for the integrity of the Strict Baptist cause, proving, from the principles and practices of the Strict Baptists, that the charge of bigotry, so often cast upon them, belongs more properly to their accusers; and, much in the spirit of the pamphlet lately published by brother Hall, of Clapham, spoke of the importance of a strict adherence to the faith as once delivered to the saints, and a bold stand for the truth of God. Brother Lawrence, after some valuable hints in reference to building work, humorously detailed his experience with builders and their "extras;" and, after a few practical hints in reference to successful begging, pointed out the necessity of a strong bond of Christian

love and unity in order to spiritual prosperity, taking for his figure the centre bar that ran through and held together the boards of the tabernacle in the wilderness. Messrs. Langford and Mitchell followed with profitable addresses. The evening collection (£4 16s. 9d.), added to the sum of £74 3s., at the stone, made the total for the day, £78 19s. 9d. A friend has since given £1. Contributions to the building fund thankfully received by Mr. H. Clark, York road, Battersea; and Mr. S. Stiles, 2, Providence Cottages, Wye street, York road, Battersea.

BOSTON.—The sixth anniversary of Bethel Baptist chapel, Trinity street, was celebrated Lord's-day, 19th, and Tuesday, 21st September. Sunday, 19th, Mr. Huxham, of Boro' green, Kent, preached morning and evening; Mr. Cattell, of Ramsey, in afternoon; both proclaiming the Gospel of God's rich, free and sovereign grace in such a manner that Christ was exalted in the theme and many were edified. Tuesday afternoon, Mr. Huxham preached to an intensely interested audience. At five 150 persons partook of an excellent tea, provided and served by the ladies of the congregation, who did their utmost to make every one happy, and certainly all present could endorse the sentiment of the poet when he wrote,—

"Religion never was designed  
To make our pleasures less."

Mr. Cattell preached in the evening from, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." The great subject of the apostleship and priesthood of Christ was treated in a masterly manner; it was a time of refreshing from the presence of the Lord; many rejoiced with joy unspeakable and full of glory. Our collections (with the proceeds from tea) realized £12 6s. The Lord has given us another token for good. We have thanked God and taken courage and pray for grace to be kept humble, and with adoring gratitude, ascribe all the praise and the glory to Father, Son, and Holy Ghost, Israel's Triune-God. As a people who love the truth and desire to walk in the commandments of the Lord's house blameless, we are looking to the great Head of the Church to send us a man of God, who has

a living experience, who shall be brought (in the Lord's providence) to dwell in our midst, that he may go in and out before us and ministerially break the bread of life unto us. The Lord hear our earnest supplications is the prayer of

JOHN SHARPE.

**A REMARKABLE LETTER BY MR. H. WISE WATFORD, TO MR. H. HALL.**

DEAR MR. EDITOR,—Allow me, through your pages, to thank most heartily those friends who have so kindly sent me letters of their approval of the course I felt called on to adopt, in defence of our unchanging creed; and as many friends strongly advocate a large distribution of my Reply, to urge on one and all to circulate it to the utmost of their power, especially as a copy of Mr. Alderson's Lecture is now given stitched up with the Reply. I need not say that I urge *not* the circulation on monetary ground, as the price fixed being so low I must necessarily incur a loss, however large the sale; but that the professing Church may read both sides of the question, and decide for themselves whether our doctrines and our ministers deserve the stigma Mr. Alderson has cast on them.

A perusal of my Reply has so aroused the mental energies of our mutual friend and brother, Mr. H. Wise, of Watford, as to cause him to write as in "the day of his espousal, and the gladness of his heart," that I am obliged to ask you to allow his letter a place in your "Vessel" for November, having first obtained his leave, although I have no doubt you have already more than enough cargo for the present voyage; but as you possess, to a wonderful degree, that talent of crowding your "Vessel" without running the risk of overloading it, or of sinking it, or of even incurring the ire of Mr. Plimsoil, I hope you will be able to give our brother's merchandise room, if you can. I have little doubt that, when the time arrives for the sale of your wares, that which has on it our brother's brand will command a good sale among "those that are perfect," or, in other words, "the unchanging creed of forty years' standing." Our brother writes:—

[Watford, Oct. 2, 1875.

Mr. Hall.

MY DEAR BROTHER,—Your letter to Mr. A—induces me to write to you. If spared until the 30th of this month I shall have completed my seventieth year. When I was about twenty-nine years of age—the gayest of the gay—caring neither for God nor man, the cholera was raging in this town to a most fearful extent; but I braved it out to the last, until I had not an associate left, when solemn thoughts arose in my mind, which produced an entire change in my habits. Not another oath did I utter; dancing and card-playing, which were the delight of my life, I practised no more. My reformation was most marked: the Sabbaths were regarded; not another purchase did I make on those days—not even milk; my

prayers were regularly said; the Bible became my companion, and the chapel the place of my resort—either Baptist or Wesleyan, for they were all one to me—and the church would have been frequented also, only that the clergyman made no pretension to religion (in this he was honest), and with his clerk I had often played cribbage; therefore, they were not good enough to be my associates.

In this course I continued for a few weeks, pleased with, and proud of, my attainments. Ah, my brother, I did make progress in those days. My then creed was not a poor, shrivelled-up, contracted, no-progress-making creed; for I put all my wicked books in the fire, even brother Shakespeare's, as he is called by the universal-charity-make-progress gentlemen. But the day came when I even made greater progress still, but in a backward direction, through a circumstance which would make you smile; but, to me, it was a solemn reality, which scattered all my piety to the winds. This taught me I was a poor, hell-deserving sinner, and constrained me to cry, scarcely knowing such language was in the Bible, "God be merciful to me a sinner," in such a manner as could only be effected by absolute necessity; and will you believe that, after these forty years' thinking and reading, more or less every day, and praying, too, I am, to this hour, in the same condition, and know, by sorrowful experience, that in my flesh dwelleth no good thing? Is this the result of deficiency of brain-power? Well, be it so; this I know, "Jesus Christ came into the world to save sinners." No progress here, but confirmation; yet, blessed be the God of all grace, I am not a dead sinner, nor a lover of sin; for He that saves us from sin's condemnation, delivers us from its life and power. "The elder shall serve the younger." This state I call No 1.

From this I proceeded to state No. 2, which was a being instructed, through the Word, into the substitution of Jesus in the sinner's place and stead, although but very imperfectly; yet I saw it was a doctrine so blessedly fitted and adapted to my necessity that it filled me with joy and gladness. I began to talk of it to everybody. My fears fled; my peace flowed like a river; my daily labour became a pleasure to me. The time of the singing of birds had indeed come, and the voice of the turtle was heard in the land. I worked and sung all day long. My acquaintances thought I was going mad; it did not frizzle me up, nor make me a poor contracted thing; and now, while I write, I look back to this state No. 2, and realise the days of my youth—not Moody and Sankey style, nor Brighton Higher Life.

Now followed state No. 3. For about six months to live in the light, and to rejoice in the finished work of Jesus; but after this my mind became dark as midnight, so far as feeling was concerned. My singing was turned into groaning; my dancing into crawling; my mouth was closed, and society was shunned. I tried to exercise faith, but found it like the prophet's staff on the face



of the child; yet I could not charge myself with any neglect of duty. My creed taught me there was a Holy Ghost, but I had never felt the need of the constant power and influence of His presence and teaching. This led me to the New Testament, in which I found, to my amazement, that I was as dependent on the work and office of the Holy Ghost, in the glorious plan of salvation, as I was on the meritorious work of Christ, and that nothing spiritual can be known but by His teaching. He first makes alive, then leads, not drives, to Jesus. "He shall not speak of Himself" (John xvi. 13, 14); therefore, have come to the conclusion that it is the Spirit that quickeneth and teacheth—the flesh profiteth nothing. Thus I have been taught No. 3 state—viz., the person and work of the Holy Ghost, who never teacheth but by experience, through the Word, which, like its glorious Author, liveth and abideth for ever.

I remember a young man, many years ago, in Beds.—a preacher, very strict and very high—higher than I should like to be, for fear of falling. He left his views and joined Mr. —. I met him by accident, as we say, some time afterwards, in a railway carriage. He asked me if I had heard anything of him. I said I had not. We conversed together, but I would not understand him. At last he said, "I still hold the same doctrines that I did, but my views are enlarged" (i.e., brain-power). To this I answered, "Friend D—, the doctrines you refer to were in my heart before they were in my head; therefore, as a consequence, I must have a change of heart before I can change my views." He made no reply, but drew himself up in a corner of the carriage, thinking, I suppose, it was useless to reason with a man of "no capacity for thought."

I am often amused—some would call it bigotry—at the tremendous amount of brain-power brought to prove that baptism is not a command, or else that it is done away with. We have a minister in this town, once a professed Baptist, from whom I have had a letter, in which he states that Peter was wrong in commanding Cornelius to be baptized; also that 1 Peter iii. 21 is nothing but a Jesuit tradition. This is making progress with a vengeance; but which I call "a lie."

But enough; I am sick at heart of reading the wonderful discoveries of brain-power. I have not mentioned the five points, but I think if you reckon all up you will find them. I never wrote so long a letter in my life; but I feel I could write a great deal more. God bless thee, my dear brother, is the prayer of, yours in the truth,

H. WISE.

P.S.—If I have not exhausted your patience I should like to add that it is very easy to hold fast our Strict Baptist principles under circumstances of no opposition. For the first fourteen years of my profession there was not one in the town I could see with, and I knew not a Strict Baptist minister; I had to stand alone and contend for the things I had been taught, as relate to doctrines and

ordinances, before a Church of some 250 members, and some of them of high standing in life. They all respected me for my integrity, and the minister, whom I much respected, sympathised with me, and said I should see differently some day; but that day has not yet arrived, and my feelings at the present moment are that it never will come. Others also pitied me for my family's sake, and prophesied I should have no business, which affected me not a little, and caused me to "wet my couch with tears," and to pray very earnestly that I might have the same views of truth as those by whom I was surrounded; but to this day my prayers have not been answered. I was soon called out to preach every Sunday; gathered a few hearers together in a large cottage, out of whom a Church was soon formed, which increased to forty-five members, among whom, for twelve years, I preached the Gospel at the price it cost me, in which I did wrong; nevertheless, the Lord made me ample amends, far beyond my expectations, without ever allowing me to ask favours of any; for I never could beg, but would rather work for a shilling than cringe for a guinea. How true is our God to His Word—"He that honoureth Me I will honour." And now I will stop, although I feel I could write a book; but if I were to, many would not credit its contents. Why I should have written so freely to you I cannot tell; but your tract is the cause of it. I again remain, yours in the old Gospel—and yet not old, for it is ever new,

H. W.

HOXTON.—Harvest thanksgiving services and celebration of pastor's seventh anniversary were held on Sept. 26 and 28. Sermons were preached by brethren Osmond and Masterson. On the following Tuesday a tea and public meeting was held: Mr. Osmond in the chair. He said, "We have now been together nearly eight years; I have just completed the seventh year's pastorate (if such it may be called). During this period we have proved our God to be faithful. He has removed some in providence; some, we believe, He has taken to heaven; He has, however, added others to us, such as we believe are saved in the Lord. During the past year about thirty have been added to the Church. We are full every Sunday evening. We have a good Bible Class. At the Monday evening prayer meetings between thirty and forty are present. Peace, love, and unity still exist." Brethren Joiner, Dallimore, Dearsly, and Evans discoursed upon the "Kiug and His Many Crowns."

W. B.

WOOLWICH.—A large addition to the Church at Enon was made on Sunday, Oct. 3, 1875. Mr. Britain (who will be, we hope, for a long time, our future pastor) received into our communion fourteen or fifteen new members; others are seeking for fellowship with us. We are joyfully and thankfully helped to

"Praise God from whom all blessings flow."

## FASTS AND FEASTS.

BY W. WINTERS.

In Speldhurst road Baptist chapel, Oct. 5, excellent company of Christian friends met here to worship God and to encourage the pastor in his work. Such an expression of friendship as was evinced there cannot fail to be appreciated by the laborious Editor of the "Earthen Vessel;" moreover, it must tend, in some measure, to show the high honour God has been pleased to confer upon him in his mature years. Yet among the things which make up this mortal life, he has, no doubt, found, as Lavater says, cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends; nevertheless, as another poetical writer remarks,

"He would do everything to serve a friend."

Among the ministerial brethren present we noticed good John Shipton (of Berkhamstead), J. S. Anderson, C. W. Banks, R. C. Bardens, H. Hall, T. Stringer, W. Tooke, R. G. Edwards, G. Baldwin, F. Green, W. Cowdery, T. Austin, J. Rayment, G. Holland, W. Symonds, S. Francis, W. Sack, W. Holton, and others.

Mr. J. S. Anderson preached a very experimental sermon in the afternoon, on Micah vii. 7—"Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me." The preacher spoke thoughtfully and to great advantage on the nature of true faith; its operation in the soul, and its glorious results. He also pointed out the distinguished features of spiritual faith and natural faith; how the former was always manifest in spiritual acts, as in prayer and in other devotional exercises; but the latter was a "duty-faith" which was in the power of every rational creature to perform. The preacher illustrated the text from the circumstances in which many of the Bible characters were often found, and in which the saints of God are now frequently employed; looking with expectation to the Lord. He also narrated a brief passage from his own experience, relative to prayer, which, when told on a former occasion, was greatly blest to a young Christian man who was then labouring under great soul affliction. The Lord has highly honoured our brother Anderson with many seals to his ministry. May he be long spared to serve at the table of the great Master, Christ Jesus.

After a very comfortable and refreshing tea, the evening service was commenced by a few fitting words from C. W. Banks, respecting the president-elect of the meeting, Mr. Newby, who gave out the hymn,—

"All hail the power of Jesus' name," &c.

Mr. Squirrell addressed the throne of grace in views every way suitable to the occasion.

The chairman, in his opening address, made many tender and feeling remarks respecting his attachment to the cause of Christ and to the brethren present. Also, he regretted that during the last twenty years so many brethren, who appeared

fair in the outstart, had gone astray from the truth. In this lamentation we are all deeply interested.

The subject for the consideration of each speaker was—"The Fasts and the Feasts of Joy and Gladness, as Recorded in Zechariah viii. 18—22." It may be observed that these fasts were commemorative of certain great national events connected with the Jews, and which will be amply seen in 2 Kings xxv.; Jer. xxxix., lii.; Ezek. xxiv.; and in many other passages of Holy Writ. The only fact commanded by the Levitical Law was that on the great day of Atonement (Levit. xxiii. 29), which typified the perfection of Christ's suffering for sin—not for the Jews only, but for the Gentiles also; "for by one offering He perfected for ever them that were sanctified." There is in the present day a great ado about fasting in the State Church. *Spiritual* fasting, they tell us, is the abstinence from all unholly pleasure. *Moral* fasting is the habitual regulation of one's food, in accordance with one's reason, within the limits of necessity. *Natural* fasting, continues the ecclesiastic, is fasting in its true and proper sense, *i.e.*, the abstinence from all food. But this is all natural, and wherever it is rigidly carried out, it only shows that the veil of Moses is cast over its adherents. True fasting is to sorrow for sin, and, moreover, to feel the absence of the Lord Jesus—such fasting yields the peaceable fruits of righteousness to them who are exercised thereby (Heb. xii. 11).

"For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long years of bliss shall pay  
For all His children suffer here."

Mr. Henry Hall, in a very praiseworthy manner, spoke on the subject of the evening, which he sweetly embellished with many able remarks on St. John's ministry, which terminated the legal dispensation, or law of works. This gentleman furthermore graced his speech by adding a golden mite towards the humble pittance bestowed that evening upon the pastor of the place.

Mr. J. S. Anderson followed on "The Provisions of the Gospel, Strictly in Keeping with the Fasts and Feasts of Scripture." He shewed that the Christian's access to the royal feast mentioned in the Word of God, was through the sacrifice of Christ, in which real perfection is seen by faith. Such a feast is of God's providing, and is not at the expense of the creature.

Mr. T. Stringer, in his usual warm and forcible manner, spoke much to the encouragement of the pastor and people on feasts of Scripture, and which he confirmed by the historical events connected with the destruction of the Temple and the murder of Gedaliah (Jer. xli. 1—17). The worthy speaker did not omit to mention, with his accustomed adroitness, the Lenten fasts of the Church of England, which he wisely objected to, in contrast with the adapted snatch from his favourite hymnologist, Dr. Watts,—

"'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

C. W. Banks, the pastor, commented sweetly, and with great earnestness, upon the delivering hand of God toward him, in bringing him from the horrible pit of sin to feast on the precious Saviour. And, consequently, he could heartily commend Jesus to all present who desired to know and love Him, "whom to know is life eternal." He spoke of Jacob's dream and his stony pillar, which subject had crossed his mind during his travels from Lincolnshire. He had been asked what he was doing at Speldhurst road, and he could confidentially say that he had not got into debt. He had interest, gas, ground rent, and many other incidental expenses familiar to the militant Church, to meet at his own proper cost; moreover, without any pecuniary reward for his stated labours. And yet, with all this burden, he firmly and pleasingly assured the friends that, in confidence of faith in his heavenly Father, he could, Jacob-like, rest contented on the pillar of stone, while his soul, as in a dream, held sweet intercourse with heaven.

"There shall the good of earth be found at last,  
Where dazzling streams and vernal fields  
expand; [past—  
Where love her crown attains — her trials  
And, filled with rapture, hails the 'better  
land!'"

It is a pleasing fact to know from the pastor's lips that in the Church at Speldhurst road peace and love reign supremely among the deacons, members, and pastor.

Mr. R. C. Bardens, of Hayes, followed Mr. Banks in speaking of the rich feast of the Gospel. He also, in a very kind and tender manner peculiar to himself, spoke of a practical method which had occurred to his mind of easing his beloved brother Banks of the £600 mortgage on the chapel, beside the annual interest on that amount. The speaker thought that 120 persons might be found who would willingly give £5 each, or 240 at fifty shillings each, if the circumstances of the case were really known. Mr. Bardens concluded his remarks by wishing Mr. Banks and his friends present every needful blessing. He at the same time expressed his desire that the friends who possessed collecting cards for Speldhurst road chapel would be kind enough to send them in at their earliest convenience.

At this juncture the time for breaking up the meeting had almost come. The chairman, however, called upon Mr. R. G. Edwards to address the meeting, and Mr. Edwards, in a warm and suitable manner, spoke well on the subject of fasts and feasts, much to the satisfaction of all present. He was followed in due course by Mr. Holland, who also gave goodly words, drawing his illustrations from nature to show forth the Divine work of grace upon the soul.

After a few supplementary words from the chairman, and the benediction, the great October meeting in Speldhurst road chapel was brought to a close. *Laus Deo.*

Waltham Abbey.

SPALDING.—Third anniversary of Mr. John Vincent's pastorate at Love lane was

celebrated on Sunday and Monday, Oct. 3 and 4, 1875. I. C. Johnson, Esq., J. P., of Gravesend, preached the sermons, which were appreciated by large and attentive audiences. We found Love lane chapel on the Monday richly and variedly filled with flowers, evergreens, and the choicest plants which that first-class florist, Mr. Wilkinson, could bring forth. It is singularly interesting to see the ingenuity and industry which the Love lane friends exercise in order to render their chapel cheerful, beautiful and pleasant to meet in. The setting-out of the tea was in no cold contractor's style; the arrangements were convenient; the provisions were all that the most delicate, or even the strongest, appetite could desire. The afternoon service was a sacred season. C. W. Banks read God's blessed promise to Jacob, and "Climbed the ladder Jacob saw." J. B. McCure instrumentally "comforted all the waste places," as far as he could; but truly that desert that Love lane once was is now such a sweet little Eden that Mr. McCure could justly point to the change as illustrative of the faithfulness of our heavenly Father in the fulfilment of His promise. From soon after six until nine the evening conference was continued. Mr. Vincent, the pastor, presided; he read some of the best hymns in existence; he gave account of the prosperity, the increase, and the loving unity existing in the cause. Mr. Fish, of Boston, poured forth such an intelligent, comprehensive, and reverent stream of petitions as we have never listened to since poor Ollershaw dedicated the Approach road tabernacle. There is a power in prayer when prompted by the Spirit of adoption and borne on the wings of a loving and deeply-tried faith. We felt solemnly on holy ground while brother Fish besieged the throne. I. C. Johnson, Esq., searched the inner man to find out the spirit of Christ. C. W. Banks, J. B. McCure, Geo. Cole, and pastor Vincent gave words of fire.

#### SOUTHAMPTON.

I know you feel interested in the well-being of our Salem. Your position reminds me of the anxiety the Apostle Paul felt in his day; the prosperity of the Churches lies near your heart. You are constantly visiting, and teaching, and confirming the saints in the truths of the Lord in various parts of the country, scattering the seeds of comfort to many of the weaklings of the flock. Your friend Parnell is still in harness, vigorous in action, and ever ready to enter the enemy's camp.

On Sunday evening, Sept. 26, he preached a sermon in opposition to a course of lectures on infidelity, to be delivered during the following week by a Mrs. H. Law, who, with others, is engaged to propagate their poison in different parts of the country. Our Salem was well filled, and a masterly discourse was delivered, founded upon the first verse of the Bible. I trust some good may result from the step thus taken. Several noted infidels were present, but no disturbance took place. Lord's-day, Oct. 4, he preached the anniver-

sary sermons, and the following afternoon, pastor Cornwell, of Brixton Tabernacle, came down in the fulness of the Gospel and preached a most excellent sermon from "The whole duty of man." He appeared quite at home in his subject, and his message was warmly received. A desire was expressed by many that he may be spared to visit them again.

A nice and abundant tea was provided by the ladies, of which about 120 partook. At the public meeting a pleasing company listened to addresses, pastor Parnell presiding. An old pilgrim, Mr. Wiltshire, opened the meeting with prayer. The chairman introduced Mr. Gregg; Mr. Cornwell followed, and told out much instructive and comforting truth. Mr. Osborne, of Carlton Baptist chapel, spoke on the new birth; Mr. Hawkins spoke encouragingly on prayer. After singing

"All hail the power of Jesus' name," &c.,

Mr. Barnett, minister of the Free Church, closed the interesting meeting with earnest prayer.

Mr. Parnell has much to encourage him. During the year, thirteen members have been added to the Church—three of whom he baptized. Two members have died during the same time, and one removed from the neighbourhood, leaving a clear increase of ten members.

VERMES.

#### "CHRIST ALL AND IN ALL."

BISHOPSGATE STREET.—Fourteenth anniversary of the Strict Baptist Church, Artillery street, was held on Thursday, Sept. 16. Mr. Crowther preached in the afternoon from Hebrews x. 20. It was a plain, comprehensive, and thoughtful sermon, well worth appearing in the "Vessel." After tea a public meeting was held; Mr. Crowther presided, and gave an address on "Christ the Root and Offspring of David." Just previous to his speech Mr. Williamson very earnestly sought the Divine blessing. Mr. Anderson's subject was "Christ the Lion of the Tribe of Juda." Mr. Steed followed on "Christ the Faithful Witness." Mr. P. W. Williamson devoted his attention to "Christ the Covenant;" Mr. Dearsly, "Christ the Counsellor;" Mr. Langford, "Christ the Consolation;" Mr. Bennett, "Christ the Gift of God." During the evening a collection was made, which realised £38 10s. £56 was required; by the close of the service the entire sum was obtained, and, with hearts full of gratitude, the usual Doxology was sung.

W. B.

ROCHDALE.—DEAR BROTHER BANKS,—The recent loss of my beloved wife (after but two days' illness), has so unnerved me for the present, that I cannot leave home, or should have been glad to speak in London once more. I am thankful to say, "As my days so is my strength." Yes, thanks to the Holy Name of our heavenly Father.—Yours affectionately,

WILLIAM STOKES.

15, Sussex street, Rochdale.

STEPNEY.—Baptist chapel, White Horse street (late Cave Adullam). Tuesday, Oct. 5, our chapel was re-opened. C. Stovel preached at 3. After tea, the public meeting was under the presidency of T. M. Whittaker, Esq.; Messrs. Stovel, Dearsly, Masterson, Mayhew, Gordelier, Sharpe, F. N. Charrington, and J. H. Lund addressed the meeting. Our pastor, Mr. Reynolds, gave a brief statement of our present position and prospects. At the end of March last the chapel was so dilapidated that it was determined to pull it down and re-build it, which has been accordingly done, and does great credit to the builder, Mr. Wm. Stuttle, of Stepney. Mr. T. Stringer preached on the following Sunday at 3. Our services are Lord's-day, 11 and 6.30; Bible Class, 3; Monday and Saturday prayer meeting, 7.30; Wednesday preaching, 7.30; Friday Bible Class, 8.—THOMAS CULYER, Hon. Sec., 89, White Horse street, Stepney, E.

BIRMINGHAM.—Lord's-day, Oct. 3, brother Howard commenced his stated labours in Gerrard street, Lozells. The Lord brought him into the sanctuary richly laden with the good things of the kingdom. Some trembling souls were enabled to testify of the Lord's goodness and mercy. In morning he read and expounded Psalm xlii., and preached an excellent sermon from Psalm xliii. 3. Our brother made some strong points, and gave us a trenchant handling of God's Word, in defence of our principles and practices. In evening we had a sermon from Lam. i. 12; the ordinance was administered; a number of united brethren sat down, and drank of the cup in remembrance of Him. On Wednesday, Oct. 6, we had our first week evening service: these meetings continue to be held every Wednesday evening, at eight o'clock.

J. W.

DALSTON.—Harvest thanksgiving services were held Tuesday, Sept. 21, at Forest road Baptist chapel. A weighty discourse was given by Mr. Hazelton. After tea the public meeting was held. Mr. Dearsly, the pastor, presided. W. Biddow craved the Divine blessing. The chairman gave opening address. Brethren Myerson, Evans, Osmond, F. Green, and Crowhurst, delivered speeches chiefly on the natural and spiritual harvest.

W. B.

IPSWICH.—BROTHER BANKS,—As some have suspected me as the writer of the article which appeared in *Vessel*, signed "A Suffolk Truth Seeker," I beg to say it was not my production; but I wish to state what appeared there was quite true; Mr. Samuels did preach at Bethesda, July 18, for benefit of Sabbath school. The chapel was crowded. It was remarked, "It reminded us of good old times." It is also true we have seen many changes, and believers in Christ are afflicted in every way; neither know we what to do.—Yours in the truth,

JABEZ WRIGHT.

11, Orwell terrace, Borough road, Ipswich.

## CANTERBURY

is, at least, *one* of the most compact and cleanest cities in England; but when the living, the enlightened, the decided and consistent Christian is located here, he asketh, "Where can I hope, with pure and holy pleasure, to worship a triune God, in accordance with the faith and ordinances of the New Testament?" Dr. Spring, Dean Alford, and others, from the grand old Cathedral, are gone. Guildhall chapel has no longer its Gurtee; and even the once commanding presence of Mr. Cresswell is declining. King street, with its long train of godly men, whom once we knew (the Cramps, the Crambrooks, the Marshes, the Scotts, the Christians, the Flints, the Matthews, the Howlands, and their brethren), are all extinct. Alas! what a world of change and of death—yet of life and of bustle—is this planet where, for a few days, we are permitted to lodge! How I wonder if it is the same with the other planets.

I well remember one Sunday evening, after preaching in that fine old Baptist chapel at Wittingham, in Cams., as I was walking to my lodgings—it being a clear moonlight night—I looked up into the heavens, and, seeing the hosts of brilliant stars, a silent voice inside my trembling soul did whisper, "In My Father's house are many mansions"! and the thought would persist in working in me—"Who can say these millions of dazzling lights are not amongst the glorious mansions God hath prepared as the brilliant cities in which those who know and fear His holy name shall behold the immensity of His glory?" Forgive the reference.

"Where, in Canterbury, shall I find a Gospel feast, spread by the Lord Himself?" This proud city has many churches; comparatively few chapels. Canterbury proper, and its surroundings, has from 20,000 to 30,000 souls. Not 5,000 out of the 30,000 could you find, at any one time, worshipping God in all the Nonconformist places put together. It is to be feared many thousands who live in and around this ecclesiastical seat of literature and of theological lore, have no loving faith in Him who so certainly and solemnly said, "If ye believe not that I AM HE, ye shall die in your sins."

Poor Canterbury! thy position is, naturally, delightful! Thy people, thy fine broad streets, thy handsome marts, and thy scenery—all are well to look upon; but the Gospel of the Son of God, in the Spirit's power, has never been prominent in thee. God has a witness in the good soldier of the cross, brother Rowden, at Zoar, whom the Author of "My Lectures" would despise. But neither the Pastors' College, the Congregationalists, the mild and moderate Baptists, nor any other section, can do much to recover this large city from its spiritual lethargy. What can such a minister as the Guildhall pastor think—after walking and preaching amongst its people full forty years—still to behold it as a place almost gone over to Idolatry? A pious-looking and smooth-faced religion, without much appearance of saving power! O, city of my

sorrows! o'er thee my heart doth sigh! Thou art a sample of the whole nation, which tempts a poor seeker to exclaim, "Having a name to live, yet dead!"

Besides its first-class cathedral, Canterbury aboundeth with churches. Therein the Holy Bible is read; prayers are also read; praises are offered: and how many names, and peoples, and souls there are therein who do not worship either the beast, or his mark, or his image, is only known to Him whose eyes are as a flame of fire. The new Countess of Huntingdon's chapel is cheerful. Is a four-square Gospel there?

MR. CORNWELL'S THIRD LETTER—  
WATER BAPTISM.

(Continued from p. 291.)

As baptism in water was not the principal part of Paul's work, neither is it the principal work of a Gospel minister now: but as it is written in Matt. xxviii. 19—"Go ye therefore and *Mathetaisate*, make disciples, or Christians (as the margin reads), "of all nations, baptizing *them*." What them? *Them* who are made Christians by the preaching of the Gospel, God's truth and Spirit, *first*; and then follows the ordinance. The reception of God's truth makes way for baptism; the same as laying a foundation makes way for the erection of the building; being "born again" is first and most important in all the ordinances of God's house.

In the paragraph ending page 4 and commencing page 5, the writer supposes some one will ask for an explanation of baptism in the name of the "Trinity;" he promises to give it, and begins with the following cloudy sentence:—"The NAME *evidently* means the relation of the CHARACTER of Father," &c. But he produces no *evidence* of that assertion. The Father, Son, and Spirit being named, is an *evidence* that there are Three Persons. NAME, in the singular (not NAMES), is an *evidence* that those Three Persons are One. You have the same in Isaiah vi.—"Holy, Holy, Holy, is the Lord of hosts," not *Lords* (in plural). This text implies the holiness of the Father, the holiness of the Son, and the holiness of the Spirit, yet one God—"And these Three are One" (1 John v. 7).

But we are told that the apostles never used the name of Father, Son, and Spirit, when they baptized; but if the name of either of them were left out, it would be the sin of omission; and a sin against One would be a sin against the whole Three, "for the Three are One." The Saviour's words are—"Observe all things, whatsoever I have commanded you." What authority there is for saying they did not observe them, I don't know. I think I could more easily prove the apostles did use the words, "Father, Son, and Spirit," than our opponents to baptism could prove they did not; any way, mine is the most delightful work, for there must be more pleasure in proving the *obedience* than there is in trying to prove the *disobedience* of the apostles (Acts x.). Let the advocates of the end of water baptism examine this

chapter again; I can only glance at it now; —“We are all here present before God, to hear *all* things that are commanded thee of God” (v. 33). “He commanded *us* to preach unto the people” (v. 42). Mark, not a word about baptism yet. “God poured out the gift of the Holy Ghost” (v. 45). They were now made Christians by the Gospel, and God had baptized them with His Spirit, according to Matt. xxviii. 19. Again, “Can any *man* forbid water?” (v. 47)? So Peter’s argument for *water* hangs upon two things, Christ’s command and their receiving the Spirit, “And he commanded them to be baptized in the name of the Lord.” “Ah,” say our opponents, “he did *not* command them to be baptized in the name of the Father, Son, and Spirit;” but I cannot see that Peter was guilty of anything, except it be a crime to call Jesus Lord. I believe any impartial reader, who reads the command of our Saviour, and then reads what Peter did, would not find fault. But what right have they to say Peter did not use the words he was commanded to use at their baptism? Our opponents assert he did not, because they are not here recorded. Well, follow their argument. Peter did not say anything only what is written between the 34th and 44th verses. That sermon would take him one minute to preach. But how do you know he said no more? Because it is not recorded. They to whom he preached were not baptized. How do you know? Because it is not recorded. “They prayed him to tarry certain days,” but he did not do it. How do you know? Because it is not recorded. Every one can see what the effect of such an argument would lead to.

Brixton. C. CORNWELL.

(To be continued.)

#### THE GLORY OF THE GLORIFIED GOD-MAN IN HEAVEN.

DEAR BROTHER BANKS, — On the covers of the *Earthen Vessel* for October are exhibited the following lines: “Heaven.” “Thinker” inquires, “Will John Andrew Jones ask Joseph Warren of the state of Jireh.” No doubt, many such like flesh-pleasing, fascinating pictures are the stock-in-trade of our fashionable pulpits, realising quick sales and considerable profits. But all pretty pictures are not altogether truthful, and will not bear critical investigation. There are spurious productions in abundance in the 19th century, but those drawn only by the “Eternal pencil,” should be vended by those whose peculiar line of business is—the truth, the whole truth, and nothing but the truth.

Our late beloved brethren, Joseph Warren and John Andrew Jones, may probably have known each other in the flesh, and were they now alive, might recognise each other in any part of the world, or in heaven. But their bodies are not on earth nor in heaven, but decomposing in their graves, waiting until the archangel’s trump shall sound, then will they arise, as it is written, “Who shall change our vile body, that it may be fashioned like unto His glorious body.” As

such a remarkable change is to transpire in the resurrection morn, both to be changed, and we cannot define the exact nature or extent of that alteration, the mortal to the immortal; the earthly to the heavenly, the vile to the glorious body; then there cannot be an absolute certainty even of a “recognition of faces,” when the family gathering shall be, and they see Him as He is and all like Him.

But the question before us is not the recognition of bodies, for they are silent in the tomb. It must, therefore, be the recognition of souls. Now, no man has ever seen his own soul, much less the soul of another, being in utter ignorance of its nature, size or shape. What we have never seen on earth, how can we recognise in heaven, as having been once our acquaintance below. Nor have we revealed that on the entrance of the glorified ransomed soul, that the name would be announced, “Joseph Warren, of Jireh,” as is the frequent custom with assemblies amongst ourselves. I also believe that John Andrew Jones was more rapturously employed with his redeeming God, than ever to have a concern about the Jireh he had left, or a thought of earthly ties, however dear they once were to him. Christ so fills the soul in His presence, there is no room for mundane affairs. The stars are shining in their orbits all day long, but the blaze of the sun eclipses the whole from our view, and we are quite happy though we may never think of the stars at all. The perfection of glory lies in being “clothed with the Sun,” basking in His rays, absorbed in Christ; so also an infinite perfection of happiness is enjoyed above, while they gaze upon the Beloved of their souls, review His wondrous charms, hear His lovely voice, sing His lofty praises, and crown Him Lord of all, though the world and all its affairs may be totally eclipsed. In short, we do not find anything in the Scriptures about “recognition in heaven.” Moses and Elias were on the mount, not in heaven; and that was not a recognition by the apostles, but a revelation to them. None can say to what extent things may be revealed by God, but this is plain, Joseph Warren does not know John Andrew Jones in heaven by recognition.

R. G. EDWARDS.

BROCKLEY, SUFFOLK. — Baptist chapel. In days that are past reports from this place have appeared in the *Vessel*. Several years, I think, have passed away since anything has been written to you for publicity from that place, consequently that part of the Church militant may in some measure be effaced from the memory of many of your numerous readers. It is not my intention to give its history, yet I feel a desire rise up in my soul to let it be known that the Lord has still a people here. This little hill of Gospel Zion, like many others, has had its scenes of sorrow; it has been brought very low, but the Lord has in mercy helped it, and now, under the superintendence of our good brother Ambrose, they that remain are in Christian unity,

and as the heart of one man. They have no stated minister, neither are they in a position to keep one yet. They have the Gospel preached unto them, and it is a dear mercy they know and love the Gospel; to them it is a joyful sound indeed. It has been my happiness to visit this little Bethel several times, and can testify to the truth of these things. I wish just to add here that Mr. Cooper (a name for years well known here) and his beloved spouse, though not connected in Church membership, yet their hearts, hands, and hospitable home, are unreservedly open for their help and comfort. From them I received a kind invitation to attend their thanksgiving meeting, which took place on Tuesday last. Mr. Wren, of Sible Hedingham, on that occasion preached two sermons, afternoon and evening, and very blessedly did the Holy Spirit enable this champion of the Cross to preach the Lord's Christ; it was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power. O the blessedness of a faithful, pure, and unmixed Gospel ministry. We bless our God, nevertheless, of all the empty show He has still His faithful witnesses; He Himself has made them so; He keeps them so; the glorious mandate is ever sounding, Be faithful unto death. Where is the power that shall counteract His command or thwart His purposes? I have set watchmen upon thy walls, saith our reigning Lord, and let it be remembered He is of one mind and changeth not: He resteth in His love. Also, I will be with thee: I will never leave thee, nor forsake thee. The Lord lead you and me, my dear brother Banks, day by day, into a sweet realisation of this, is the prayer of yours in our covenant Head,

ROBERT PAGE.

Cavendish, October 14, 1875.

**BOROUGH.** — Trinity chapel. First anniversary of Mr. W. K. Squirrel's pastorate was commemorated Tuesday, Sept. 21. After tea the chair was occupied by brother Meeres. The brethren who spoke precious things were Bardens, C. W. Banks, Box, Gander, Alfrey, and Hall. Brother Woodard went up to the throne; our pastor expressed his pleasure at the meeting, which he called specially, "my meeting." Prior to the collection, brother Hudson, referring to this first year's history, said, souls had been fed, strengthened, and encouraged by the Word, and, although the pastor called it "his meeting," he should call it "our meeting," for, like the man sick of the palsy, who was borne by four before the Master, and "Jesus saw their faith," so brother Squirrel had been borne by all the four deacons before the Master, who could see their faith also; nor had he their prayers only, but of the Church also; hence, he was not rowing in a separate boat. The attendance of friends from various Churches was good, and all seemed encouraged. The collection was £3 10s., and fully doubled afterwards by friends' kind contributions.

T. J. H.

## OUR CHURCHES IN "THE BLACK COUNTRY."

EPISTLES TO APELLES.—No. 2.

**MY DEAR APELLES.**—The late Joseph Irons, whose name is highly esteemed by many, wrote as follows:—

"An 'old disciple' is a name  
Which all the saints revere;  
He bears the cross, and scorns the shame,  
And shall in heaven appear.  
An 'old disciple' knows the wiles  
Of Satan and the world;  
He has withstood their frowns, and smiles,  
And all the darts they've hurled."

But to my promise:—

*Birmingham* is situate about the centre of England, one hundred and twelve miles north-west from London; the town is about two miles long and about the same in breadth. In 1871 it contained a population of 342,505. It is generally termed "The Bee-hive of the world," as manufactures of every conceivable kind are carried on here, employment being thus afforded to vast numbers of men, women and children. It can boast of professors of religion of every form, as in Birmingham and suburbs are above sixty churches and chapels connected with the Established Church, a cathedral for Roman Catholics, an oratory for priests, and a convent for sisters, as they are termed. There are also places of worship for Wesleyans, Presbyterians, Independents, Plymouth Brethren, Mormons, Christadelphians, Socinians, Swedenborgians, and Unitarians. In the midst of this motley crew is found a few of that sect which is everywhere spoken against.

Salem chapel, Frederick street, is a noble, substantial building, with a well-fitted interior, capable of accommodating a few hundreds. A raised platform is placed at the end, with an entrance door placed in a circular niche. The pulpit, properly speaking, is of an altar shape, behind which is to be found, at the appointed times, the minister, Mr. James Dennett. He has ministered to this people for quite fifteen years, and with some success; he is suitable to many and held in high esteem by the Church and congregation; the word has been blessed to several by his instrumentality. Others there are who would like to see more growth in grace. A person informed me, "I knew him when he first began to preach; he was a child then, and he is the same now." But is it not a mercy to be a child? for, "if children, then heirs: heirs of God, and joint-heirs with Christ." Should we not also remember that a growth in grace is by the watering of the blessed Spirit, the dews of heaven, and the shining of the Sun of Righteousness; and as every good gift and as every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, all creature-boasting is excluded.

You will find, my dear Apelles, the more you are led to a discovery of the exceeding sinfulness of sin and the wretchedness of that sinful heart, which is so many, many times prone from thy Jesus to depart, you will the

more grow out of self and be rooted and grounded in the love of Christ which passeth knowledge, for the Spirit searcheth all things, yea, the deep things of God. The people at Salem, I believe, confine themselves exclusively to what are termed Standard Preachers, but I can say, with Peter, "We believe through the grace of the Lord Jesus Christ we shall be saved, even as they," and hereafter we shall realise that all are one in Christ, and that—

"Our Jesus holds the middle seat  
Of the celestial throne."

Charlotte street, Parade, is a small cause, which has been in existence some years, and has had several removals. I am led to conclude it flourished best at Constitution hill, under the ministry of Abraham Howard, formerly of Woodburn green. Mr. Palmer was here for some little time; then Mr. Hunt, who left for another part of the town. Latterly they have had supplies. Mr. Octavius Lloyd has been highly appreciated; and there are some among the Church and congregation who could have wished him to settle there. Mr. Robert Howard has preached there several times, and conducted a week-evening service for some months, but he has thought he has been of more service among the colliers, miners, and nail-makers in the Black Country. Mr. Shilton, an aged friend, still comes among them, and preaches the Word of Life. A few Sabbaths there has been a Mr. Lodge, of Bilston, who is well received. A prayer meeting is held every Monday evening, and several brethren have for years poured out their hearts to the Lord, but yet there is no manifest increase; can you tell why? It does appear, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchmen waketh but in vain." Mr. Thomas Drew is an old and tried friend, and the main support of the cause.

Some months since a school was opened in this thickly-populated district, and great good, I believe, has been done. If any of your well-to-do friends were to purchase and send back numbers of *Earthen Vessel*, *Cheering Words*, and other truthful publications, to circulate among the poor in this district, it would be a great boon; and who can tell but that it might bring about a lasting blessing to some immortal soul?

Gerrard street, Wheeler street, Lozells. The people formerly worshipping at the Tabernacle, Porchester street, have removed here. They have had Mr. Bradbury, of Darlaston, Mr. Turner, of Netherton, and Mr. Kitson, of Bilston, preaching the glorious Gospel of the grace of God. The congregations have been encouraging, and the weekly collections good.

It is rumoured that Mr. Howard is likely to settle with them, but what the result will be it is impossible to say; the Lord appears to have united their hearts to him, and he seems constrained, as far as power and ability are given from above, to unfold the mysteries of the everlasting kingdom, and to preach the unsearchable riches of a precious Christ.

The Church have given him an invitation for three months, and their eyes and hearts are up to the Lord that He would endue him with unction and power from on high.

Tabernacle, Parade, is an Independent chapel, where the late Mr. James Jay, of Grove chapel, Camberwell, blew the Gospel trumpet for many years. The present minister is Mr. Wakefield, a sound, sterling man of truth and a thorough student of the Word, one who confirms all statements and assertions with chapter and verse, and is one of the fathers in Israel. I have not said all I could wish, but have done what I could, and you must bear in mind I am only

AN OLD DISCIPLE.

WATFORD. — MR. HENRY WISE — On our return from Norfolk, October 14, we found the following note:—"Dear Mr. Banks,—Have you heard that my dear father, Mr. Henry Wise, was taken suddenly ill last Lord's-day evening, in Carmel pulpit, Pimlico, where he was pastor for twelve years? He has lost the use of left side. My dear father says he should very much like to see you. If it is not convenient for you to come, will you state in your next month's *Vessel* that he will not be able to fulfil his engagements for the remainder of this year? My dear father's mind is in a very happy state. I have noticed he has enjoyed more lately than usual. There has been a good portion allotted to him on the mount, while some are much in the valley. But He who rules all things knows what is best for each. Father and mother join with me in Christian love to you and yours.

HANNAH WISE.

31, King street, Watford.

[I went down to Watford, Saturday, Oct. 16, and saw the dear man of God, laying like a disabled warrior, in perfect peace, waiting any word of command his Lord might send.—C. W. B.]

#### OUR CHURCHES IN THE EAST OF ENGLAND.

Lowestoft station, Thursday morning, October 14, 1875. Under a down-pour of water, I have walked from father Matthew Dent's to the Export for Norwich; from thence, if our heavenly Father will, to London, to carry to our people any word the Lord may give me. In Norwich, in Yarmouth, and in Lowestoft, I have been speaking, and, in measure, the same state of things appear to exist. The mixed-communion, the universal offers of Christ, the public announcements that all may have Christ and salvation then and there, if they will; this false and delusive system of so-called religious worship and Gospel (?) preaching is the fashionable, the popular, the prevailing power. "If it were possible," they would deceive the regenerated and redeemed of Christ. But, "no lie is of the truth," and those who know the truth, and who, by it, are made free, these can do nothing against the truth; they must do all they can for God's eternal truth. I can confidently assure these yea and nay preachers, that



there are intelligent, quiet, and highly-favoured believers in this country, who look with deep sorrow upon that well-paid delusion, now so universally popular. Hope lives in my soul this morning that the Lord has yet a little remnant of work for me, which may (?) bring up the jubilee of my call and conversion to God's beloved Son. Facts are stubborn things. The results of our Lowestoft text and sermon may not yet be seen; but from the secret leadings, teachings, and comforts of my soul in the service last evening, and all the previous tendencies of reflection, all fix themselves as hopeful of God's hand being in the matter.

Tonning street chapel, near the Railway station, in Lowestoft, is a large, well-arranged establishment for Gospel work. Some of its previous ministers were far from being men of angelic purity; they have passed away. Where can we find "a man in whom the Spirit of God is?"

#### BAPTIZING IN RIVER AVON.

PEWSEY, WILTS.—Old Particular Baptist chapel.—Mr. Editor,—On Lord's-day, October 3, Mr. Pocock, the minister, baptized six candidates: four males and two females, in river Avon. Hundreds of people beheld the ceremony. The minister gave a sound sermon from the words, "Judgment shall return to righteousness." The six candidates, with other members, sat down to a bountiful dinner, provided by Mr. and Mrs. Pocock, at Buckleaze Farm house. In afternoon they met at the chapel; an address was delivered to the candidates; they were taken into the Church; the ordinance of the Lord's supper was administered; tea given gratis to the members. In evening a Gospel sermon was preached by Mr. Pocock. It was a day much to be remembered; the people had joy and happiness. Union, peace, and love rule among them, while they are walking in the fear and grace of Christ. The spirit of popish tyranny was amongst them, and was bearing its fruit of wormwood and gall; that is purged out; now it is a pleasure to be among them; the Word of the Lord runs, and is glorified; the minister is at liberty in the pulpit; the people receiving the Word, their souls are blessed; the chapel is well attended, and others are waiting the word of command.

AN EYE WITNESS OF THE ABOVE FACTS.

BRIGHTON.—Bond street. The anniversary of the Sunday school was held on Lord's-day, October 17. The pastor, Mr. Glaskin, preached in the morning. Mr. G. T. Congreve, of London, held a service for the children in the afternoon, in which several schools of the town united; also delivered a sermon to young men and women in the evening. In the afternoon the spacious chapel and galleries were crowded. Not less than a thousand scholars, teachers and friends were present. In the evening the chapel was well filled with a most attentive audience, many strangers being present. The collections were larger than before known.

#### SUFFOLK HARVEST THANKSGIVING, GLEMSFORD.

DEAR C. W. BANKS,—By the blessing of our God, the harvest of the earth is once more gathered in; the Lord's great harvest of His Church will also be gathered unto Himself. He has said they shall be gathered one by one; gathered by the power of His grace into His Church upon earth; finally, into glory; no night can ever be there; then you and I will stand as we stand in Christ (Col. ii. 10; Rom. iv. 25); then shall we shout the harvest home! What a rich blessing to be found in Christ, who was delivered for our offences, and raised again for our justification. September 20, we had thanksgiving meeting in old Baptist chapel. The blessed Lord brought His faithful servants, Mr. W. Crowther and Mr. W. Beach, into our midst. Mr. Crowther preached in afternoon; we felt it to be the word of life. A good tea was provided for 130 persons. In evening a happy meeting was enjoyed. W. Beach in the chair. R. Page gave the hymn; Bro. Theobald prayed; Bro. Beach, in his Gospel-like spirit, gave suitable address upon goodness of a faithful God, who can never fail in any of His promises.—Bro. Bowtell was led by the Spirit of God to tell us of the goodness of our God as made precious to his soul. Our choir, conducted by our worthy brother J. W. Bigg, cheered us with suitable pieces. Our aged and honoured brother Powell, of Heywood, spoke of the Lord's mercy to him for over forty years. Brother Crowther made seasonable remarks upon the majesty and goodness of God in the display of His bow in the cloud, which declare to His people He will no more destroy the earth with water. Our minister, Mr. A. Baker, made useful remarks confirming the truth proclaimed by brother Crowther: the Gospel of Christ gives a certain and joyful sound; yet it was not a new sound but the good old sound that the Church in this place was born of the Spirit in the faith of God's elect; in the same way still live and give glory to God, for He is worthy. Brother Beach closed the happy meeting with an encouraging address.

A CHEERING WORD FROM CAMDEN TOWN.—The friends meeting at Milton hall have abundant reason to say, "Bless the Lord, O my soul, and forget not all His benefits." The way in which the Lord is, from time to time, manifesting His divine presence and approbation there is truly blessed, both in gathering in His blood-bought ones, and building up those already called. Their esteemed pastor, Mr. D. Gander, is increasingly led into the mysteries of the Gospel, and richly endowed with power from on high: On Lord's-day, October 17, after a faithful sermon from Exodus xii. 26, seven believers were baptized by the pastor, in the name of the Holy Trinity. After singing and the benediction, this solemn service was brought to a close. The hall was full; not less than 400 persons present.

## A "LONDON SPARROW"

FLYING THROUGH

## OUR LONDON CHURCHES.

*Earl Street, London Road, Blackfriars.*

First anniversary of Mr. T. Stringer's pastorate was Tuesday, September 21. W. Crowther, Esq., preached in afternoon, and presided at evening meeting. He was supported by brethren C. W. Banks, Baldwin, Bennett, Lawrence, Myerson, C. Spencer, Esq., and G. Webb. Brother Baldwin sought for the Divine blessing.

The chairman said they had a large subject to deal with, "The Unsearchable Riches of Christ." As he had spoken in afternoon, he would not make any remarks beyond those appertaining to his duties as chairman; so would at once introduce brother Banks (who generally had two days' work to do in one, and had promised to attend another meeting the same evening).

C. W. Banks congratulated the pastor on the event of his first anniversary. In the course of his opening remarks he took occasion to refer to brother Stringer, from his age and standing in the ministry, as the only remaining link which bound them to the past generation of veteran preachers. This was taken exception to by some of the succeeding speakers, who evidently misunderstood his meaning; but those present who knew well C. W. B.'s style of expression, plainly understood that it was not his intention to undervalue, or speak slightly of, the present band of faithful men whom the Lord has made under-shepherds, much less any of the brethren who were present that evening. [Exactly what was said may some day appear.]

Charles Spencer, Esq., on the Christian's dependence, spiritually and providentially, on the fulness of Christ, was gladly heard.

Brother Lawrence traced out the fulness which Christ displayed as the glorious End, Substance, and Fulfiller of all the types, ceremonies, and prophecies of the old dispensation. He said Melchizedec, as king and priest of the Most High, typified Christ's divinity and eternity; neither beginning of days nor end of life. Aaron, type of Christ, as ordained priest. The golden bells and pomegranates round the hem of priest's robe typifying the richness of supply and sweetness in Christ: the number of bells and pomegranates not specified; a complete circle; no beginning, no end. The fulness of healing power in Christ as the Good Physician was illustrated. Spiritually, what cures Christ effects! There was a time when the speaker would have preferred being at the "theatre" than at the present meeting. No doubt many now present could testify to the power of Christ in changing the whole current of their pleasures and pursuits. Brother Lawrence was full of good matter.

Brother Bennett addressed the meeting in a speech of great earnestness and power. When he got at his subject, he carried us away into the glories of Christ. Some who complain of lack of brain-power among the Strict Baptist ministers (query, do they often

hear any other preacher than themselves?) might, with advantage, have sat at their feet and learnt what kind of speaking gets to the heart of the hearers. Now, as of old, men who are called to the ministry speak as they are moved by the Spirit to the hearts of the living family. Brain-power and eloquence may instruct the mind, captivate the imagination, please the flesh, and starve the soul. Paul gladly leaves all his worldly wisdom at the feet of Gamaliel; and, instructed by Ananias, and filled with the Spirit, preaches Christ with plainness of speech—no enticing words of man's wisdom.

Brother Geo. Webb would yield to no man in preaching a full Christ: they might do it a little better, but they had not a better Christ to preach; and when the Lord was pleased to warm his heart with a revelation of Him in His fulness, he could preach as well as any of them.

Brother Webb was followed by brother Myerson, who, in his own fervid manner, stirred up the people.

Acknowledgments of the kindness of friends in helping to supply the tea; to the chairman for presiding; and to all present who had assisted by their presence and support, by brother Stringer; and a few words of prayer from the Chairman, closed this pleasurable meeting, which was a profitable one unto

A LONDON SPARROW.

—  
**OPENING OF LOWER NORWOOD CHAPEL.**—Mr. Crowther preached the first sermon. I remember we were in Rochdale together, when Mr. C. said to me, referring to my engagement to preach in the Hall at Manchester, "I suppose you will be up to your elbows in Arminianism there!" "No," said I; "nothing but truth there." I thought to myself, Let a man serve a fourteen years' apprenticeship to the Old Covenant; let him sing psalms, hear sermons, say prayers, sleep in a blind garret at night, and be thrashed well in the day; let him pass through the discipline, with fears within and foes without, getting none the better, but worse and worse; and if such a poor fellow can be an Arminian after Jesus has been revealed in his soul, then I have made a great mistake. Nevertheless, there is a state of soul wherein it is dead to the law; no hope in self; and yet afraid of election and predestination. Paul implies we must be moulded, or delivered into every doctrine. I do not think any knowledge of Gospel things is of any saving benefit, unless the Holy Ghost, by a Divine power, leads us into the experimental knowledge of that doctrine. By nature I am Arminian enough; but, as led by the Spirit into Gospel truth, no one, as a preacher, can charge me with free-will.

—  
**EAST ROAD, CITY ROAD.**—Monthly prayer meeting, at Mr. James's, was Oct. 8. W. E. Palmer gave address upon the Home of Many Mansions. R. G. Edwards, J. Rayment, Debnam, and others, pleaded on behalf of the Church of Christ. Next meeting, 43, Singleton street, Friday, Nov. 12, at eight.

**KEDDINGTON, SUFFOLK.**—Wednesday, Sept. 22, we held thanksgiving services, to express gratitude to the God of all our mercies, not only for the glorious harvest He has given us, but for what we have, as a Church and people, realised from Him, in enabling us to enlarge our place of worship, and paying all just demands. We are out of debt to man, but are debtors to Him. As brother R. Powell, of Heywood, was staying with us, he was invited; brother A. Baker also. The children of the Sunday school met at two; a good number of friends met us at five: 143 took tea. Our senior deacon then gave out,

"Come let us join our cheerful songs,"

and sought the Lord's blessing. Brother Powell gave a touching account of the rise, trials, and progress of the Church from the first. Brother Baker had a trinity of texts brought to his mind,—“Say ye to the righteous, it shall be well with him;” “The righteous cry, and the Lord heareth them;” “The eyes of the Lord are over them.” He gave words of truth, comfort, and encouragement. The chairman shewed how “Christ had the pre-eminence in all things.” A large, happy, and profitable meeting was then brought to a close. We wish to thank our friends, far and near, for their kindness and support, who (with our esteemed brother, W. Beach, Esq., who gave us £55) have helped us to raise, in a small country village, £176, which is now devoted to the teaching of the young, and for the promulgation of that truth which is the manifold wisdom of God in a mystery—the price of blood—and proclaimed in the heart by the irresistible teaching of God the Holy Ghost. May it still go on, “win and conquer,” till Rome, with all her progeny, is banished, and the redeemed of the Lord shall shine in the firmament of God's love for ever. So prays  
J. D. BOWTELL.

**ESSEX.**—Salem Baptist chapel, Coggeshall. On visiting this struggling cause, I was glad to find friends making every effort to raise the £200 for which they made appeal in September “Vessel.” Trust those to whom the Lord hath given the means will yet come forth to the help of this cause; seeing the Church there are doing all in their power to get off this burden.

J. RAYMENT.

**NOTTING HILL.**—Sermons by T. Stringer, R. G. Edwards, and J. Hazelton, were given in Silver street, October 17th and 19th. Thomas Pickworth, Esq., presided over public meeting. The brethren who are, instrumentally, the pillars of support here, have to raise about £200 per annum in order to clear the chapel debt and to carry on the worship of God. The pastor, R. G. Edwards, assured us that faith in the Lord, and peace and love one with another abounded; but they require help. T. Stringer, R. Minton, C. W. Banks, R. C. Bardens, W. Sack, Beazley, and others helped to encourage the friends.

**HACKNEY.**—Shalom chapel. First anniversary of our tract society was held recently. The chair was taken by Mr. Mobbs, deacon; the report was read by Mr. Isaac Levinsohn, secretary; and addresses were delivered by brethren Mobbs, A. Hall, Hughs, and Dyer. This tract society was started by Isaac Levinsohn, to carry good tidings of salvation from house to house, in the neighbourhood of Hackney road. The Lord has assisted us to carry on this work in His strength. The people that receive the tracts are pleased. We have a prayer meeting every week on behalf of the tract society. Beseech the Lord to bless the efforts put forth for the sake of souls, and the glory of His Holy Name. ISAAC LEVINSOHN.  
[This is a hopeful auxiliary for “Shalom”].

**ISLINGTON.**—Providence chapel. The half-yearly meetings of the Metropolitan Strict Baptist Association were held Oct. 12. Many ministers and gentlemen met for the business at eleven. About eighty sat down to dinner, which was exceedingly well served. Kindly speeches were made. Afternoon meeting commenced by singing and prayer. Mr. Styles read a paper on “Precious Faith,” which was one of deep thought and just ability—brethren Hall and Dearsly wished it printed. Brethren Woodard, Atkinson, and Anderson spoke on the subject. A large company took tea. Mr. Masteron expressed his sympathy with the Association; also Mr. Atkinson and Mr. Brittain. We believe the success attending the Association is, mainly (under God's blessing), the confidence that is placed in the undeviating stand for God and truth that is made by the esteemed president, Mr. Hazelton, and hard-working secretary, Mr. Styles. In evening Mr. Atkinson and Mr. Meeres prayed; Mr. Anderson preached the sermon; Mr. Hazelton occupied his proper position as chairman. It was a good day: to God be all praise.

**SPALDING.**—Those exceedingly-afflicted saints, Mr. and Mrs. Clark, have both been taken out of the furnace here into (we hope) the freedom of eternal life in heaven. Their trials were such as not many of the living in Jerusalem are carried through. When we saw them, the scenes were more than we well knew how to bear. All is over.

**MANCHESTER.**—The Church in Higher Temple street, Ardwicke, which has been under the pastoral care of Mr. S. A. Smith nearly twenty years, has this summer been cheered by additions. Mr. Smith has twice baptized, and blessings have been realised. A steady and peaceful course of devoted service to the Lord has been carried out by our pastor for a long period, while in his important duties in the commercial world he is honourably sustained. May he long live to reap a precious harvest from the good seed the Lord has enabled him to scatter with fidelity and affection.

## EDEN CHAPEL, CAMBRIDGE.—

The first anniversary was held Tuesday, October 19. This being full term in connection with the Universities, many of the friends, in some way or other connected with the colleges, were unable to be present. Our brother Anderson favoured with a good degree of utterance in the afternoon, and there did appear to be a precious unction attending the Word, while speaking to us something of the wonders of Jehovah's grace, and the manifestation of that grace by the glorious Gospel. His text was, "To testify the Gospel of the grace of God." A public tea, which was the gift of the ladies, followed. In the evening our brother Crowthier preached from the words, "That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing," &c. In glowing terms the preacher set forth the eternal affection, oneness, and union between Christ and His Church. The sermon, which was rich in originality of idea and depth of thought, was listened to throughout in breathless silence, and felt to be a blessing to many.

ONE WHO WAS THERE.

## GREAT YARMOUTH, NORFOLK.—

Many persons enquire, Where is the Strict Baptist chapel in this town? Almost all visitors know the Sailors' Home. On the drive by the side is a road called York road, and a short distance down, on the right, is a noble, ecclesiastical-looking building, with a front of stone and fluted, and turret at top. Here the truth is proclaimed every Lord's-day and Wednesday evening, by Mr. Reynolds, pastor. On Lord's-day, August 15, Mr. Brand, of Bungay, preached, morning and evening, two sermons full of sound Gospel truth. Mr. Howard, of Birmingham, spake in the afternoon. On Monday, August 16, Mr. Bland, of Beccles, gave an excellent lecture upon "His Recent Visit to Rome," and which is certainly another blow to superstition and Antichrist. After a good tea, a public meeting was held, under the presidency of our esteemed and valued friend, W. Beach, Esq., of Chelmsford. He said, chapel and ground, which is freehold, cost about £850. There still remains to be paid about £323; but if the friends, within two years, raised the amount within £100, he would give that amount to clear the debt. Mr. Brand, of Bungay; Mr. Tooke, of Norwich; Mr. Knights of Lowestoft; Mr. Green, late of Hoxton; and Mr. Howard, of Birmingham, spake much of the goodness, mercy and peace of God; and I for one am very glad to say I was

ONE WHO WAS THERE.

## SYDENHAM, OXON.—

Our venerable pastor, Mr. Allnutt, has again been called to endure painful trials. His daughter, for some years a member of the Church in Johnson street, Notting hill, was recently married to Mr. Whitney. A serious affliction, a confinement, the death of the child, and then of the mother quickly followed. How brief are the prospects and pleasures of this frail life!

RUSHDEN.—At "Succoth" we heard brother Thomas Stringer preaching the same old Gospel as her father, Jos. Irons, preached for so many years. We "Drawbridgeites," as some call us, get on profitably under Thos. Stringer, and some others like unto him; but, as a Church, we have been through waters deep, dark, and desolate. Some think we were brought up under a one-sided ministry; hence, we have chastisement and sorrow. It may be so, but some ministers have dreadfully "added affliction unto our bonds." We wish you would in London keep many who are sent out as supplies. More next time. One of the "SIXES AND SEVENS."

## GONE TO BE WITH JESUS.

*A loving Son's Soliloquy over the Grave of his Mother.*

LINES ON THE DEATH OF MRS. P. ELSEY,

Of Weybread, who entered into rest August 28th, 1875. Aged 59 years.

Our dear mother has gone to be with Jesus;  
From sorrow and pain she's eternally free;  
Clothed in immortality, she singeth [Lamb.  
With the ransomed in heaven the song of the  
The tenement of clay lay cold in death;  
Those lips, that once were warm with kisses true,  
Are pale and cold, and ne'er will kiss again.  
That fond heart, that's loved us like a mother,  
Beats no more a mother's loving care.

We weep to know, those mortal arms and knees,  
That bore our little infant frames, and pressed  
Them to her bosom lovingly, with love,  
Lie still and lifeless now in death's embrace.  
Those eyes, that shone so bright with sympathy,  
That watched our ev'ry step in childhood's day,  
Are closed in sleep—no more to gaze on us. [say,  
That darling tongue, that taught us hymns to  
When kneeling by her side, in youthful hours,  
And gave us true advice when further years  
Had crowned our heads; that tongue that  
spoke to God

In earnest accents of love, that pleaded  
Oit with Christ, her loving heart's request, that  
He would hiees and save her darling children,  
Will speak no more with us.

We cannot yet, sweet mother, think 'tis true,  
Thou canst not speak to us again (For yes  
Thou wilt), the savour of thy love and prayers  
Remain with us, and still are sweet.

Near sixty years you fought the fight in this  
Dark world of changes, strife and care; but now  
All's exchanged, and heaven's mansions are thy  
home.

There thou wearest a rich crown of glory;  
Angels and saints are now thy company.  
Glorious home, celestial state of bliss;

We would not wish thee back to earth again.  
We rather seek to follow thee, and rise, (home.  
With outstretched arms, to meet thee in that  
The chair is vacant—the circle is broken;  
We hear not thy sweet voice blending with ours.  
But yet, we think we hear thee sing more sweet  
To harps of gold, with Jesus and His loved.

Thou'rt gazing on His face. We wait in hope,  
And seek that grace, that bore thee conqueror  
through,

To comfort father and the mourning ones.  
Farewell, fond mother, for awhile, we all  
Shall follow thee; and then, with raptured souls,  
On that best morn, we all shall join our hands,  
And hearts, and sing, and never part again.  
Sept., 1875. JONATHAN E. ELSEY.

## Death.

DIED, in her chair, on August 23, Eliza, the beloved wife of Jonathan May, late of Lindfield, Sussex, aged 60.

# Baptist Ministers! Will Ye Read This?

No. I.

MR. EDITOR,—Having been laid aside some days with rheumatic fever, it has given time for a little reflection. Feeling better, and able to use my pen again, it occurred to me—“Why not send a few lines to brother Banks for the December number of the ‘VESSEL?’” I hope they may be helpful to some who are anxiously enquiring “How IS IT?”

I have been greatly pained at reading and hearing the terrible wail that comes from one end of the land to the other through the lack of Divine influence upon the ministry and teachings of our own particular denomination. It is my privilege to read other periodicals than those circulated by the Strict Baptists, and I fail to find in them that heavy wail through non-success. The question has occurred to me, “Is there not a cause?” We that have such glorious principles and doctrines, such immutable promises to govern, stimulate, and influence us—why should we be left out in the cold? Jesus is gathering in His elect; pushing His triumphs on; causing His glorious Gospel to wing its way; making the hearts of His children to leap for joy in chorus with the whole hierarchy of angels over repenting, returning prodigals; but *not through our own dear section* of the one Church. How is this very humiliating and sad result brought about? Echo answers, “How?” Of course there are some happy exceptions—a green spot here and there; but the serious wail is all but universal.

I trust in penning a thought or two I may not be misunderstood or misconstrued, or as wishing to be thought capable of teaching others who, from their position, are better able to teach me; but, at the risk of all this, I venture to express my belief that the cause why Jesus refuses to use us as instruments, in any marked degree, for the accomplishment of the great purpose of the Gospel—*i.e.*, the ingathering of His redeemed—lies here:—He gave a commission as clear, as outspoken, and as pointed as can be—“Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized *shall be saved*; BUT he that believeth not shall be damned.” Now I hold it that every one who says, either by word or deed, that he has a dispensation committed unto him, is bound by this commission, literally bound to it: it is at his peril to be found departing from the sacred injunction. I most solemnly fear, as a body, we have departed from Christ’s commission—are found preaching and teaching other than this blessed and Divine commission commands. Hence, our precious Jesus turns from us, and employs others (who adhere close to His commission) for the ingathering of the purchase of His precious blood. I ask, “WHAT IS THE GOSPEL?” Shortly answered, it is “God’s remedy for man’s malady.” Our precious CHRIST having lived such a life as He did, and suffered such a death; after the travail was all over; the tragic scene of suffering ended; having accomplished and completed the great covenant engagements, the stupendousness of which darkened the

very heavens and disturbed the silent mansions of the dead; He having defeated and scattered the hosts of hell, we hear Him exclaiming, in holy and blessed triumph, "IT IS FINISHED!" And now, He says, "Go and proclaim everywhere 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Preach My accomplished remedy for man's malady incessantly, unvaryingly, untiringly, unswervingly; and mark this! 'Lo! I am with thee, and will see that the purpose of the immense travail and suffering of My soul is accomplished.'" We, as a body, appear to have become more concerned to defend our doctrinal views of truth than we are to carry out this high behest of Christ; hence, the failure; hence, the wail; hence, the using of other instruments for winning souls. The Gospel, from one end to the other, is an unvarying exhibition of Jehovah's remedy for every condition of fallen humanity (see Cruden on the term "Gospel"). Christ gives us, in the injunction, this idea—Life is the first and great necessity. What should we think if we went into a nursery and saw there the nurse, with a child on her lap, a basin of food at her side, and were to hear her describing to the child what the food was made of, spending her energies in eloquent and rounded periods? Should we not say, "You senseless thing, pray feed the child! Time and place will come when all you are doing now, so utterly inconsistent, will be quite appropriate"?

If the above remarks are at all helpful in bringing about a more prosperous state of things in our own beloved denomination, our end will be gained. That they may be so is the prayerful desire of your fellow-labourer in the Gospel,

T. BOXELL.

Brighton, Oct. 30, 1875.

\* \* This is a bold challenge! Let us not be angry. If we are guilty; if God, by this Nathan, says to any of us, "Thou art the man!" Then let us cry unto our Lord, for grace to confess, and to forsake our sin. Brethren! friend Boxell is well known as a man of God; a helper in the Church—one with us in the truth. He comes out of the furnace of affliction deeply sanctified; and he charges us with unfaithfulness in fulfilling the commission we have professed to receive. He has made us open our eyes, He has caused us to search and try our ways. What can we say? This charge comes with heavy weight to us. How can we meet it? We shall only make one remark this month; which is, briefly, as follows:—for full forty years we have preached *that* Gospel (as far as our little ability enabled us) which our most precious Lord Jesus and His Apostles did preach; during our *first* twenty-five years it was, we trust, God's power for ingathering many hundreds; but since the late Dr. Brock, C. H. Spurgeon, and an immense army of Open-Communion and duty-faith ministers, have flooded our land; since then, Romanism, and fashionable Formalism, and sensational Ritualism, and awful Bradlaughism, and splendid Tyndalism, and a bitter exclusivism have rolled in against us; we have (with anguish of heart most deep and melancholy) witnessed the knocking down, and the floating away of almost all the old landmarks; and, in the bitterness of our soul, we have cried out against the delusions of these the last days. We contend—with our hearts breaking and bleeding—that the faith of God's elect is the only safe evidence of our interest in Jesus; but all the modern, the popular, the

gifted, the bold, the proud, the well-paid parsons of the day, publicly declare that an assent unto, and a simple belief of, the fact that the Bible is the Word and Truth of God, ensures to such believers the kingdom of glory. Mr. Boxell thinks these duty-faith men are gathering in the sheep of Christ, and that we poor contenders for the faith once for all delivered unto the saints, are left out in the cold. Now, brethren, Who is the right? Have we failed to preach Christ's Gospel? We fear we have been rending one another; brotherly love one toward another—burning love to our exalted Redeemer—and an intense concern for the well-being of immortal souls—these have been lacking. But we have from brother Benjamin Taylor such a solemn protest against the popular preachers of this day as none of us have ever read yet. We expect it will appear soon: if not, let us examine ourselves.—ED.

## GOD'S ORDER IN COMING INTO HIS HOUSE.

EXTRACTS OF A SERMON

PREACHED AT LYNTON ROAD CHAPEL BY MR. R. A. LAWRENCE,

SEPTEMBER 30TH, 1875.

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”—1 Cor. x. 6, 11.

I AM not in the habit of taking two verses so widely separated for a text, nor should I have done so now had it not been that my mind has been impressed with the thought that these two verses contain two separate and distinct lines of teaching; at least, they seemed to me to be, as it were, two bases, or foundations, upon which two structures of widely different teaching might be erected.

You will observe that in the 6th verse the apostle says:—“These things were our figures.” And in the 11th verse, “These things happened unto them for ensamples.”

These two expressions, viewed in connection with their contexts, have given birth in my mind to the two following ideas, which will serve as the divisions of my sermon this evening, and which I pray God to help me to follow out, for your good and His glory. First,—“*Death and Resurrection,*” followed by *Eating and Drinking*; second,—“*Death, Resurrection, Eating and Drinking,*” followed by *Solemn Judgment*.

I. “DEATH AND RESURRECTION,” FOLLOWED BY EATING AND DRINKING. We have met this evening to attend to the ordinance of believers' baptism, an ordinance much despised and very little understood. In order to avert failure in our superstructure let us first see that our foundation is good. Do we then understand what baptism means? Some tell us that it typifies or sets forth the baptism of the Holy Ghost, and accordingly they found theories upon this assumption, and I must confess I was somewhat refreshed and amused by a remark which I read some time ago from the pen of that dear saint of God, Joseph Irons. I was refreshed, because of the novelty of it, for one gets weary of hearing the old, old stale objections to believers' baptism, which objectionable have been answered a thousand times over, and one hails with delight anything possessing the charm of novelty in the baby

sprinkling line of things. Well, good Joseph Irons said:—"Baptism with water is a type, and it represents the baptism of the Holy Ghost;" and then with a flourish of trumpets, he goes on to say, "Which now represents the baptism of the Holy Ghost most faithfully—the sprinkling of an infant where the baptised one is '*entirely passive*,' or the immersion of an adult where the baptised one is '*partially active*,' and in reality helps the minister to baptize him?" "Surely the former," he says; and from this pretty argument he justifies the sprinkling of babies. "Ah," brother Joseph, I thought, when I read these words (or others of similar import), "it won't do; the foundation is wrong; and so your superstructure must tumble—baptism in water may in some measure represent the Spirit's baptism, but that is not the main meaning of it." Let us then, friends, enquire as to what baptism really does mean, and let us adhere to Scripture. Paul, in his 6th chapter to the Romans, defines it thus:—"Buried with Him by baptism into death." And, again, in Colossians ii. 12, he speaks thus:—"Buried with Him in baptism, wherein also ye are risen with Him." These texts will suffice to show that baptism literally means death and resurrection. Witness, in proof of this also, that which the Lord Jesus called His baptism (Luke xii. 50)—He died in it, for all God's waves and billows went over His head," but He also rose in it. Now His people were with Him in this baptism—and that is one of the things represented by water baptism—the death and resurrection of the election of grace, in the person of their Surety. But there is another death and resurrection typified by water baptism; and to this the apostle refers when he says, "I was alive once without the law, but when the commandment came sin revived and I died." Saul of Tarsus died, and Paul the Apostle arose to newness of life; a life of faith upon the Son of God. Now let me get to my text and its surroundings. "These things were our figures," says the first verse of my text. What things? why the things referred to in the preceding verses. The baptism of Israel in the cloud and in the sea, and their subsequent eating and drinking. You are doubtless conversant with the historical narrative. Israel had come out of Egypt, but only to be pursued by the armies thereof, with its ungodly monarch at their head. A pillar of fire and a pillar of cloud led the way, and the Lord went before them in this pillar. Pi-hahiroth, with its spiritual teachings, you also comprehend; but notice! No sooner do the waves of the Red Sea retreat before the outstretched rod of Moses, and form a wall on either side of the advancing Israelites, than we read that the pillar which had preceded them (and the Angel of the Lord in that cloud), went from before their face and came behind them. Thus then they passed under the cloud, or the cloud rolled over them, and thus they were baptized, or immersed, in the cloud. But to the meaning of our text, "Death and Resurrection." In what way were these two things exemplified in that cloudy baptism? why! Israel died to her former position of connection with Egypt, and rose to a newness of life, in which Jehovah Himself, in the pillar of cloud, was between them and their foes. Sweet figure this of the believers' death and resurrection in the person of Christ, and sweet figure too of that death and resurrection of which Paul speaks, when detailing His call under the killing power of the law; and the raising power of the Gospel. And sweet truth it is, that those who know what these baptisms are, what these deaths and resurrections



are, have a Triune-God between them and their sins, and an impassable gulf between them and their foes.

Thus then Israel were baptized unto Moses (the mediator) in the cloud. I have often thought, too, that when immersed (or baptized) in some cloudy trouble, the saints realise a death and resurrection, for such crucifixion and mortification of the flesh is at such times felt, and we often emerge at the other side of the trouble, in a newness of life, or new beings, so to speak. And yet, like the disciples, "We fear as we enter the cloud."

Again, they were baptized in the sea. In this we have another type of the "Deaths and Resurrections" referred to above. They passed through the bed of the mighty deep, and on emerging on the other side, the sea not only rolled over their foes, but also rolled as an impassable barrier between them and Egypt. No pursuit now *from* Egypt, and no return now *to* Egypt. Oh, believer! "these things were our figures," and in them see your blessedness set forth. Your foes (*i.e.*, your sins) are buried in the Red Sea of the Saviour's blood; your death, in the Person of your covenant Head; your death, under the killing power of a righteous law; and your resurrection in Jesus in the one case, and to newness of life in the other case, are the assurances you have of it. But this is not all the truth; for that precious Red Sea has for ever severed your connection with the Egypt of this world, and,

"You are a free-man, by the Truth made free,  
And all are slaves beside."

Thus, then, we have Israel's baptism in the cloud and in the sea (unto Moses the mediator), as "our figures," and nice figures they were.

But we purposed looking at the "Eating and Drinking" which *followed* this baptism, and here let me speak to our "Open Communion" friends. They were ALL baptized, and they did ALL eat. The two things were here inseparably connected, and these things were "our figures," "What, therefore, God hath joined together, let not man put asunder."

Until Israel were buried and until they rose again, they did not eat of the manna nor drink from the Rock—for they were ALL baptized and did all eat and drink. Besides which, is it not feasible that until a man has been killed and raised again, he cannot feed on spiritual food—while Paul was alive without the law he fed on forms and ceremonies, and drank the blood of God's saints; but when he passed through the "Death and Resurrection," which he refers to; rising to newness of life, he could feed on Jesus' broken body, and drink His shed blood; but previously he had been one amongst those whom the Word speaks of when it says, "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, for they are spiritually discerned." Again I say, then, "These things are our figures;" and again I say, "What, therefore, God has joined, let not man put asunder."

"Baptism followed by eating and drinking," then, is God's order, or, as I put it before you in the heading of my sermon, "Death and Resurrection," followed by "Eating and Drinking."

As the things in the *reality* are inseparably joined (must be so from the very nature of the case), and, as God has joined them together in the figure, too, I (for one) should not like to stand in the shoes of that man who, in a mistaken charity, dares to separate them.

The manna and the smitten rock scarcely fall within the scope of my subject this evening; but, still, a word upon them. The manna came from heaven: it was white (pure); it fell with the dew (type of the Spirit of God), and it was sweet.

Take now these things, and let Jesus, the true Bread from heaven, answer to each, and you have precious teaching. Moreover, look at the richness of the supply. "Much and nothing over," and "Little and no lack," I know was the order of its collection; but did it ever occur to you to enquire the quantity needed for the supply of Israel all through their forty years' march. I once was curious enough to make an approximate calculation, and the figures, running as they did into millions of hogsheads, simply amazed me—sweet figure of the fulness of Christ, upon which millions, both in heaven and on earth, feed, without exhausting one atom of the same. The smitten rock also sets forth the smitten Jesus (or Rock of Ages) and what supply is received from Him. The *lawgiver* smote the *rock* and *supply* to Israel was the result.

On another occasion in Israel's history, the Lord told Moses to *speak* to the Rock—a once-smitten Jesus needs not to be smitten again. But Moses, in a fit of unbelief, abuses the people, and *smites* the Rock twice, and in that incident there appears to me to be much instruction. God smote Jesus as the sinner's Surety, and that, of course, He (Jehovah) approves of; but man smote Him, too, and that Jehovah not only does not approve of, but tells man that with "wicked hands he took Him, and crucified and slew Him." Thus, then, we have "Death and Resurrection" followed by (not preceded by) "Eating and Drinking," and these things were our figures.

II. We now come to our second proposition, which was, "DEATH, RESURRECTION, EATING AND DRINKING, FOLLOWED BY SOLEMN JUDGMENT." For we read, "With many of these God was not well pleased, for they were overthrown in the wilderness," and "these things were our ensamples." Perhaps brevity here will most conduce to solemnity, and so let me tell you, with all the solemnity of which the grace of God has made me capable, that you may profess to have been buried with Christ and raised with Him; you may profess to have been killed by the law, and raised to newness of life, and, as setting forth these things, you may have been buried in water baptism, and, having risen therefrom, you may approach the Lord's table to eat and drink, asserting, by this act of profession, that you do really feed upon Him in your spirit, and yet your profession may be only presumption or delusion, and the end of your water baptism and partaking of the emblems at the table, may be misery eternal in hell. "For with many of these God was not well pleased, therefore, they fell in the wilderness." And though I'll give place to none in contending for the Divine ordinances of water baptism and the Lord's Supper, and for the inseparable union of the two ordinances, yet a man may attend to both and prove a deceived man in the end; hence, the solemn warning note sounded by the apostle in this chapter.

Death, Resurrection, Eating and Drinking, followed by Solemn Judgment. REALITY *first*, and symbol afterwards. Interest in the first is the high road to heaven; attention to the latter may only be the fore-runner of eternal condemnation. May God impress your minds with these things for His Name's sake.

## WORDS OF COMFORT TO THE MOURNERS IN ZION.

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”—Jno. xiv. 16.

“My Father—God! how sweet the sound!  
How tender and how dear!  
Not all the harmony of heaven  
Could so delight the ear.”

**L**ONELY and sad, and “’midst changing scenes and dying friends,” many a dear disciple is called to tread life’s thorny path that ends with the “wilderness,” and leads to his “Father’s house” on high. ’Tis the way the fathers went, but it is a “right way,” painful and distressing as it is to poor weak and fallen nature. But what a mercy it is, that the dear First-born of the family has trod the “weary way,” and “knows how to speak a word in season to him that is weary” (Isa. l. 4.); and to this very hour He is “touched with the feeling of our infirmities, though throned in highest bliss.” Amid the splendours of His glory-throne, and surrounded though He be by cherubim and seraphim, and “all the shining hosts above,” yet tender, warm and strong are the flowing sympathies of His loving bosom for every tried and tempted child of God. Ah, yes, wherever “the sheep of His pasture” roam, whether by night or by day, “in poverty’s vale, or abounding in wealth,” His sleepless eye is ever upon them, and never a moment removes; and there is the “rod of His power” to defend and protect, and “keep them as the apple of His eye.” With one mighty piercing glance of His omniscient eye He sweeps all earth and hell, things visible and invisible, being “naked” to His gaze. This “Brother” dear, this tender, gracious “Great High Priest,” the “Mighty God,” and “Prince of Peace,” this is He who said, “And I will pray the Father (My Father, and your Father; My God, and your God;) and He shall give you another Comforter, that He may abide with you for ever.” How full His love, how tender His pity, how lovely His sympathy, how strong and constant His friendship! His knowledge of His saints is unique, wonderful, absolute and divine. As the mighty God He knows them, one and all alike, most intimately and comprehensively; for the very essence of their being and the attributes of their nature are the works of His hands; yea, their whole physical state, frame and condition, with their impaired powers and all the mysteries and subtle changes and decay that are ever going on in the system, from the first cry into life to the last gasping breath. His eye sees all. There is not a physical pain endured by the dear “members of His body” (Eph. v. 30), whether it be dull or acute, gentle or strong, but He knows it, and the cause of it, with the reasons of its continuance, and all the mental, moral, and social consequences resulting therefrom (see Psa. cxxxix.; Heb. iv. 15; Matt. viii. 16, 17). Well might David say, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” Blessed, most blessed, it is to realise the comfort of this truth, but we must still press on to the fountain of His “unique” knowledge of His “precious sons” and “daughters” (Lam. iv. 2; 2 Cor. vi. 18), and this we shall find in the human experience of “the Man Christ Jesus,” the “*BROTHER born for adversity*” (Prov. xvii. 17; Heb. ii. 10—18). What a treasure-house

of grace is in this beautiful, tender and endearing relationship! what a perennial spring of spiritual refreshment, succour and sympathy! He knows the wellspring of every tear, and the painful emotion of the heart that gives it birth. Yea, He knows by actual experience of the griefs and sighs of human woes, the history and the mystery of every silent "groan." And He is the "same Jesus, yesterday, to-day, and for ever." All the wants and the woes of the body He knows; for pain, and want, and weariness were His; and all the wondrous things which belong to the mental constitution of His children He knows by an experience so full, so deep and profound, so mysterious and wonderful, that He concentrates in Himself a perfect and sympathetic knowledge of the various experiences of the whole "election of grace." Then "trust Him for His grace," ye weak and trembling ones, for "a bruised reed shall He not break, and the smoking flax shall He not quench" (Isa. xlii. 3).

"Lord, teach us to pray, as John also taught his disciples," was one of the many simple requests brought before the great Master, and which elicited from the fulness of His love and the plenitude of His heavenly wisdom the soul-thrilling words, "Our Father which art in heaven" (Luke xi. 2). Who so qualified to pray for the sinner as "the Man Christ Jesus"? or who so entitled to approach the Father as His only begotten Son? God delights in Him with a fulness of love and joy that no creature can ever comprehend, and yet so great is the Father's love to "the people of His choice," that the dear Saviour uses these wonderful words in prayer to His Holy Father,—*"and hast loved them as Thou hast loved Me."* Can language go higher than this? Never. Well then may Jesu's loved ones sing,—

*"My name from the palms of His hands  
Eternity will not erase;"*

for,—

*"The people of His choice  
He will not cast away."*

Remembering, then, the Saviour's perfect knowledge of His dear disciples, in all their sinfulness and helplessness, loneliness and fears, their proneness to stray from the straight and narrow way; remembering all this, I say, what prayer for them while alone in the world could be more seasonable and appropriate than—"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever"? The Comforter! Yes, it is the Comforter we so deeply need, and so earnestly importune for, that He may instruct us, and lead us, and guide us, and guard us all our journey through, and finally land us on the bright shores of the eternal world. O to be helped to cry, "Abba, Father!" with an unwavering tongue.

*"Come, sacred Spirit, seal the name  
On my expanding heart;  
And shew that in Jehovah's grace  
I share a filial part."*

That wondrous prayer shall be heard, and that rich blessing be conferred upon every one of "the contrite in heart." To-day their poor lone hearts, or crushed spirits, or perplexed minds, or trying lot, may seem to forbid the sweet hope of their realising a treasure so divine; nevertheless the love, wisdom, and faithfulness of God will put them into the possession of it in His own good time.

Present peace, and rest, and joy, and full assurance, are the things, however, which many a dear anxious, sorrowful, and suffering saint craves at His gracious hands who has said, "I am a Father to Israel." Is He my Father? cries the anxious one; followed by the earnest prayer, "Say unto my soul, I am thy salvation." Dear troubled heart, does sin grieve thee, Satan tempt thee in a thousand ways to catch thy foolish, wayward, wicked heart? Is thy soul grieved because of Jesu's absence, and the painful suspense of mind, and the cruel insinuations of unbelief, causing thy very heart to tremble with fear and forebodings? May the dear Comforter put forth His power, direct thine eye to Jesus, and help thee to stay thyself upon thy God. He is "the God," though for the present thou canst not read thy title clear. Remember that this glorious relationship of grace was established in the heavens long before thou didst feel thy need of Christ, or desire to call the Eternal God Thy Father. The Lord Himself bid thee be of good cheer, for

"Ye are travelling home to God,  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see."

Hunts.

JOHN OLIVER CROMWELL.

## LUTHER'S TRIUMPH—"JESUS STILL LIVES!"

OR, FAITH'S CHEERFUL VIEW OF THE COMING CRISIS.

BY THOMAS EDWARDS, MINISTER OF SALEM CHAPEL, TUNBRIDGE WELLS.

DEAR BROTHER BANKS,—I have been perusing, with much more interest than dread alarm, Mr. W. Stokes's remarks upon Popery; and find, like most writers upon this God-dishonouring and abominable system, that he takes too much a one-sided view of the question. I have not the pleasure of knowing Mr. W. S.; but should rejoice to be a means in the hand of God of administering to him a little *quietus*, or comforting cordial, after duly looking at the gloomy picture of Popery which he has drawn. Will you allow me to try to lay on a few fair colours and bright touches? His picture will look none the worse for so doing; and, surely, some counteracting influences to that deadly system are to be found. I call it "a system;" I will not call it "religion."

In the first place, I regard these awful perversions to Rome like the flight of a lot of noisy jackdaws, or black rooks and crows, going home at night to *their own rookery*; and while there, flying and darkening the sky for a few moments, they seem to be trying to attract the notice of those whose heads they are flying over: so that, while others look up and say, "there they go," it tends to increase the noise they are making. Now, I ask, is it not just what might be expected? and, according to Mr. W. S.'s own shewing by the remarks and references to which he points us in the Prayer Book, the Church of England can never prove herself to be a Protestant Church while she retains her Prayer Book in its present form. If Ritualists choose to understand much of the teaching of this book in the *letter of it* only, as described, and insist upon baptismal regeneration, transubstantiation, absolution, &c., I ask

how can you blame them? They only tell you that they believe the Prayer Book means what it says. Oh! but, say their opponents, we understand it in the spirit; nay, saith the Ritualists, but we understand it in the letter; and only introduce a few other decorations to set these Romish doctrines off. We live to prove (that in the worst sense) "train up a child in the way he should go, and when he is old, he will not depart from it."

A few weeks ago a real lady, of considerable position in the Establishment, met me, and lifting up her hands she said "Oh, Mr. Edwards, what do you think, the children of such a Church School in our district (T. W.) are actually taught to cross themselves?"

I coolly said, "I am not at all surprised at it, madam."

"Oh, Mr. E., how can you say so?" she replied.

I then said "Madam, did they not learn this practice at your own font?"

She replied, "Pray don't say so."

I said, "Is it true, or is it not?"

Lifting up her hands and eyes too, she said, after a long pause, "*It is too true!*"

Much as I hate Popery in the Church of England, *and out of it*, yet, in some respects, the Ritualist is the more honest of the two classes; for he believes the letter of the Prayer Book upon the forementioned points, and sticks to them (or at any rate professes to do so), while the Evangelicals do not believe in them, and yet, for the sake of the nest eggs, abides within the pale of the Establishment; and you may as well try to drive an old hen off the nest, where she is determined to sit, as to exhort them to come out and be separate and touch not the unclean thing. Is it not evident they are paralyzed? Yet I do rejoice to believe that while the Evangelicals are in a great strait; and while Parliaments and ecclesiastical dignitaries either cannot, or will not, deal with the questions at issue, yet the Lord can, and He reigneth; and when His time is come, He will certainly put His hook into the jaws of this great Popish Assyrian that is now coming into our land; and I should not be much surprised if, in the end, some of his own children slay him, when they more fully understand that God's time has come for the cruel, bloody system to fail.

I rejoice, also, that Hezekiah's God still lives, and is to be found *at a throne of grace*; if not between the ancient cherubims of glory. Yes, He that said to Jacob, "I have seen all that Laban doeth unto thee;" has also got His eye firmly fixed (for evil) upon all those who blaspheme the God of Israel, or oppress and persecute those who worship Him in spirit and in truth; and "the Lord knoweth how to deliver the godly out of temptation."

I am anticipating the time when the daughter of Zion shall shake her head, and taunt at all those who invade her holy citadel, or would do so; and I cannot help believing that God will defend His own city, for His own Name's sake: therefore, I rejoice that the Lord our God, who is in the midst of His own spirit-taught people, is mighty (still): and He will save. Perhaps Mr. W. S. says, "that is all very well, friend E., but what if Popery should, for a time, finally triumph." Well, then, in that case, I have *two special words from the Lord's own lips, to support me in the prospect of the same*. One is, when they persecute you in one city,

flee to another; and the other is, "Fear not them which kill the body." Now God is a faithful God, and I hope to look by faith to Him to make good to me either one or the other of the above, in case things should come to the worst; I trust, therefore, for wisdom to flee, or grace and strength to stand and suffer. Of course, *flesh would prefer the former*; but faith saith, "Nay: that which is most for the glory of God." However, I cannot yet persuade myself that things are quite so bad as, in our unbelief, they are represented (to wit): whatever differences there are amongst all the different sects of religion; yet, upon the common ground of civil and religious liberty, there appears to me a united, bold front against Popery; hence, theological differences are hushed in the face of our common invader. Again, I do firmly believe there are hundreds of thousands of Her Majesty's subjects who, upon the large platform of arts, sciences, and civilization (who, like Galileo, have no real concern about religion); yet well knowing that assumed infallibility stands like a huge stumbling-block *against them all*, I believe when the crisis comes, if come it does (for no human being knows *the exact turn things may take*, yet), if it so turns out, then, I believe, Popery will have such a handling, and such a hustling, as it never dreamt of. "*The earth will help the woman.*" Do you suppose for a moment that arts, science, and literature, will all lightly bow down to the shrine of Popery? No! no! no! far from it. Rome seems to me to think that all England is living in the olden times when there was no freedom of the Press; and, in most cases, no Press at all. She has forgotten how railways and the electric telegraph have civilised and brought the peoples of the earth together; and I cannot help thinking that she is, by her Jesuitical influence, at the bottom of nearly all the anarchy in the world. I do not in thus speaking reflect upon poor deluded and mistaken Catholics, but upon that system by which they are ensnared, and would, themselves, throw off, if they knew the things which alone make for peace, even peace through the blood of the Saviour's cross, by which *I do not mean the wood*, but the *finished work of the Son of God*, who thereon said, "*It is finished.*"

Mr. W. Stokes's letter forcibly brought to my mind a circumstance which is related of Luther and his beloved Kate. Poor Luther often suffered the most fearful forebodings; and truly, providentially considered, he had enough to make him. However, upon one occasion his beloved wife dressed herself up in her nun's attire, and went up-stairs, during the doctor's absence, who, upon his return, enquired after his Kate, and was directed up-stairs. When seeing her upon her knees, clothed in her doleful dress, he asked eagerly what was the matter? "Oh," she replied, "dear doctor, God our Father is dead." "No, no, dear Kate," he replied, "JESUS STILL LIVES! JESUS STILL LIVES!" When she quietly looked up in his face, and asked, "Then why is the doctor so sad?"

I may also inform my friend, Mr. S., that "JESUS STILL LIVES!" therefore, after all, ours is a hopeful cause; and I, for one, hope to encourage myself, like David, in the Lord my God; nor do I, indeed, intend (D.V.) lightly to cast away my confidence; while to-night I hope to preach to my people from those precious words in Isa. xlii. 11,— "Let the inhabitants of the rock sing; let them shout from the top of the mountains." From the mountains referred to, we may look down

with some composure, even upon Popery, because our times are in the Lord's hands.

We soon shall enter into peace;  
 Fires burn out, and floods will cease.  
 Times may change, and seasons too,  
 But His love will bring us through.

I now come to the last little paragraph in Mr. W. S.'s letter, and there I both smile and sigh, while I ejaculate, "*Alas, my brother!*" for, while he so scrupulously guards the Lord's table from what he considers unscriptural innovators, or *intruders*, his eyes are not yet opened to see it is the *Lord's table* he is guarding so jealously, as to *keep from it the Lord's own people*. Pray, brother, and do not protest so fiercely against Popery; for, as Dr. Gill saith, the old gent is in every man's bosom: only you, Mr. S., give him in this respect an easy chair to sit in.

I have said enough. I will conclude by simply adding that if any of Mr. Stokes's *excluded ones from the Lord's table*, because they have not been baptized, should ever, in the providence of God, come to Tunbridge Wells, so long as they *really do belong to the Lord*, and, out of love to Him, DESIRE to show forth His death till He come, I shall, in this case, count it an *honour to break bread to them*; and shall say, "Come in thou *blessed of the Lord*, wherefore standest thou without?" and, with the late Mr. Joseph Irons, would say that "neither creeds, nor pools, nor crucifix, shall separate our souls."

[We admire brother Thomas Edwards' faith in Jesus our Lord; but his hardened apostacy from that obedience of faith he once so zealously defended, we cannot understand. He makes us sigh deeper than he sighed over friend Stokes—for with us there is no smile.—ED.]

---

#### NO CONDEMNATION.

Rom. viii. 1.—S.M.

No condemnation "*now*"—  
 Lord, when do this appear?  
 When groaning with the load of sin,  
 And filled with every fear.  
 Then down into my heart  
 I hear His heavenly voice,—  
 "No condemnation *now* in Christ;  
 In Him alone rejoice."  
 July 4.

*Now* I in Christ am found—  
 My Ark of sweet repose—  
 I'll sing damnation past and gone,  
 And smile at all my foes.  
 Thy precious blood, my Lord,  
 Has washed my crimes away;  
 I'll lift my guiltless head and sing  
 This sweet and charming lay.

D. ALLEN, Pastor.

---

We read (Luke ix. 18), "It came to pass, as He was alone praying, His disciples were with Him." How beautifully this sets forth the union between the grace and the glory Head and His members! He is satisfied in having His Church with Him: He desires no other companions, neither will He to an eternal day: His delights are with them, He rejoices over them: they are one with Him. Where they are, there is the glorious Trinity—Father, Son, and Holy Ghost—and when Christ is named, His people are named in oneness. O precious union! blest identity!

"All consolation's here enjoyed,  
 And here all blessings meet."



## IS THE ENGLISH NATION GIVEN UP TO AN IDOLATROUS WORSHIP?

WE have been filled with astonishment at the potent arguments advanced by T. Huband Gregg (the Vicar of Harborne, near Birmingham) in favour of separating "the Church of England" from all State patronage, and from all legal power and pay. We have had volumes after volumes upon this much-agitated question; but, in Mr. Huband Gregg's shilling pamphlet (*The Church of England*, "as by law established"), there is such a continuous volley of Luther-like thunderbolts against the present anomalous condition of our National Church as we never met with before. Having been reared and trained in the Church of England we, naturally enough, affectionately remembered her; but, after watching her wicked wanderings toward Rome during the last forty years, we have concluded, with Mr. Gregg, that "the parties in the Church are bringing about her overthrow tenfold more than those outside."

To us it is clear and certain this English nation is given up to an idolatrous worship. The Dissenting Churches and the Prayer Book Churches are increasingly advancing against the true, the one only Gospel of the grace of God. As the people become more and more educated, so much the more is the natural enmity of the human heart against God's new covenant revelation of mercy opposed and manifested; and we ask, with grief intense and sincerely anxious, Can it be possible that a so-called Gospel which, directly or indirectly, ignores the sovereignty of God, the sufficiency of the Atonement, and the absolutely essential efficiency of the Holy Ghost's work in the souls of the redeemed—we ask, Is it possible that *such* a ministry either came from, or is sanctioned by, the Lord God Almighty—Father, Son, and Holy Ghost? We know it is increasingly popular; we see it is apparently most successful; but is its origin and growth of God? The Church of Rome, the Church of England, the Arminian, and all the intellectual bodies of Nonconformity will, we believe, advance into one vast Antichristian army until the Son of God shall come to set up a righteous judgment; then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. From the Prime Minister, in the gorgeous civic banquet, down to the proud little itinerant, there is a crying of "Peace! Peace!" while the sinews of war of every kind are fast preparing for something more dreadful than the popular spirit can imagine. We purpose making some use yet of Mr. Huband Gregg's *Church*, which can be had of Marlborough and Co., 4, Ave Maria Lane.

### A CALL TO COURAGE.

COME, Christian soldier, to the fight,  
Hark! the guns are roaring;  
Arise, our foes are now in sight,  
Round our tents are mooring.  
Look to the Lord, and be ye strong;  
Engaged thro' God's free grace;  
Salvation now shall be our song.  
We'll not our Lord disgrace.  
All hail that precious dearest name;  
True! He will His cause maintain;

Engaged He is to bear all blame;  
Restore the lost again.

Sure Word of God shall be our banner,  
Bold in the great Three One;  
Armed by faith, by salvation's Planner,  
Nothing of our own put on.  
King of kings shall lead the fight;  
Satan's army put to flight.

LITTLE FAITH.

## WHAT IS THE UNPARDONABLE SIN?

BY T. CORBY, MINISTER OF GREAT CATWORTH.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit."—Mark iii. 28—30.

THESE words of our blessed Lord distinctly set forth three things:—  
I. A Gospel Encouragement; II. A Solemn Warning; III. A Direct Proof.

I. THE ENCOURAGEMENT.—It is to poor sinners whose sins have brought upon them the desert of damnation. Sin hath abounded *unto death*. Sin abounds still; abounds everywhere; it abounds in every shape and form, and in each of "the sons of men." Can it be forgiven? To every one with whom this is a *heart question*, the declaration of our Lord is, not only that it *can*, but that it *shall* be forgiven. "All sin" and all "blasphemies." What an amount of damning evil these words imply. The promise to the distressed sinner is the forgiveness of "all." Oh! that word ALL.

II. THE WARNING.—It is an awfully solemn one, touching a point of which the very mention, and even the bare thought, has often made the sensible sinner's heart quiver with unutterable fear, and bowed him down in the dust as having "no hope." The warning is not for the contrite sinner; the context shows to whom it applies, to those who, in the exuberance of their blasphemous attacks upon Christ and His doctrine, went so far as to speak blasphemously of the Spirit by which He spake and cast out devils. They said, "He casteth out devils" through Beelzebub, the prince of the devils. Thus, blinded by malice against Him, they vented their malicious spite in blasphemy against the Holy Spirit that was in Him, speaking of the Holy Ghost as being the devil, and thereby placing themselves at that extremity of hatred to holiness and God, which hath never forgiveness, but is the seal of eternal damnation.

III. THE PROOF.—The unpardonable sin is here, in our Lord's exposition of it, clearly and directly shown to be of that nature that *none* who have been brought into a state of real repentance of sin against God, have ever been left to that extremity of evil.

All manner of sin and blasphemy may have disgraced the life of a poor sinner, as in the case of Saul of Tarsus, and of many others; and great indeed is the grief and anguish of soul felt on their account, when God in mercy takes him in hand; but where repentance unto life is granted, *there* the full forgiveness of sins is promised. In the Gospel, repentance and remission of sins are coupled together.

## A TRUE CHRISTIAN PRAYER.

GREAT God! shine forth in lustrous ray,  
And chase the shades of night away;  
Raise up my soul on wings to fly  
Away from earth, beyond the sky.

Great God! be near and let me see  
That Thou art reconciled to me  
As one in Jesus—Thy dear Son,  
Before the wheels of time began.

Great God! be near, Thy love display  
In every dark and trying day;  
When foes without and foes within  
Unite in rage with horrid din.

Great God! be near when I'm oppress'd,  
In every trial give me rest;  
Then roll my burden on the Lord,  
And trust His efficacious word.

Great God! be near through all the way,  
Grant strength proportioned to the day;  
Increase my faith and love to Thee,  
For where Thou art, I soon shall be.

Great God! be near with power to save,  
When this poor body's in the grave;  
Then raise my soul to dwell with Thee,  
To spend a vast eternity.

R. B.

## THE PULPIT—THE PRESS—AND THE PEN.

*Selection of Hymns, including also some Original Hymns.* By John Stevens. Printed and published for the Committee by Robert Banks, Racquet court, Fleet street. If Mr. J. S. Anderson, the minister of Zion chapel, New Cross, had never made his mark before, he has, certainly, made it now. The late John Stevens's hymn book was "out of print." We believe a new, and much altered, edition, was, some time since, issued; but, to all the Churches using Stevens's selection, the altered edition was not approved of. At New Cross, a committee of Christian gentlemen resolved to produce a new, a handsome, a comprehensive, and a cheap edition of John Stevens's Hymn Book, "enlarged and improved." Mr. J. S. Anderson was appointed "editor;" and, all who can, without prejudice, examine this (which we presume to name for distinction's sake) "Anderson's New and Enlarged Edition of Stevens's Selection," must pronounce it, at least, one of the very best hymn books for the use of our Particular Baptist Churches, now in existence. Here are nine hundred and seventy hymns; printed in a clear long primer type; on excellent paper; the composers, the machinists, the folders, the binders—all have done their work much to their credit. It is a clear, bold, easy, and valuable selection. The arrangement of subjects, the indexes, and the Scriptures illustrated, render it convenient and complete. Without fear or flattery we can heartily recommend it to any Church requiring a book for the praise department.

*Baptism.* By John Gadsby. Being a reply to a work, entitled "Baptism: its Mode, Design, and Subjects." By A. J. Baxter. To which are added a few remarks upon a new creed, that Water Baptism ought to have ceased at Pentecost, and upon the Socinian Doctrine, that the Acts of the Apostles is only an Historical Book. 192 pp., super-royal 32mo. Prices 4d., 6d. and 8d., post-free. Bouverie street, London. This is a really valuable book, containing a vast amount of matter thoroughly pertinent to the subjects of which it treats. With many, whose resources are small and their opportunities for reading very limited, this will doubtless become a popular handbook on the subject of baptism. We certainly feel that the whole Church of God is greatly indebted to Mr. John Gadsby and his coadjutors for the excellent little work under notice; and we hereby tender

him our warmest thanks for his painstaking and successful labours. Very earnestly would we press the important claims of baptism upon all who profess to "know a Saviour's love," and desire to walk in "His steps;" and we know of no small work as a companion to the Bible better calculated than this to assist the real seeker after truth. This book ought to be in every Sabbath school, to be read and studied alike by teacher and scholar, and should be possessed by every member of a Strict Baptist Church, and in every household where Baptist principles are entertained. In a word, this work ought to circulate by tens of thousands; for in every department, whether in Scripture, theology, philology, history, geography, or topography, truth is triumphantly vindicated. Witnesses of every period, from the Saviour and His apostles downward, of every nation and sect, whether Greeks, Romanists, Lutherans, Episcopalians, Presbyterians, Independents, Wesleyans, and learned Baptists, all are laid under tribute, and made to bear testimony in the grand public court of truth and righteousness. No Baptist in heart can read this book without profit and pleasure; and we do not envy the opponent who can read its pages in the spirit of candour without being enlightened and convinced. In concluding our remarks, we would respectfully suggest to Mr. Gadsby the propriety of issuing a superior edition, in larger type, printed on better paper, and with a paged index of contents, so as to facilitate easy reference.

*How the Pulpit Ignores Prophecy.* The third quarterly part of "Leading the Nation to Glory," &c., by Edward Hine, furnishes some original and powerful articles on "The Identity of the British Nation with the Ten Lost Tribes of Israel." This great penman tells us plainly that "the true spirit of Christianity has yet to be learnt by us." Alas! that cutting sentence is, we fear, too true. And, even now, instead of England marching into glory, she appears to be sinking into error, sorrow and shame. As this extraordinary weekly journal is printed by Mr. Robert Banks, our readers will know it is correctly and nicely done; albeit, we cannot say its conclusions and teachings are always correct.

*The Protestant Evangelical Mission Monthly Record.* We have known and strongly admired the honorary president of this society, Lieut.-Col. H. J. Brockman, for many years; he is extensively

beloved as a most devoted and excellent soldier of our Lord Jesus Christ. He has suffered and sacrificed much in advocating the pure Protestantism of the Bible; hence, we are grieved to find that any attempt should be made to hinder this Society's necessary and useful progress. The secretary, Mr. Robert Steele, we have also known from the commencement of the Society's existence. He has ever appeared to us a man of strong faith, of fiery zeal, of intense perseverance, and as bold as a lion against the wicked devices of the agents of darkness, who only consult to cast down our Lord from His excellency. We advise all who sympathise with those who now come to the help of the Lord against the mighty, to read the November number of "The Monthly Record," to be had of Mr. R. Steele, Racquet court, Fleet street, London.

*Annals.* The handsomest volumes and marvellously cheap, are "Our Own Fireside," "Day of Days," and "Home Words." These three volumes are elegant in appearance; substantial in quality; nothing controversial; nothing adverse to truth; much spiritual, biographical, expository, historical, and useful reading for families. "Our Own Fireside" vol. is an ornament to any drawing-room; "Day of Days"—a boon for the servants; "Home Words"—a book to lend to the cottagers. All published by James Nisbett & Co

*The Bible Echo, &c.* London: Kellaway & Co. A talented monthly Sixpenny Magazine, designed, we believe, to overthrow two parts of the Christian faith: (1) the immediate reception of redeemed souls in the heavenly world; (2) the eternal punishment of the wicked who die in their sins. As these teachings have been permitted to come into our Churches (and we have watched their growth for many years), so has the power of our Father's love, the power of our Saviour's Gospel, the power of the Holy Spirit, in convincing, converting, and comforting the souls of the chosen, been suspended. We inwardly tremble at the progress which errors of every kind and character are making throughout the whole of Christendom.

*Ye are God's Husbandry.* A Sermon. By the Rev. J. Battersby, vicar of St. Simon's, Sheffield, delivered in St. George's church, Southwark. F. Davis, Chapter house court. At this very singular period in the history of our island home, when error, like the mythological Proteus, assumes so many forms, it is truly gratifying to find an Episcopalian minister uttering the truths of

the everlasting Gospel in the way Mr. Battersby has done in his excellent sermon on "Ye are God's Husbandry." With a beautiful simplicity as regards language, Mr. B. has enlarged on the character and work of Jehovah Jesus, the great Husbandman of the redeemed Church. He told his hearers fearlessly, but lovingly (which we regret to say some do not), that salvation, from first to last, is of the Lord. That He is the Owner of the Church, which is His garden or orchard, and its Conservator also. That all its members will, despite of the tempests and storms of the wilderness, and the attacks of their numerous malignant enemies, come off at last "more than conquerors, through Him who has loved them; and all at last will meet together in that leal abode of purity, light and love, where they will sing the praises of their covenant-keeping God and Father throughout eternity. We have great pleasure in recommending this truthful and experimental sermon to the notice of our readers, being fully persuaded that a thoughtful and prayerful perusal of it will greatly minister to their happiness, by greatly intensifying their love for Him, who is alone "mighty to save." We wish such sermons were delivered from every pulpit throughout the length and breadth of Great Britain and the world. T. J. M.

*The late Mr. James Wells.* Twelve of his Sermons, and his Experience, in one thick neat shilling pamphlet, can now be had of R. Banks, Racquet court, Fleet st.

*Bitter Herbs.* "An Elder" thinks the professing Churches — through their literary and ministerial leaders—are filling fast with pride, jealousy, hypocrisy, enmity, and tongue-slating. Let "An Elder" think, with us, "we soon shall leave all these weeds of the fall behind. May our last days be favoured with holier communion, and meetness for a kingdom of perfection and bliss."

*Pamphlets, Papers, &c., Received.* "The Romish and Spanish Inquisitions." A Lecture by Pastor D. Allen, delivered in Sydney. Lee and Ross, publishers. Terrible truth, told with authority. We do truly thank God for raising up such Lutheran successors and noble expositors as Daniel Allen is acknowledged to be. We hope to quote this ere long.—Ninth edition of "A Protest Against the Papacy in England," &c. By John Lindsey, Leighton.—"Not Forgotten." A Sermon on the death of R. Hodgkin, deacon of Romney street. By J. S. Morris; a talented memorial of a worthy and godly man.—Some other works on hand.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE SEVEN SECTIONS OF THE ENGLISH BAPTIST COMMUNITY.

"Let us begin with the New Testament." So writeth Dr. Cramp, whose father we knew, and heard him preach the old Gospel of grace divine full forty years ago. "Young John Cramp," as they were wont to call the President of Acadin college, was considered somewhat to differ from his venerable sire; although, we believe, both father and son drank in the Fullerite Appendix, which, in our younger days, was heard of with much apprehension.

"Let us begin with the New Testament." Yes! yes! Aud, we add, "Let us stick fast in, and stand firm by, the New Testament; for therein of the Son of God it is recorded that He said, 'I do nothing of Myself; but as My Father has taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him.'" By these precious words the Holy Ghost did work faith in the hearts of some who heard them. Yea, it is said, "As He spake these words, many believed on Him;" and to them Jesus said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Have all who profess faith in the ever-blessed Son of God "continued in His word?" Have they not added to, and taken from, that revelation of the will and work of a Three-One-Jehovah? Have not many appeared to slight the closing sentences of the New Testament—the awful seal with which the Holy Ghost sealed up that large letter of love which the "Father of lights" sent unto His children? Ah! they have opened God's Book and laid their traditions upon it; thereby "the Book" has become partially varied, and an increasingly varied series of modern innovations have blinded men's eyes, so that, instead of knowing the truth, they know anything and everything but the truth. Of its celestial, spiritual, eternal, and essential beauties they have never had one glauce, or they would not rest until in its pure waters they were baptized, rising up therefrom into clearness of light and newness of life. We would gladly be the Lord's instrument in leading some wanderers into the true fold, wherein truth is revealed, enjoyed, and honoured.

To any one who has, by the Spirit of God, been led into the heavenly teaching of the Lord Jesus and His apostles in the New Testament, it is most astounding to witness the opposition with which every great principle in that blessed Book is assailed on every hand. Instead of the everlasting and electing love of God the Father, an abstract theory that the Deity is all love, abstract love, love to all and to everything, and, worse than all, it is represented that the love of the Almighty is dreadfully wounded because everybody will not love Him in return.

So it is with every part of Divine revelation. To obscure or drive it into oblivion appears now the aim—ignorantly, it may be; but so it is. Before we leave this world we intensely desire to bear witness, distinctly and sincerely, to every part of that great mystery of godliness wherein is found the origin, the constitution, the character, the conduct, and the completeness of that one mystic body, "the Church, which is in God the Father, and in the Lord Jesus Christ." And this sublime mystery, in its entirety and harmony, hath been continuously unfolded by that succession of godly witnesses who have been planted over our New Testament Churches; but who have, during the last generation, been quickly passing away. That their Scriptural testimony should be preserved is the burning desire of C. W. B.

CLAPHAM.—ZION'S HILL BAPTIST CHAPEL, LARKHALL LANE. Twelve months have passed since the Church and congregation met to celebrate the birthday of the pastor, Mr. S. Ponsford. Since then there has been several additions to the Church—five by baptism, and one or two from other Churches. Several also have been removed by death; but, looking at all the circumstances, there has been much cause for thankfulness, and there is good reason to believe that the Lord has commenced the work of grace in the hearts of many others who are privileged to sit under the ministry of this aged sire. Many of the present members are far advanced in life—as is also the pastor, he now being seventy-four years of age—their course is almost run; the sands of time are sinking, and soon the summons will come to call them away. On Thursday, Oct. 28th, a meeting was convened for the above-named purpose. A good substantial tea was provided, of which many friends partook. At half-past six the meeting commenced by a short but comprehensive prayer by the senior deacon, Mr. Long. The president (the venerable pastor), after a few words of an introductory nature, and of thankfulness to the friends present, called upon Mr. Anderson, who, in his usual serious and convincing manner, wished the pastor every blessing most suitable to his time of life, and then spoke of religion as a thing which a great many people took up with, but which did not take up with them, illustrating his remarks by an interesting event which came under his own notice. He also congratulated Mr. Long (who had been baptized fifty years ago that day) on the faithfulness of God in keeping him as an ornament to the Church of Christ, in which he had been called to take a part. Mr. Beazley followed, speaking on the four principal characteristics which constituted a Christian, and of the honour placed on them; closing by wishing the pre-

sident might live longer yet to preach the glorious Gospel of the grace of God. Mr. Brindle gave a pleasing address, which did not fail to reach the hearts of many. Mr. Perrett was the next speaker, who gave a godly and experimental address, interspersing his remarks with a brief page out of his own history, in which he said that the first person whom he baptized in the town where he first preached the Gospel was an Independent minister. Mr. Phillips wished the president the choicest of heaven's blessings in a few pleasing and appropriate words; and the meeting was brought to a close by singing,

"Praise God from whom all blessings flow," &c.

May peace, joy, love, and fellowship still abound among the Church and congregation; and God still be pleased to bless the labours of this aged and devoted servant of the cross! May he find, as his outward man gives way, that his inward is renewed; and as his physical faculties bend to the hand of old age, may he find his spiritual powers wax stronger and stronger! —

R. S.

#### "OUR FATHER'S HOUSE LAYS ON THE OTHER SIDE OF THE VALLEY."

[Fifty years ago Daniel Crambrook, the pastor of Pent Side Church, Dover, was well known and much beloved. He would walk on the beach, while the seas and winds were roaring, and study his sermons. He is still living, approaching to ninety years of age. The following note came with heavenly love into our soul. We think it will cheer the heart of many a child of God.—Ed.]

DEAR BROTHER BANKS,—My heart was uplifted with gratitude on the receipt of your sympathetic letter, enclosing £1 3s. 6d. by P.O.O., subscribed by two beloved friends, to whom present my sincere thanks. May the Lord's blessing be poured on them in return.

You enquire about my body and mind, and the passing over to the heavenly rest. As to my body, it has many infirmities. I cannot talk but little, from shortness of breath. I cannot walk. I have not taken a single step for three years. I cannot hear but with great difficulty, and I cannot see with one eye, although I can see well with the other, so as to read small print and write this without glasses, being near-sighted, which is always strong while it lasts. Yet, with all these infirmities, I am cheerful and content, feeling sweet submission to my Father's will, believing that all His will is love.

As to my mind, that is at rest, trusting the finished work of the great Redeemer; and as to passing over to the other side, we know that our Father's house lays on the other side of the valley, but the journey is often very rough by reason of several boulders lying in the way, such as pain, sickness, disease, and other bodily infirmities that give the carriage (the body) a severe jolting; but there are some internal springs, such as faith, hope, love, peace, and joy, that give such

ease to the passenger (the soul), that you may sometimes hear him shout with the voice of triumph, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

And as soon as the passenger arrives he is met by the Lord Jesus, who gives him a hearty welcome, saying, "This is My Father's house—in it there are many mansions. I have been to prepare a place for you, and am now come to receive you to Myself, that where I am there ye may be also. Come, then, ye beloved of My Father, enter into the joy of thy Lord. I rejoice in saving you and you rejoice in being saved. Come in, then, and let us mutually participate in salvation's joy." Glorious! Glorious!

Hope on, then, dear brother, and hope to the end, for the glory that shall be revealed; for so an abundant entrance shall be administered unto you into the everlasting kingdom of the Lord and Saviour Jesus Christ.

Wishing you every blessing, I subscribe myself, Yours, with Christian regards,

DANL. CRAMBROOK.

146, Union street, Maidstone,  
Nov. 8th, 1875.

HORNSEY RISE.—An old friend of the Society is now having erected, at his own cost, forty additional rooms to the Aged Pilgrims' Asylum, Hornsey Rise, which will be ready for occupation about March next, including also in this noble gift a large hall for public meetings, social gatherings of the inmates, &c. This large extension has, however, involved the committee in various extra expenses beyond those supplied by the generous friend alluded to—as, for instance, the wardens' accommodation has been made more adapted to the requirements of so large a building, additional conveniences in and near the hall, and other necessary additions for the comfort of the pilgrims. Sundry fittings for the hall and each of the rooms have to be provided. These various extras thus incurred by the committee will amount to not less than £500, and as the Sustentation Fund barely meets the current expenses of the present Asylum, it is impossible to defray this outlay from that source. Under these circumstances the committee earnestly appeal to the friends in London and the country for help in immediately raising this amount; and, as instalments are paid the builders as the works advance, the committee are the more anxious for prompt assistance to meet these calls. A suggestion has been thrown out that 500 friends give or collect a sovereign. The readers of the *Vessel* could easily accomplish this, for they are to be found alike on English and foreign shores. The cause pleaded for is dear to many of them, and, as such, it is left to their loving sympathy. Christmas gatherings are close at hand; will they not have the Father's smile if the cause of His aged and poor people is remembered? Contributions may be sent to Mr. Wm. Jackson, Secretary to the Asylum, 29, Marlborough road, Upper

Holloway, N.; and to the office, 9, Finsbury pavement, E.C. Post Office Orders to be made payable at the Hornsey Rise office. Postage stamps gratefully received. On Mondays, from 12 to 4, Mr. Jackson attends at the Asylum to afford information to visitors.

#### ZION'S PROPHETIC GATHERINGS.

HIGH WYCOMBE.—Our correspondent's view very fairly represents the religious state of England: in fact, High Wycombe has comparatively more professors of religion in it than many of our English towns. It has 11,000 souls. Not more than 5,000 attend all the churches and chapels put together; leaving 6,000 either in infidelity, idolatry, heathenism, or even worse. Do the ministers of Christ faithfully and prayerfully labour to gather in their flocks beside those already gathered in? For many years we have looked with the longing eyes of an anxious faith on that grand promise,—“The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others unto Him, beside those that are gathered unto Him.” Is this gathering going on now? Yes. In many of our Churches there is a two-fold gathering. Out of the visible Church God is gathering some home to glory; and out of the world He is gathering some into our little hills of Zion. But read Isaiah lviii. lix. There the poverty of our Churches is attributed to their hypocrisy and carnality. Leave them, and pass on to Isaiah's 60th chapter. There God promises His Zion—“The abundance of the seas shall be converted; the forces of the Gentiles shall come; and the multitude of camels, the dromedaries of Midian—all the flocks of Kedar shall be gathered; and the rams of Nebaioth shall minister.” A little one (then) shall become a thousand, and so on.

“When shall that day, dear Lord, appear?”

Mr. Chivers (says our correspondent) has a nice chapel; but “the attendance is very bad.” “He is a good sound minister: his ministry has been blest to my soul.” But how few seem to receive it. (This is nearly the case everywhere.) Then Mr. Cause has about twenty or thirty to hear him. The free-will Baptists, the Churches, the Metuodists, the Independents, all together, never get 5,000 out of a surrounding population of near 15,000. High Wycombe people!—Where are you drifting?

LOWESTOFT.—Tonning street Baptist chapel. Anniversary services were held Sunday, Oct. 31, and following Monday. Our brother Brand preached excellent sermons: they were much enjoyed. On Monday tea was provided; over eighty friends sat down. Then public meeting. Brother Elliot implored the divine blessing. Mr. M. Dent, the venerable deacon, then presented Mr. H. Knights (who occupied the chair, and who has, with few exceptions, occupied the pulpit during the past two years) with a very handsome silver teapot, as an acknowledgment of gratuitous services rendered to the cause. Our brother thanked the friends for

their expression of Christian love towards him. Addresses were delivered by brethren Brand, Bland, Tooke, and Suggate, based upon the motto neatly executed and placed above the pulpit—“Jesus Only.” Brother Tooke spoke of “Jesus, the Only Substitute;” brother Bland, “Jesus, the Only Head;” brother Brand, “Jesus, the Only Priest;” brother Suggate, “Jesus Only as the Fullness of the Gospel, Suited to Every Poor, Hungry, Thirsty Soul, Regenerated and Taught by the Holy Ghost.” These excellent Gospel addresses were enjoyed by a good number present. Thus we spent a happy and soul-clearing meeting at Tonning street.

STOWMARKET.—Although weakness has fallen upon the venerable pastor of our Old Baptist chapel, in this busy Suffolk town, I am anxious to tell you, Mr. Editor, that our young minister, J. R. Debnam, appears to me to be honoured of the Lord in carrying on the Gospel of Christ in the New Baptist chapel. On Sunday, Nov. 7, he gave us a wholesome discourse from those words in 1 Kings—“Let not him that girdeth on his harness boast himself as him that putteth it off.” The friends were much solemnised: it was a good time. Then Mr. Debnam led down into our neat little Jordan two believers and baptized them. Bless the Lord, the true-hearted Baptists in Suffolk are still faithful to their Lord; and many of our ministers are growing in usefulness. Not quite the least of them is our esteemed pastor, J. R. Debnam.—I am, as ever, A FRIEND TO THE GOSPEL, TO THE BIBLE, AND TO THE “EARTHEN VESSEL.”

WILTSHIRE.—Geo. Holden Pike, Esq., the celebrated historian of our own times, has been travelling with a Wiltshire colporteur, and in the *Sword and Trowel* for Oct. and Nov. gives some details of rich interest to those who take pleasure in ancient and modern efforts made to extend the knowledge of salvation by our exalted Redeemer. At Horningsham he found a chapel erected in 1566, the promoters and builders of which first worshipped in a wood, near “Heaven's-gate.” The old chapel is bound, by will, to wear a thatch roof. It has stood the test of three long centuries, and is considered a quaint ornament”—although the repeated heavy cost of keeping the old chapel's wig in order often makes the pastor's heart ache; because it “ruins the slender exchequer.” Samuel King, the colporteur, must be a zealous, laborious, and happy evangelist. He travels the country round, selling and scattering Bibles and books; preaches; teaches; officiates at funerals, marriages, Sunday school meetings; baptizes in the open air; and is, in every way, a country bishop of no mean order. We ever feel a thrill of sweet joy within when we find young men honestly devoting themselves to such arduous endeavours to promote the spiritual well-being of their fellow-men. We wish there were thousands of Samuel Kings trudging through the yet dark villages of this favoured old island.

**VAUXHALL.**—Baptist chapel, Upper Kennington lane. Twelfth anniversary of foundation of our cause, and of the ministry of pastor George Hearson, was Nov. 14 and 16. Sermons were preached by Mr. Hearson from—"Having obtained help of God, I continue unto this day," &c.; and by W. Alderson, from—"This poor man cried and the Lord heard him," &c. At Tuesday's tea and public meeting the spacious schoolroom was decorated, and filled to its utmost capacity. Pastor Hearson commenced public meeting by giving out,

"Come let us join our cheerful songs," &c.

D. Asquith prayed. G. M. Murphy gave first address, during whose speech W. M. McArthur, Esq., M.P., entered; was greeted by hearty cheers; and at once asked the pastor to give an account of his work. Mr. Hearson briefly related the story of the Church's rise and progress. Mr. McArthur then delivered a speech which evinced his hearty sympathy for this and all other Evangelical Churches. After this, some good words were given by V. J. Charlesworth, T. Tarn, T. Edwards, J. T. Briscoe, and pastor Hearson, who told us he was supported by many faithful friends, yet he now required £30 to clear the Church of all debts. The request was immediately responded to: collection, donations, &c., yielded more than £35. Our generous musical friends sang several anthems in a superior manner, under the direction of Mr. J. T. Wybrow. It was generally said to be one of the most successful anniversaries in the history of Mr. Hearson's ministry at Vauxhall.

**BRIGHTON.**—SALEM CHAPEL, BOND STREET.—Annual sermons for Sunday Schools were preached Lord's-day, Oct. 17th. The morning discourse by pastor, J. Glaskin, was on 2 Timothy iii. 15. The subject was adapted for the occasion; delivered with much earnestness. We trust, with the Spirit's blessing, it will bring many of our children to imitate the great example. In afternoon, Mr. G. T. Congreve, of London, delivered two brief, but instructive addresses to about 900 children, teachers, and friends; chapel crowded to excess. In evening, Mr. Congreve preached a sermon to the young, from Mark x. 21, "Come, take up the cross and follow Me." A solemn discourse. Many earnest exhortations were made to Sunday School teachers, Bible Class members, and young Christians in general. Hymns were well sung by the children. We believe the services will produce those results for which we earnestly pray—the salvation of precious souls, and the further establishing of Christ's kingdom in our midst. W. GOUGH.

**LIMEHOUSE.**—Coverdale Schoolroom, Waterloo street. Sixth anniversary of the Church and congregation was Tuesday, Nov. 9. On the Sunday previous, Nov. 7, it was six years to the very day since the room was first opened; the first sermon being preached by our brother Christmas, on Lord's-day, Nov. 7, 1869. During that time

brethren Caunt, Wyard, Chlpchase, and Searle (who all supplied here), have gone to glory, as well as six members of the Church. Brother Carpenter has now been with us nearly twelve months; the place being well filled. If it is the Lord's will, the prayer of many is that he may be settled amongst us. Brother Steed preached on the 9th, after more than 100 had taken tea. The Lord still bless this cause, and His name shall have the praise. So prays A FRIEND.

**FAVERSHAM.**—At Noah's Ark our pastor, Mr. J. Wise, preached to us for the last time, Lord's-day, Oct. 31; having accepted a call for three months to Margate. He gave us, "The Eternal God is thy Refuge." The Lord was present. We grieve to part with him. The Lord's will be done. For upwards of six years he has laboured faithfully amongst us as a Church: he has promoted union and communion; always at his post; never weary of telling what the Lord had done for his soul; always a kind word for those that were in trouble: he was to be found by the side of the sick and dying, speaking of Him that died to save. We trust the Margate Church will hold him up in prayers. We commend him to God. May he only live to the praise and glory of our blessed Redeemer. J. BANKS.

**OUR DEATH ROLL.**—Dr. Brock, the leader of the Open Communion Churches, has rather suddenly been called home. We have review of his life and work. Brownlow North, whose conversion was remarkable, is also gone: both these died at 68. Charles West—the beloved son of that devoted deacon, Henry West, of Canterbury, and the affectionate husband of the daughter of the pastor of Egerton Fostal Baptist Church, R. Y. Banks—fell asleep at Bridge, Nov. 8, 1875, aged 33. At Longford, Bucks, Nov. 15, 1875, aged 85, Mrs. Joanna Weekly, widow of Mr. John Weekly.

**SUFFOLK.**—"Some scenes at the Suffolk and Norfolk Association" are not so pleasant. "The Circular Letter" is still waiting. While it is certain the Suffolk fathers are either gone, or are

"Unto the margin come,"

it is cheering to behold in the Gospel firmament a few stars yet appearing. The *Lowestoft Mercury* says "Blakenham Baptist chapel anniversary was holden Oct. 7, when sermons well suited to the occasion were preached by Mr. C. Hill, the popular Baptist minister at Stoke Ash. A goodly number of friends from Ipswich, and other places, helped by their presence to render the anniversary a very successful one." There are a few more popular ministers in Suffolk, whose autobiography we hope to give.

**SHARNBROOK.**—Our ministering brother, F. Fountain, has been bereaved of his beloved father. We fear it will hinder him much in his loved employ of preaching the Lord Jesus.



## OUR CHURCHES IN "THE BLACK COUNTRY."

*Oldbury—near Birmingham—the kind of Pastor required.*

## EPISTLES TO APELLES.—No. 3.

MY DEAR APELLES, — Not through dewy meads, soft or balmy air, neither upon Elysian fields; but, on the contrary, you must now venture through volumes of smoke, and, presuming you are not alarmed at fires from the blazing furnaces, you will now (leaving Birmingham in the rear) be prepared to cast your eyes upon mountains of rubbish or refuse from iron works; to use the native tongue—"heaps of rubbish," with canals here, canals there, and canals everywhere.

You will now come upon anything but a pleasant spot in our highly-favoured land, called "The Black Country," and which is beyond my reach to depict; my language would fail to describe. Five miles from Birmingham, situate in the county of Worcester, is the town of OLDBURY. It contains 17,639 inhabitants; all are principally employed in chemical and alkali works, which are carried on here upon an extensive scale. There are, also, several large iron works and coal mines. Situate in Canal Walk is a commodious Baptist chapel, with a gallery at the front, which is occupied with an army of singers; upon the opposite side of the road is a large school connected with the chapel. Mr. Brooks was pastor of this people for some years; and ministered in holy things with much success; but, alas! alas! tell it not in Gath, publish it not in the streets of Askalon, what changes have taken, and are taking, place.

Who, with life in the soul, and desires in the heart, for Zion's welfare and prosperity, can stand and look on indifferent and unconcerned at the divisions which occur in our Churches? "We hanged our harps upon the willows when we remembered Zion." I ask, Are there any that are brought by the grace of the blessed Spirit to esteem each other better than themselves? Who can sit in the lowest place, and become as a little child; who can say by thought, word, action, and deed, "We beseech Thee, O Lord, send now prosperity?" Surely there is a remnant. It was easy to decide as to the worshippers of old: two men went up into the temple to pray: the one a Pharisee, and the other a Publican; but who shall be able now to define the difference between those who are for Zion's peace, whose hearts say, "Peace be within thy walls, and prosperity within thy palaces," and those who profess and say so, but their hearts are far from Him. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Mr. John S. Warburton, of Wigan; Mr. Ritson, of Bilston; Mr. Howard, of Birmingham; Mr. Turner, of Netherton; and many others, have been acceptable to the hungry, thirsty, seeking ones, and have come up under the anointing of the blessed Spirit. Mr. Biles—one who has used the office of a

deacon well—and has, therefore, purchased to himself a good degree, and great boldness in the faith, has been laid aside for some months; his savoury, godly conversation, and kindly feeling, has won for him much esteem. May the Lord speedily restore him to the Church, to his business and family, if it is His sovereign will and good pleasure.

You have, my dear Apelles, doubtless, found it is not "he that commendeth himself is approved;" nor does it rest with others to approve or reject—"but he whom the Lord commendeth." Should you at any time visit this part, you can have your sermons measured up, squared up, and weighed up, till you begin to feel yourself less than nothing; and ready to say with Jeremiah—"I will not make mention of Him, or speak any more in His name;" and were it not that the Lord strengthened thee with fortitude and courage equal to thy day, you would carry out that proposition; but the Lord's purpose must be fulfilled—"My counsel shall stand, and I will do all My pleasure." The pastor who expects to settle here must be a giant in the faith; a man of determined mind; one who can and will dig deep into the mines of eternal truth; a hardy veteran; an unflinching standard-bearer of the glorious banner. He must have milk for the babes, meat for the fathers, wine for the heavy-hearted, strong drink for the ready-to-perish, and a word of reproof for the naughty ones: he must be instant in season, and out of season, and if he have an unction from the Holy One, and sets his face against all opposition, he would not labour in vain, nor spend his strength for nought. *Do you know of such an one?* At friend Manning's house there is good accommodation for weary pilgrims, and both himself and wife do their utmost to make ministers comfortable, especially if he be "an old disciple." Mr. Sanders is made a great blessing in the Sabbath school; he is gifted in instructing the young, which is no mean gift. Many who attend come from various distances, and have proved many times that they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, run and not be weary; walk and not faint. There are men, in the Oldbury Church, as some think, qualified for preaching the Word; but they are waiting for marching orders from the Great Captain, they are yet tarrying in the city of Jerusalem. Did you not find, when you went forth into the ministry of the Word that greater was He that was for you than all that could be against you? You was not left to confer with flesh and blood; you went forth with a "Thus saith the Lord;" and was enabled to say—"I AM hath sent me unto you;" and being determined to honour thy Master, you proved His faithfulness in the promise—"Them that honour Me I will honour." One of the highest positions under heaven must be to be entrusted with a message from the King, to be made a steward of the manifold mysteries of the kingdom; and to have grace so to act as to be able at any time to give an account of the stewardship; for one thing is required

of a steward, that he be found faithful. For he that is faithful in that which is least, will be faithful also in much, and the steward who acts wisely will see that there are a few crumbs from the Master's table for some of the hidden ones.

Hidden by heavenly birth,  
By hidden manna fed;  
Pilgrims and strangers on the earth,  
In hidden paths we tread.

The cave was not a comfortable place for the prophets of the Lord; but a good Obadiah shall feed them with bread and water: "bread shall be given, and water shall be sure; the place of His people's defence the munition of rocks." Though often faint-hearted, like poor Gideon, there shall be support, succour and strength equal to the day, for "The sword of the Lord and of Gideon" must be victorious, and a cake of barley bread shall be sometimes tumbled into the Midianites' camp, even though it be done by

"AN OLD DISCIPLE."

#### OPENING OF PROVIDENCE BAPTIST CHAPEL, ENFIELD HIGHWAY, MIDDLESEX.

Thursday, Oct. 7, 1875, our new chapel was opened; long before the afternoon service was closed it was literally packed. The service was commenced by singing,

"And will the great eternal God  
On earth establish His abode?"

Zechariah viii. having been read, the 752nd hymn was sung—

"No earthly city can compare  
With Zion, when her Lord is there."

The sermon was preached by Mr. J. L. Meeres, who took for his text Haggai ii. 5—"Fear ye not." In his peroration Mr. Meeres remarked that he was thoroughly pleased with the new place of worship. As a matter of fact, the erection of a small place was as great a burden to a small congregation as was a large place to a large congregation; but he saw no cause to fear: the silver and the gold were the Lord's, and he could very well say to them, "Fear ye not." Every blessing that they possessed, whether pecuniary, social, or family, were but loans from the Lord, and He could dispose the hearts of men to give when there was a necessity. The new chapel had cost £276. He considered the friends had worked with a good will, as there only now remained a debt of 100 guineas.

A hymn was sung, a collection made, the benediction pronounced, and the first service in this new chapel closed. 100 took tea, which was served gratuitously by the ladies in a creditable manner.

At the public meeting James Mote, Esq., solicitor, of Walbrook, London, occupied the chair. Mr. Chapman, one of the deacons, read the accounts. Mr. Trussler, the treasurer, gave particulars of the reasons which led them to build. They had for some years laboured on under great disadvantage in their old rooms in Alma road, Loek lane. Every one connected with the cause felt that it was really a necessity for them to arise

and build. The Church and congregation held a conference, and, in the year 1873, it was resolved to take steps for raising a new house of prayer. A freehold site was purchased in Putney road, Enfield highway, and placed in trust; and it was resolved to erect a large chapel. Estimates were received, but the Church were disinclined to incur a heavy debt, and, therefore, a smaller one was erected. The pastor and several of the friends have laboured with their own hands with a will, and the congregation have worked assiduously during the erection, which has materially reduced the outlay.

Mr. H. Hall, of Clapham, delivered an excellent address upon "Weeping with those who weep." Mr. Phillips, of New Malden, spoke on Solomon's dedicatory prayer. The chairman expressed the pleasure he felt at meeting with them on that occasion. For some years he had presided at meetings similar to the one he had the honour of presiding over that night; but, up to that time, he had never had the pleasure of telling the people, "We have enough; give no more." He might, perhaps, have to do so on that occasion. There was not £100 owing, and, seeing there were more than 100 persons present, if each gave a sovereign, the debt would be cleared. He was pleased to hear the Church had worked together so well.

Mr. Winters and Mr. Mayhew addressed the meeting, after which Mr. Alfrey, the pastor, made some excellent remarks; at the close of which,

"Praise God from whom all blessings flow"

was sung, and the happy proceedings were brought to a close by the blessing being pronounced. A young lady sent up a parcel containing 336 farthings, which, together with the collections and proceeds of tea, amounted to £19 18s.

The committee take this opportunity of thanking the friends who have so liberally assisted them in their undertaking, and trust that their efforts may be crowned by evidences of the Holy Spirit's work within the walls.

W. T.

NOTTING HILL.—Not happy in our chapel, I wander hither and thither. Have been to Silver street, Kensington; Mr. R. G. Edwards and his people seem all alive. Mr. John Passmore is training a good choir. Near fifty young friends, with harmonium, quite cheerfully the devotional parts of the service. Silver street chapel, near Notting hill gate station, has in it a fast rising Church, school, and congregation. Have occasionally looked in at a neighbouring place. From the school they are gathering in a few lambs. There is room in Bosworth road chapel for a godly minister if you can find one.

WE ARE WANDERING.

WISBEACH.—Mr. Preston Davies has been the Lord's servant in blessing our souls, in increasing our congregation more than double, and giving us the prospect of additions to the Church. We praise the Lord for such an able, faithful, and successful minister.

### A LONDON SPARROW AT MR. STEED'S ANNIVERSARY.

MR. EDITOR,—I send a few notes of meeting at Rehoboth, Wellesley street, Stepney, Tuesday, Oct. 26, to commemorate the first anniversary of the pastor, Thos. Steed, in that chapel. Our warm-hearted brother Bardens preached in the afternoon. Evening meeting was presided over by Mr. John Rundell, who made a good speech on the Covenant. The pastor stated their congregations were very good. The Lord had helped them in a signal manner; they had admitted to the Church during the year over fifty—twenty-five from T. Stringer's Church, twenty-five from other sources, and eight besides by baptism. To God be all the glory. Surely some of our Churches, after reading the foregoing, could sing,

"Lord, I hear of show'rs of blessing  
Thou art scatt'ring full and free;  
Show'rs, the thirsty land refreshing—  
Let some droppings fall on me—  
Even me!"

The pastor attributed their success to the fact that all his sermons were produced from the Word of God alone, without aid from the brain of either living or dead.

Brother Gander said he had not known Thomas Steed long, but long enough to love him. Taking the words, "Hitherto the Lord hath helped us," he said, the help of the Lord was worth everything. It was always timely help, and efficient help. It does not place man in a salvable state; but it

"Makes the believer, and gives him his crown."

What can you do for the Lord in the way of salvation? Nothing! But there is something to do—something to be done to-night. "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Many ask, "What will you do for Christ?" Why, we have more than we can do to tell what He has done for us.

Brother Lodge spoke feelingly on the fidelity of divinely-appointed ministers of the Gospel. He was quite himself on "Principle and Practice," and could not resist the opportunity of speaking against the custom, now prevailing in some quarters, of admitting Churchmen, Independents, and others into the pulpit; he feared it might lead to the admission of Ritualists. His remarks led to some divergence from the objects of the meeting. Pastor Steed threw a little oil on the troubled waters. The chairman (a representative of one of the Churches that pleads guilty to the impeachment) made a warm defence in a good spirit, caudally stating that he allowed freedom of opinion and speech to every man. From one or two remarks proceeding from the body of the chapel, I judge that the feeling of the meeting was with brother Lodge on principle; yet, I think, a gentleman, invited by the pastor to fill the office of chairman, and who is one in heart with all the brethren present in essentials, should have had the kind consideration of all. It was not the

time nor the place to discuss the policy of the Church to which the chairman belonged.

Brother G. Elvin led us into a calmer atmosphere, unto a spiritual feast. The banquetting-house he explained as the sensible enjoyment of the Lord Jesus Christ in the heart. The children cannot fast while the Bridegroom is with them. What is the repast? Christ Himself. Who are the guests? Sinners. The language of each heart is, "I am black, but comely."

Brother R. A. Lawrence spoke from "Heirs according to the promise." "It ye be Christ's, then are ye Abraham's seed." Christ has a valuable Church; it cost Him His own heart's blood. The members of that Church were His also by the conquest of the Spirit. He calls them His sheep, His brethren, His bride; although, in themselves, as ugly as sin could make them; yet, in Him, all fair. He was thankful the failings of God's people were recorded—not that sin was to be made light of; but it gives such poor things as ourselves reason to hope we shall find mercy.

Brother Lewis gave us a condensed sermon on "Hitherto hath the Lord helped us."

A LONDON SPARROW.

### MR. WISE, OF WATFORD.

DEAR BROTHER BANKS,—I have been to enquire about Brother Wise. He seems to be getting lower and weaker daily. I saw him on Lord's-day afternoon. He said he was both ready and willing to depart, and as to the position of his mind resting upon the faithfulness of a yea and amen promising Jehovah—my impression is now he will never get about again. I find he is just seventy years of age. O what a blessed state to be in to use the following,

"Through Christ my soul is ready;

His coming I desire:

Our union shall be steady,

When worlds depart on fire.

When heart and flesh are failing,

And speech is from me fled,

Through faith in Christ prevailing,

On death itself I'll tread.

At nature's expiration,

By grace triumphant led,

With glory's expectation,

On Christ I lean my head."

May this be our happy and blessed lot  
prays, in love,  
Yours in Jesus,  
GEO. BURRELL.

STEPNEY.—The late Mr. Goodman. We have but recently heard of the death of this excellent brother in the fellowship of Christ. His name and character were in harmony. Can no one give us a few words descriptive of his last days?

READING.—I was in Oxford road chapel, Sunday, Nov. 7. Mr. Edgerton baptized and received five into the Church. He appears useful, and is surrounded by a growing company of aged and of youthful believers. At eventime it was joyous and holy.

## THE HISTORY OF A HYMN.

In David Denham's esteemed "Saints' Melody," 1837, there is a hymn commencing "Sovereign grace o'er sin abounding,"

to which Mr. Denham ascribed the name of W. W. Horne as the author; but, after much research, and procuring all the various editions of Horne's Selection, no such hymn could be found. The most curious feature in the investigation is that John Kent composed a hymn in the same measure, sentiment, and with the same first stanza. This seemed as though Horne had only altered Kent's hymn, and that Mr. Denham, believing so, had given W. W. Horne as the author.

After a close examination of all the editions of Kent's "Gospel Hymns," from the first edition, 1803, to the fifth edition, 1823, no such hymn appears; but in the sixth edition, 1827, the hymn occurs, but with only the first stanza as in Denham's "Saints' Melody." After this I unexpectedly met with the hymn, word for word, as given by Mr. Denham, in John Dobell's "Selection of Seven Hundred Evangelical Hymns," 1806, where it is stated to be taken from Samuel Reece's Selection, 1799; then, in Dobell's second and after editions, it is given to "Horne's Collection"—so that this may have led Mr. Denham to conclude that Horne was the author.

My search was now to procure a sight of Samuel Reece's Selection, a copy of which I had never seen; and knowing that a friend in America possessed the book, I wrote to him for the loan of it. In the meantime a friend, passing through Wilderness row, saw a copy of Samuel Reece's Selection at a broker's shop, and bought it for me, and, upon examining the book, I discovered the name of Ann Kent written inside the cover, and also to two of the hymns; besides this, twenty-seven of the hymns are marked with a cross, as being by John Kent. The hymn in question,

"Sovereign grace o'er sin abounding,"

has two crosses to it, as follows, ++; and the hymn is the text as given in Dobell and Denham. This at once proved the hymn to be by John Kent, and that it first appeared in Reece's Selection, 1799.

Now my motive for endeavouring to learn the authorship of the hymn arose simply of my and, I believe, other persons' objection to the language used in the second stanza—

"Death, nor hell, nor sin shall sever"—

which line I never could find courage to sing, for I rather tremble at sin than sing over sin, for sin is the abhorred enemy of God and His regenerated children. God's Holy Word does not speak in this way of sin, neither do I believe that Christians can ever speak in such a way of sin without the Holy Spirit's reproof. I am most happy to have discovered that good John Kent, who composed the hymn and gave it to his minister with twenty-six others for his selection, when he was a young man, afterwards saw his error of using such language, and that, twenty-eight years afterwards, he re-modelled

the hymn, and took away the objectionable line, as can be seen in later editions of Kent's Hymns.

DANIEL SEDGWICK.

Sun street, Bishopsgate,  
Nov. 10, 1875.

DEPTFORD.—ZION CHAPEL. The anniversary of the Sunday school took place Oct. 17, when two sermons were preached by the pastor, who also gave an address to the children and friends in the afternoon. A tea and public meeting was held on Monday, 18th; about 200 friends sitting down to the first, and the chapel well filled for the public meeting; the pastor, Mr. J. S. Anderson, presiding. The secretary, Mr. W. J. Nash, read the report, showing 260 children and 26 teachers, 17 of whom were members of the Church. At the annual competitive examination in February one of the scholars took first prize in senior division, while two gained first and three second-class certificates. About £6 worth of books had been distributed as prizes to the scholars, while the scholars in return had presented the superintendent, Mr. Thomas Sparks, junior, with a handsome clock under glass shade, with a suitable inscription; and four teachers had also received handsome presents of books from their respective classes. The school had contributed liberally towards various agencies for doing good. There were Bible classes for young men and women, and a Young Men's Mutual Improvement Society, all well supported. After the report had been read, the chairman, in the name of the scholars and teachers, asked the secretary's acceptance of a very beautiful electro-plate tea and coffee service, as a memento of their affection and esteem, and a slight acknowledgment of his long services, having been connected with the school nearly a quarter of a century. Addresses were delivered by the senior deacon, Mr. Matthews, and ministerial brethren Alderson, Dearsly, Meeres, Masterson, and Langford. The collections amounted to over £14. On Nov. 5, by invitation of the secretary and his wife, Mr. and Mrs. Nash, teachers, elder scholars, and friends, to the numbers of about eighty, met for tea, and were very agreeably entertained. Short addresses and readings were given during the evening by the pastor, deacons, and several teachers, interspersed with singing. Coffee was served about ten, shortly after which the friends separated, highly pleased with their evening's entertainment.—T. G. C. ARMSTRONG, 30, Rokeby road, New Cross, S.E.

HOMERTON.—Mr. Lodge's first anniversary at Homerton row was celebrated Nov. 8, 1875. The Church and congregation took tea; and at public meeting the pastor reviewed his first year's work there with gratitude to God for the honour and help conferred upon him and the people with him. By baptism, and dismissal, many have been added to the Church; and his faith is strong in a great work yet to be done. We have not room this month for the full report and poetry.

## MR. ALDERSON'S "FIDELITY."

[We have written explanatory notes on this controversy, which we withhold until convenient. We ask our readers to suspend their judgment until they have read our notes. Those severe critics who reproach us for inserting Mr. Congreve's letter are requested to be quiet: we will (D.V.) answer them. This month we can only insert Mr. Spencer and Mr. Congreve.—ED.]

## MR. CHARLES SPENCER ON THE NOTE OF MR. G. T. CONGREVE.

To the Editor of the "Earthen Vessel."

SIR,—After so many years of friendship and Church membership with my esteemed brother Congreve, I am much pained to be compelled publicly to protest against the course he has taken in defending Mr. Alderson's Lecture on "Ministerial Fidelity;" and I must say I wonder how Mr. Congreve, a deacon of a Strict Baptist Church, can endorse Mr. Alderson's sentiments; for if he be right, then we, as a denomination, are in deadly error: and I, for one, would very soon leave it, rather than belong to a denomination holding the horrid and God-dishonouring dogma of Antinomianism; considering it would be a disgrace to be connected with such a body. Bless God, such is not the truth; we do not wish to continue in sin that grace may abound; but are as desirous as any other Christians that our light may so shine before men that others may take knowledge of us that we have been with Jesus. Neither will I allow Mr. Alderson to say, unchallenged, that we are bigots, because we are determined to maintain our distinctive principles, believing that decision for God, His truth and commands, is not bigotry, but consistency.

I cannot agree with the following sentence in Mr. Congreve's letter, wherein he says, "I cannot see any part of the Lecture which ought to give offence to our Strict Baptist brethren, if they hold the truth in love." On the contrary, I see very little of which they can approve; for in it we are designated as opposed to progress, because we will not change our creed; that we are indolent, and have no brain-capacity; and are sneered at because some may have made the assertion that through grace they have made no change in their sentiments for upwards of forty years. Why should we change? We have the same God; the same Saviour; the same Spirit; the same Gospel; the same faith; the same ordinances; the same Bible; and the same distinguishing doctrines of grace. Why, then, should we change our creed to meet the so-called enlightened spirit of the age? Above all—of holding that awful dogma of Antinomians, which means a perversion of Calvin's doctrine (or the Word of God, as taught by Calvin) to the worst of purposes. I only wonder how Mr. Alderson, who appears to be possessed of such a large mind, and has such extensive views of truth, could be so long identified with such an unprincipled sect.

Why, sir, if the Strict Baptists were to

remain silent after receiving from one, professing to be one of their ministers, such cruel and untruthful charges, the sooner the denomination ceases to exist the better.

If Mr. Alderson really knows of any portion of our Church or Churches who are guilty of the crimes he attributes to the whole of our denomination, he would, if he wished to maintain his ministerial fidelity, name them; and not condemn the whole body in the uncourteous manner which he has done.

Believing the assertions in the Lecture to be a mistake, the following quotation in Mr. Congreve's letter is not applicable:—"Have I therefore become your enemy because I have told you the truth?"

I am quite certain Mr. Hall, in the course he has taken, has only been actuated by one motive, that is, to defend the honour of his Master's name in contending for the faith once delivered to the saints, and in giving any publicity to his pamphlet, it has only been done with a desire to counteract any evil that might arise from the publication of the Lecture; for, whatever number of copies may be sold, Mr. Hall will be a great loser, in a monetary point of view; and if Mr. Alderson thinks he is injured, he has only himself to thank for his own acts.

Allow me to say, I think the whole of the Strict Baptist denomination are much indebted to Mr. Hall for his manly and Christian determination to maintain our principles, they being in accordance with the infallible Word of God.

I am, dear Sir, Yours in Gospel bonds,  
CHARLES SPENCER,  
St. John's Manor road,  
Upper Lewisham road, Nov. 15, 1875.

## MR. G. T. CONGREVE ON A REVIEW OF MR. ALDERSON'S LECTURE.

MR. EDITOR,—I thank you for the insertion of my letter of last month referring to our brother Alderson, and to the "attempts" that have been made in print to injure his reputation on account of his recent Lecture on "Ministerial Fidelity."

Having received a series of letters on this subject, it may be well that I should state clearly what I mean.

The "attempts" to which I refer are not a certain tract written by our brother Hall, for I cannot say that I have had time properly to read it, and I fear it might provoke interminable discussion were I to do so; but more especially a review of that tract which has appeared in a certain magazine. Under the shew of treating Mr. Alderson tenderly, he is spoken of as an "old man who once stood high among the causes of truth." Ignorance and intolerance are imputed to him. It is added, as a reason why he should be treated gently!—"the lips that uttered the offending sentences will ere very long be sealed in the silence of death." (The bad taste and utter want of delicacy manifested here need no comment.) "Our unhappy friend" (it is said) "might have been spared the shame of rebukes so cutting" (exquisite

frony this!) Then the writer winds up by saying "if grace be given him to *confess* his error, we think we may assure him that very hearty *forgiveness* will be accorded to him," and that "he may *hope* to regain the honourable position in our midst which he has *unhappily forfeited*." (May it be asked "who constituted the reviewer the confidential mouthpiece of the denomination?" ) But the part which especially calls for censure is that in which Mr. A. is charged with making "*cruel and wicked allegations*." This charge has been circulated far and wide, and if it be not one which, in the ordinary way, would injure a minister's reputation, I do not know what is. I speak of it as an "attempt"—for it is *only* an attempt, and will fail. I use the word in that sense only.

The review in question, and extracts from it, have been doubtless read by many who had never seen the Lecture, and therefore could not judge for themselves. The Lecture was not written for publication. Remarks made in public after its delivery rendered it necessary for Mr. Alderson to print it, simply for his own people, that they might see it and form an opinion of it for themselves. Some friend (I am informed), without Mr. A.'s knowledge, sent a copy to some of the Baptist ministers. The sarcasm of the reviewer, as to the omission of a publisher's name, and the supposed rushing in vain to "the Row" for copies which untold gold would not procure, were therefore quite out of place.

It has been said by a writer in your own journal that our brother Alderson in his Lecture has levelled the charge of *Antinomianism* against the Strict Baptist body and its ministers. I certainly find the word "*Antinomian*" in one sentence, and what a bugbear is made of it! It is possible that, had the Lecture been revised for the press, instead of honestly printed word for word as delivered, Mr. A. might have used some other term instead. As it is, he simply speaks of "*eliminating the Antinomian element*." I fear there is in some quarters a tendency to that state of things which though not "*Antinomianism*" itself, borders upon it,—and to this, I presume, our brother alluded. Certainly this sentence cannot be fairly construed into a sweeping charge of Antinomianism against our denomination in general.

The very word "eliminate," which is of Latin derivation (from *e* and *limen*, gen. *liminis*), signifies the turning out of doors that which is foreign—not natural. It is most used as a medical term. If a man gets something into his circulation which may be a nucleus or element of fever, that element is not a constituent of his blood but a foreign element which may be developed into fever, and we talk of eliminating it. This wonderful phrase, the "*eliminating the Antinomian element*," has been made much more of than Mr. A. ever intended.

And yet,—is it not the fact that by some (I trust very few)—the Sunday school is simply tolerated, earnest Christian work is pronounced Arminian, Missions are dis-

couraged, and conversions among other sects questioned if not disbelieved. And when things are at a low ebb and conversions are a strange thing with themselves, there is a placid reference to the sovereignty of God, and "Zion is under a cloud." The hearers are told that "the elect will be saved and the non-elect be condemned, do what they will." True,—but here we see it possible to present even truth in such an injudicious way as to do harm. This, I apprehend, is the "heart-hardening feature" referred to by Mr. A. Brethren (I would say), let us "eliminate this element" wherever it may have crept in, and let us be more earnest for winning souls.

The remarks in our brother Alderson's Lecture relative to "want of thought," and "brain power," have been a cause of further offence. I presume that his meaning is not that we want new Truths, but clearer and larger conceptions of the Truths we believe. There are some ministers (I trust they are few) who glory in being illiterate men. They sneer at colleges and talk about man-made parsons and God-made ministers. I cannot find that since the apostle's days God has qualified His ministers by miraculous gifts. (I speak here of the power of thought and language,—not of experimental knowledge of Truth.) These men affect to despise human learning; but as teachers, it is their duty to seek it, or they will be behind the times. Are we to hear the same phrases, the same metaphors, the same ideas only that we did "forty years ago?" Can you wonder that congregations are small and hearers get tired in such case; not tired of the truth, out of the everlasting monotony of the serving it up? Surely it will not be denied that there is need of improvement in this.

Again, it has been said publicly and by letter that our brother is a "duty-faith man." (The term, like Antinomianism on the other side, is a scarecrow.) He is *not*—in the sense intended. But I think he feels what I and many more *strongly feel*;—that there is too much of a one-sided preaching among us; for, while there is a precious opening up of the sovereign purposes and deep things of God to comfort and edify the established believer, there is too often a keeping in the background the glorious, and blessed, and free invitations of the Word of God, and the consequence is there is not that blessing in the conversion of sinners among us (as a body) that we desire. God works by means—and means *must not* be ignored.

In conclusion I am tempted to remark, Why should this Lecture be made a matter of personal feeling? Who among our brethren can shew that they are personally challenged? If the cap fits any let them wear it. But rather, I would say, let those who have read the Lecture profit by whatever it contains that may commend itself as good either in exhortation, admonition, or reproof;—but let those who cannot approve every part of it, remembering that the Lecture was not intended for general publication when delivered, nor ever revised for that purpose, restrain their bitterness, and speak their thoughts in

love. I am, dear Sir, yours in the Gospel of Christ,  
GEO. THOS. CONGREV. E.

P.S.—Since writing the above I have received a letter from our brother Hall referring to the handbills which I mentioned in your November Magazine, denying that they were sent for the purpose of being “placed in the pews of the chapels,” and asking me to correct the error. This I readily do. The inference was natural and was drawn by others beside myself. It appears they were accompanied by a printed slip of paper requesting them to be “distributed to members of the congregation.” Whatever was intended to be the *mode* of distribution is of little consequence; the principle is the same.

KENT.—Orpington station, October 18, 1875. While waiting for the last train this night I note down one line to record the Lord's mercy. In Old Bethesda chapel, Orpington, this evening, we have been comforted. The hymns were truly grand—some of Watts' rich, Christ-endearing songs of praise were very beautifully sung. The thirty-second Psalm was expressive of the completeness of God's forgiveness of His people; and the unerring test of a godly man came home to my heart, where it says, “For this shall every one that is godly pray unto Thee in a time of finding;” or, “when Thou mayest be found.” Surely for forgiveness from the Lord I have secretly and solemnly cried many, ah! many times; and that forgiveness must, by every godly seeker, be found in the Lord Jesus Christ. Another thing flew out of my soul, too, this evening, and it was this:—To the true children of God I said, there has never been a sore trial overtaken you yet but, sooner or later, there has been a promise of deliverance realised. And that day will never come, when God's promise of strength for that day will not come also. Bless His name! Orpington has lost its Govers, Willoughbys, Hamblins, Deacon, Sales, and other dear friends; but the Lord has raised up more. The chapel is clean, well lighted, and Christ's own Gospel is therein proclaimed. As I walked from the office this day to Cannon street station, the thought troubled me for a moment that there is everywhere now such religious rioting that the Church can get no rest. A voice from heaven once said, “They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” May we not add, as regards all the great talkers and writers against our Lord's doctrine and commands, “They have Christ and His apostles: if they hear not them, neither will they be persuaded though a thousand witnesses rose from the dead.” We are come into an age of hardness, of dry talk, of disobedience, and of carelessness to Christ and His words. I see and feel it everywhere; but I am only  
AN OLD “EARTHEN VESSEL.”

NOTTING HILL.—Particular and Strict Baptist chapel, Silver street. Our services in aid of building fund were Lord's-day,

Oct. 17, 1875. Two sermons: morning by brother Stringer. He noticed the great subject to be preached—the Lord Jesus Christ. The great encouragement: “The hand of the Lord was with them.” The great success: “Many believed and turned to the Lord.” In evening our respected pastor, R. G. Edwards, from I Chron. xxix. He spoke of thanksgiving,—“Now, therefore, our God, we thank Thee, and praise Thy glorious name.” Humility,—“But who am I, and what is my people, that we should be able to offer so willingly after this sort?” Acknowledgment,—“For all things come of Thee, and of Thine own have we given Thee.” These subjects were handled by workmen that need never to be ashamed. On Tuesday afternoon Mr. J. Hazelton preached from Heb. ix. 24, shewing—1. That our beloved Lord had entered heaven for us; 2. The sacrifice of Jesus Christ had been accepted; 3. There is a very important connection between Christ and His people; and, 4. That Jesus appears for His people individually. We could from our very heart say, “It was good for us to be there.” Tea was provided by the ladies. At public meeting our esteemed friend, T. Pickworth, Esq., ably filled the chair. Brethren C. W. Banks, Gander, Bardens, Stringer, Winters, and Beazley addressed the meeting in terms of brotherly kindness and sympathy. Collections good; people happy; and after about fifty pounds had been promised by several friends, a hearty vote of thanks was passed to the chairman and the doxology was sung. Our prayer is that the God of all grace may shine upon us as a Church and people; that our Zion may still prosper; and that many who are now out of the way may be brought to know a precious Saviour, fall at the footstool of His mercy, with a “God be merciful to me a sinner.” Amen and Amen.—CHARLES ATKINSON, 14, Devonshire terrace, Notting hill gate.

REHOBOTH, CLAPHAM.—DEAR BROTHER BANKS,—We regretted to find your meeting was fixed for the same date as ours, because it disappointed us of your company. We had a pleasant meeting. Our recognition services will be long remembered by all present. Mr. Hazelton preached a most excellent discourse from Acts viii. 5,—“Then Philip went down to the city of Samaria and preached Christ unto them”—a full Christ, a whole Christ, in His life, death, and resurrection. It was a grand charge to the pastor to preach Christ in season and out of season. About seventy-five took tea. At evening service the venerable S. Ponsford, in the chair, called a friend to pray. The chairman requested one of the deacons to state how the Church came to ask Mr. Brindle to become their pastor; who replied, “We were as sheep without an under shepherd. One good brother after another had been invited to supply; eventually brother Brindle came for three months; then for six months; then he was asked to take the oversight. Our brother said, ‘Let it be as it is.’ We were anxious that the

union should be settled: we pressed the matter; brother Brindle consented; and we now meet to recognise the union." The chairman asked Mr. Brindle to state his call to the same, which being satisfactory, the chairman requested one of the deacons to unite hands in the name of the Church, and declared the knot was tied. Brother Beazley gave some kind words of encouragement to the pastor. Brother Nugent said a few words on the wedding. Brethren H. Hall, Battson, and Page addressed us. Our esteemed chairman closed the meeting by prayer.

JACOBUS.

#### RICHMOND, SURREY.

"REHOBOTH," PARK SHOT.—Re-opening and second anniversary of the Church and congregation attending the ministry of W. J. Gooding was commemorated on Tuesday, Nov. 2. Mr. C. Marston opened the service; C. W. Banks read and offered prayer; Thomas Stringer preached from "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

There was a full chapel in the evening. James Mote, Esq., presided at the evening meeting. After singing together,

"Revive Thy work in Zion, Lord,"

Brother Frith asked for a blessing on the meeting.

Pastor Gooding then gave an account of receipts and expenditure. In the providence of God they found the chapel to let on 31st December last, when they were thinking of erecting one, but thought it were better to hire. On January 6 they made an offer which was accepted; but they had been kept waiting six months. Two years ago they first assembled in the name of the Lord. They had been graciously upheld and kept together; and truly,

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

They have expended on "Rehoboth," £37 2s. 6d. This was all cleared off that evening.

C. W. Banks said there were four things that interested him in that meeting. [We asked him to give his address in full in this report. It may come in next month.]

Mr. Masterson expressed his pleasure at being present in this nice chapel; their being here was a proof that God not only hears but answers prayer. Here the Gospel will be preached, Christ exalted, and, he trusted, by the Spirit's power, sinners would be brought to Jesus. Their past history as a Church shews God has been with them in an instructive way. He has been with you in His hiding and protecting power, and has proved your Fortress and strong Tower. He has been with you in His sympathising presence; has been guiding you by His counsel, and finally will receive you into glory.

Brother Stringer felt thankful there were a few in every town who love and will have the truth. "The house was filled with the glory of the Lord" was his theme: fully and blessedly elucidated.

Brother Brittain gave a thoughtful speech, explaining the distinctive principles of the people everywhere spoken against as opposed to the teaching of Arminius.

Brother Gooding, in the name of the Church, thanked the friends for their presence and liberality; and the meeting closed with singing

"Sovereign grace o'er sin abounding."

A LONDON SPARROW.

OUR MINISTERS' WIDOWS.—MY DEAR SIR,—In the *Baptist Almanack* for several years past there has appeared an advertisement for the "Widows' Fund," an institution which only requires to be known to be appreciated and supported. I enclose you one of its reports, and would ask you to make it widely known in the columns of the *Earthen Vessel*, and thus induce the wealthy members of our Churches to support it, and enable the widows of our poor ministers to secure an annuity of £12 for life, rather than depend upon the precarious almsgiving of the Churches, which can only last for a short time after the death of their husbands. The widow of my first pastor (who was left with a family of young children) has been in receipt of an annuity of £12 for several years past, and will enjoy it for the rest of her life, subject to the conditions of the Fund; and the widow of our late brother Attwood, of Camberwell, had it up to the time of her death. By looking down the list of the English widows you will recognise others whose husbands you knew. Something ought to be done for the widows of our pastors, whose incomes scarcely average that of a good mechanic, and prevent them laying by anything for either widows or orphans.—Yours faithfully, JAS. MOTE, 1, Walbrook, London, E.C., Nov. 12, 1875.

STOKE NEWINGTON.—Mount Zion chapel in Matthias road has gone from our section. Messrs. Pepper, Cornwell, Brown, Hunt, R. Howard, and many ministers have witnessed for Christ and His Gospel therein. But, alas! the place has been closed. Why is this? We went in nearly at the end, and delivered a short discourse from "The kingdom of God is not in word, but in power." "Ah!" said one, "you have just entered into the cause of our sorrow. We have had the word, but not the power." It fills our heart with grief to find so many of the Churches sinking because the ministry of the Gospel goes forth not with a convicting, converting, Christ-revealing power. Should we not call a solemn assembly, and unitedly cry unto God?

HERTFORD.—We had pleasant meeting in our Ebenezer, Oct. 21, to bid farewell to a beloved brother as deacon, who has left us for London. Our pastor, R. Bowles, delivered cheerful address, and our esteemed brother T. Austin, of Hackney, gave a good homely sermon. Hertford being his birthplace, he reviewed the past with pleasing reminiscences.