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THE
EARTHEN VESSEL;

AND

Christian Record and Review,

FOR

1856.

VOLUME XII.

London:

PUBLISHED BY PARTRIDGE AND CO.,
PATERNOSTER ROW;

AND SOLD BY ALL BOOKSELLERS.

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The Earthen Vessel.

MAZZAROTH :

OR,

THE TWELVE SIGNS IN THE BIBLICAL HEAVENS.

"I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise, our twelve tribes, instantly serving God day and night, hope to come."—Acts xxvi. 6, 7.

IN commencing the twelfth volume of THE EARTHEN VESSEL, (casting away, for the present, the editorial "*we*,") I shall simply endeavour to direct the attention of my readers to some few things which THE WORD OF GOD, and the *present aspect of affairs in the nations and kingdoms of the earth*, present to our view. I feel an exceedingly heavy burden upon my spirit in starting—and much difficulty and dryness lays on my mind; still, I hope, after a few struggles, to get freely and fully into that wide sea of truth the contemplation of which has, for a number of years, been the richest enjoyment my soul has known.

Sleepless nights and tiresome tossings in the dark hours before the dawn of the morning, are no strange things to me; and I cannot but hope, at this very moment, that in some sense, the words of Elihu have been true in my case, where, speaking of some of the Lord's dealings with the children of men, he saith, "*In slumberings upon the bed, he revealeth, or uncovereth the ears of men, and sealeth their instruction.*" This, I trust, has given rise to what I hope to lay before my readers during the coming year, if it please the Lord to spare my life, and to help me in my labors.

Monday night, the 17th December, was a night of great distress in my soul. No sleep could I get. One thought—amid a thousand painful ones—came to my mind; it was this: "You are about to begin the twelfth volume of THE EARTHEN VESSEL; and there is something very remarkable, and some things full of the deepest instruction to the

church of God, in the number TWELVE as used in the Bible.

I arose at two o'clock in the morning; obtained a light; took the Bible and the Concordance, and to work I went, searching for that hidden treasure, which a secret something told me was concealed in the sacred pages of that most precious book.

The words of Paul, which I have quoted, at the head of this page, were most precious to my soul at that time: "THE HOPE OF THE PROMISE MADE OF GOD UNTO OUR FATHERS, UNTO WHICH PROMISE, OUR "TWELVE" TRIBES—INSTANTLY SERVING GOD DAY AND NIGHT—HOPE TO COME." I searched diligently for "THE PROMISE MADE OF GOD UNTO OUR FATHERS;" and thought of the TWELVE TRIBES—the worshipping family of God, and of their position as expressed by Paul, "*unto which promise they HOPE TO COME;*" but upon the meditation of these things I could not long remain; for one sentence fastened itself upon my affections, and appeared like a KEY put into my hands, wherewith some of the treasures of holy knowledge were to be opened up, and searched out. The sentence was this—"CANST THOU BRING FORTH THE TWELVE SIGNS?" It is Cruden's interpretation of Job xxxviii. 32. Our Bible reads—"Canst thou bring forth Mazzaroth in his season? or, canst thou guide Arcturus with his sons?" But, in the margin, the word "*Mazzaroth*" is rendered, *the twelve signs*.

This solemn question was one among many which the LORD put to Job, when he answered him out of the whirlwind

and it is one that is connected more with the *natural*, than with the *spiritual* heavens. I would not, therefore, trifle with this word; but, inasmuch as it was the handmaid which led me to look for "THE TWELVE SIGNS" in the Bible, and, inasmuch as I found therein twelve distinct signs of the grace and glory of God as developed in the salvation of his people; I would humbly trust that the Lord cannot be angry with me—that his people will not be offended with me; and that I shall not "darken counsel by words without knowledge," if I attempt to stir up the minds of the people by publishing THE TRUTH as typed out in these signs, which, like so many brilliant stars, are set by the Lord the Spirit, both in the Old and in the New Testaments.

The times in which our lot is cast would seem to demand of us the fullest declaration and dealing out of Divine truth that lies in our power. The long and heavy war has brought, and is bringing, distress of nations. Oh, what poverty! what misery! what destitution is to be found, even in our own land! Large firms are breaking; long-standing commercial interests are sinking; paucity and poverty meets us at every turn. We see too much, and feel too severely these facts, to either question them, or say much on them. Things are so; and nothing but the covenant of grace, the promises of a faithful God, the blessed gospel, the work and witness of the Eternal Spirit, nothing short of living truth in the power and preciousness of it, can possibly be a balm for all these painful wounds, or a substantial cordial for our fears. For the most part, too, our churches are weak, and our ministers are in great distress. A *form* of godliness, without the power—a rapid spread of infidelity—and a host of awful delusions, these things are the features of our times. Wherefore, unto every man who hath the talent and the time; the will and the way; to every such favored son or servant, the Word saith, "Whatsoever thy hand findeth to do, do it with all thy might: for there is neither work nor device in the grave, whither we are fast hastening."

Signs are not substances: but the signs which God hath given, (if we are, by THE SPIRIT, led into a spiritual and special knowledge of them), will furnish our minds with some of that saving

knowledge of which Wisdom speaks, when she saith, "*Riches and honor are with me: yea, durable riches and righteousness. My fruit is better than gold; and my revenue than choice silver. I lead in the way of righteousness, and in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures.*" In the dust of self-abasement, low at the feet of Mercy's throne, would I entreat the Lord thus to bless my soul in writing; and the souls of all that here may read.

"THE TWELVE SIGNS IN THE BIBLICAL HEAVENS." (Of course, I shall confine myself to those types, signs, and metaphors, which are specially of new covenant offspring: although the others may be considered, if the Lord permit).

THE FIRST SIGN, is that little typical bundle of life, "THE TWELVE SONS OF JACOB." "*Now the sons of Jacob were twelve.*" Leah bare him six: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Rachel bare him two: Joseph and Benjamin; and Bilhah bare him two: Dan and Naphtali. Beside these were Gad and Ashur. These patriarchs, and heads of the tribes of Israel are for signs and for wonders. I believe the Divine sovereignty in the choice of the heirs of promise; and the great variety of character, office, and spirit, in the church of God, are herein to be discovered of which I must speak under that head.

THE SECOND SIGN is found in "*the twelve wells of water.*" Very soon after poor Israel had sung their happy song on the shores of the Red Sea, "Moses brought them from thence out into the wilderness of Shur; and they went three days in the wilderness, and found no water. They went on to Marah, where there was water, but so bitter they could not drink. Like unto this, is now the condition of many a child of God; they have been delivered; they have sung their happy anthems of praise and thanksgiving; they have rejoiced in God their Saviour; but after this, into the wilderness they come. The streams of salvation do not flow; the refreshing draughts of the gospel cannot be found; or, if there be a ministry, it is bitter, brackish, unsound, unsavory, and without profit. What crying, then, unto the Lord! What mournful days are spent! But when the Tree of Life is found, when the power and presence of Christ is enjoyed; the bitters are turned to sweets; and

Elim's shade, and flowing wells, doth make them glad again. This will be the second sign to be brought forth, if grace and life be given. I wish it to be understood I am here simply naming the metaphors; notes and reflections on them, I must reserve for each succeeding month.

The **THIRD SIGN** is found in Exodus xxiv. 4—"Moses wrote all the words of the Lord; and rose up early in the morning, and builded an altar under the hill, and **TWELVE PILLARS**, according to the twelve tribes of Israel." Here were twelve pillars for the twelve tribes; shewing how eternally complete and all-sufficient the mediatorial work of Christ was for the election of grace—and as these pillars stood between the Mount Sinai and the people; so doth the glorious Mediator stand between the law, (with all its penal threatenings, curses, and condemnings), and those the Father hath given him; and as Moses sent young men of the children of Israel to offer burnt offerings on this altar standing upon these twelve pillars, so do all true believers draw near to God upon the ground of that which **CHRIST** the Lord for them hath done. Oh, the sacred beauties of the dear Redeemer's work! How great! How full of glory, virtue, efficiency, and praise, are all my Saviour's acts and doings! Through these glimmering lights in the Old Dispensation, I see something of the King in his beauty; and deeply feel, that thrice happy and eternally blest is that dear soul, that doth this glorious Saviour know. [I must go on to read my text.]

The **FOURTH SIGN** is transcendently delightful. It is the Breast-plate with the **TWELVE PRECIOUS** stones contained therein, of which I must not here say one word,—because the whole of the type must be fairly and fully considered. But we must read Exodus xviii., from verse 15 to 20; and if our minds in holy contemplation should be led, how divinely great our joys will be! For ever must we praise the Lord, for what I may call, the *preparatory* and the *illuminating* provisions of the Old Testament! By figures so chaste—by metaphors so full of expression—by signs so unmeasurably significant—the Lord hath condescended to let down some faint and feeble discoveries of the amazing glories of the upper and the better world: and when, by the Light of Life, through these

ceremonial telescopes we look, how enamoured our souls become! And as through them we catch a glimpse of God in Christ—of Christ in the flesh—of Immanuel in glory—of Jesus coming down to save poor guilty sinners—and of the Good Shepherd gathering, unfolding, feeding, and instructing his sheep, we cannot keep silent; but cry out

"If such the sweetness of the stream,
What must the fountain be!"

Leviticus xxiv. 5, contains the **FIFTH SIGN**. "Thou shalt take fine flour, and make **TWELVE CAKES**; and thou shalt set them on two rows; six in a row; **UPON THE PURE TABLE BEFORE THE LORD**. And thou shalt put frankincense upon each row; that it may be **BREAD FOR A MEMORIAL**"—[do mark these mighty sentences: every one is so full of the most glorious Gospel,]—"*even an offering MADE BY FIRE unto the Lord.*"

The remaining seven signs I can only name; as the space allotted to me is filled up. The **SIXTH SIGN** is in Joshua iv. 3,—the **TWELVE STONES** taken up by Joshua's twelve men, and carried on their shoulders before the ark of the Lord. The seventh is in 1 Kings viii. 25, "*the Molten Sea,*" standing upon *twelve yoke of oxen*. The eighth sign is Elisha ploughing with **TWELVE YOKE OF OXEN**,—"and he with the *twelfth.*" 1 Kings xix. 19.

The *twelve baskets of fragments*—"a crown of *twelve stars*"—the *twelve gates, and at the gates twelve angels*"—and "*the tree of life, which bare twelve manner of fruits,*" complete the Twelve Signs—which the Spirit of God hath been pleased to use as emblematical of divine mysteries; the interpretation of which that same Spirit only can give; but as He "*deviseth means,*" I have hoped He may graciously condescend to use me in some measure for the further edification of his people; and the circulation of his truth.

I humbly hope my brethren and sisters in Christ may all be led into a prayerful and holy contemplation of these signs; and not a few valuable papers, I trust, will be written by others, in connection with my own; that the **Twelfth Volume** of the **EARTHEN VESSEL** may be filled with records of the inexhaustible fulness, the indescribable glories, and the invaluable blessings of the everlasting covenant. So prays their servant in bonds,

THE EDITOR.

EPISTLES TO THEOPHILUS.

LETTER XIX.

My good Theophilus, in my last letter to you I set before you the two distinct principles of regeneration, and of human, individual responsibility, and proposed to go on to shew some of the delusions and evils arising from substituting the principle of human duty for that of regeneration. But before going on into such matters, I think it will tend to clear our way if I set before you *another* principle in which many of the invitations, exhortations, expostulations, and parables of the Word of God are founded. The principle to which I here refer is that of a *profession* of the name of the Lord. He that *saieth* he abideth in him, ought to walk also as he walked. The Saviour walked in perfect harmony with the *new* covenant; and in walking in perfect harmony with this covenant, he walked in harmony with all that was of God; love being the fulfilling of the law, as well as of the gospel.

Now, I wish you here to take particular notice that the exhortation and parables I am about to set before you are founded, not in the false delusive doctrine that it is the duty of a dead sinner to come savingly to Christ, No; but are founded on the *profession* made by those to whom they are addressed.

Let us begin with Psalm xcv. Here we have those who stood out clear, as the people of his pasture, and the sheep of his hand. But there were some who *professed* to be the people of his pasture, and the sheep of his hand, who seemed to have but very little ear or heart for pastoral or new covenant truth; and yet *professed* to be people of God. Now, then, not, I say, founded on the ground of the humanly devised doctrine of its being the duty of the dead sinner to come savingly to Christ; no, but on the ground of the *profession* they made; therefore it is, "If ye will hear his voice, (that is, his truth—for the truth is his voice), if ye will hear his voice, harden not your hearts."

The living new covenant truth of God in the order and vital experience of it, is that against which the heart of a mere professor, more than against anything under heaven, is hardened. Strong may be their pity for Barabas—but of the truth their language is—"Away with it!" It is, then, to those who *profess* the name of the Lord, that the words are addressed, "If ye will hear his voice, harden not your hearts." As though it said, You *profess* to be the seed of Abraham; see that you are brought experimentally into the bond of the same sworn and immutable covenant; see that ye are sealed with the same Spirit of promise as was Isaac; see that ye prevail with God as did Jacob; that you are brought to the same ladder of eternal truth. By these truths Jehovah will, by his own people, be remembered to all generations.

The apostle Paul, as you are aware, makes, in his Epistle to the Hebrews, considerable use of this 96th Psalm; and the apostle is there addressing the professing church; and there were some among them of whom he stood in doubt; they seemed not rightly united to the

great theme of the first chapter of that Epistle—and that theme is summed up in one verse: "Who, being the brightness of his glory, and the express Image of his Person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

1st. Here is a brightness which is sure not only to charm and enliven the aged pilgrim, but will attract also the eyes of the new-born soul.

2nd. Here is an oneness with the Father, which commends the Saviour to a poor, helpless, self-despairing sinner. He is *almighty* to save; he is the express, or exact Image of the Father. He is God.

3rd. Here is sustentation—"Upholding all things by the word of his power." Now, the law, in consequence of sin, will break down all things; and this you, my good Theophilus, felt when conviction of sin seized your soul. You were shaken to the very centre; the heavens and the earth seemed to tremble around and under you; you felt that you were without hope and without God in the world. But there is still a nobler word—it is the word of the gospel; and if there be on the one hand *all things* to be broken down, so, on the other hand, there is *an all things* to be holden up; *an all things* made new; *an all things* to be inherited; *an all things* which cannot be moved; and this *all things* is by the warfare accomplished by the Saviour. This word of his power is our strength; that just as this word stands good, so will our hope be sure and stedfast; while, by the power of the Holy Ghost, we shall abound therein.

4th. Here is the abolition—the putting away of sin, and that for ever. There is no more remembrance of them; for if there were, there would be *more sacrifices* called for. Hence, under the Old Testament, there was a fresh remembrance of sin every year; but in one offering here made there is no more remembrance of sin; it is blotted out, forgiven, and forgotten. This one offering carries us without a cloud into eternity; constitutes us a morning without clouds; pure even as he is pure; righteous and free, even as he is righteous and free; no higher, stronger or dearer tie than this to unite to the blessed God can be found; it will make us perfect in love.

5th. He put away our sins *by himself*. Who shall undertake to describe the depth and awfulness of the solitude into which he went? Truly he was *by himself*. Of the people there was none with him, except those who were against him. He went to the end of the curse of the law. This is what neither lost man nor fallen angels can ever do. Hell itself is not so far from God in *suffering* as the Saviour went. He went deeper than hell, he drank the last drop of the cup of penal wrath. However far from God we had gone in sinning, he went in suffering; and such is our enmity naturally against God, that if we had it in our power, we should not spare the Almighty himself; as is beyond all dispute proved in the awful crime of slaying the Prince of life; and we are all virtually guilty. If men did but know what sin is in the sight

of God, never would they glory, save in Him alone who is worthy to be praised.

"By himself," therefore, will mean, not only that *his own* arm brought salvation unto him, but that he was driven by the Spirit into a wilderness in his death, infinitely worse than the wilderness into which he was driven in his life; into a wilderness not where there were wild beasts of earth, but the more ferocious wild beasts of hell. Psalm xxii. 13. None ever so well knew what the powers of darkness were, as did the Saviour, by what he suffered.

Man was originally *driven* out of Paradise. "He drove out the man from his presence," So it was one part of the curse taken by the Saviour. He was driven out from the presence of the Lord once in his life, and also in his death. We by sinning are driven out, but he by suffering for our sins. And he thus in his suffering reached the uttermost of our sinfulness, and so "he is able to save unto the uttermost all that come unto God by him." Then it was that he felt his need of being all that he was, both in holiness and in power. He had been tried all his life, yet not one spot could be fastened upon him. "He did no sin, neither was guile found in his mouth; yet it pleased the Lord to bruise him." He hath put him under all our griefs. And here it was he exclaimed, "My God, my God, why hast thou forsaken me?" Do not here overlook the *emphasis* laid upon filial relationship. "My God, my God." Is not this to shew that all the hell of hells, the curse of curses, the agony of agonies, and death of deaths, which he was thus enduring, *could* not make him disown God, nor cease to love him. No, these waters could not quench his love, neither could floods drown it. Whereas a very small portion of such wrath would set both men and devils blaspheming the God of heaven and earth. Isa. viii. 21. Not only did the Saviour remain spotless through life, but also through death.

The law in charging our sins upon him, ministered evil unto him, but truly he returned good for evil, truly when the law of retaliation for our sins came upon him, he was as a lamb led to the slaughter, and as a sheep before her shearers he opened not his mouth. When the law smote him on the one cheek, he turned the other also; and if the law sought of him a seamless coat of righteousness, he gave himself to the law in the cloak of his zeal also. And if the law compelled him to go as it were one mile, he went with it as it were twain. He honoured it in life and in death; and if the law of him would borrow a good name, he turns not away, but magnifies the law, and makes it honourable. Its name without him is wrath, it is the ministration of wrath. But now that it is fulfilled its name is *love*, so that by Christ Jesus, God is in all the qualities of the law loved; and so "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." And if the law was in a sense his adversary, and demanded of him the mighty debt we owe, then at the cost of his own life, he paid the uttermost farthing, so that both himself and those for whom he died, are eternally free. Well then, he is our way out of prison, and if

he make us free, we shall be free indeed; for he hath by himself purged our sins. And now that he hath purged our sins, he hath sat down. This, as some have observed, is in contrast to the Jewish priests, who could not by their offerings reach a resting place; therefore, we never read of their sitting down, but of their *standing* and offering the same offerings of the law. But our great High Priest is for ever sat down on the right hand of the Majesty on high. The right hand will of course mean favour, honour, power, glory. And it denotes also, that the Father will do nothing without him. Here then, we have a great High Priest, Jesus, the Son of God, who is passed into the heavens, to appear in the presence of God for us. Let us then "hold fast our profession, without wavering, for he is faithful that promised."

But *why* hast thou forsaken me? Does not the 3rd verse of the twenty-second Psalm suggest an answer to this? And is not that answer two-fold? 1st. "Thou art holy." The law cannot be laid aside or one jot or one tittle given up, all must be fulfilled; its curse must be endured. 2nd. "Thou that inhabitest the praises of Israel." And these praises we here see, are to be inhabited by Christ Jesus, by what he has done in giving himself for us. How solemnly then, and yet how beautifully, are things here joined together. The Saviour dies, holiness is established, the people consecrated, Christ exalted, the people saved, God glorified. Their praises of him and to him, are only the reflecting of his mercy to them. I hope, my good Theophilus, you will forgive me in making this digression, but who could help making such digression in pastures so fresh, and by springs of water so pure?

Let me then come back to the business in hand, which is, to shew that some exhortations of the Word of God are founded not only upon the principles of delineation and of human responsibility, but also upon the profession which people make of the Gospel, an epitome of which Gospel we have in the above 3rd verse of the 1st chapter to the Hebrews.

Yet *from* such a Gospel there was and is, a constant tendency to deviate and depart; which made the Apostle say to some, "if ye will hear his voice," as though he should say, you profess to be sheep, you profess to follow him as your Shepherd; well then, if you are sheep, see to it that you do not do as the people did in the wilderness, get tired of the truth, and turn from it. Now, these ancient wilderness people had only an outward observation, mere intellectual knowledge of God, therefore, they did *always* err in their hearts, because they had not a *right* knowledge of the Lord's ways; though, no doubt, they would have been highly offended if any one had told them so, for this order of professors are never wanting in a good opinion of themselves; yet when put to the test, when brought to the law and the testimony, will be pretty sure to make light of that which, with God and rightly taught men, is everything.

Let us look at this first in the parable, Matt. xxii: The marriage of the king's son. Now mind the persons who were invited to

this marriage were already the *professed* subjects and servants of the king, and therefore, according to their *profession*, were poor and needy, and would be delighted with both the marriage and with the feast, and with the invitation thereto. Well, the king just simply puts them to the test. Now, before we go any farther, just notice two things, namely, the marriage and the feast: here you will see we have the eternal oneness of Christ and the church; for it is a life-time marriage, and his life is eternal, and because he lives the church must live also; and here is, as you see, amplitude of provision—in a word, here is eternal oneness with the Saviour and the fulness of the gospel. Hence the invitation runs “*All things are ready; come unto the marriage.*”

Thus, you see, this invitation is founded not in the free agency of man, nor even that principle of moral responsibility which all are under; but is sent to them on the ground of the profession they made—they professed to be the king's servants. Nor is this a general or indiscriminate invitation, but only to the king's own professed subjects, who had already, by virtue of their profession, been bidden to the marriage—“*Call them that were bidden to the marriage.*” But they *made light of it*, and went *their ways*; one to his farm, another to his merchandize.” “*They made light of it.*” What a significant sentence! That the profane should make light of it we do not wonder; that mere moralists and freewillers should make light of it we do not wonder; but that many who profess to receive, to hold, and to preach eternal and indissoluble oneness with Christ, together with the fulness of the gospel, should, nevertheless, so far make light of it as to contend that men may live and die as safe and happy without being united to it, as in being united to it, is a matter of mystery; it looks like pulling down with one hand what has been set up by the other. Such work is a work not of order, but of confusion, and God is not the author of confusion: therefore, my good Theophilus, be not thou like unto them; but be thou valiant for the truth, that you may never make light of oneness with Jesus, nor of the fulness of the gospel, that no wife, oxen, or merchandize be put in the place of gospel truth; and, indeed, so far from this being the case, you will be drawn to the Saviour by the very same truths which are to mere deluded professors repulsive. But I am at the end of my letter before I have hardly reached the threshold of my subject, and which subject is not

A LITTLE ONE.

THE BEAUTIES OF THE BIBLE.

THE whole of the Bible is beautiful in the eyes and in the hearts of the Lord's people, when, by his Spirit, it is lighted up—and when, by his power to their souls it is applied. Yea, it is more than beautiful—it is beyond all expression grand, essentially good—and divinely great. It is THE BOOK of all books the very best! It is the Register of Heaven's New

Covenant designs! It is the Record of Zion's complete salvation! It is a Revelation of that God who is the Creator of all things—the Governor of all worlds—the SAVIOUR of all truly penitent and sincere praying souls—who is THE HEAD, and THE HUSBAND, of his church—JEREMIAH JESUS, the Lord our Righteousness.

But we live still, in a Bible-despising day. In our Metropolis, large assemblies are gathered together, and men of large minds, are employed to throw contempt upon the Sacred Oracles—to endeavour to eclipse the Gospel—and to turn men to infidelity, to scepticism, and to the service of Satan. From our Metropolis, hundreds of thousands of publications are every week sent forth—full of carnal, atheistical, and seducing matter. They not only say nothing, or worse than nothing, of God's Word; but they tend to draw the minds of the people from everything that is sacred, and essential to their salvation.

In commencing another volume of THE EARTHEN VESSEL, therefore, we increasingly desire, under God, to make it a medium of conveying BIBLE FACTS—of circulating GOSPEL TRUTHS—of contending for the *life*, the *power*, the *existence*, the *evidences*, the *fruits*, the *fulness*, and the almighty achievements of the sovereign, distinguishing, and soul-saving GRACE of our LORD JESUS CHRIST.

In a work so solemn as this—in an employment so identified with the glory of God, and the good of our fellow-men:—in a labour where the very delight of our heart is found—may God Almighty himself help and prosper us. On our bended knees would we beseech him to aid and give us strength; and in his dear and precious name would we intreat the readers of THE EARTHEN VESSEL, and the friends of our “*common salvation*” altogether—to unite and to co-operate with us in giving out, and spreading abroad, the words—the incorruptible words—which THE FATHER gave THE SON; which THE SON gave to his disciples—and, which, by THE SPIRIT, is still made the power of God unto the eternal salvation of all that do IN CHRIST believe.

Oh, brethren—let us not this year spend our time, in angry and useless contentions—let us not be fighting with shadows—let us not be lukewarm observers—but let us be earnest—let us of one heart, of one mind, determined to know nothing but JESUS CHRIST, and him crucified.

We will commence (and the Lord helping, we will continue) furnishing some of the richest illustrations of Biblical lore, that a gracious Providence may cast into our lap.

A very humble specimen of the kind of matter, under this heading, which we wish to present to our readers, from time to time, is the following note of Dr. Gill's, on the

CITIES OF REFUGE.

“The cities of refuge were a type of Christ; the names of these cities were, Kedesh, Shechem, Hebron, Bezer, Romath, and Golan; (Joshua xx. 7, 8); and the situation of them according to the Jews, was like two rows in a

vineyard. Hebron in Judah was over against Bezer in the wilderness; Shechem in Mount Ephraim was over against Ramoth in Gilead; Kedesh in Mount Naphtali was over against Golan in Bashan; the names of these several cities agree with Christ; Kedesh signifies *holy*, as Christ is, both as God and man, and is made sanctification to his people; Shechem is *the shoulder*; and Christ has not only borne the sins of his people in his own body, on the tree, but he bears and carries their persons, and has the government of them on his shoulders, where they are safe and secure; Hebron may be interpreted *fellowship*, and the saints have not only fellowship with Christ; but with the Father through him; Bezer may be rendered *a fortified place*; Christ is a Stronghold, a Tower, a Place of Defence, whither the righteous run, and are safe; Ramoth signifies *exaltations*; and may fitly be applied to Christ, who is exalted at God's right hand, and who will exalt those that trust in him at due time; Golan may be translated *manifested*; Christ the Son of God has been manifest in the flesh, to destroy the works of the devil; and he will be revealed from heaven in a glorious manner at the last day. These cities were known to be such; and they were open to all Israelites and proselytes, that killed any person at unawares; and they were open at all times; and the way to them was made plain and large; every year care was taken to make the way good to remove every hillock, or anything that hindered; if there was a river in the way, to make a bridge over it; and where more ways met, to set up pillars with a hand to them, and these words written on it—*refuge, refuge*; nor was the road to be less in breadth than thirty-two cubits; and there was always room in these cities; and whoever fled there was safe; but those that were found without died; thus Christ is known to be a Refuge for distressed sinners; and he is open to all that come unto him, and at all times; the way of life and salvation by him is plainly pointed out in the gospel, and by the ministers of it; who are appointed to direct unto him, and to remove all impediments and discouragements from such who are seeking to him; and though so many have been received and saved by him, still there is room for more, and whoever betake themselves to him are safe, but those that are without him die and perish; so Philo the Jew makes the Divine Word, or Logos, to be the chief and most profitable refuge to fly unto, of all the six which he takes notice of; and the Jews have a notion that in the time to come, in the days of the Messiah, three other cities of refuge will be added. There is in some things a difference between Christ and these cities of refuge; there were six of these, but there is no other than Christ; the cities of refuge were only for such who shed blood ignorantly, but Christ is a Refuge for all sorts of sinners; they were in a kind of exile who fled to them, but in Christ is complete liberty; it was possible that such might die in them; but those that are in Christ never die the second death; and at best those who fled thither were only saved from a temporal

death, whereas those who betake themselves to Christ are saved with an everlasting salvation. Now *fleeing* to Christ, implies danger in the persons that flee, as such are in danger, in themselves, of the curse and condemnation of the law, of the wrath of God, and eternal death; it supposes a sense of this danger, which when right comes from the Spirit of God; it shews guilt of conscience, and a consciousness of the insufficiency of other refuges, and a knowledge of Christ, as a suitable one; and is expressive of haste and hearty desire to be there."

THE PASCHAL LAMB:

OR,

The Wonderful Glory of Christ hidden under the Ashes of Jewish Types—Revealed in the Gospel—and demonstrated in the Experience of the True Saints.

LAST month, we announced the fact, that Thomas Worden's ancient volume, entitled—"The Types Unveiled; or, the Gospel Picked out of Legal Ceremonies," had been placed in our hands for republication; and knowing, as we very painfully do, that good gospel, and real experimental books cannot be sold in these days, we resolved to reprint it piece by piece in the regular numbers of THE EARTHEN VESSEL.

In our last number, we gave Master Worden's beautiful *Introductory Address*; and now give a small portion of his first chapter. Our readers will find, as we advance further into the work, that it is rich in *unfolding* the holy mysteries of eternal truth, and savory in Spirit. We can truly desire that it may be profitable to the souls of thousands.

The Law was our Schoolmaster, to bring us to Christ. Gal. iii. 24.

THAT which I shall do in this piece is, to give you my conceptions of the *mystery of grace*, which lies hid under the Levitical types and shadows of the law: I shall first set down the types as I find them in order set down in the books of Moses, directing you to the places of Scripture, where to find each place for your better satisfaction.

TYPE I.

I shall begin with the *paschal Lamb*, which is spoken of in Exod. xii. 2, which was a great type both to them and all generations since, down all along to the coming of Christ, which was called a passover, because it did preserve the Israelites from those several plagues, which passed through the land of Egypt; the manner of it was thus, that because Pharaoh would not let the Israelites go to serve the Lord, after he had nine plagues poured out upon him and his people, the Lord sent him the tenth plague, which was, "That a destroying angel should pass through the land of Egypt in one night, and should kill all the first-born, or eldest, both of their children and cattle, which were in every house in Egypt." Now, that the Israelites which were amongst them might not be touched with this judgment, the Lord ordered

them, that every family should kill a lamb the night before, and strike the door posts of their houses with the blood of the lamb, which was to be a sign to the Angel, that he was not to kill any one in that house; but that he must pass over that house to the next, where the blood of the lamb was not sprinkled on the doors. This you may read in Exod. xii. 2, and in verses 22, 23. Besides, there was another type in the passover of the lamb, for they were to eat it; and the manner of it was thus: 1st, the lamb was to be without blemish! and as to the manner of eating it, they were to roast it with fire. 2nd, they were to eat all the lamb at once, they were not to leave any of it remaining till the morrow, head and legs, with all the appurtenances, were to be eaten. Exod. xii. 8, 9, 10. 3rd, the sauce with which they were to eat the lamb with, was bitter herbs; and the bread with which they were to eat it, was to be unleavened bread; verse 8, with Num. 9. 11. 4th, they were to eat it with their loins girded. 5th, with their shoes on their feet. 6th, with their staff in their hands. 7th, in haste, for it was the Lord's passover, Exod. xii. 11. And lastly, this was to be done by every particular family; every family was to choose a lamb for its self, unless the family were too few in number, if it were, then the next family were to join with them, and so they were to eat it together. Exod. xii. 4.

CHAPTER I.

Concerning the Lamb, which was eaten by the Jews in Egypt the Night before their Departure: As also, the manner how the Lamb was eaten by the Jews.

This Lamb typed out Jesus Christ to come, by whom alone salvation is to be had; therefore when John the Baptist, who was a forerunner of Christ, came to reveal, and to make him manifest to the world, he holds Christ forth to the people under the metaphor of a Lamb, John i. 36, "Behold the Lamb of God." To this agreeth the words of Paul, 1 Cor. v. 7, when he was pressing the Corinthians to a discharge of duty, in casting forth the incestuous person from among them, which else as leaven, would leaven the whole church (with guilt at least) he grounds his exhortation on this point, "For Christ our Passover is sacrificed for us;" where you see, he gives Christ the very name that was given to the Paschal Lamb. So Peter in his epistle, when he is a treating about the price of man's redemption, 1 Peter i. 18, 19, saith Peter in the 18th verse, "We were not redeemed with silver and gold from our conversations, received by traditions from our fathers;" (ver. 19.) "But by the precious blood of Christ, as a Lamb slain, without spot or blemish." For so it was required of the Jews in offering of the Paschal Lamb, that it should be a lamb without blemish. Exod. xii. 5. So read Revelation 6. This title of Lamb is given unto Jesus Christ, Rev. vi. 15, 16, 17. "The rich men and the great men, and the chief Captain, cried to the hills, fall on us, and cover us from the presence of the Lamb, for the great day of his wrath is come."

What is the reason think you here, that Jesus Christ should be so much dreaded by the great men, as well as the poor men at his next

coming; for these words have relation to his next coming. I will not here undertake to determine, whether this appearing horn of Christ be at, or before the general Judgment-day; as to that, I shall refer you to able judgments, who have commented on the thing, but without doubt, the reason why our Lord, is by John in that place, set forth so dreadful to men under the metaphor of a Lamb, is because the Lamb was a type of his priestly office, which includeth the greatest of grace and of love toward mankind that can be.

Now for the men of the earth, be they rich or poor, yet if they shall live or die, abusing of, and trampling upon this freely published grace, and richly bedewed love: this turns this grace and rich love, and mercy into the fullest of judgments against men. Read Matt. ii. 21—24, with chap. xii. 42, and 2 Thess. i. 8, 9.

Thus you see, that the Lamb in Exod. xii. was a type of Christ.

(To be continued)

MY HEAVENLY HOME.

THOUGH clouds they gather thick and fast,
And pelting storms descend;
I have a shelter, 'tis not far,
The house of my dear friend.

Yes, in endearing words he spake
And welcomed me to come;
Yet but a little time, he says,
Before he'll fetch me home,

To live and reign with him on high,
Where entereth not a storm;
No sighing heart, or weeping eye,
Can ever there be known.

No anxious mind, no treacherous foe,
No trouble there can come;
But all is bliss and peacefulness,
With my dear friend at home.

Well, come then courage let me take,
The journey is but short;
My life is passing fast away,
I'm hastening on to court.

To meet with all the saints above,
That's track'd this spacious earth;
Loud hallelujahs there to sing,
To him who shed his blood.

What must it be to see his face,
That's brighter than the sun?
And hear him welcome me a place
Upon his glorious throne.

This thought alone is quite enough,
To lose the sight of earth,
And take the utmost stretch of thought
Up to my home above.

SPIRITUAL THIRST.

I THIRST for communion, my Saviour, my God!
I thirst to enjoy thee my Jesus, my Lord!
To see thee in glory, and sing of thy love,
In that blest abode, the mansion above.

I long to be with thee, and like thee at home;
No more in this Meshech of sorrow to roam;
But freed from its turmoils, thy honours to sing,
And rest 'neath the covert of thy shading wing.

In robes of rich glory to walk 'neath thy smile,
Whose love everlasting secured me from hell;
And chanting the anthem of praise to thy name,
Sing aloud, Alleluia to God and the Lamb!

I thirst for the day, my covenant God,
To drop this dull weight, mortality's clog;
Then, rising, arrayed in immortal attire,
To sweep o'er the strings of eternity's lyre. J. C.

MONUMENTAL MEMOIRS OF DEPARTED MINISTERS.

THE CONVERSION AND CALL TO THE MINISTRY OF DR. SPENCER H. CONE, OF NEW YORK.

MEET with a solemn and indisputable demonstration of God's grace and salvation where we may—it is cheering, and always to us, too precious to be confined or covered up in limited spheres. The *Baptist Magazine*, recently gave some choice extracts from a funeral sermon preached for Dr. Cone. Some of our readers will find the account which the Doctor has left behind, of his conversion, and call to the ministry, profitable to peruse. We only quote the most essential points. The Doctor was born in Prince-town, New Jersey, April 30, 1785; he was 71 when called home. In early life, he spent seven years as an actor on the stage; and through many scenes of darkness and distance from God did he pass. His conversion is described in a sermon which he preached before his own church—wherein he says:—

“In the month of November, 1813, after breakfast, I took up the newspaper, and saw among other things a large sale of books advertised at Wood's auction rooms, and said to myself, I will look in as I go to the office, and see what they are. I did so, and the first book I took up was a volume of the Works of John Newton. In an instant, my whole life passed before me. I remembered taking that book out of the College Library, while at Princetown, and reading Newton's Life to my mother. His dream of the lost ring, reminded me forcibly of my dream of the well, and I felt an ardent desire to own the book, and read the dream again. I left the rooms, having first requested Mr. Wood, who was a particular friend, to put it up for sale as soon as he saw me in the evening, as it was the only work I wanted. He promised to do so, and I immediately went out towards our office, which was nearly opposite; but I had scarcely reached the middle of the street, when a voice, ‘like the sound of many waters,’ cried to me, THIS IS YOUR LAST WARNING! I trembled like an aspen leaf—I felt myself to be in the grasp of the Almighty, and an earthquake could not have increased my dismay. Sermons heard when only eight years old, on the Balm of Gilead, and on the Lamb of God—the dream—all were painfully present, and I thought my hour of doom had come.

I went to the office, took down the day-book to charge the new advertisements, but my hand trembled so that I could not write, and I put the book in its place. I went out into South-street—then walked up and down Market-street in the crowd till dinner-time, to drown, if it were possible, my thoughts and feelings. But all in vain. The sound still rung, not only in my ears, but through my

heart, like the sound of a trumpet—THIS IS YOUR LAST WARNING! I went home to dinner, endeavouring to conceal my feelings as much as possible from my wife. The day wore heavily away; I was at the Auction-room at the hour; purchased the book that seemed to be strangely connected with my weal or woe; returned to my house immediately, and read Newton's eventful life entirely through before retiring to rest. There seemed to be some strong points of resemblance between us: he had been rescued from the wrath to come! What would become of me? I found that he read the Bible, and obtained light. I went to bed with the determination of rising early to imitate his example, and search the Scriptures. My dear young wife thought I was going mad. Oh no! no! I was not mad. He who had compassion on the poor Gadarene, was now bringing me to my right mind in a way that I knew not.

“I commenced reading the Scriptures with deep interest, to find how a sinner could be saved; and in two months read the Psalms, and different portions of the Old Testament, and the New Testament, I think, more than twenty times through. The Psalms, John's Gospel, and the Epistle to the Romans, were particularly precious. It required great effort to attend to domestic duties and my business in the office, for I felt continually that it would profit me nothing ‘to gain the whole world, and at last lose my own soul.’ I sought out preachers, and heard Mr. Duncan frequently; but could not learn from any of them the way of salvation. One evening, after the family had all retired, I went up into a vacant garret, and walked backwards and forwards, in great agony of mind; I knelt down; the instance of Hezekiah occurred to me; like him I turned my face to the wall and cried for mercy. An answer seemed to be vouchsafed in an *impression*, that just as many years as I had passed in rebellion against God, so many years I must now endure, before deliverance could be granted. I clasped my hands and cried out, ‘Yes, dear Lord, a thousand years of such anguish as I now feel, if I may only be saved at last.’ I continued to read, and whenever I could steal away unobserved into the garret, there I walked the floor, when all around was hushed in sleep; there I prayed and poured out tears of bitter sorrow. While thus engaged one night, the plan of salvation was revealed to me in the figure of Noah's Ark. I saw an ungodly race swept away with the flood, but Noah and his family were saved, for God shut them in the ark. I felt that, as a sinner, I was condemned, and justly exposed to immediate and everlasting destruction. I saw distinctly that in Christ alone I must be saved,

if saved at all; and the view I at that moment had of God's method of saving sinners, I do still most heartily entertain, after thirty years' experience of his love. This was Saturday night, and that night I slept more sweetly than I had done for many weeks. Before day-light on Lord's-day morning I awoke, and went down stairs quietly, made a fire in the front parlour, and threw open the window-shutters, and as soon as I could see, commenced reading the New Testament. I opened to the 13th chapter of John, and came to where Peter said, 'Thou shalt never wash my feet; Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.' At that moment my heart seemed to melt. I felt as if plunged in a bath of love divine—I was cleansed from head to foot; guilt, and the apprehension of punishment were both put away; tears of gratitude gushed from my eyes in copious streams; the fire in the grate shone on the paper upon the wall, and the room was full of light; I fell upon the hearth-rug, on my face, at the feet of Jesus, and wept and gave thanks; my sins, which were many, were all forgiven me; and a peace of mind succeeded which passeth all understanding. Bless the Lord, O my soul; from that hour to the present, a doubt of my calling and election of God, has never crossed my path. With all my imperfections, shortcomings, and backslidings of heart, I have from that hour stedfastly believed that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord!'"

From that day Spencer H. Cone was "a new creature." His hopes, his principles, his purposes were new; and so were to be his employments. True to the impulses of a heart, the freshness of whose enthusiasm survived his "three-score years and ten," he went the very next day after his conversion, to the pastor of the first baptist church in Baltimore to ask for baptism; and on Saturday morning, February 4, 1834 the day after he had appeared before the church, was baptized in the Patapsco river, though the ice at the time "was more than a foot thick." Not long after this event, he removed to the city of Washington, and was employed in the Treasury Department of the General Government. But that was not to be his calling. The little church at the Navy Yard had no pastor, and Mr. Cone was invited to lead their sabbath morning prayer-meeting. What that resulted in, will best appear from his own language:—

"In reading 1 John ii. 1, I was forcibly impressed with the words, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous;' and I spoke from them without embarrassment for nearly an hour, to my own utter surprise. This was my first attempt to preach Christ crucified to my fellow-men.

"At their earnest request, I agreed to speak for them again the next Lord's day morning.

It somehow leaked out that Mr. Cone, formerly on the stage, was to preach. When I went to fulfil the appointment, their little meeting-house on the Common, near the Navy Yard, was surrounded by an immense crowd, while within, it was so full that I reached the pulpit steps with difficulty. This was the greatest trial I ever had as a preacher, in view of an audience. When I came in sight of the crowd, I was tempted to turn back, and when I rose up to commence public worship, Satan assured me that my mouth should be stopped if I attempted to preach; that the cause of my precious Saviour would be sadly wounded; that I had better say to the people, I was not prepared to address so large an assembly, and then go home. The suggestion was so plausible, I did not think at the moment that it came from the great deceiver, and I concluded to give out a hymn, read a chapter, pray, and sing again, and then determine how to act. While singing the second hymn which closed with these words,

'Be thou my strength and righteousness
My Jesus, and my all!'

the worth of souls was presented to my mind with irresistible force; I never once thought of the want of words to tell the story of the cross, nor of the crowd of hearers, but directed them to Ephesians ii. 10, 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,' and spoke for an hour with fervour and rapidity. Wonderfully did the Lord help me that day; and I felt it to be so easy to preach Jesus, and I was ready to spend and be spent in his service, that I consented to an appointment for the next Lord's day. My third sermon was from Malachi iii. 18, 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it,' &c., and he gave me that day a soul for my hire, to encourage my heart and to strengthen my hands—blessed be his holy name for ever! Oh, what am I, or what my father's house, that to me this grace should be given, 'to preach among the Gentiles the unsearchable riches of Christ?'

"Brother O. B. Brown now asked me if I was licensed to preach. I said, no. He said, he had never heard me, but from the report of many of his people, and from what everybody said out of doors he had no doubt I was called to the work. At his suggestion, I wrote to Baltimore for my Letter of Dismissal; received it the next Saturday, and preached for the first church on Lord's day morning. After service, brother Brown stopped the members and read my Letter, upon the credit of which I was immediately received. He then asked the members if they had any doubt of my being called of God to the work of the ministry. They said, no. And upon the motion of deacon Enoch Reynolds, I was unanimously licensed, June 24th, 1816, to preach the Gospel of the blessed God. In the afternoon, brother Brown informed the church that he should set out the next day to visit his aged parents in New Jersey, to be absent

six weeks, and should leave brother Cone to supply the pulpit. He had not spoken a word to me upon the subject, and I told him it would be impossible: for I had preached all I knew. He said I could preach, or shut up the house, as I pleased—and so left me. For six hours each day I was crowded with business at the Treasury, so that I had but a small portion of time to devote to reading. I had no one to consult with, as to the subjects for the pulpit, or the proper manner of treating them. My mind was graciously led to preach Christ in his offices—Prophet, Priest, King, Advocate, Shepherd, Friend, &c., to dwell on the work of the Spirit, and the evidences of Christian character, and compare these things with my own experience, and above all, I was led in preaching the way of life, to say *what I knew*, and no more; and then read, and think, and pray, till I acquired additional knowledge, and then give it to the people. In this way with many struggles, and tears, and misgivings and sleepless hours at night, I was enabled to preach every Lord's-day for six weeks, to unusually large and attentive assemblies. Preachers and lawyers, and clerks, and heads of departments, and infidels, came from every part of the district to hear what the actor had to say about religion; and when I look back upon those scenes, I am constrained to exclaim, 'What hath God wrought?' When I reflect that the fear of man never troubled me in the pulpit for a moment; that even in the commencement of my ministry, whatever were my internal struggles, I was strengthened to go through the services of the day with a large share of liberty and comfort; and that the plan of salvation through the vicarious sufferings of the Son of God, as revealed to me in my conversion, is the only plan I have ever preached, I must ascribe it all to the guidance and protection of that good Shepherd who laid down his life for the sheep, and to his name be all the glory!"

CONVERSATIONS BY THE WAY.

DIALOGUE THE SECOND BETWEEN MENTOR AND TYRO.

MENTOR.—"Well, my young friend, I am happy to meet with you in the VESSEL once more; but what is the matter? 'Wherefore look ye so sadly to day?'"

TYRO.—"O, Sir, I seem overwhelmed with grief. My soul is cast down because of trouble. I have a great fight of afflictions without and within—am filled with gloomy doubts and fears; so that I have serious apprehensions. 'All these things are against me.'"

M.—"Indeed! According to your version your story must be a very dismal one certainly; but how came you to read the declarations of eternal truth backwards? 'We know that all things work together for good' however dark and distressing. But tell me what is that which so distresses you, 'speaking may relieve thee.' Have you experienced any domestic calamity of late, or is it soul trouble that so depresses your spirit?"

T.—"It is both, my dear friend. A near

relative, who held a commission in the army, was called to the Crimea, and shared all the toil and danger with the allied forces, both in the long siege and the terrible onslaught with the foe in several pitched battles; thousands fell by his side and ten thousands at his right hand, yet he came out unscathed from the carnage—an invisible hand kept him alive with death so near. Would to God he had been conscious of such preserving mercy, and had been brought to acknowledge the Divine Providence which shielded his head in the day of battle! but 'A brutish hand knoweth not, neither doth a fool consider this.' It is but too evident he knew not God, nor regarded him in whose hands his breath was, but his soul was lifted up with pride and vain glory; yet, from the united testimony of persons at home and abroad, he was an excellent officer and most efficient in the command of his regiment, and as a proof of his meritorious conduct was recently promoted to occupy an important position in the army. On account of declining health he obtained leave of absence to return to England. At Malta he joined his beloved wife, who accompanied him on board a government ship; the voyage was prosperous; his health rapidly improved; so that he fondly cherished the thought of spending some months in the circle of his beloved home. But as the vessel neared the English shores, and when within sight of his fatherland, a tremendous storm arose, tearing away the ship's anchors, shivered her masts, and did irreparable damage. She had sprung a leak, and was going down rapidly; numbers escaped to shore by various means; but several perished on that fearful night. During the awful struggle and suspense my uncle was seen to rush from his cabin and run from one end of the wreck to the other with two bags filled with gold, offering them to any one who would rescue his beloved wife! Alas! no one heeded the useless treasure, but were too anxious to secure their own safety. Shortly after the vessel went down, amidst the shrieks of those on board, and was buried beneath the waters of the Channel. The next morning presented an appalling sight; several were picked up who had floated near shore, and, at some distance off, the bodies of the gallant officer and his wife were discovered firmly locked in each others arms!"

M.—"My dear brother, I deeply sympathise with you in your distress. The recital of such a heart-rending calamity is enough to make one 'Weep with those that weep.' How mysterious are the ways of our God! whose Providence is a vast abyss, dark, unfathomable, impenetrable to mental eye. 'The clouds are the dust of his feet:' he rides upon the whirlwind and directs the storm, but his footsteps are not known."

T.—"Ah, Sir, I have thought a thousand times of that *wheel* Ezekiel saw, so high and dreadful to behold; it was full of eyes round about, and the spirit of the living creatures was in the wheel, or rather *wheels*, for the appearance was, as it were, a wheel within a wheel. Does not this indicate the mysterious and vast designs of Providence?"

M.—"No doubt of it. But your mention

of the wheels being full of eyes may teach us the wisdom and arrangement of all events and circumstances, however mysterious, being regulated by principle and order. We must not judge the dark, unfathomable ways of Jehovah by our carnal reasoning; it is in this way

'He treasures up his bright designs,
And works his sovereign will.'

'And shall not the Judge of all the earth do right?'"

T.—"Yes, verily! but I am so dark and distressed that everything appears confused. My past experience—when the candle of the Lord shined round about me, and when happy in the ways of religion and truth—seems an illusion. By this solemn event I am deprived of a large property, and my prospects in life are blighted. Surely, me thinks, if I were indeed the Lord's, I could trust him and feel no uneasiness about the future. But I can no more rely on his word of promise than I could create a world; this is proof enough I can have no faith."

M.—"Take heed, poor soul, of cherishing that viper, old unbelief, in thy bosom; like a rank weed, it will grow and take such root in the mind as the experience of years may not eradicate, until the soul is brought into fearful dependency. I remember an old divine relates of a choice saint, that being under darkness of soul, and for years a prey to the withering influence of unbelief, refused and put off all comfort, and seemed to despair of grace and mercy. A minister being one day with her reasoned against her desperate conclusions, when she took a glass vase from the table and said, '*Sir, I am as sure to be damned as this glass is to be broken!*' and threw it forcibly to the ground. But, to the astonishment of both, the glass remained whole and sound! which the minister taking up with admiration, rebuked her presumption, and shewed her what a wonder Providence wrought for her satisfaction. This circumstance soon altered the temper of her mind, and the Lord greatly blessed her afterwards."

T.—"Sir, I desire to be thankful my mind is not exactly like the good woman's just mentioned; nor are my feelings quite so desperate as her's in reference to the love, grace and mercy of God. Nevertheless, if I *had* faith, surely I could believe and trust the Lord, even though I could not trace him."

M.—"Let not the *principle* of faith be confounded with its exercises. Faith is a divine and vital, inextinguishable grace, wrought in the soul in regeneration. It is the gift of God, who is its Author and Object. The good work begun—wrought by his own hands—and his hands will also finish it. Now *believing* is the exercise and function of faith. 'Without faith it is impossible to please God;' because there can be no believing in Christ without it. Faith may be sometimes slumbering, deaf and dumb, halting and inactive; but who would say a man has no eyes, ears, or mouth, just because they are closed and silent in sleep? The hands might be rendered useless for a time by some disorder, and the feet so lame as to be incapable

of walking, even by the aid of crutches, but it could not be said of such an one, he had no hands or feet. Thus you may groan under the burden of unbelief, and feel the pressure of natural corruption; but that does not argue you are dead in sin, or destitute of faith—it is rather an evidence of its existence when the soul truly mourns under the burden of sin, and the blighting effects of unbelief. Have you never felt what these lines express—

'O, could I but believe!
Then all would easy be!
I would, but cannot. Lord, relieve;
My help must come from thee!'"

T.—"I have, many times. But do you not think circumstances so calamitous may arise, and darkness so impetrate possess the mind, as to extinguish faith altogether?"

M.—"No, indeed, Tyro; I do not think any such thing; and God forbid that either of us should. I know that its operations may be impeded, its functions cease for a time, like one asleep, and in its exercises may be brought even to a dead stand. Yet there's the divine principle of precious faith within, unhurt, unmoved, amidst the fury of the storm, the overwhelming wave, and the darkest events of providence. She sees God is her Refuge and Strength, and very present Help in trouble. Not that the religion of Christ makes men callous to feeling, or insensible to sorrow and trouble; I have no sympathy for such stoicism. Your heavenly Father sees and knows why such a heavy stroke as this should be laid upon you. He intended you should feel it, or it would argue the greatest insensibility and stupidity on your part. 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.' Some hardened, sullen-tempered boys, when well-whipped, have even laughed, to shew their contempt of punishment. But faith sees the rod in her father's hand, and hears him saying, 'As many as I love I rebuke and chasten; be zealous, therefore, and repent.' This will bear up the foot-worn pilgrim in the deepest straits and difficulties; yea, even in the swellings of Jordan, when flesh and heart fail,

'Faith has an overcoming power;
It triumphs in the dying hour.'

"The *life of faith* is evidenced by groanings under the pressure of unbelief which cramps its exercise. The *walk of faith* is manifest when one like Abram is called to go forth, not knowing *whether*, but comes up from the wilderness leaning on the arm of Omnipotence; and the *triumph of faith* is developed when the man of Uz says, 'Though he slay me, yet will I trust in him.' And in the sublime strains of Habakkuk,—'Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in Jehovah; I will joy in the God of my salvation.'

'Faith, mighty faith, the promise sees,
And looks to Christ alone;
Laughs at impossibilities,
And says, It shall be done!'"

T.—"My dear Sir, I have reason to bless God for this interview with you this morning. Already I feel some secret springs of consolation flowing into my soul. Surely, 'These light afflictions are but for a moment, and are working for us a far more exceeding and eternal weight of glory.' I seem somewhat like the poor man when he said, 'Lord, I believe; help thou my unbelief.'"

M.—"Well, let us give to our God all the glory. Only remember, that the trial of your faith is much more precious than gold that perisheth, though it be tried by fire; and should we be permitted to meet here again, I hope you may bear a good testimony to the loving-kindness and care of our covenant God. To his grace I commend you. Farewell."

CORNELIUS SLIM.

Hajisham, Sussex.

DIVINE SOVEREIGNTY IN TEACHING.

DEAR MR. EDITOR.—Solomon's advice is—"Answer not a fool according to his folly, lest thou also be like him." And for anyone to attempt to explain "how it is" the Holy Spirit did not convince Luther, Calvin, John Knox, Huntington, Romaine, and a host beside, of the ordinance of Baptism by Immersion, would indeed be attempting to "answer a fool according to his folly," and being like him.

Again—"Answer a fool according to his folly, lest he be wise in his own conceit." First, then, did Luther, &c., experience that baptism which is unto repentance, which none but the Holy Spirit could teach them in the spiritual sense? Or, in other words, were they not made to feel that they were sinners, and such as Isaiah describes—"From the head to the sole of the foot;" and like the leper that was pronounced *clean* under the law—that is, that they were in themselves altogether corrupt. This, then, I say, included their *whole* persons. On the other hand, did they not receive and rejoice in the perfection of a Saviour's work and imputed righteousness—and was not this their only, and entire hope for justification before God? So that, while they felt they had nothing but sin in themselves, in Jesus Christ they had *no* sin; and while in their *whole* (natural) persons they were nothing but corruption, in Jesus Christ (in their whole persons) they had *no* corruption. Then I say, if the Holy Spirit did not convince them of Baptism by Immersion emblematically, they certainly received and rejoiced in the truths it substantially embraces; and if they passed by the *shadow*, they realised the substance.

Again. Were they not made new creatures—new creatures in Christ Jesus? and does not this also include their *whole person*? And what is this but the baptism of regeneration—a complete sinner, and a complete

Saviour? What can represent it but immersion? But why all are not led to observe the outward sign by the same Spirit, is not for creatures to fathom—much more to explain. But this we know, from Scripture and experience; that the Holy Spirit leadeth and teacheth all severally as he will; and while there are diversities of operations, it is the same Spirit. Should I ask, why it is so many (and the elect too) are left to spend so many of their days in sin, and why one is called earlier in years than another, must it not be said it is because the Lord is pleased (or willeth) to have it so, and not because the Holy Spirit could not quicken them before? And if the Holy Spirit is made to testify more blessedly of Jesus to one than another, and more at one time than another, is it not as the Lord is pleased to afford and command it? and to ask why the Holy Spirit does not convince all of "Baptism by Immersion," is as foolish as asking why the Lord does not quicken all and teach all alike, and lead all alike. If it is a good thing to be led to see the doctrine of baptism, it is also good to be called by grace in early years; and also "very good" to experience much of the glory and liberty of the gospel. But we know, in all these matters the Lord doeth as he willeth; and none can stay his hand, or say unto him, "What doest thou?" "T. T. A., Spa Road," certainly has asked a "foolish question;" the Lord will not, and man cannot, give account of these matters.

Chester, Dec.

F. G.

DR. HAWKER'S LETTER

TO

MR. HITCHENS, ON HIS CONVERSION.

MR. EDITOR.—Sir, I shall be obliged if you will kindly insert the enclosed letter, on Mr. Hitchens's conversion, in your next number of the *EARTHEN VESSEL*? Some of your subscribers and myself, are desirous of its being further published, having read the epistle, and tasted its sweetness, and been refreshed in spirit by its perusal.

The Lord made Mr. Hitchens's ministry a great blessing and comfort to my soul, whilst I sat under the sound of the everlasting Gospel, fully and clearly preached by him at Falmouth, and it was by hearing the truth as it is in Jesus, proclaimed by his mouth, that I was first enabled, by the power of the Holy Ghost, to believe in God the Father's everlasting love to his church, in his dear Son, independent of any works or merits in the creature. The text Dr. Hawker preached from, in Mr. Hitchens's Church at Falmouth, when he was converted, is in the sixth verse of the first chapter of the Song of Solomon; "mine own vineyard have I not kept." Which I will thank you to have printed at the bottom of the letter, and this note, should it meet your approbation, as I desire to have my testimony published regarding the excellency of the discourses of that zealous and holy man of God. Allow me to remain, Sir, your's with respect and love in Christ Jesus,

RICHARD BLURTT.

Lifton, Devon, Dec. 13th, 1855.

"MY VERY DEAR SIR: If I were to attempt the description of the effect which the perusal of your letter produced in my mind, I should fall miserably short and defective in the account, and leave you still uninformed of what

hath been the real state of the case. I do assure you, my dear Sir, that before I had read five lines in that part of it which speaks of the change wrought in your soul, it occasioned a sensation which thrilled through all my frame; and while I uttered an involuntary exclamation, in which gratitude, holy joy, and, I trust, an humbleness of devout feeling, accompanied with tears, were all blended, I could not but look round the place where I was, with an awakened imagination, as if to realise in a more immediate manner the presence of that wonder-working God, who doth all things according to the purposes of his own Divine will. O, my dear Sir, and is it really so—that He who commandeth the light to shine out of darkness, hath shined into your heart, to give you the light of the knowledge of the glory of God in the face of Jesus Christ? What an endless subject of gratitude have we both to pay! and how may we exclaim, in the language of Scripture,—‘What hath God wrought?’ You know but in part as yet, the infinite goodness and condescension of God in the appointment, and accomplishment of so much mercy. You are looking only, I know, to *yourself* in the event, and naturally enough are lost in the contemplation of such undeserved favour. But I am compelled to take in another consideration, to me much more astonishing, and sufficient to fill any heart but mine with never-ceasing gratitude. That God should call his people to his love, and by instruments of feebleness to whom he gives strength, is indeed a subject of holy admiration and joy, and only ascribable to the effect of his distinguishing grace. But when he condescends to go lower even than this, and instead of faithful servants in his ministry, to make use of the vilest, and most unworthy, and single them out, to accomplish the purposes of his will—what a contemplation opens here, to call up the most animated thanksgiving! May the bountiful Giver of such blessings still impart this grace, that neither you nor I may ever cease to improve them! I am now doubly interested, more than ever, in your furtherance in the gospel, and cannot but feel an awakened concern for your highest attainments in it. You have afforded me more real happiness in the communication of this gracious event, than though you had the power, and were disposed to exercise it, of conferring upon me an empire. It will, I trust in God, be my encouragement in the darkest hour, and animate me in the glorious service of Jesus, when the season seems to be most unpromising. Let it have the same effect, I pray, on you. Consider who it is that sends; who gives the power; and who hath promised that his strength is perfected in weakness. The difference of human talent is therefore wholly lost in this charming consideration. ‘For it is not of him that will-eth, nor of him that runneth, but of God who sleweth mercy.’

“You request information what books I would recommend you to use. In answer I would say, the Book of books is the Word of God; and if (as I am persuaded you now

will, my dear brother,) you look up to Him, who is the Spirit of Truth, and hath promised to guide into all truth, and implore his grace to guide and instruct you—he *alone* will be sufficient to make you wise unto salvation, and to make you, that you will be neither barren, nor unfruitful in the knowledge of our Lord Jesus Christ. Nevertheless, as collateral helps have been sometimes blessed to the promotion of godliness, I would subjoin all tracts which are perfectly orthodox, and treat of vital, experimental piety. I have found the writings of Dr. Watts, Doddridge, and Gill, to be eminently useful. I confess they are all Dissenters; but I bless God I have long learned not to be prejudiced against them. It has been a maxim with me, which I see no reason to alter, never to refuse instruction wherever I can conscientiously obtain it. A pearl is a pearl still, though found in an Æthiopian’s ear.

“I hope frequently to hear from you, my dear Sir, and more frequently to meet you in prayer at the throne of grace. We need, I’m sure, each other’s prayers; and let us see which can be most bountiful in this invaluable friendship. Remember, we have both the same Almighty Saviour and Intercessor to look up to, whom the Father heareth always; and since we need the aid of his grace so continually, let us draw near with a true heart, in full assurance of faith. My mind will be very frequently with you, particularly on the Lord’s-day. I already begin to frame to myself seals to your ministry. Oh, what a joy will it be to my heart, (should the Lord permit me once more to see you at Falmouth), to find many souls begotten to God through your instrumentality. That the Lord may bless you abundantly in the service of his dear Son, is the very earnest prayer of your affectionate, but most unworthy brother in Christ,

ROBERT HAWKES.

“P.S. I write this letter from Looe, where I am at present superintending the cure of St. Martin’s, for my son. If you see my dearest Jacob and Ann, tell them John is now quite well, and keeping house here. To my dear friends Mr. and Mrs. P., and Lady P., and Mr. Trevisso, give my best regards. Adieu.

“Looe, Sept. 9, 1795.

“To Rev. Mr. Hitchins, Falmouth.”

DRAW ME.

Draw me, dear Father, by thy love
From earthly things to things above;
May my affections there be set,
That earthly things I may forget.

Draw me, dear Jesus, by thy blood;
Oh! plunge me in that crimson flood
Wash all my guilty stains away
That are contracted day by day.

Draw me, blest Spirit, by thy power;
Oh! save me in temptations hour;
Guide and instruct me lest I stray;
Oh! keep me in the narrow way.

Draw me, thou glorious Triune God,
Close to thee—by that three-fold cord;
Then will I sing for evermore
The song of love, of blood, and power.

J. B.

OUR BRITISH BAPTIST CHURCHES.

MR. BLOOMFIELD BAPTISING.

MR. EDITOR.—For several weeks I have heard with delight and profit, Mr. John Bloomfield, minister of Salem Chapel, Meard's Court, Soho. His language is chaste and good; his action in the pulpit is natural and attractive; his reasonings are sound and conclusive. He is grave and earnest; but frequently gets too loud. It is a pity men are not more cautious to avoid this fault.

The sermon which pleased me very much, although I hope I have profited by several, was one on believer's baptism, on the last Sabbath evening of November. Many said, "what a glorious sermon we have had to-night!" The chapel was crowded; the congregation greatly impressed with the impassioned eloquence, and conclusive reasoning of the preacher on the subject of baptism. I think the Baptist ministers keep this ordinance too much in the back ground. Mr. Bloomfield's text was from Acts viii. 12. After some very sententious observations on persecution, he said his text suggested three divisions. The first, the matter of Phillip's preaching. The reception of his ministry; and, the evidence of his ministry being believed, he preached Christ. He preached the *person* of Christ,—the work of Christ,—the word of Christ—and the laws of Christ. In the preaching of Phillip, Christ was "all and in all." The preacher shewed how Phillip's preaching was received. His ministry was attended by the sovereign grace and almighty power of the Spirit of God. The preacher here spoke upon *faith* as a supernatural principle—as an operative principle—and as a distinctional principle. His *views* of faith were instructive and *consolatory*. Then the evidence of their believing the ministry. Here Mr. B. seemed wholly in his element. He expounded the Scriptures on Baptism very powerfully. There was a manliness, an earnestness, and affection in his manner, that had great weight with the *people*.

After the sermon, which was a long one, Mr. B. baptised four men and two women. It was an impressive occasion. The minister seemed quite exhausted, preaching as he did, with all his heart and strength. I thought I should like to see them received into the fellowship of the church on the following Sabbath-day, the first Lord's-day in December. Mr. B. addressed them all very solemnly and affectionately. He told them, they came into the church when it was in peace and unity, and he hoped they would never be suffered to break the peace of the church. He took each one by the hand, and gave a Scriptural promise and caution to each. I should think there were 300 people at the ordinance, and they looked united, happy, and prosperous. What arduous fellowships—what wonderful grace! God grant that this man

of God, may long be devoted, heart and soul, to his work, and that his people may hold up his hand by prayer and sympathy! Your's in the Gospel,
C. JACKSON.

MOUNT ZION CHAPEL,

CHADWELL ST., CLERKENWELL.

At the expiration of another most eventful year of time, we, as a church, are laid under greater obligations than ever to raise another Ebenezer to the great God of all our mercies. His goodness in providence and grace has continued unceasingly to flow through another year. His gracious purposes have been unfolded to our admiring view in blessing his own word to the ingathering of many precious souls. The visible kingdom of our enthroned Immanuel has been increased; and, blessings on his name, he has not left his servant to labour in vain, or spend his strength for nought. Anointed with fresh oil from time to time, he has been enabled sweetly to set forth the love, thoughts, and acts of Israel's Trinne God. Immanuel's glorious Person, finished work, matchless grace, atoning blood, justifying righteousness and never-fading beauties, have been faithfully, fully, and constantly proclaimed, and not without effect. The Holy Ghost has accompanied the preaching of Christ with saving power to many hearts.

On the last Lord's-day in November last, our pastor baptised nine believers in the name of Father, Son and Spirit. It was a solemn and sacred season; the place was crowded. Our pastor spoke upon the occasion from the question contained in Exodus xii. 26,—
"What mean ye by this service?"

He shewed, in the 1st place, what we do not mean. First, not baptismal regeneration. Second, not the removal of sin. Third, not to erect, as a stepping-stone to heaven. Fourth, not to exclude cruelly the people of God. Fifth, not to cherish a perpetual spirit of disunion.

In the 2nd place he shewed what we do mean, in the following particulars. First, we mean to shew that we bow to the sceptre of the King of Zion—King Immanuel. Second, to shew the rise and foundation of our hopes—the deep sorrows and sufferings of our Lord.

Baptism sets forth our faith in the Saviour's qualifications; the voluntary nature of his sufferings; the obligations of the Saviour. To shew our faith in the willingness of the Father to baptise Christ: to shew also that the atonement of Christ is perfect. He died once; we are baptised once.

The remarks made were weighty and solemn; and doubtless found their way into many a heart with a convincing power that the origin of the institution was Divine.

On Lord's-day, December 9th, we held our second anniversary of the opening of Chad-

well Street Chapel. We were favored with a very good day, both in providence and grace. Mr. Murrell, of St. Neot's, preached morning and evening from Psalm xviii. 46—"The Lord liveth; and blessed be my Rock! and let the God of my salvation be exalted." Two precious savory discourses they were.

Mr. Wells in the afternoon preached to a crowded congregation, from the words,—"Blessed is he whosoever shall not be offended in me."

On the following Tuesday evening we held our annual tea meeting—a most spiritual, harmonious, happy and interesting meeting it was. We have been peculiarly favoured before; but think this was the best meeting of the kind we have had in Chadwell Street.

About 300 friends took tea together. The subjects spoken from were very interesting. Mr. Milner, upon the "Manna in the Wilderness." Mr. Mote, "The Brazen Serpent." Mr. Palmer, "The Ark of the Testimony." Mr. Murrell, "The Cloudy Pillar." Mr. Wyard, "The Smitten Rock." Mr. Newborne, "The Year of Jubilee." Mr. Aldiss concluded with a few congratulatory remarks upon our prosperity as a church. The Spirit of Christ, the great Antitype of all the subjects, evidently rested upon the speakers, and pervaded the meeting.

"Behold! how truly good
And pleasant 'tis to see
The children of our Father God
In friendship all agree."

During the past year, the Lord has added to our number thirty-nine: twenty-one by Baptism, and eighteen, most of whom have been out of church fellowship for years, seeking a home.

Thus, amidst all that is distressing in the world, and exercising in the professing church of Christ, what a mercy to know, the foundation of God standeth sure, having this seal,—
"The Lord knoweth them that are his;" he is collecting the materials for mercy's building. "Shall come" will soon bring all the family together; and what a meeting will that be—to go no more out for ever!

Thus, another Ebenezer,
As a favoured church, we raise,
To our covenant Jehovah!
He alone deserves the praise.

Ever since we've been together,
Mercies have not ceased to flow;
To our King, our Head and Saviour,
All we have, we feel we owe.

On the little garden, planted
By Jehovah's sovereign hand,
Showers of blessings have been falling;
Trophies of his grace we stand.

Kept as one in grace relation,
By the truth abiding fast,
Jesus and his great salvation,
All of grace from first to last.

God has kindly helped his servant
His great love-acts to declare;
And while truth has been proclaimed,
Has his holy arm made bare.

Through the year, we've been refreshed

Oft, in hearing sinners tell
How to them the Word was blessed,
Snatching them as brands from hell.

Satan oft has been defeated
 In attempts to do us harm;
As a flock, we've been defended
 By our Shephord's mighty arm.

Peace by him has been maintained;
 Round us he his wings hath spread,
And our souls have been sustained
 All the year with living bread.

Sure we are to him indebted
 For such gracious, constant care!
To his name be all the glory!
 Goodness crowns another year.

SAXMUNDHAM.

MY DEAR SIR,—You will excuse my saying, a feeling came over me to-day while reading the VESSEL, how many changes you must have had in eleven years past, since you launched the little EARTHEN VESSEL for the first time on the troubled ocean of this world; yet amidst all the tossings, it has still been borne up, and in many, very many instances, richly laden with heavenly cargo; treasures of life and joy to many a sorrowful soul. It hath shed a light in many a dark corner of this world, and in the more dark corner of many a poor sinner's heart: and I am thankful that you have been thus enabled amidst all your trials, to keep it sailing; and it rejoiced my heart to find in the December number, you feel much on account of some very unpleasant and unsavoury food, such as makes some of the children of Zion very sick, and often have I heard them say, "Oh, what a sweet morsel I got reading that living testimony of God's eternal truth, in such a piece in the VESSEL! But you do not know how I felt under that other piece,—that controversy—so and so." Now, you speak of devoting more time to look over the cargo for the future, and right glad will be many of its readers to see an improvement; that is, let it carry such freight as will be calculated, under God, to be instructing to the ignorant, joy to the sorrowful, liberty to the bound, light to the dark, and life to the dead: and God will bless it.

I have often felt much for you in the midst of your other business, travelling and preaching, with one here and another there writing you angry letters, and it has made me think and say, Who would be an editor? Yet I believe God has paid you in the work. Amidst all some good hath been done here, and some soul hath been blessed there. Enemies have been stirred up on the right hand and on the left. And thus God hath been working amidst it all; and the great enemy of all hath heard of it. So then, he must send his agents to make a noise here, and find fault there; but all to little purpose, for the Lord hath his men, his ministers, his people, and he will work by them. His counsel shall stand, he will do all his pleasure. May you be encouraged by his presence, and by an increase of grace and peace in your own soul, and by

a greater and more extensive circulation of the *VESSEL*, is the desire of my heart. And as you know our cause is very young, we only were formed into a church last Good Friday, and a blessed day we had, you are witness. We intend taking the *VESSEL* next year, a few of us, and our friend and brother Mr. Daniel Carriage, will thank you to make up a little parcel of twelve copies, for January, 1856, (he hath engaged to be agent in this town, if you please) and God grant that he may increase the number, and may God's blessing attend the reading of them.

I thought perhaps you would like to hear a little about our little cause here. I must say, since you was here God hath been very gracious to us. Sometimes we are obliged to sing out, "how great things the Lord hath done, whereof we are glad!" Some solemn impressions were made on the day the church was formed, that cannot be erased, nor do we wish they ever should. I must say, when our little house was opened, by our highly esteemed brother Wells, now a little more than twelve months,—in November, 1854,—God did indeed send him with a message, and he felt liberty in his soul, and very happy in his work. The day will be long remembered. And I heard a man, a stranger to us, who came from afar, say on that day, "This house will be for the discontented, and those deep in debt, and in distress, like the Cave Adulam." My heart said, Lord grant it may be so. And we have had some come among us so deep in debt and nothing to pay with, that they have been so distressed in their poor souls, and so discontented and dissatisfied with themselves; but the Lord hath made them satisfied with a free discharge, and made them sing, "This makes sovereign mercy dear, and Jesus all in all." Our brother Grey has for some time been unable to attend by reason of affliction, but his heart is with us, and he lays on his bed, and weeps for joy when he hears of the blessing souls receive under the Word. May the Lord restore him again, if it is his blessed will.

We have had some of late come before the church, whose first conviction seems made on Good Friday, when the little church was formed here. Oh what a solemn day that was! I think every member and many besides, will long remember how the Lord blessed his Word on that day; and I think my brother could indeed say, "My heart is enlarged." God grant us many such days in his Zion below. Our brother Felton was with us on Monday, November 19th: we had a tea meeting,—a kind of anniversary. Our little chapel was full, and very comfortable indeed; and in the evening brother Felton was very sweet in his preaching. God was indeed with him, and he did indeed tell us of dropping heavens and opening earth, and skies dropping righteousness; and every dear brother that hath been with us, speaking in his dear name, hath declared what liberty they enjoy in speaking among us; and I believe the reason is plain, the Lord is with us, "the God of Jacob is our Refuge; a very present help in trouble." I am sure it hath warmed my heart to hear poor sinners come, and tell how they were

healed; what love they have to Jesus and his people and ways.

On Lord's-day we attended to the despised ordinance of believer's baptism, when five poor sinners were not ashamed to follow their Lord in his own blessed ordinance, nor ashamed to sing, "Jesus is not ashamed of me." In the afternoon we received them into full communion, with a sister from another church, making six on that occasion, and three baptised and added before, making since chapel opening, eight baptised, beside some who had been baptised before. You prayed we might increase; we have a little. I hope we shall get more and more of such as shall be eternally saved. I am glad to hear of any prosperity among the churches; and God grant we may here get more and more, for the enemy is ever on the watch, to distress and cast down. May the Lord lift up the fallen, cheer the faint, and cause his ministers and his saints to bless him, for ever and ever. I am, dear brother, in the bonds of everlasting love, yours truly in him,

W. DAY.
Blaxhall, Dec. 10th, 1855.

CARMEL CHAPEL,
NEW ROAD, WOOLWICH.

THIS cause of truth has miraculously risen. Seven years ago about six God-fearing men met in a room for prayer; it is evident by signs that have followed that God was with them. After meeting together thus a short period, they were induced to take the present chapel, which they opened with fervent prayer. Israel's God was with them and inclined the hearts of faithful ministers to occupy the pulpit, which continued until the Lord in answer to prayer sent them a pastor. The right man in the right place and at the right time, thus demonstrating to us Divine order in providence as in grace.

He is too wise to err. Mr. Hanks, late of Manchester commenced his stated labours here last December, 1854. He came in the fulness of time and in the fulness of the Gospel; for the word through him hath been the power of God unto salvation, a gracious outpouring from on high hath been vouchsafed, and the little hill of Carmel hath blossomed as the rose and yielded a thousand sweets. Here the Lord hath met with the careless sinner; here, glory be to his name, he hath met the hungry and thirsty souls and fed them with the bread of life, here the mourners have been comforted, here the weak and wavering have been strengthened and established. Indeed, there has been such a gracious outpouring of blessings that our little chapel hath been full of his glory.

During the past year about 27 have been added to the church, there are now 10 candidates who have declared to the church what the Lord hath done for them, amongst them is a serjeant in the army whose account of God's dealings with him are mysterious and wondrous, which account I hope to forward you in detail, which I am sure will interest the living in Zion, and lead them to say as it hath the church here, is not this a brand plucked

from the burning? What hath God wrought? Is any thing too hard for the Lord? The church and real friends to the cause met last Monday Dec. 10 to commemorate Mr. Hanks's entrance amongst them, and to praise the Lord for his goodness in sending a pastor after his own heart, who hath so fully fed them with wisdom and knowledge.

That meeting was a sweet soul-cheering and soul-reviving season; many of the friends spoke the feelings of their hearts freely and demonstrated that God was in them of a truth. May Israel's God be with you in your work of faith and labour of love. J. B.

GARNER BAPTIST CHAPEL, CLAPHAM.

MR EDITOR.—The following are the particulars of a very delightful Tea and Public Meeting held at "Garner," on Tuesday evening 27th November; as your readers have not heard any thing of us for some time, my brethren hope this may prove interesting.

The meeting was convened for the two-fold purpose of strengthening the spirit of unity which, through the goodness of our God, now reigns amongst the friends at Garner; and also for putting into operation some systematic means for the gradual reduction of the heavy debt upon the chapel. These being the avowed objects of the meeting, our friends were on the alert to insure the comfort of those who might favour us with their company; and at half-past 5 o'clock we had the pleasure of seeing 160 persons sit down to tea with us.

The tea being over, the chapel filled, and our pastor having taken the chair, the public service opened by singing—

"Kindred in Christ for His dears sake," &c.

Our brother Edgcombe besought the Divine blessing, after which, our Secretary read a report of the progress of the cause since its foundation, as follows:

"CHRISTIAN FRIENDS.—This cause was founded on Lord's-day, December 14th, 1851, by the opening of a small upper room, in a little back street in this neighbourhood, which was fitted up, and made as comfortable as our means would allow, at a cost of about £25; in which room the glorious Gospel of our more glorious Redeemer was faithfully preached by various ministering brethren, who were kind enough to come and supply for us, until the month of April following, when our present pastor, brother Elven, made his appearance amongst us, and his ministry was so blest to the souls of the people, that this little place became too strait for us. And an eligible plot of ground having offered itself, a lease of it was taken by some of the brethren. Upon this piece of ground it was then proposed to build a small chapel, at a cost of about £500 or £600. But, however, by the time we had done building, we found we had incurred a debt of £1248 10s. 8d., £848 of which sum (for the purpose of paying the builder) was raised by loans from various of our friends, in amounts varying from £230, down to £5 each, bearing interest at five per cent.; nearly the whole of which latter sum

was advanced by persons who are now either members of the church here, or regular worshippers with us.

"The debt of £25, incurred in furnishing the little place, before referred to, having been paid off, and the building finished, it was opened for public worship on the 14th of January, 1853; and shortly after this a church was formed here upon Gospel principles, consisting of *twenty-eight* members, and ultimately our dear brother, now in the chair, became our ordained pastor; and all went on well for the first two years, or thereabouts, during which time we were enabled to pay about £90 off our debt. But unhappily, about this time, a state of things developed itself, which is at once too painful, and too notorious amongst our friends to need more than the most cursory reference in this report; the more especially, as we have the happiness of knowing that this state of things is now numbered amongst the things that are *past*, and we believe that we have now the satisfaction of recording, to the honour of our God, that the pastor, deacon, and people at Garner, dwell together as the head of one man, having but one, or rather a triune purpose in view, the glory of God our Heavenly Father, the prosperity of his church, and the good of souls generally. And thus we feel, that we are now in a position, with the blessing of the Lord upon the means we may be led to adopt, to make a long pull,—a strong pull,—and what is better than all,—a pull *ALTOGETHER*, at the heavy debt upon this place. And as our dear Lord has favoured us with token upon token that this is a spiritual vineyard, of his right hand planting, we are helped with some degree of confidence to believe that the same God, to whom also belongeth the silver and the gold, will enable us honorably to meet every just claim against us, and that in the event, we shall have to raise another Ebenezer to our God, and record to you the fact that this great financial mountain has become a plain before our *much greater* Zerubabel.

"In conclusion we beg to state, that since the formation of this branch of the visible church the number of its members has increased to about double its original number, after deducting those few who have been removed from us by death or otherwise; besides which, we have now several others waiting to join us—some being from other churches, and some being recently given seals to the ministry of our dear pastor, who are waiting to follow their Divine Lord and Master through the sweet waters of believers' baptism; so that, under existing circumstances, setting the good over against the evil, our encouragements over against our *dis*-encouragements, we feel constrained to say that all things have hitherto worked together for our good—"The Lord having done great things for us, whereof we are glad."

The chairman then called upon our brother Wells to address the meeting, which, in his usual vivacious, instructive and forcible manner he did, to the edification of many present. Brethren Banks, Wyard, Edgcombe, and

Chislett, also gave us most suitable and cheering addresses upon such subjects as the Lord had laid upon their minds for the occasion, all savouring of the things touching the kingdom of our blessed Jesus—to enlarge upon which would occupy too much of your space: suffice it to say the meeting was more profitable, financially and spiritually, than any that has ever been held at Garner—by means of which we have been helped to go on our way rejoicing, our souls being cheered, and encouraged to prosecute with vigour all lawful means for promoting both the temporal and spiritual welfare of the Lord's dear people, in which object we rejoice in the fact of knowing that we have not only the good wishes and assistance of many of Zion's faithful watchmen, but also the unmistakable approval of Him who reigns King in Zion.

The meeting having been concluded with singing and prayer, several of our friends were supplied with penny-a-week subscription cards and donation boxes, by which means, we trust, we shall be enabled by the blessing of the Lord considerably to reduce the debt upon our chapel.

EGHAM HYTHE CHAPEL, STAINES.

MR. EDITOR.—On Tuesday, September 25th, 1855, I was invited by my esteemed and aged brother, Mr. Joseph Aynesley, to dine with him, and to witness the baptising of four males, and three females, belonging to the old Baptist Cause, Egham Hythe, Staines, which took place at the General Baptist Chapel, (kindly lent for the occasion) by Mr. Lodge, who has been supplying at the old Baptist Cause. They not only received those seven, but two others were also received, and they fully expect to receive three more next month. The sermon was preached by Mr. Winslow, of Richmond; the text was from Ephesians i. 7. In his introduction he looked upon the pool before him, as emblematical of that mighty ocean which is so beautifully set forth in the Psalms, "*All thy waves and thy billows have gone over me.*" Therefore, he said, no one could take up such expressive language as that but the Christ of God, feeling satisfied that they had gone over the Great Head of the church for her final deliverance.

Mr. Winslow set forth Jesus Christ as the church's salvation, redemption, and final glorification. He also threw out some very encouraging things for the people of God, very clearly drawing a line of distinction between those who are interested in the all-important theme of redemption, and those who are not. It has also been my mercy to go and speak to them in my weak way several times; and I think they are a people in whom the love of God has been shed abroad; and are united in love and peace.

After the sermon Mr. Lodge came to the pool; engaged very sweetly in prayer; seemed quite warm in the cause; shewed his authority for baptising them in a most bold, but not by any means in a presumptuous way; and for the first time he led the candidates into the water, and there immersed them in the name of the Father, and of the Son, and of the Holy

Ghost. Afterwards Mr. Winslow acknowledged with thanks the kindness of the friends in lending the chapel; pronounced the benediction, and then separated.

J. FARRAWAY.

28, St. John's Wood Road, Regent's Park.

ZOAR CHAPEL, GRAVESEND.

I SEND a short account of the anniversary of the Sabbath School connected with the above place. On Monday, November 26th, we had a profitable meeting; near 200 sat down to tea in the chapel. On that day twelve months we commenced our Sabbath School; and have been encouraged to go on in this good work through one year. Several teachers came forward at the commencement to assist in teaching, and we humbly hope our labor has not been vain in the Lord. The chair was taken at half-past 6; after singing and prayer, a report of the year's proceedings was read by one of the teachers; and several friends addressed the meeting upon the important subject of Sabbath Schools. Our esteemed pastor Mr. T. Stringer, gave a very appropriate address upon the subject—showing the qualification necessary for teachers in the Sabbath School. It was delightful to hear him. I thought at the time, oh that every teacher was thus qualified for his work; then much good must attend even that feeble instrumentality. Much was said by other speakers, and about 9 o'clock we closed our happy meeting, desiring still to pursue our course. I have rejoiced while reading accounts of Sabbath Schools established in our connection. I pray that Divine success may attend their humble efforts to glorify God in imparting useful instruction to the rising race, for we see the people very zealous in teaching error—and shall we (who profess to believe the fundamental principles of the Bible) be negligent and indifferent? Rather let us obey the command: "In the morning sow thy seed, and in the evening withhold not thy hand for thou knowest not whether shall prosper this or that, or whether both shall be alike good." A. DALTON.

LETTER FROM AUSTRALIA.

BROTHER BANKS.—As the following letter may be perused with interest by many of your readers, as manifesting the preserving care of Almighty God, the sacred influence of Divine grace, and the teachings and leadings of the Holy Spirit, in the experience of a sincere, consistent, humble, and devoutly zealous follower of the meek and lowly Jesus, so have I forwarded it for insertion in your interesting publication; in doing which you will not only confer a favour on many who have enjoyed seasons of refreshing while the author has been pouring out his soul at a throne of grace, but upon yours in gospel bonds,
Chelmsford, Oct. 30, 1855. W. D.

TO MR. JOHN CORBITT.

Honored Pastor and Brother: The twentieth Sabbath has now arrived since I left Chelmsford; during this period of time I have not heard a gospel sermon; but no good thing

has failed me of all that the Lord has promised; he has kept my soul alive in time of famine, though I have been bereft of the ministry and those ordinances which I love. I had much to contend with within and without, during the time I was on my voyage. Unbelief, that trying foe, with faith did struggle. Unbelief did often say, "Religion, you have none worth possessing." But faith enabled me to lean upon my Helper God. The following portions of Scripture, that the Lord gave me before I left England, much supported me:—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works." Eccles. ix. 7. "Be still, and know that I am God." Psalm xli. 10. In times of darkness and sorrow, and fearful forebodings, my cry was, "Lord, didst not thou speak those words with power to my soul? Then enable me to trust thee; knowing thou art 'too wise to err, too good to be unkind.'" The tempter suggested the thought to me when very sick and weak, Perhaps you will die before you reach that far, far, far distant land; and the men on board said so too. This, indeed, was trying to me; for I knew I had positively said I should reach the shore. But at such seasons as these the Lord would again say—"Be still, and know that I am God."

"I'll for thee work, and in thee, too;
Will guide thee safe, and bring thee through."

On Feb. 26 I wrote thus, upon those words in Ecclesiastes—"Go thy way,' is God's divine and sovereign command; reason not; scruple not; ask no carnal questions; for I that bid thee go am infinite in wisdom; I am the infallible Jehovah; I am excellent in working; never did anything wrong yet. It is I that bid thee go; leave the result with me—I will perform my own pleasure; and what you know not now you shall know hereafter. I love thee too well to let any evil or harm befall thee; I will give thee some tokens of my love, make my word meat for thee, and thou shalt love and praise me too. I am unchangeably the same in my love towards thee, therefore I will be thy Guide in all thy movements; I will keep thee every moment; I will water thee with dew from heaven; electing love thou shalt delight in—preservation and final perseverance. Thou shalt experience safety in all thy seeming dangers, help in all thy troubles, light to guide thy way in sorrow to thy heavenly Father. Thou shalt cry to me, and I will answer thee. Thus thou shalt obtain favour of the Lord, and have the satisfaction of knowing that I, the mighty Jehovah, regards thy cry, and acceptest thee as my child. Thus honored thou standest in a dignified position, higher than the noblemen of this world—that is, those who are destitute of my grace and love."

I have found it an unspeakable blessing to have the Word of God to rest upon, assuring me that the Lord accepted my works; I do not mean meritoriously—but accepted them in that obedience which he required of me.

On April 26, my heart was full of fears; and as there were no God-fearing people on

board, I was reminded of the language contained in Psalm cii., "I watch, and am as a sparrow upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me." For had you witnessed the conduct of those around me, both infidels and scoffers, you would have said with me, "Mine enemies are sworn against me;" although through rich grace my enemies were defeated and God glorified; for had my foot slipped, no doubt they would have rejoiced, and "eaten my sins like a sweet morsel." Here would I not praise sinful self, but record it in honor of that God who "does all things well."

On May the 4th I thought of the brethren I had left behind, who often dropped a word which was like bread cast upon the waters; for it cheered my heart, and kept me heedful and cautious in my steps.

After mentioning a few general particulars, the writer says—Thanks be to my heavenly Father, the voyage is over, with fearful things that made the faces of the scoffing crew look pale; but as I am let for twelve months to a farmer at Wilberforce, thirty-five miles from Sydney, and four from Windsor, a town containing a population of about 4,000, and in which there are Wesleyans, Roman Catholics, the Scotch Church, and the National Church. So, at the end of that time, should I be spared, I hope to find some one who knows himself and Jesus.

N. C.
Wilberforce, near Windsor, Australia,
June 17, 1856.

THE GREAT REFORMATION DOCTRINE;

THE RICHEST SOURCE OF CONSOLATION.

The Evangelical Preacher for December (Sangster and Fletcher) contains some portions of Latimer's Sermons, which for substantial Gospel truths, can hardly be excelled. Truly the Editor says, "Luther could not have spoken more in harmony with Paul's teaching, than does Latimer." We wish we could print the following sentences in what the printers call, "*Canon Type*:"—yea, more, we wish it to be read, received, rejoiced in, and fed upon, by tens of thousands of our people. Nothing short of a living faith in, and a powerful realization of THE GRAND TRUTHS OF THE GOSPEL, could have supported our fathers in going forth to meet the flames. Nothing short of a full and faithful publication of the same, can be food for the living church of God, even in these days. Ministering brethren! we beseech you to read old Latimer's Grimsthorpe Sermon ON JUSTIFICATION BY CHRIST ALONE. It was on Twelfth Day, in 1553. Here is a precious slice off it. Say, ye hungry, thirsty souls—is not this Gospel that you dearly love? Latimer calls it, "A GOOD STAY AGAINST THE TEMPTATIONS OF THE DEVIL."

"I desire you in the reverence of God to bear away this one sentence, which I will tell you now; for it shall be a good stay against the temptations of the devil. The sentence is

this: *Quod lex prestare non poterat*, 'That the law could not do, for it was lotted by the flesh;' what can the law do when it hath no let? Marry, it can justify. *Sed infirmabatur per carmen*; that is to say, 'by the infirmity of our flesh' man was not able to do it; the lack was in us; for we are wicked, and the law is holy and good. Now that which we lacked, that same hath God fulfilled and supplied, *misso Filio suo*; in that he hath sent his Son to supply that which man's work could not do: and with his fulfilling of the law and painful death he merited, that as many as believe in him, though they had done all the sins of the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ; so that remission of sins and everlasting life may be sought no where else but only in Christ. *Qui proprio Filio non peperit. sed dedit pro nobis*, 'He that spared not his only Son, but gave him for us, why should he not have given us all things with him?'

"By this text it appeareth, that he which hath Christ, hath all things. He hath Christ's fulfilling of the law; he hath remission of his sins; and so, consequently, everlasting life. Is not this a comfort? What greater consolation, comfort, and heart-ease can there be in heaven and earth, than that; namely, to be sure of the remission of thy sins, and that Christ bound himself unto the law, to that end that he might fulfil it to the uttermost? This, I say, is the greatest comfort; specially when the devil goeth in hand with us, and casteth our sins in our teeth; as, no doubt he forgetteth them not, but hath them (as they say) at his finger's end; when he will so go to work with us, saying, 'Sir, thou art damned; thou art a sinful wicked man; thou hast not kept God's most holy commandments; God must needs judge thee according unto his law.'

"Now then, when I have the grace to have in remembrance the circumcision of Christ: when I remember that Christ hath fulfilled the law for me; that he was circumcised, that he will stand between me and my damnation; when I look not upon my works, to be saved by them, but only by Christ; when I stick unto him; when I believe that my soul is washed and made clean through his blood; then I have all his goodness, for God hath given him unto me; and when I believe in him, I apply all his benefits unto me. I pray God, the Almighty, to give us such a heart that we may believe in him; for he is *finis legis*, 'the end of the law;' *perfunctio legis*, 'the fulfilling of the same, to the salvation of all that believe on him!' What can be more comfortable? Therefore let us believe on him and be thankful."

OF all that a saint hath, whether of gifts, or graces, or privileges, he must say, "Alas! Master! it was *borrowed*." The seventy that Christ sent to preach the gospel, even while they trod on the serpent's head, when he turned, were like to have been enpoisoned in their hearts with pride. *This*, as a thief in the candle, will soon *swait* out our joy.

ZOAR BAPTIST CHAPEL, POPLAR.

THE fourth anniversary of the pastorate of Mr. R. Bowles, was held Lord's-day, December 9th; brother H. Langham, of Squirrill-street, preached an excellent discourse; (and although suffering from bodily indisposition) the power and presence of the great "Master of Assemblies" was richly enjoyed. Brother Thomas Chivers preached in the afternoon; his subject being, "The Church's complete salvation, and ultimate glorification;" brother W. Bidder in the evening, producing a "Thus saith the Lord," for all that was advanced by him.

On the following Tuesday, Mr. James Wells preached to the people from Ruth ii. 2. We think that this sermon (under the blessing of God) was calculated "to strengthen the weak hands, and to confirm the feeble knees," as well as to find out and to feed the little ones in the "household of faith." A large number sat down to tea, after which a public meeting was held. Mr. Bowles presided. Brother Cause invoked the divine blessing. The senior deacon stated the Lord's goodness manifested towards them as a church, whose hands had been strengthened, and his ministry greatly blessed. Many had been added to the church, the congregation increased, and a debt of nearly forty pounds cleared off, in addition to the expenses of the chapel. The meeting was addressed by brethren Edgecombe, Chivers, J. Wells, J. A. Jones, Bracher, and J. Chislett. Brother Langham concluded in prayer.

The following lines were composed for the occasion by one of the friends. Our aged brother J. A. Jones gave them out in a clear, strong voice, determined to let *all* HEAR; and the friends sung them with life, and in real earnest.

O Lord, when we behold and see
Thy wondrous works and ways;
We lift our thankful hearts to thee,
In songs of grateful praise.
The circling year hath gone its round,
And we, a favour'd band;
In peace and safety here are found,
To bless thy guardian hand.
Still may thy smile our spirits cheer,
(Though men and devils frown.)
And many gens be added here,
To our Redeemer's crown.
Compass our vineyard round about
With thine almighty power;
And keep the little foxes out,
That would our grapes devour.
Increase our faith, and zeal, and love;
Fill us with joys divine;
And while the benefit we prove,
Be all the glory *thine*. W. TAFFS.

ANGER and malice, like strong acids or salt, corroding humours, turn the pure milk of the word *sour*, so that we get no nutriment from it; so we must see to it that we lay aside all malice, envy, and evil-speaking, and as newborn babes desire the sincere milk of the word.

REVIEWS.

"The Shepherd and his Flock, or the Covenant Engagements of Christ for his people."

Such is the title of a neat little work, recently published by Houlston and Stoneman; being the substance of three sermons preached by JOSEPH HAMBLIN, late of Foot's Cray, Kent. Our brother Jones, late of Chatham, has written, at the beginning, "a word for the reader," which is so informative of the nature and claims of this work, that we quote it entire. He says,—

"My brother Hamblin has opened up with much clearness and beauty, a difficult passage of Holy Writ; while he has not aimed at the gratification of the curious, but to exhibit its practical, edifying sense and meaning, as calculated to instruct and strengthen the people of God. In his elucidation of the text, he proceeds so scripturally, 'comparing spiritual things with spiritual,' assuming nothing, hesitating no confidence in the preacher's judgment, but calmly and skillfully, placing the words of the Holy Ghost before his readers, he commends his subject to the enlightened conscience, and we find ourselves learning, not of the minister, but of the Master. I willingly take upon myself the responsibility of advising the publication of these discourses. The carnal or merely literary taste will find no treat here; but the living, thinking soul, cannot fail to derive profit far exceeding the cost of the book.

"For the information of those who do not know the Author, I beg leave to add, that he is a plain, honest servant of Jesus Christ; diffident to excess; has been deeply tried; and is remarkable in his ministry for confirming the sentiments he advances with a 'Thus saith the Lord.'"

The text is Zechariah xi. 7., "I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." In a pleasing, edifying, and simple style, our brother has penned this beautiful passage. We were tempted to quote a portion; but we would rather our readers should read the whole. This little volume is dedicated by the preacher, to his Christian friends in different places where he has laboured; and to them, as well as to many believers, the work will be acceptable.

We have known Joseph Hamblin at least fifteen years, as a solid, consistent, and faithful minister of Christ. We should rejoice to see him happily and usefully settled with a peace and truth-loving people; among whom he might spend the closing days of his earthly career.

"Joseph and Jesus: being an Attempt to shed New Testament Light upon Old Testament History." By Rev. W. Lincoln, (late Curate of Pudsey, Leeds; now Minister of St. John's, London Road. (Published by Houlston and Stoneman.)

Mr. Lincoln has here presented the church

of Christ with a well-studied history of the life, the sufferings, and the honors of Joseph, which he makes very profitably to preach unto us, JESUS, THE SINNER'S FRIEND.

A brief quotation from the Preface, will bespeak attention, inasmuch as it breathes so much of that sweet spirit under the influence of which the Author writes and preaches. He tells us—

"The object of the following pages is to testify of the Person, Work, Love, Grace, Preciousness, Fulness, and Glory of Christ. I am well aware this can never be adequately and fully accomplished. No Christian, nay, no saint triumphant, can achieve this; and less, far less, can burning seraph or lofty archangel. They may be, and ever are, telling of Jesus' blessed love; but never, never, can it be said that they have told it. The Love of Jesus is an ocean without shore, or bottom, or brim. The Grace of Jesus is infinite. The Preciousness of Jesus must be felt, must be experienced. The Fulness of Jesus is inexhaustible. The Glory of Jesus is best seen from the Cross, where all the divine attributes meet together in one undazzling focus; but which still, even there, can only be surveyed, cannot be comprehended. Why then attempt a theme confessedly ineffable? Say, rather, Why not? It ravishes the saint, it renews the sinner, it oft rouses the careless, godless slumberer and sleeper. To think and speak of Jesus, under the Spirit's blessing, enlarges the soul, elevates the affections, purifies the heart and sanctifies the life. It pleases the eternal Father, it accords with the design of the ever-blessed Spirit, it glorifies the Saviour. Understand me. I do not mean that you bring any accession of any good thing to Jesus which he had not before. Far from that. Every good thing comes from him (James i. 17). Therefore you cannot glorify him thus: to attempt to bring anything to him is to dishonour him. But he is glorified by being known; and he is the more glorified the more he is known."

"Only One Life."—London: J. Groom, Bazaar, Soho Square. In the midst of much that is excellent in this small tract, the following address to such as are real labourers in the Lord's vineyard, contains some striking sentiments. The writer says—

"To you, my beloved friends, who in various ways are labouring in the Lord's vineyard, desiring to spend and be spent for Christ, how solemn, how impressive, how animating the thought,—*only one life!* With you life is a reality—you have a mission to perform—you live for eternity. Kingdoms may decay, thrones crumble into dust, the proudest monuments of human power be as though they had never been, but the results of your labours will endure for ever. The light first kindled in the soul by means of the humble Sunday-school teacher, tract distributor, or visitor to the sick man's chamber, will never, never go out, but will continue to shine brighter and brighter through the countless ages of eternity. And one soul

converted seldom fails to lead to the conversion of others, and these again to others. A pious pedlar leaves a little tract at the house of Richard Baxter, and which proves the means under God of his conversion. Baxter's "Saint's Rest" is made instrumental in the conversion of Doddridge, whose "Rise and Progress" was blessed to the soul of Wilberforce. But the history of that little tract does not stop here. Wilberforce wrote "The practical view of Christianity," which was made useful in the conversion of Leigh Richmond, the author of the "Dairyman's Daughter," and that again has been made useful to thousands of others. None, my friend, but God can calculate the full amount of good which has already resulted from the tract of the poor pedlar left at the rich man's door. Be encouraged then, and go forward in your sublime and glorious mission."

The Royal Diadem: or, The Glorious Gospel Church.—Six numbers of this new monthly periodical have been sent us for review. It is published by Aylott & Co.,—three-halfpence for each number; and contains articles somewhat answering to its noble and dignified title. We are told by the Editor that some good people thought it necessary to publish a magazine having less of the creature; and more of Jesus. Beyond all question, if "The Royal Diadem" continues to furnish savoury, original, and sound expositions of CHRIST JESUS, and His great salvation for and in His people, it will find many friends. We hope more carefully to peruse the numbers now before us; and heartily pray that the proprietors, and editors may have less of the sorrows, and more of the joys than have fallen to our lot.

CAPITAL PUNISHMENT—A discussion on Capital Punishment took place on Tuesday Evening, 9th of October, 1855, at the Mechanics' Lecture Room, Lewis. The gentlemen who conducted it, according to previous announcement, were Mr. J. I. Dunlop, Minister of the Old Chapel, Lewis, and A. H. Dymond, Esq., of London, Secretary to the Society for the Abolition of the Punishment of Death. The room was crowded in every part, and great interest was manifested by the audience.

The report of the discussion, has been published by Messrs. Cash, of London; and Mr. A. Morris, of Lewis; and is worthy the careful perusal of all whose minds are exercised on a subject so painful.

THERE are some new works which, although we do not review them, they are deserving—(in a literary point of view)—of some notice: such as, "Krummacher's Suffering Saviour;" "The Man Christ Jesus," by Robert Craig; "The Religious State and Prospects of Sweden," &c., &c. A little penny book, published by J. Ragg, Birmingham, and James Paul, London, "The Mighty Cross," is a precious poem for such as love the great, the essential gospel theme.

Memorials of Departed Saints.

DEATH OF MR. R. J. HEAD, PETERBOROUGH.

ON Friday morning, December 21st, died, at Peterborough, after some months of suffering, from disease of the heart, Mr. Richard John Head, in the fifty-sixth year of his age. The deceased was well known for many years, either personally or by hearsay, as a lover and receiver of all good men; and his house and heart were open to receive and welcome all ministers of truth. In the year 1824, he (with others) was instrumental in erecting Zion Chapel, for the preaching of the unadulterated Gospel of Christ—of which the now venerable John Carter was minister for nearly thirty years. But some few years ago, that spirit of division which, of late, has unhappily crept into so many churches, with an "I am for Paul, and I for Apollos," came upon, or into the church at Peterborough; and the very small church and congregation was split into three sections. Last year, Mr. Carter, through age and infirmity, resigned the pastorate of Zion, and Mr. Tryon, who had ministered to another section, was led to desire to see peace, and union once more established, declined also, and that union is now, I trust, accomplished. And the old chapel of Zion has been considerably enlarged; and to use a phrase of Dr. Watts' (not invidiously,) new modelled with the new name of Salem. May the Lord grant, it may answer to its name, by the enjoyment of peace and harmony.

The deceased had expressed an anxious wish to be present at the re-union and opening of the chapel, which is fixed for the 27th instant, by Messrs. Philpot, Godwin, and Brown. But the Lord, I trust, has taken him to enjoy a more perfect union with saints above. The deceased has met with some censure, and a few Shimeis. It may be the Lord had bidden them. But I wish to speak of the good traits of his character; there were many redeeming points. He had his failings; who has not? Let them be buried with his old Adam nature, from whence they had their rise. J. C.

DEATH OF MR. MARK HEPWORTH.

DEAR SIR,—I take it upon me to send you a short account respecting the death of Mr. Mark Hepworth, who died on the 22nd of October, 1855. He was a deacon of the church formerly meeting in Princess-street, and under the pastoral care of Mr. J. Chislett, but now meeting at Hill-house, near Huddersfield. The little church here has been bereaved of one of its valuable members. He was beloved by all who knew him in the Gospel for his simplicity of manners, his humble deportment, and especially for his love to the people of God. He was a father in Israel; always ready with his counsel and advice, towards furthering the cause of God, which lay near his heart; and though 76 years of

ago, he was always found in the house of God, and at the means of grace encouraging his brethren and sisters to seek the prosperity of Zion, by earnest and fervent prayer for the outpouring of the Divine Spirit upon his ministers, who came to preach unto them "the unsearchable riches of Christ." His sickness was but short: about a fortnight he was confined to his home and bed. Several of his brethren visited him, and found him always happy, resting entirely upon the blood and righteousness of Jesus Christ, for his acceptance; and at the closing scene the last words he uttered were,—"Grace! grace!" Thus he lived, and thus he died, resting upon the rich, free, sovereign, unmerited grace of God.

I should like to give the readers of the *VESSEL* some interesting account of his life; but it will be found in his own words, in a speech delivered by him at a tea meeting in Princess Street, at which were present Mr. Chislett, Mr. Corbitt, and several other friends. (See *EARTHEN VESSEL* for January, 1852). It will well repay any Christian to look for the above interesting account of "Old Mark," as he was generally called. It is entitled, "The Gospel in Yorkshire." For him to live was Christ, to die was gain. Mr. Franklin, of Golcar, preached his funeral sermon to an overflowing congregation from the words of Balaam, "Let me die the death of the righteous, and let my last end be like his." I am, dear Sir, your's truly,

SAMUEL TAYLOR.

Albion Street, Huddersfield.

MR. JABEZ KEEBLE.

WE have this month to record the sudden demise of Mr. JABEZ KEEBLE, one of the valuable deacons of the Surrey Tabernacle, Borough-road, London; who, after a journey of fifty years in this wilderness world, departed to join the church triumphant in glory, without a sigh, a struggle, or a groan, on Wednesday, the 12th day of December, 1855. He had for some time past been laid by from attending his usual avocation; but on the day named was considered something better, and was sitting up with his son. Suddenly his head dropped towards his shoulder. His son noticing it, asked him if he should hold his head. The good man replied, "No! let me die." And quickly his ransomed spirit left the clay tabernacle, to be for ever with the Lord. He was called to a knowledge of the truth under the ministry of the late Mr. Joseph Irons, of Camberwell; but hearing one day that a Mr. Wells was preaching a doctrine somewhat contrary to the Scriptures of truth, he went to hear him one Sabbath afternoon, some twenty-three years ago, at what was then called the Paragon Chapel, Bermondsey New Road, where Mr. Wells then preached on the Lord's-day afternoon, and where Mr. Chivers now preaches. The things advanced by Mr. Wells were blessed to the soul of Mr. Keeble, and from then till now he has regularly attended his ministry. Some six or seven years ago, he was chosen to

the honourable office of deacon, which he fulfilled faithfully, "purchasing unto himself a good degree;" which office he held till his death.

His pastor, Mr. James Wolls, improved the solemn event, by a very excellent sermon, which he preached on Sunday evening, the 23rd of December, from *Psa.* xxiii. 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." We understand the sermon is to be published.

The spacious chapel was crowded in every corner, and the pulpit hung deeply with black cloth.

MRS. GILES, of Netherleigh House, Chester, peacefully breathed her last, without a struggle or a groan, on the 15th of December, aged fifty-seven years. Abundant evidence was afforded for years before, and on the bed of death, that Christ was the foundation of her every hope for salvation; and her mind was kept in perfect peace and hope to the last moment, through manifest union to him.

CONFORMITY TO THE LORD.

"O, that my ways were directed to keep thy statutes!"—*Psa.* cxix. 8.

My heart often sighs for yon heaven,
To gaze on Emanuel's dear face,
To sing, that my sins are forgiven,
Through the riches of sovereign grace;
To sing that his blood
Redeemed me to God,
And set me on high with my Jesus.

I'm weary of sin and pollution;
I'm sick of offending my God;
I'm tired of hell's persecution;
Faith languishes under its load;
And the world's tainted breath
Blasts my comforts to death,
And stands between me and my Jesus.

I look on thy children uniting,
And envy their fellowship sweet;
For I, too, oh God, do delight in
That Lord whose commandments they keep.
Lord, for me appear,
Or sure I shall ne'er
Go after the steps of my Jesus.

I love thee, my dearest Emanuel!
My trust is alone in thy blood!
Yet, halt I to cleave to th' example
Set down by my sin-bearing God!
This poor nature quails,
And the arch foe assails,
To draw my feet back from my Jesus.

Blest Spirit Eternal, deliver
My soul from this burthensome fear;
Draw closer to Jesus than ever;
O, make every ordinance dear!
Give grace, Lord, to stand
In thy ev'ry command!
My soul would be one with her Jesus.

AUTHOR OF "A CLOSET COMPANION."

We must stand away from the devil's mark if we would not have one of his arrows in our side. We must keep out of the whirl of temptation, or our heads will soon be dizzy.

CALVINISM.

THE Almighty, foreseeing the tendency of the innate atheism of the human heart, directed his apostle to write, "That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Had not such a passage been written, we can hardly calculate what would have been the resultive consequences—what heresies and schisms, what heterodoxy of sentiment, and confusion of creeds, would have desolated the world, human thought is inadequate to estimate. In this, as in all God has done, is there infinite mercy and transcendent wisdom displayed: He foresaw, and forknew, what feebleness there was in man—how weak his faculties—how diminutive the powers of his intellect, and how unable to meet the assaults of the great adversary—he knew, that if in revealing his will—if, with that oracle of his word, he permitted ought that was tinged by creatureship or emanated from man, to be united therewith, and become the textuary or base of doctrine, or for instruction or edification, how instantly such circumstance would have been laid hold of by man, to doubt the authority of the whole, by the unwitnessed and unattested fact, of which was God's and which was man's—therefore infinite wisdom and unfathomable mercy, did our God display, when in revealing his will through the agency of man, and him only as his amanuensis—he for ever (through dignifying him, as a medium) shut him out from all participation of that word and will—he placed it beyond the breath of doubt when he declared "All Scripture is by inspiration of God." This is enough for us—do we doubt it? Then we rank ourselves on the side of the foeman at once. As it is, we must receive scripture as a whole or not at all. Almighty wisdom has chained us to this alternative—it will not permit us to say this passage was inspired, and that was not—this came from God, and that from man—this as the authority of the King, that of the subject. For such to have been our condition—the only standard of revelation, would have been man's own darkened mind, and cloudy perceptions—and each then would have stamped as divine, those parts only apparently harmonizing most in accordance with the conceptions of his prejudices. But since God himself has declared, "All Scripture is given by inspiration," be it ours, to fall in prostrated homage and worshipping adoration, at a mercy so great—a gift so precious—and at the bestowal of so costly a treasure.

Such are the spontaneous thoughts, which arise upon the threshold of a subject, at once pregnant with interests—full of consolation, as well as vital in its consequences. Scripture, as the revealed mind of God—being the basis of all true doctrine, must be its first evidence as well as its last appeal—and ought of doctrine, creed, or faith which cannot bring it as the one, and rests not on it as the other,

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comes not from God,—is unheavenly in its origin and tendeth only to perdition. Moreover, God being the author of scripture—it cannot teach contrary doctrine—while it propounds a variety of doctrines in detail; yet the whole is an harmonious one—none clash against each other—each have their distinctive connections in one essential whole. God abhorreth sin and cannot look upon it—yet before the mountains were, his delight was with the sons of men. It was declared the soul that sinned that soul should die—yet dies not the sinner—angels wait thousands to the throne of our heavenly Father. No man can see God and live, such said God himself, yet his beloved Son, our Jesus, said, whose hath seen me, hath seen the Father; again it is said, "Nothing that is unclean shall inherit the kingdom of God—yet God looked down from heaven upon the children of men, and they were altogether gone out of the way, there was none which did good, no not one—and still heaven is the habitation of a countless throng, as the sands of the sea shore, numberless. Again, it is said, "Cursed is every one which continueth not in all things written in the book of the law to do them;" and yet it also says, "By the deeds of the law shall no man be justified;" and so might we multiply quotations *ad infinitum*, to shew that to arrive at truth and discover the meaning of passages, we must not take them *aparte*, but receive them as a whole, knowing that apparent contradictory passages, such as we have quoted, require others, the light from which shews that there exists a beautiful harmony in the body. And though the Alpha of a doctrine or a truth be taught in Genesis, we will not call it less glorious, less divine, or less complete, because its Omega be in Revelation. It is in the Bible; it came from God; that is enough for us. "All Scripture is given by inspiration of God;" and cannot clash against itself.

Let an hundred men strive to sever it in an hundred shreds, and weave therefrom an hundred doctrines; we say, "To the Word and to the testimony" let us go; and if they and theirs will not come with us, it is because they have wove that which is human with theirs, and the truth is not in them.

But beyond all, is it of infinite value to know the truth—though Scripture is truth, as God is truth; yet does not God reveal himself to all; so neither does he reveal his Scripture to all, and as by innate nature no man can find out the "Almighty to perfection," so neither can he find out his Scripture unto perfection. To do either—however imperfectly, or in part—is of God, who giveth "according to the good pleasure of his will." May it be our blessed privilege, as it is our fervent prayer, to be led into truth, while endeavoring to point to where the source of its beauty lies, and from whence much of its glory is radiated; and may also all who pro-

ness to love the truth, be not satisfied, as many are with it, as the bold negation of error, but rather burn with a fervoured zeal to value it as a positive life-springing channel, through which flows all that can give happiness here and eternal glory hereafter. This we pray, in the name and for the sake of Jesus; who has said, "Whatsoever ye ask in my name, that will I do." John xiv. 13.

Having made these prefatory remarks, we at once enter upon our subject—viz., that of the doctrine of Calvinism. We want to shew they are the doctrines of Scripture; that they come from God and are of God. Our early remarks will be principally on the doctrine of reprobation, as flowing out of election—the crowning glory of God's infinite love. Let us, then, begin by observing, that we know of no doctrine by man's name. If we attach any creature name to any doctrine, it is rather from motives of expediency than from principle; only to be understood—not by way of subscription. If, then, we write under such an heading as begins these thoughts, we do not wish it to be implied that we believe that Calvin discovered or taught any new doctrine, in anything biased by his mind, or colored by his faculties. On the contrary, we maintain and subscribe to nothing but Christianity; the Christianity of the Bible, and the Christianity of Christ. We know no canon but revelation; and no creed but that of the inspired Word. But while in principle we call no man lord or master, (for One is our Head, who is in heaven), yet we are willing to be Pauline, so as to be understood; and so ranking under the banner of the sturdy reformer of Geneva, we are willing to contend—which we mean by God's grace to do—for "the faith once delivered to the saints;" and with the Word of God in our hands, we do say that Word declares God's everlasting love in the particular choice of his people; their calling in time and glorification in eternity; in contradistinction to the assertion that God had from all eternity thoughts of love unto *all* the sons of men; and that he sent his beloved Son Jesus, who died for the chosen, for they had forfeited their innocence by the transgression of Adam, and became amenable to eternal death thereby; that Jesus dying for all such, the Holy Spirit imparts grace sufficient unto them, so as to enable them to accept and lay hold of the sacrificial benefits arising from the death of Christ.

Our present point is to prove, that God hath not elected *all* to eternal life; nor yet given unto all the means of obtaining that eternal life. And whether we take the existing condition and practical character of mankind here on earth, or his ultimate state hereafter, either is ample in illustration, for bearing on our subject. By which we mean that man does prove in his life, walk and character, the truth of non-election, and also that his final state attest it. What is the condition of mankind? The world with its peopled crowds, its teeming myriads, its vast populations, only inhabit it for a few brief years, accumulate a few small possessions, and surround themselves with friends; gratify their tastes, flat-

ter their prejudices, and administer to the dominant biases of their minds, and then pass away and leave it all. The place which knew them knows them no more. They leave a blank, which, scarcely have their absence made a vacated and solitary spot, than another steps in and fills, unknown and uncared for by them. The same desires, emotions, affections, and prejudices, in like manner, actuate their lives also, until they in turn also pass away too.

This is the common lot and heritage of all: death is the doom passed upon all. All men know it: every child learns it as soon as consciousness dawns: it is the confessed fact, written on the brow of every creature: the passing wind breathes it; the lightning flashes it; it is spoken in the thunder, and spelt in the waves. All nature is its alphabet, and all creation its response.

But yet, though death surrounds us, and our latter end is preached from every quarter—though man feels it, is certain of it, is conscious that, in a few years, he too will sleep the long sleep of death, how does he act the teaching lesson of his innate consciousness? How does he apply his heart to wisdom? Does he profit by it? As his days draw out, and his term wears out, is he the more fitted in the desires of his heart, in the sympathies of his soul, to enjoy the bliss, and realise the glories of that hereafter condition of perfect peace and happiness? Nay, it is not so. Despite the thousand lessons, the myriad-tongued voice of warning that meet him at every point, he learns not from the one, and sets at nought the other. He chooses rather to float on the rippling tide of pleasure, down the glassy stream of earthly joy and sensual gratification, so long as the ocean into which that stream rushes, is far, far beyond the ken of eye. So long as it is unvisioned by its distance, heedlessly will they float, and joyously sail. If you tell them of their danger, speak to them of the future, "they will have none of your counsel." They consider the pleasures of the to-day more worthy of thought than the realities of the to-morrow. Herein is folly; folly which is bound up in all; all which thoughts are of "the earth, earthy."

This unvarnished picture of the condition of mankind attests his general and complete depravity and fall. It speaks in unequivocal language, with noon-day light, the appalling truth that man is altogether become corrupt; that his desires are vitiated; his tastes depraved; his mind darkened; his faculties, all he is and has, sunken and degraded; "and in him dwelleth no good thing."

Arrived at this point—the fallen state of mankind by nature, from a survey of his existing condition, from his life, walk and character, we are now prepared to take another step, and endeavor to realise his ultimate destiny; and though we have not brought in the aid of revelation, to shew his present existing condition here—such being apparent to all, even to the sceptic and unbeliever—yet must we have resort to that blessed Word, as a testimony of evidence for what we are now about to adduce; for we desire above all things to make plain ever

inch of our ground. Though the lantern of the human diffuses some light, yet there is nothing like the lantern of the Divine to dissipate darkness, whose beams ever shed celestial light.

Then to the Word and to the testimony, as an unerring guide, do we resort, to learn what will be the condition of the world's destiny hereafter. Revelation speaketh thus—"And death and hell delivered up the dead which were in them: and they were judged every man according to his works; and death and hell were cast into the lake of fire." Rev. xx. 13, 14. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. "The rich man also died and was buried; and in hell he lift up his eyes, being in torment." Luke xvi. 22, 23. "The Son of Man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." Matt. xiii. 41, 42. "And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxv. 6. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go therein." Matt. vii. 13. "And he opened the bottomless pit, and there arose a great smoke out of the pit, as the smoke of a great furnace—and the sun and the air was darkened by reason of the smoke of the pit." Rev. ix. 3. "Wandering stars, to whom is reserved the blackness of darkness for ever." Jude 13. "If any man worship the beast and his image, and receive his mark in his forehead, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascended up for ever and ever, and they have no rest day nor night." Rev. xiv. 9-11. "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." Matt. xxii. 13. Such are the testimonial evidence of inspiration on the ultimate destiny of apostate man; the bare realities of an hell of intence penal infliction, infinite agony and unmitigated suffering, portrayed in living words on the inspired page, would be enough to rack the strongest mind, and palsy the most powerful heart. The fear of enduring pain so exquisite, torments so intense, and despair so poignant, would be enough to destroy reason and annihilate understanding. But it is not so. Man sentinels the avenues of time, that eternity shall not vision itself to his mind, or disturb his thoughts. He cultivates the solitudes of earth, chaunts her glory, and sings hosannas to her praise; while eternity, mantling itself around him, has not a thought, an anxiety, or a care.

But whence is this? Why is man so

thoughtless of hereafter, so sensual, so debased, so feeble, so earthly and time serving? Why shall his destiny be the "darkness of blackness for ever," where there is weeping, wailing, and gnashing of teeth? Is he responsible for all these sins, all this negligence, all this depravity? In short, is he responsible for his condition here, and his destiny hereafter? For on this hangs the whole question—this is the centre of all that has ever been said or written upon the subject from the days of Augustine to our own. We freely and fearlessly admit that darkness surrounds the subject, that it is curtained in mystery, and canopied by secrecy; yet, nevertheless, revelation pours much light on it. Undoubtedly man is a responsible being—otherwise, his being, as he is, the subject of punishment, would be an injustice—he is a free agent in some points, or criminality could not be laid to his charge: he has conscience in him sufficient to make him amenable to the law, otherwise the justice of God could not be vindicated in punishing him for the violation of that law. But then the position of man is double—while, on the one hand he is a responsible being, he is also, on the other hand, an irresponsible being; while a free agent, yet he hath not power to lift up his hand to heaven, or his thoughts to the Most High. In all things he is sustained by infinite power, and upheld by merciful interposition: he has not innate strength in himself to perform the feeblest act; all which he has is derived from the Giver of every good and perfect gift. Analogy bears out this: he cannot control the circumstances of his birth, his being, or his condition—inheriting a fallen condition by federal relation to Adam, he had no control thereon; God's justice could not, therefore, reprobate him for any such; no man is eternally shut out from God's presence, and doomed to eternal perdition on account of sins which are not his own: such is neither scripture or reason, and if any man says that such is Calvinism, we reply, that it is the Calvinism of his own imagination—the *perverted* doctrine of a misunderstood and much abused creed. Christianity teaches, and teaches absolutely and clearly, that hell will be peopled by the *guilty*, be inhabited by the *workers of iniquity*—mark these words, "workers of iniquity," implying that it is those who have been the individual, identical workers of sin, they who have pampered to their lust, cultivated a depraved nature, and fostered debased habits in the face of warnings and the admonition of conscience; these are the sinners who are the workers of iniquity, to such is reserved the blackness of darkness for ever. It no where says in Scripture, that men are eternally doomed for a mother's sin, or a father's vice—but it does say, "*the soul which sinneth it shall die.*" It does say, "every man shall be judged according to his works." It does say, that "every idle word that men shall speak, they shall give account thereof at the day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned."

This is the only Scriptural doctrine of reprobation, and it is clearly a reprobation of

evil works. It is not a reprobation of individuals—abstractedly considered.

Also, yet further, it is again said, "That the wages of sin is death;" clearly inferring, that death or eternal damnation is the allotted punishment—the merited and deserved award of sin. That the sinner is being punished for his sins, is but receiving the remunerative award thereof; which is the idea brought out by the term "wages;" a correlative receipt for a corresponding labour or deed. Had God have reprobated the sinner apart from his sins, he would indeed have had cause to upbraid his Maker with injustice and partiality; but when he stands charged with crime—as on him, the guilt of sin—he cannot but confess that punishment is his reward, and damnation the just sentence of outraged virtue.

But if it be objected that even this view makes God unjust, in not giving to all men the means of repentance, and facilities of escape from the wrath to come, as to those who are intended in the covenant of election—we answer, all men are given sufficient light to know right from wrong; all men have a sense of duty; all are cognisant of the demands which virtue and right have upon them: even heathens have such—(see Rom. ii. 14, 15). Conscience is implanted in them for this purpose; it is the monarch faculty of the mind, which sits in judgment on what is right and what is wrong. Its privilege is as lofty as its responsibility is grave. If it sever from its instinctive functions, and permit the mind to sin, that is often for punishment and retribution. God has implanted sufficient light in man for him to judge what is his duty, and to enable him to do it. But if he choose the paths of open sin, to walk therein, do not let him be so mean or ungenerous as to charge God with his sin, or say it was his fault to permit these paths to be there at all, or to have allurements, whereby he might be tempted. Rather let him speak the honest dictates of conscience, and lay the charge to himself. *Man is responsible for sin!* Scripture teaches it; reason attests it, and God declares it. But while accountability is the law of his being, and the canon of his existence in reference to sin, and acting guilt pertaining to the individual yet, in reference to that sinful condition by inherent relationship and generic association to Adam—that fallen, lapsed, and peccable nature; all men receive and are born into the world in, in no way is man eternally responsible for. Had he no such nature, perfection of works must necessarily be the result of perfection of being—inasmuch as a perfect being must produce perfect works. And thence, he would have had no need of a Saviour, an atonement or a justification; which would have impugned the Office-character, of Second Person of the ever-blessed and Holy Trinity. "Nor does that text, "By the works of the law shall no flesh living be justified," at all militate against this view; and that because no law would ever have been given, seeing no sin existed. Restraining law is an adjunct associated only with guilt, and is not necessary in a state of innocence, being incorruptible therewith. Law is a terror to

the wicked; but if there were no wicked, it is clear there would have been no necessity for law, as indeed there would not have been.

But sin being in the world, man having derived contamination therefrom, pollution having passed on the whole species, he is unable to perform ought which is perfect, right or good in an essential sense; his best works, works of duty and conscience, are marred and stained by a sinful and a lapsed and fallen condition of being; hence he is unable to perform absolute good. God does not demand that; from him, knowing he cannot render it. And when Christ said to his disciples, "Be ye perfect, even as your Father in heaven is perfect," he never intended to teach that they should be absolutely as perfect as God himself was: this were impossible. Relative perfection is what is meant; perfection as commensurate as the condition (fallen as it is) of man would permit: this is taught all through Scripture (men gather not figs from a thistle, nor does a corrupt fountain send forth pure water): this is all the requirement of God from the unregenerate, according to their abilities and talents does God demand of them—"Where much is given much is required:" he that hath one talent, of him is required one talent; he that hath two, of him is required two, and so forth. The unregenerate inheriting a sinful nature, a nature by which they never can by any possibility perform absolute good works, works pleasing to God, or that can or shall effect their eternal salvation: hence they are not condemned, for this their incapacity—for not being saved—for inheriting such a nature; but for not putting out the one talent committed to their charge to usury, and rendering the due that as a natural subject they owed to their Lord. Here, then, is responsibility and irresponsibility. If any man doubts it, let him read Scripture; and, if guided by the Spirit, he will see it marked on every page.

True and scriptural, which is the only real Calvinism, knows nothing of that cold and heartless dogma, that God reprobated man abstractedly. *He reprobated sin;* and if men are clothed in sin—if wilful sin become part of their nature, and as punished will be their sins, they also must necessarily be punished with them, they having become part and parcel of their very being. If a man steeps his clothes in inflammable matter and then fastens them on him so as to be unable to take them off, it is a law of sequence, that should they become ignited, he also must perish with them.

Depend upon it, God's justice is only maintained and his equity vindicated, by this scriptural view of the reprobation of sin. God hates nothing which he has made; but sin being his opposite, and he not being the author of it, he can, as he does, hate it, with an infinite and eternal hatred: while it is quite true, that God in his sovereignty has not chose or seen fit to exonerate all men from the effects of sin by Christ becoming their substitute, or by electing them to be among that glorious number, called "a remnant according to the election of grace;" "a peculiar people,"

"vessels of honor," and so forth. It was the right of God to choose who he would; and in electing some sinners, so long as he punished *their sins*, he was just. This he did in the Person of his dear Son. It was also equally just of him to leave the others to work out their own reprobation. That reprobation, based on their own responsibility of action; God not requiring or demanding perfection of works from them.

Divine justice is manifested in Divine sovereignty: God is glorified as much in the punishment of the wicked, and the reprobation of sin, as he is in the reward of the righteous, and glorification of the elect. God, as a Sovereign, had a right to make man as he pleased. So long as man is only punished for his sins, the non-elect cannot charge God with their damnation, inasmuch as justice and sovereignty are the correlative attributes of Jehovah.

God willing, we shall again revert to this much misunderstood doctrine of reprobation, and endeavor to shew the fallacy and hollowness of the objections to it, and then devote a page or two to that ever-glorious and eternally blessed doctrine of unconditional election.

Jan. 17, 1856.

A STRIPLING.

EPISTLES TO THEOPHILUS.

LETTER XX.

My good Theophilus, I will now try to prove to you that many of the expostulations and exhortations of the Word of Truth are founded, not in any ability in the natural man to do that which is spiritual, but are founded on the profession they make of the name of the Lord. And this I do from the conviction that you are seeking for heavenly wisdom, as the best of silver, and searching for it as for the best of hid treasures. (Prov. ii. 4). And if we wish to be right in matters pertaining to this life, how much more may we seek the good and right way of eternal life? And we know that a wrong position in one respect, may make us wrong in all the rest; and I shall presently give you proof of this. It is the wisdom of the wise to understand his way; and if we have any grace in our hearts, we shall be concerned to grow in that grace.

"Now the (dispensational) kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard, (Matt. xx.), and finding men *standing idle*." Now, take careful notice of this—they were *standing idle* (verse 3)—that is, having nothing to do. They professed to want employment. Here, then, are people professedly tired of the world. They have left off working for satan, and they now wish to work for God. But they are as yet standing idle; the unclean spirit is gone out of them; but the Word of God has not yet taken hold of them: they are standing idle. By-and-bye the Word comes along and takes hold of them, and directs them to a free-grace vineyard, and assures them that they shall be daily supported: they shall have their penny a-day. Well, into the (outward)

kingdom they come, and are very, very humble; and to work they go, gathering in all the grapes they can; and some of these gather the promises very fast, and soon possess them all, and make them all their own. No doubting; no fearing; no calling in question but that they are gathering the right grapes at the right time, and in the right way. Such is the character of the mere natural man, when he comes into a profession of the religion, and yet turns the gospel into a land of legal bondage and conditional rewards.

But here is another order of people standing idle, out of whom satan is cast; for when satan goes out, he takes the key with him; but when he is cast out, the Lord himself takes possession of the heart, with, "*My son, give me thine heart*." Satan went out of Judas, and then Judas wanted religious employment, and he found that employment; but satan still had the key of his heart, and therefore at the suited time could and did re-enter the heart of Judas, and thus drive him on to deeds which should hasten his destruction; out of Peter's heart satan was cast, and therefore could not get back again into his old possession, though he did all he could towards it. He threw some of his heaviest artillery at Peter, and Peter staggered and fell; but a fall is not a surrender, although it certainly is the beginning of a surrender; and so Peter began to anathematize and to swear; but a look from the Saviour frowned satan away, brought Peter again to his feet, the Saviour still retaining possession of Peter's heart. And upon this point rested the question, "Simon, son of Jonas, lovest thou me?" And the truth of the answer laid in the truth of the Saviour still possessing Peter's heart.

So here, in this second order, the Lord said, "Go, work in my vineyard, and whatsoever is *right*, I will give you." And now comes the *test* to which these two orders of workmen are to be put. The labourers are called to receive their hire, beginning with the last, and ending with the first. Now when the first saw how liberally those who came last into the vineyard were dealt with, they began to think they ought to receive more; for if those who have done next to nothing are to have a whole day's pay, and thus to be dealt with not according to the *time* and amount of their work, but according to their need; and according to the nature and willing-heartedness of their work, then what are these all-day working, formal, steady-going workmen to have? Why, of course, a great deal more than these come-late people. Such were *their thoughts*; but such were not the thoughts of the householder. No: the Lord's thoughts stand thus: "Let the wicked forsake his way." That is, the wicked shall forsake his way. *Let*, is God's imperative mood; and is founded in mediation and purpose eternal, and in power almighty. The sins of all such were laid upon the Saviour, and he has borne them away; so that every legal impediment being removed, God's command puts down all rule; and all authority against the sinner; so that to all the broken principalities of sin, death and hell, God says, "Let the sinner

forsake his way;" "Let there be light, and there is light." And to set a poor, self-condemned sinner free to come, God says—"Let the wicked forsake his way, and the unrighteous man his *thoughts*; and let him return unto the Lord, and he will have *mercy*. He will abundantly pardon." Now, these all-day labourers had not forsaken their *thoughts*; they had forsaken their way, but they had not forsaken their *thoughts*; they *think* no better in reality of the householder now than they did before they became his servants; so that while here was an outward change, here was no real *heart-change*: no; but they went on, *supposing* that the longer they were at their formalities, the more they should receive; "*supposed* they should receive more;" so that they did not understand that the reward was of grace; but even undertook to take the householder to task, and charged him with injustice; they murmured against the good man of the house because the last were made *equal* unto them. They, of course, were for degrees in glory—they had no notion of a dying thief being made equal to a man of long and pious life; and yet they had as much as they agreed upon; they were very humble at first, and agreed for a penny a day—that is, just enough to keep them, so that if their *needs* were supplied they would be content—this was their first agreement, and therefore the householder answered *one* of them—I suppose that one was the parson who represented the rest—the householder then answered this one, and said, "Friend, I do thee no wrong, didst not thou agree with me for a penny? take that thine is and go thy way, I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

Now, of course, these good-works men would no longer work for such a master as this, for he does not encourage *good works*, and he does what *he will* with his own—not what we will, but what he will, giving to every man severally as *he will*; working all things after the counsel of his will, and having mercy on whom he will, and even hardening whom he will, and is even now vexing us, and provoking us, and so making us murmur against him, making us hate him, hardening us against him by this vexatious doctrine, that it is lawful for him to do what he will with his own; and the prophet Isaiah says, it shall be a vexation only to understand the report; and if it be a vexation to understand how it is lawful to do what he will with his own, what must it be to agree to such a dreadful doctrine? "Lawful to do what he will with his own!" Why it is enough to drive piety and good works out of the world. All the blessed day have we worked, and now these eleventh hour do-nothings are made equal unto us, and in the face of all our wonderful works, tell us it is lawful to do what he will with his own, as though it was not enough to shock our piety to the very centre, to see these one-hour nothings made equal unto us: how then can we work for such a master as this? Why to have any love to such a master is quite out of the question; and, indeed, there

is hardly any end to the vexation—for after treating us most shamefully, puts to us another most offensive question, a question which insinuates that our eye sight is not exactly clear, that we have diseased eyes, as though he would say to us, "all looks yellow to the jaundiced eye;" and insinuates not only that we have in our eyes a disease called *envy*, but to make the question the more aggravating, he asks, "Is thine eye evil because I am good?" Good indeed!! to pass by all our good works, and give us only a shabby penny, just enough to live by, and hardly that. Good indeed!! if this is goodness, then no more of such a vineyard for us; no, we will go where our good works will be rewarded; talk, indeed, of this householder having punished Leviathan the piercing serpent, even Leviathan the crooked serpent, and slain the dragon that is in the sea. Talk of singing indeed, of a vineyard of red wine, and that the householder waters it every moment, and lest any hurt it, he keeps it night and day. Who would even go to work in such a vineyard as this, much less sing of it? To see how hard we have worked, and these one-hour nothings made equal to us—is not this enough to vex us? We know it is unchristian to be angry; but then we are angry and sin not, because it is right we should be angry against this dreadful doctrine of, "is it not lawful to do what I will with mine own?" And we are angry also at the most offensive question put to us, "Is thine eye evil because I am good?" And not only so, but this question was put us in the hearing of these *one-hour* do-nothings. It is true we did out of curiosity just get near enough to them to see what these one-hour do-nothings received, and that gave them this advantage over us, that they heard what was said unto us, and this was to us *unfortunate*, and rather vexatious; and no doubt, these one-hour do-nothings will chuckle about it finely, and run away telling about its being lawful for the householder to do what he will; also blab it out that our eye was evil because the householder was good, and thus try to make out that *we* do not love the laws of truth, whereas it is their dreadful doctrine of "it is lawful to do what he will with his own," or their not liking good works, that we are put out about. It is true, most of these one-hour do-nothings are unlearned and ignorant men, and while we reject their dangerous doctrines, we nevertheless pity their ignorance; but they are not all either ignorant or unlearned, for there are some men among them who are, in all other respects, very sensible, learned, and well-informed men: these ought to know better than encourage any one to go into such a vineyard, much less to get *singing* about it. *Lawful for me to do what I will with my own*. Only think of it, and then to call that an evil eye that cannot see what they call the beauty and excellency of such a doctrine! But, still, most of these one-hour do-next-to-nothings are unlearned and ignorant men, and you may soon perceive what vineyard they belong to; they will take care they will not be where there is much to do. No, no. Hence nothing suits them so well as the

vineyard where the householder himself waters it every moment, and keeps it night and day. Yes, indeed, they may well sing when everything is done for them, and they get a penny a day for just nothing.

But we will leave them and their tyrannical doctrines; we will go into the vineyard let out to husbandmen, where the householder simply gathers out the stones, makes a hedge, and builds a tower, and leaves the husbandmen to do the rest. It is true, this vineyard let out to husbandmen did of old bring forth wild grapes, but that was their fault; we have more light than they had, they did not so well understand the cultivation of the vine; and there we shall be rewarded properly, and rise in the ultimate reward to deserved and well-earned dignity." So spoke the all-day labourers; but the other order of labourers were well content with their wages.

Now, my good Theophilus, call to mind, or look back at what I have said at the beginning of this letter: namely, that being wrong in one thing, may be the cause of our being wrong in everything. Here then, in the case of these murmurers, you have a striking and solemn instance of this; you see these murmurers stumbled at the sovereignty of the householder; now, mind these were standing idle in the market place; they professed to want employment; they go to work upon terms to which they express no objection; they, therefore, became the professed servants of the householder, and it was in this relation to him that he expostulated with them. Just so, when men take up a profession of religion—they are called upon by the word of God to make good that profession, and when it comes to pass that such cannot endure sound doctrine, they do thereby shew what they are. So with these murmurers: the householder, no doubt, saw what kind of workmen they were, and that while they were the first to make a profession, and the first to come into the vineyard, they were the last to have any real respect unto the householder. While the others, by the very manner of their working, plainly said, "we love our master;" and this the master knew; he would, therefore, part with the one, while he would take the other to be his permanent servants: and thus as these murmurers were professedly wishing to be religious to have religious employment; so on the ground of this, their expressed wish, they were called to *try their hand*; aye, and heart too; but they proved to be nought, and so proved that their faith was not the faith of God's elect; while the others worked not from a legal spirit, but in the spirit of the faith of God's elect. Thus it is, that the first became last; and thus it is, that "Many are called but few are chosen;" so that among the multitudes of professors you must not be surprised if you find the chosen flock to be but

A LITTLE ONE.

To say of a man that his own children won't believe him, is to defame him to the utmost—and shall God's dear children, by unbelief, throw such foul dishonour on their Heavenly Father's name?

OUR FATHER'S BOOK;

OR,

"THE BEST BOOK SETTING ASIDE THE FALSE BOOK."

LORD STRATFORD DE REDCLIFFE once said, this is what the Bible is fast doing; and it is a fact in which we rejoice with gratitude and great delight. We believe the WORD OF GOD is the instrument, while the Spirit of God is the essential power, by which the kingdoms of darkness will be overturned, and the ransoms of the Lord brought home to the kingdoms of grace and glory. These impressions have been deepened on reading the specimen number of a new publication, by Samuel Bagster and Sons, entitled, "The Book and its Missions, Past and Present." For the information this work appears likely to furnish, we can heartily recommend it to our readers; and in order to justify such a recommendation, we quote a passage from one of the most interesting branches of its contents. These quotations will give such of our readers as are not extensively read, a little acquaintance with the deplorable condition of millions of our race; it will also set before them an example or two of great perseverance in carrying THE BIBLE into the very haunts of darkness and superstition; and of putting it into the hands of some of the most miserable of men. May these details, by the blessing of God, stimulate us all to more devotedness and earnestness in the diffusion of that gospel which is the power of God unto salvation to every one that believeth. Many of our esteemed brethren in the ministry, and private Christians who have time, might, we think, copy a good lesson or two from the following extracts taken out of the diary of a Colporteur in Suabia. He says—

"In my journey through the Black Forest, I came to a district where great ignorance prevailed. One evening, I held a meeting in a village, to which all the inhabitants were invited. An hour before the appointed time, a number of young people came thronging about me while I was writing my journal, and gazed at me as if I had been a wild beast. At length I laid aside my journal, in order to talk to them, and asked how they employed their leisure time, particularly on Sundays. They told me they had nothing to do. This grieved me, and set me trying to think of some employment for their minds. It then occurred to me that a Christian lady had once told me, that if ever I came to a place where the Word of God was scarce, but where there would be a willingness to receive it, she would afford the supply. I asked the young people if they had any Testaments at home; and finding they had not, made the following proposal:—That to anyone who would commit to memory the Epistle to the Ephesians, in the course of a few months, I would give a New

Testament; at the same time shewing them a small copy. This excited great admiration, for they had never before seen a pocket Testament. They were then told, that whoever was disposed to earn such an one, might give in his name after the meeting. I heard them whispering to each other, 'I shall learn it;' 'So will I;' &c.; and, in the course of a few minutes, every one (there were fifty-seven present), undertook the task.

"A similar compact was formed at several other places I visited on the same journey, and the number of learners became so large, that I feared the experiment might cost more than my friend was prepared for. It was, therefore, with some hesitation, that I informed her, when we next met, of the engagement I had made: but she was delighted with the scheme, and gave me a commission to purchase as many books as I needed, promising to supply me with more, if I should require them, for the same object. This filled my heart with joy, for the plan could now be continued. I had long wished to do something to benefit the young, but had not hitherto discovered a way.

"In the course of a few months I revisited my learning societies, to see if those good resolutions had been kept, and found with no little gratification, that not only had the Epistle to the Ephesians been learnt, but in some instances another besides. After hearing it repeated, I asked if they would not now learn something else, though without any further reward—and they immediately agreed to do so. Encouraged by this success, I tried to form similar societies in other places. At one village I regretted to see only grown-up people at the meeting, and asked the parents where were their children? They replied that they did not care to hear about the Word of God. Well, then, said I, give them a kind message from me, and ask them if they would not like to earn a New Testament, by learning the Epistle to the Ephesians by heart? They must be between the ages of fourteen and forty: I exclude school-children, because they have enough to learn at school. Let all who like to undertake the task come to me to-morrow morning. They promised to their children, but did not think they would care anything about it. The next morning, however, a hundred and forty-four young people of both sexes gave in their names. Afterwards a woman came to me with a child of seven years old, and on my asking what she wanted, told me that her little boy had been teasing her all the morning about a Testament, and when she had told him that he was not old enough to learn a whole Epistle by heart, he said, 'Then, mother, learn it for me;' so she wanted to know if that would do? Certainly, I replied—so that the task is learned by some one: and the mother, and child went home delighted.

"I will now speak of some of the blessings which have attended my labours:

"When I returned, after a few months, to the villages referred to above, we held a meeting, which was attended by all the learners.

After it was over, I had classes of ten or

fifteen to repeat the Epistle in chorus, which was done correctly by the greater number. It required two evenings to hear them all. On each occasion we commenced by prayer, and by reading and endeavouring to explain a portion of the Scriptures, which induced the young people to ask me to hold a similar meeting especially for them; this I accordingly did on the following day. They were very attentive, and so much moved that sometimes a general sob was audible, and I had to raise my voice in order to be heard. At the conclusion, they agreed to learn another Epistle, and sixty others joined the hundred and forty-four; so that nearly all the unmarried young people were now learning from the New Testament. Those who did not learn, were rather looked down upon as people who did not care for good things. The parents told me that the children were often repeating the Epistle to each other when they woke in the morning, and before going to sleep at night; and that they met together to teach each other on Sundays; that in the spinning-rooms, where formerly all sorts of evil were practised, the spare time of the young is now occupied in committing a portion of the New Testament to memory. Many have, through these means, come to the knowledge of the Saviour, and have renounced the world, perceiving that the love of God and love of the world cannot exist together."

No genuine Christian who loves his Bible,—(the Spirit of God having, by that word, led him into a saving knowledge of the Truth—) will ever lightly esteem a work of this kind;—there are four distinct serviceable features in Messrs. Bagster's new periodical, entitled "*The Book, and its Missions.*" First—it commences a beautiful history of the miraculous preservation and progress of the Word of God:—Secondly—it shews us the condition of those people, and the extent of those desolate lands, where the Bible has not yet thrown its light and exerted its influence:—Thirdly—most pleasing and truth-confirming narratives connected with THE BIBLE'S MISSIONS AND MOVEMENTS, are given:—Lastly—the whole is written not only in an evangelical spirit, but with so much of first-rate literary talent as to render it, to all branches of the Gospel household, a source of sound instruction and of substantial pleasure.

The goat must browse where she is tied; and the sinner feed on earth and carnal things to which he is staked down by his carnal heart, until his hopes and tastes are raised above this peddling world, and his pasture enlarged. It is only he who has no hope from a better one, that sharks and prowls to get some of this, and at last falls on board upon the devil's cheer.

THE TRUMPETS WHICH GIVE A CERTAIN SOUND.

[We are encouraged to hope that our honorable brethren in the ministry will, from time to time, enable us, (under the above heading,) to give a few choice, savory, Christ-exalting, and instructing notes from their studies and labours. Dear brethren in the ministry—we beseech you to think of this! and when after many prayers and deep studies you have sought out, and brought forth some precious things from the ancient mountains, from the lasting hills, and from the deep which coucheth beneath, try and gather up a few of the richest fragments! that they may be put into an "EARTHEN VESSEL." We have watched with much grief, the declension which in many places doth appear, and the rapid inrolling of semi-infidel principles. We defy any man to contradict us, when we say—ministers' hearts are sad, and their churches are weak. What shall we do? Preach, publish, and by every means proclaim THE TRUTH. Up with the Saviour: His glorious gospel faithfully, experimentally, and constantly declare; and we shall not labour in vain.—ED.]

THE WORLD TO COME.

NOTES OF A SERMON ON LUKE XX. 35, 36.

OUR text is part of our Lord's answer to certain of the Sadducees, "which deny that there is any resurrection," they therefore stated a case of what appeared to them of real difficulty, forming a powerful argument in support of their views of there being no resurrection nor future state after death. The difficulty arose from their supposing that husbands and wives must be re-united in the world to come, and they professed not to be able to see how one woman could be the wife of seven men. In noticing that this objection is triumphantly refuted in the reply to which our attention is now to be directed, we shall first assume the fact that there is a world to come, and that in that world there is—1. Knowledge without ignorances.—2. Truth without error.—3. Immortality without change. That in that world the righteous are separated from the unrighteous.—2. Sin from holiness.—3. Happiness from misery. This separation must be perfect, uninterrupted, and eternal.

Secondly—We are further herein informed that those who shall be accounted worthy to obtain, or who are the inhabitants of the region of blessedness in that world to come, are the children of God by—1st. The grace of election and adoption. 2ndly. The regeneration of the Holy Ghost; and declared to be such by being the children of the spiritual resurrection in the present world, and of the resurrection of the dead in Christ, at his coming. They are, moreover, said to be accounted worthy to obtain that world. In what, then, does their worthiness consist? Not—1st. In their birth or parentage; 2ndly. In their moral works; 3rdly. In their religious works; 4thly. In their observance of rites and cere-

monies; 5thly. In their intellectual attainments or gifts; 6thly. Nor yet in their usefulness and zeal. But—1st. In their election in Christ Jesus; 2ndly. Interest in the merits of his blood; 3rdly. Possession of his righteousness, and being made partakers of the quickening, sanctifying, and saving influences of the Holy Spirit.

Thirdly—Wherein their happiness consists, Not—1st. In carnal pleasure, "they neither marry," &c.; 2ndly. In relative associations, or the renewal of every natural tie which death dissolves; 3rdly. Nor, (*I apprehend,*) in the recognition of those to whom religious bonds have united us. But—FIRST, In their freedom from death, with all its causes, attendants, and effects. 2ndly. In the full possession of life, with all its perfect blessedness. 3rdly. In beholding the Saviour as he is, and in being with him and like him for ever.

SECONDLY, In their being like unto the angels:—1st. In their intercourse with each other; 2ndly. In their spirituality; 3dly, In holiness, in happiness and glory; with this difference, that in all respects the glory of the church in heaven will far exceed the glory of angels, because its members attain to the glory of Christ.

THIRDLY, In their being manifested to be the children of God, by a relationship which had its origin in eternity, unfolding its grace in time, and which is consummated at the resurrection of the just.

Chelmondiston.

C. CARPENTER.

LOOKING UPWARD AND FORWARD.

EXTRACT FROM A SERMON
PREACHED AT BILLEDON, ON LORD'S-DAY,
DEC. 16, 1855, BY F. W. THOMPSON.

"Lord, thou hast been our Dwelling-place in all generations."—Psalm xc. 1.

THIS Psalm is supposed to have been written by Moses, the man of God; and it is only the man of God who can savingly understand the things of a covenant God; and the value of the truth as it is in Jesus to a believer is beyond all price, arising from that truth being established in his heart, affections, and desires. I do not believe a child of God could utter the language of our text without a full, glorious and blessed experience of what God has been from all eternity, what he now is, and what he ever will be. Some of you may have your faith shaken, your comfort and peace disturbed, and, like David, be cast into the lowest pit, in darkness, in the deep; yet there is a dwelling-place here prepared, and suitable for a poor, lost, and helpless sinner. We sometimes, as people say, meet trouble half-way. For instance, there is in expectation something worse than ever approaching; and the first thing we think of, is ability and courage to face the enemy; and alas! forget that all things here below make no difference to Him who is "God over all, blessed for

ever." "His ways are not our ways, nor his thoughts our thoughts." We are anxious, and wonder how the Lord can appear to help and deliver. It is easy enough to remember we are but dust; and therefore strive to get comfort and rest in that which is polluted, until we find the weakness and insufficiency of all; but so it is, there is a time to learn who we are, what we are, and where we dwell. Our God has provided in his own purpose before the world was, for all the wants of his people; therefore, trouble does not spring up anyhow, nor is the remedy applied at random; but "judgment is before him, therefore trust thou in him."

There never was a time when the people were not secure in this dwelling. But we want to know more about it; we want "line upon line, precept upon precept." Surely these things are so. But, say you, I want to be "confident of this very thing;" then shall I "abide satisfied, and not be visited with evil." To be in this heavenly dwelling is to possess an inheritance "incorruptible and undefiled." But you know, and I know, what it is to doubt and fear; and what follows, but a knowledge of the dryness and barrenness of our hearts?

The sweetest stream that ever flowed, is God's electing love, brought home with power to the heart. It casts out all fear, and that promise is fulfilled—"Your sorrow shall be turned into joy."

We may on earth have no certain dwelling-place, but no uncertainty in that which is above; and to arrive safely is also as certain. "They went forth to the land of Canaan, and unto the land of Canaan they came." We are permitted to meet in houses made with hands, and have reason to be thankful; but this is no proof of being in this spiritual house. Many rest and dwell in forms and ceremonies; and some even think it impossible to pray unless the *body* is in a certain posture. But we have the Lord himself for our Dwelling-place in all generations; and underneath the poor soul are the "everlasting arms." But we must first know that our "strength is gone," before we can fall into the hands of the Lord. "The Lord of hosts is with us: the God of Jacob is our Refuge." A Stronghold this: look up, and be glad.

My desire is, to comfort and cheer you, if the Lord should make his power known, even where the bitterness of death is felt. Are you in a crooked path, full of tribulation? I thank God I can say one word to you, which is to remind you we have to do with the future. Looking back at what has ruined us will not profit; but looking forward to that which is "eternal in the heavens." "When this corruption shall have put on incorruption," when we shall live in a "glorious body," and that which is vile be no more for ever—if the Lord shall bring these things home to your hearts, you will have profited enough. The things themselves have been proved again and again. Let one suffice. In Col. iii. it is said, "If ye be risen," &c. Do you see how it is the work itself is perfect? Whether you know little or much—"All things are your's."

A MINISTERIAL REPROOF.

MR. EDITOR.—The following piece is an extract from a sermon of Mr. C. Drawbridge, preached upwards of twenty years ago; but there is much weight in it even now. It is taken from *Zion's Casket* for 1839.

"Alas! how mankish and meagre are many of our decided men, who have come out boldly in some truths, but in others have shewn the cunning of the fox in their methods of handling and inculcating them. O, how often may we hear the truly gracious and consistent people of God exclaiming, 'We do not find fault with *what* our minister preaches, but we complain of his not going far enough. Just as we are big with the expectation that some bold avowal of truth is coming from his lips, we are overwhelmed with disappointment by his saying, '*But your time is gone,*' or, '*Your time forbids me to enlarge.*' We almost wish he had forgotten *time* altogether, rather than thus to balk us.' Why is this? Surely it is the *fear of man* that bringeth this snare upon ministers and private individuals, until we are constrained to exclaim with Elijah—'How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him.' * * *

"Why is one minister of the gospel so jealous of another minister of the gospel? 'Whence come wars and fightings among them? Come they not hence, even of their lusts that war in their members? They lust for supremacy, popularity, and power, but they have it not. They kill their brethren in reputation, and desire to have praise for so doing, but cannot obtain it. They fight and devour one another; they war with the upright in heart and practice, yet have they not consistency of conduct, because they ask it not of God in an acceptable time. They ask of God peace in the churches, faithful laborers, more unity, yet they are ringleaders of peace-breakers. If they ask for faithful preachers, to be honest with God they should add, But do not send them in our neighbourhood; lest our churches should be thinned, our congregations lessened, our salaries reduced. They ask and receive not, because they ask amiss, that they may consume it upon their lusts.'"

"GATHER UP THE FRAGMENTS, THAT NOTHING BE LOST."

"A young man once went to his minister, and said, 'Sir, I am afraid I am not turned.' The minister, who held not a very good opinion of the young man, says to him, 'Afraid you are not turned! What do you mean?' 'Why, sir, (he says again), I am afraid I am not turned.' 'Well, (says the minister), perhaps you are not; perhaps you are turned too much; for some people turn right round.' This is not the work of the Spirit. For do you know, God never only half turns a man? He turns his face just where his back was, and his back just where his face was. But some people, you know, turn themselves: they first turn a little, then a little more; then they get, as you might suppose, within a little right.

Then by-and-bye they will turn a little more, then a little more, till they turn right round just where they were before; 'and the last state of that man is worse than the first.'—**J. FOREMAN.**

"When Jesus first came to me, he did not come with hat in hand, and say, 'If you please John, will you be convinced of your sins?' No! he never consulted me anything about it; but he made me willing in the day of his power."—**J. FOREMAN.**

"Whoever comes to Jesus Christ must come without money and without price. It is all in vain to come with your price in your hand—whether it be the price of prayers, or the price of tears, or the price of repentance. All, all is nothing at all. All is nothing at all; a half a sinner and a half a Saviour will never do at all; for it is only feelingly great sinners that need a great Saviour.—**J. PELLIS.**"

My dear Sir, you know our spiritual young Timothy (whose name I have just written over here). He seems to handle matters wisely, and is blessedly acquainted with the good old subject—sovereign grace and free salvation; and he stands to it that God will never forsake his people, or lose one of them out of the fold of Jesus. The first time I heard him I shall never forget it. O, I was broken down! I was melted, like poor Mary, at the feet of Jesus. O, for more of this!

A LOVER OF ZION.

Belchamp Road, Tilbury, near Halstead.

MR. R. G. EDWARDS.

DEAR BROTHER BANKS.—It is some considerable time since I took up my pen to address a few lines to you; and I trust these will find you still in the realization of helping and supporting grace. If it is not the good pleasure of Him who dwelt in the bush, as yet to cause you to sing of delivering mercy, it is our privilege to know "the Lord liveth," and that "the Lord reigneth;" that he is able to deliver us; that he has promised to deliver us; and that his promises are as certain to be fulfilled as if they were already accomplished. There is a set time to favour Zion; and when he has tried us, we shall come forth as gold. Some of the Lord's people, and especially his servants, know much more of the furnace work than others. But the deeper the sorrows the louder they'll sing. Painful indeed is the pathway; much tribulation to the flesh, and sometimes overwhelming to the spirit; yet it is sanctified to our souls' real profit and experience, as also to the welfare of others of the Lord's tried saints. During the past year I have been following the movement of the cloud, with no little fatigue of body, in various parts of England; and I certainly begin to feel, if it were consistent with his Divine will, I should be glad to find a resting-place in the wilderness, where the Lord would make my testimony a blessing to immortal souls. I cannot but feel thankful, however, to the Lord, that he has graciously condescended to own and bless my poor labors in no small degree; so that, during 1855, I have baptised twice in Suffolk, once at Sherness, once at Ramsgate, and

once at Brighton. I am now fulfilling my engagement of last year, supplying the friends in Suffolk; and if the Lord spare, have promised them also the month of February. The month of March, and forward, I shall be vacant, and ready to supply any destitute church, that may be desirous of obtaining a settled pastor. The Mendlesham friends evidently possess the same eagerness after truth as ever, as the various places I labour in are crowded, although I preach eight times a-week. I feel a great affection and union for the friends here, and there is a great field for labour; and certainly think, should feel happy in accepting their hearty and unanimous desire to remain amongst them; but there are some obstacles in my path, that completely prevent my pitching my tent in Suffolk; and were it the mind of the Great Head of the Church, I believe he would level every mountain, and remove every obstacle, so that I should be joined with them in body, as I am truly in heart.

If you should have application from a Strict Baptist Church loving the glorious truths of the everlasting gospel, and will drop me a line to my residence, 9, Oxford Street, Stepney, London, or where I now am, *till the end of February*, at Mrs. Barker's, *Willow Green*, near Debenham, Suffolk, I should feel obliged. Praying that you and your's may enjoy every covenant blessing, I remain, my dear brother, your's affectionately,
Jan. 17, 1856. R. G. EDWARDS.

ORIGINAL LETTERS

FROM MR. ARTHUR TRIGGS, TO MR. WILLIAM WRIGHT.

[THE terrible exercises of a living soul under temptation, the good news of gospel grace, and the Lord's omnipotent power in delivering and saving, are so conspicuous in the following correspondence, that we have hope the Great Head of the church will make it a blessing to his living family.—ED.]

DEAR MR. EDITOR.—Believing you desire to freight the VESSEL with valuable cargo, I beg to forward you two excellent letters from that venerable servant of Christ, Arthur Triggs; and if the circumstances which induced him to write them, are worth insertion, you can do so.

In the summer of 1844 my soul was sorely tempted to the committal of the worst of sins. O how my soul trembled at the thought, that the time had at length arrived which I had often dreaded, that I should be given up to a reprobate mind, and to follow all sin with greediness. "Yes," added Satan, "your profession has now come to an end, and you'll soon return as a dog to its vomit, or the sow that was washed, to her wallowing in the mire. It is quite evident you have neither part nor lot in the salvation of the Lord's people; and as the sacrifices of the wicked are an abomination to the Lord, your very prayers are only sin before him.

In such a dreary state of mind I went to Zion Chapel on the first Sabbath in August, when Mr. Triggs remarked, referring to Hosca xi. 4, ("I was to them as those wh

take off the yoke from their jaws,") that the yoke there spoken of was the manifest pardon of sin. My soul sunk within me; a consciousness of such a mercy had never yet been fully revealed; and although I had been oft-times indulged with many sweet love tokens, yet the whole of my past experience appeared as nothing. My former hope fled; my sins stared me in the face; and nothing but a dreary looking forward for future judgment seemed to await me. I at once wrote to Mr. Triggs, describing the state of my mind, which he promptly replied to as follows:—

"Dear Friend and Brother: Having received and perused your's, I think it right to say a few words to you in love relative to your statement; not that I intend to dispute you out of your determined belief, in unbelief of what the Lord hath done for you; as it is the alone prerogative of the Lord to persuade the mind relative to eternals. You certainly appear to be very inconsistent in inconsistencies. This you acknowledge in word in yours; and as you appear determined to abide by your acumen in such things, all I may say may not be of any service to you. Yet, as one said, so say I—'I will shew you mine opinion.' The saying you mention, is as spoken; which I believe to be the truth; nor do all the suggestions you have received alter it, nor change an iota of the truth of it as regards you; and though there is a trio raising objection to it,—I mean self, unbelief and satan; yet, in due time you shall acknowledge the blessedness of it, and bless the Lord for the mercy. It would display a little wisdom to bring the accuser to the Book of words and meanings, instead of citing him to this bar of decision. You please him well in passing judgment upon yourself, because you feel so-and-so. I had hoped that my brother had by this time done as Paul said, 'Put away childish things;' but I find he is still at his old play of battle-door and shuttlecock, and giving in the palm to satan to allow him to make the God of truth a liar; for by what power was it so blessed to you—the truth you mention in the first part of your letter? Surely it was not produced by self, unbelief, nor satan; and as I believe it was of the Lord, I dare not attempt to foster you in your fanciful statement afterward; and if I mistake not, there was even then, when you were writing, something that contradicted it. This I leave with you to settle, and I desire to draw your attention to the portion I was alluding to (Hosea xi.) when I made the remark; and now plainly say to you, that had not the Lord taken the yoke from your jaws, you never could have experienced the things you have stated. Therefore, do ponder over these things calmly, and not so easily give place to satan. I speak in love, as I have suffered much from his base insinuations. I want you, with me, to honor the Lord by believing the word spoken by him. And do not you recollect that at the time you say that you sank, that I had been briefly stating, in conjunction with the killing sentence about the yoke, that how aptly the Lord's children answered to the Lord's words? "Yet they knew not that I healed them. Nor can I bring to mind that I

said one thing that you could lay hold on, to begin in the way of business you did, and yielded to the aid of satan to help you—that is, relative to time, place, and an exact description of the same; and though I love to hear such things, yet it is not for you and me to set or confine the Lord's hands by our uncertain time-piece. The Lord saith, 'My counsel shall stand, and I will do all my pleasure.'

"I trust these hints will be acceptable; and in real friendship I say unto you, that if you believe yourself to be what you try to make me believe, (but without effect) why do not you give it all up, and go back from following the Lord, reading your Bible, and praying to the Lord? I say again, why don't you give this all up, that others may see and believe that you are the man that you want me to believe—that is, that you have neither part nor lot in Christ and salvation? My desire is, that you will think soberly on these things, and say with Paul, 'Let God be true, and every man a liar.' I may appear now to you rather too trite; but I assure you I cannot turn nurse to unbelief, having found it such a noisy, troublesome, and disturbing, motley, monstrous brat. I have sighed after its death, and tried to deprive it of its existence; but in this I rejoice that unbelief cannot make the truth of God a lie, nor without effect. I suppose the composed state of the mind of your dear wife is a trouble to you; and that because she believeth the record God hath given of his Son; and you try hard to get her into the zigzag way of proceeding you are in. But it is to be seen in the dear old Book that the female hath often been the strongest in the matters of believing the Word of the Lord. I hope to hear soon that you are completely broken down in this your old trade, and going on looking unto another, and finding in him what you will never find in yourself.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, that you may abound in hope by the power of the Holy Ghost, and Jesus and salvation be growingly precious unto you. Amen. My Christian love to your spouse; and I remain, yours in our precious Lord Jesus,

"20, *Laurie Terrace, Aug. 5, 1844.*"

On the receipt of the above, instead of finding my hope revived, I felt more determined in unbelief than ever. I replied to him, even charging him with unkindness in encouraging, even to the slightest degree, one who felt himself so completely lost as I then apprehended myself to be, when, to my surpris, I received the following:—

"All hail! my Brother. Good news and glad tidings have been received from ———. 'Bless the Lord, O my soul!' The old man is sinking apace. He no longer enshrouds the Head from view; and soon he will gladly be put off, and the new man put on. Unbelief begins to falter in its speech, and speaks with a stammering tongue. Satan is losing ground though he may try to act desperately; and the captive exile is hastening, that he may be loosed, that he should not die in the pit, nor

that his bread should fail; and soon you shall come out, though it will be as Job, with the skin of your teeth, and your strength and armour all gone; so that you will say with David, 'I opened my mouth, and panted.' Jesus hath his sword on his thigh. He is riding prosperously, and soon it will be declared, that he is gone to be a guest with a man that is a sinner. The mandate is now signed, and soon it will be proclaimed, — 'Lazarus, come forth!' The stone is rolled away; the grave-clothes and napkin will be taken off, and the proclamation will be heard, and felt, 'Loose him, and let him go.' And the dear Redeemer will soon be found in the house, saying, Come and dine. And Lazarus will sit at the table, and his old companions may try to come to the house also to see him that is arisen from the dead; but their visiting will be unheeded by you; for heart, mind, soul, thought, desire and affection will be taken up with Jesus and salvation; and your ravished soul will say, 'Stay me with flagons, comfort me with apples; for I am sick of love.' And his language will be, 'Eat, O friends! drink, yea, drink abundantly, O beloved!' Then my enraptured heart will be filled with love, blood and salvation. 'Mercy and truth will meet together; righteousness and peace will kiss each other;' and the poor captive taken from the mighty will exult in the mercy that Christ is All and in all. Then he will begin to sing, in strains most noble 'Salvation to God and the Lamb.' Sin will be sunk into a nonentity, being drowned in blood; guilt quite gone from the conscience; death will be completely abolished, and your old taskmaster the devil bound and turned out of doors, and all his goods, and the King of glory will come in, and take his rightful possession, and say, — 'This is my rest for ever: here will I dwell, for I have a delight therein.'

"These hints I send you in love, believing the truth of them; and though you may a little longer dispute the point, and say in your haste, 'All men are liars;' yet, I speak the truth; I lie not; my conscience bearing me witness in the Holy Ghost; and I further declare, that did you not belong to Christ, and he had taken the yoke from your jaws, you never could have felt, experienced, and enjoyed what you have of him, nor would he ever have been so precious unto you; nor will you ever go back, and walk no more with him; and as I have been made manifest in your conscience, as one that speaks the truth, so I shall yet have joy of thee when thou wilt be as Naphtali, — a hind let loose, satisfied with favour, and full of the blessing of the Lord.' Then you will understand, in a heartfelt experience, what you are now longing for — that is, the Divine properties of the fulness of the Word of the Lord. Is not this a brand plucked out of the fire? The filthy garments will be taken away, and the proclamation will be heard and received, felt and understood — 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with gar-

ments. And the angel of the Lord stood by.' And methinks that I hear you even now saying, "I will greatly rejoice in the Lord; my soul shall be joyful in my God: for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." And I will willingly join with you to sing,

"Now free from sin, I walk at large;
This Breaker's blood's my soul's discharge;
At his dear feet content I'll lay,
A sinner saved, and homage pay."

"And the following words of truth will increase your joy in the Lord — "Speak ye comfortably to Jerusalem! cry unto her that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sin." Amen.

I now commend you to God, and the Word of His grace, who is able to build you up, and give you an inheritance among them that are sanctified in him. These things I have predicted concerning you; and I do not think you will prove me a liar, and my speech nothing worth; believing the Lord would not have shewn you such things as he hath, had he intended to destroy you; and I trust you soon will hear the Master is come, and calleth for thee. Till then, I remain your willing servant in the gospel of peace; not to make swaddling bands for unbelief, neither to nurse the old man, or give place to the devil; but to preach Jesus and salvation. Yours in our precious Lord Jesus, A. TRIGGS.

"Laurie Terrace, Aug. 6, 1844."

"I could not refrain from writing you, though I have not begun to study a sermon for this night. Love in the Lord to you and Mrs. W. W. [Rom. xi. 26; 1 John i. 7-10.]"

Upon reading it I felt still that no less a power than that which called Lazarus from the grave, could ever satisfy my mind. To be thought a child of God by others, afforded me no satisfaction. Nay, had an angel of light told me so, it would not suffice. I must hear the voice of the Son of God himself, speaking peace to my troubled heart, or no peace could I obtain. I fell down before him in prayer, when I was enabled to plead his own word, Lord, thou hast said, "Cast thy burden on the Lord—he will sustain thee." Take it, Lord! I can bear it no longer. When, to my utter astonishment, he whispered in accents of love — "Thy sins are all forgiven thee." I started in amazement, and said, "Is it possible, dear Jesus? Is it not a delusion?" When the same sweet voice of Him whose mouth is most sweet, again condescended to reiterate the same blessed words. Never can I forget the joy of that happy day. My sins, which had threatened to consign me to remediless and endless woe; my sins, which had oftentimes in feeling made me worse than the beasts of the field; my sins, past, present, and to come, all forgiven — washed away in a Saviour's blood; my guilty soul, cleansed from all its guilt and filth. O, what news! what bliss! And not only so favored, but the amazing condescension of a precious Redeemer to tell me so! Jesus, the mighty God, stooping so low as to whisper to the heart of a poor unworthy worm, such words of grace and mercy.

But when we gaze by precious faith on the crucified One, the great Sacrifice for sin, we need not wonder at any condescension of his blessed Majesty: for "He that spared not his own life, but poured out his soul unto death, even the death of the cross," will never suffer the objects of such amazing love, of such unmerited and matchless grace, to pass out of time without the fulfilment of his own promise, "I will manifest myself unto you otherwise than I do unto the world." Yea, he has promised to dwell with them, to be in them a well of water, springing up into everlasting life.

That you the Editor, with the readers of the EARTHEN VESSEL, and the unworthy writer, may daily have the sweet communications of his grace and favor, is the sincere desire of your's in gospel bonds,
W. W.

A LETTER FROM MR. H. DOWLING.

(To the Editor of the Earthen Vessel.)

DEAR BROTHER.—Since I have known of the existence of your publication, I have ordered a few copies out, rejoicing that it, with the *Herald*, and *Trumpet*, are streams flowing to fertilize the garden of our God. Each, in their own line of things, are spreading the unctuous name of Jesus, in whom centres the life of the church, and the glory and bliss of heaven. There is room for you all, with all the graces and gifts the Holy Spirit imparts, to hold up to the eye of faith and penitence, the glorious transaction of our Triune God.

To be happy and useful in extending the truth as it is in Christ, ministers and editors must be practical predestinarians, believing in Jehovah in working out all his purposes by instruments of his own providing. At an early day it was given me to see that *no one man can do the work of another*. The belief of that fact, I have found a blessed rest, under ministerial fears, trials and prospects. Jealousies, heart-burnings, and undervaluations will be soon rooted up, if we study to be quiet, and mind our own business. It is not the limit of our gifts, with its discouragements, that we are to look at, but the majesty of the grace of our God, that throws our excellency into the "foolishness of preaching," by which God saves them that believe.

It seems that your mind hath been directed to strike out into a new path, collecting information relative to the local position and apparent state of some of the Baptist Churches of Great Britain. Certainly, my dear brother Banks, we should hope that such matters should not shut out the more interesting essays on the all-important truths of the gospel; yet such information has a stirring influence on the mind, as it opens to view portions of the family of God, organized for his glory, hitherto unknown, especially to persons situated as we are, at your antipodes. In my day, when at Colchester, there was a general complaint of the distance which the ministers of distinguishing views in the gospel of God our Saviour maintained—a distance and reserve that veiled the glory of a gracious, brotherly relation. So with

the members of our churches; and even more than that; a want of unity, and a division founded on trifles. My old and valued brother, now departed, John Stevens, once said, "It rarely occurs, that the church of Christ is favored to contend about great things." Satan seems permitted to work destruction in our ranks, while unity and co-operation marks the movements of others, whose views we cannot sympathise with. You have put me in possession of an interesting fact, that the ministerial agency God has raised up for the testimony of his Word, has greatly exceeded the veterans called into rest; and that by public meetings held in different parts of your kingdom, they come into closer contact, and knowing each other better, they love more abundantly. May the Great Head of the church still multiply and bless the messengers and their message. We have had to prove that God alone can furnish a ministry for his church, and a people to receive the message—to whom I would give unceasing praise. Our Christ has indeed received gifts for men; and Paul tells us that his sent servants are gifts, gifted in succession for the work of the ministry. While the supply is generally equal to the demand, let not it be forgotten that Zion's petitions are to be put at the mercy-seat, "that more labourers are to be sent out." Surely God favours the prayer, which cannot compel his action.

Some years past, on my arrival in this colony, I wrote to England to arouse the churches to an aggressive movement against the power of darkness in distant colonies. The appeal was affectionately received, the desirability of it admitted, and some meetings held, but there was wanted unity of action. It failed. God, however, has been mindful of us. Some have come from England to the neighbouring colonies; and we have had one whose first impressions of Zion's demerits, and the provision of mercy opened to the view of faith, as contained in a full Christ, was drawn forth in our worshipping assembly, under the preaching of the Word by my mouth. God has placed him as a witness and testifier at Melbourne, and from whom I have just received the inclosed, which I transmit for the edification of the saints.

At present the province of our body seems to be employed in disseminating the glorious gospel of the blessed God in the towns and villages in Great Britain; but your usefulness would be extended even there in the home circle, by a proper organization. God is with us in these lands; but the attendance, as well as the population, is small; no great visible display of converting power, but a gradual opening to view of Divine Sovereignty in in-gathering a few, as I hope, like the gleanings of the vintage—a church with a blessing in it; the earnest of greater things yet to come. Our town has, perhaps, 6,000 men, women and children. We have two Independent, two Scotch, two Episcopalian, two Wesleyan places of worship, and one Particular Baptist, of which God was pleased to make me the humble instrument of planting and watering. We have a chapel and dwelling out of debt, with a church of

about fifty members. Our baptisms are far between; but I judge altogether I have had the happiness of going down into the emblematic grave of a buried Christ, and followed him with them into the resurrection life of Jesus, on whom we look for present help and future glory. We have adopted the voluntary principle for ministerial support; and if it be a *Christian voluntariness* I recommend it to the adoption of your churches. People must feel the sacredness of their obligations, and put it to their consciences, as the Lord has blessed them. Then we find them seats, but let none, and take in return, to be paid down in advance, what they can give; and for the accommodation of those who prefer it, an open box is at the door, as also for casual hearers, for their contributions. Pay or no pay, all have seats. If God pour out a spirit of liberality, it is often surprising to see how a small congregation like ours, say of 150 in worship, can accomplish by dealing with such matters with faith and love. If we have to mourn over one sin more than another, it is that deadly monster—*Intemperance*, arising from the abuse of intoxicating drinks. I view it as the plague-spot of the church. I saw its inroads in England, and here I am surrounded by its extensive influence. We preach against it, pray against it, and, for the sake of example, put it away as a deadly thing. I have renounced the bitter cup for full fifteen years, and have no doubt I am mentally, physically, and circumstantially the better for it. O may our ministers and people do what they can to stem the desolating torrent!

Wishing you, dear brother, the help of God in your arduous post, and grace from our living Head, Jesus, to rest upon his elect family in every place, believe me, yours affectionately,

H. DOWLING.

Launceston.

ENCOURAGING WORDS

FROM BROTHER POOCK, AND OUR
IPSWICH FRIENDS.

BELOVED BROTHER,—I congratulate you at the beginning of another year; may it be to you the best you ever had, in spiritual enjoyments, in temporal supplies, and in ministerial and editorial usefulness and success.

Truly your VESSEL has come forth in this year, I think, with a richer cargo than ever I saw before; may she take in the same in kind as long as years endure, for I feel persuaded if she does, the hungry, longing, living poor, will increase their store, be enlarged by your means, and bless the great Lord for his grace by it.

We are glad to find you so well employed in the *Zodiac*, the Lord direct your contemplations, clear your views in Mazzaroth, keep you from the torrid and frigid zones, and preserve you always in the temperate.

The epistles of "A Little One" are epistles of essential value in the present day, the distinctions maintained are rich, savory, and to the living soul beneficial; I find them so to

my soul, for I believe the time is coming when it behoves the servants of God to maintain decidedly the nature and operations of the Holy Ghost in his divine influence upon the heart, as the only source of communion with, and the only evidence of union to Father, Son, and Holy Ghost, in covenant relationship; and what is real religion, and who is, or can be in the way to holiness or happiness without it? I well know gifts are good when sanctified by grace, but it is only where the Lord is there is liberty.

Through mercy we baptised four persons last Lord's-day at Bethesda. We were truly favored with unusual solemn seasons throughout the day; the candidates' minds were led, I trust, to enter into the end and design of this important ordinance, and by faith to please the Lord and profit by his promised presence, so graciously vouchsafed to them; the congregation was large, very attentive, and many of them affected to tears, for the scene was calculated to produce this, as the praying parents of one was near the baptising, witnessing the Lord's mercy in hearing prayer for, and beholding the faith and obedience of one of their family. Another was a granddaughter of one of our deacons, who died in March, 1854, and for whom many petitions, no doubt, were presented. One other was a daughter of brother Warren, of Braintree, who was directed to live in Ipswich some three years ago, came to hear the word, and it proved the Lord's time to call her by his grace; she and two others, through mercy, were called within that period. Surely godly parents are by such things encouraged to pray for their dear children.

Three others joined us from a distant church the same day. May the Lord bring in his people to love and obey, and sing with a good brother—

"Sprinkled in infancy was I,
But now that's done, I lay it by;
I put on Christ, and him I wear,
And be baptis'd as Christians are."

THOMAS POOCK.

Ipswich, 10th January, 1856.

A FATHER'S COUNSEL.

Copy of a Letter sent by Brother Warren, of Braintree, to his Daughter, previous to her being Baptised.

DEAR SARAH,—I am not uninterested in your movements, nor indeed can be, but there is One above all others to which I would refer you—a Father indeed, a Friend divine—who can give you a sober mind, a fruitful heart, and willing feet to run in his way with delight, whose presence you need, whose attractive glances are sufficient to swallow up all thy fears, sins and sorrows, and make the path of thy obedience delightful and profitable to thyself and to others, and as pleasurable as it is profitable. My earnest prayer is that you and brother Poock may see Jesus, and all to whom the Lord has given spiritual eyes, may see Jesus; and, if it is the Lord's will, that the dead may hear his voice and live.

I shall be present in spirit, though in body absent, joying and beholding your order and the steadfastness of your faith in Christ. Oh! that the solemn scenes of Calvary, and the glorious acts of the Son of God, may be present afresh to the eye of faith, that the godly may be baptised under the anointings of the Holy Ghost in the everlasting love of God, and so taste again the felicity of being complete in Christ! Oh, dear Sarah, leave father and mother: remember the everlasting Father, that gave thee mercy, and thy beloved mother the church, that brought thee forth. This is the greatest subject I can recommend to thy notice; the great Comforter can bring all things to thy remembrance, and cause the substance of the ordinance to be thy delight in thy future path. Saints generally see more in the ordinance after they have passed through it than before; there is so much creature feeling and fleshly excitement connected with our obedience, that it is sometimes difficult to tell what is spiritual; but the Lord knows what good thing he has put in the heart—the simple act of faith on his Majesty, working by love to his name, renders our obedience complete, and all the rest must be burnt up, which, in future days, you may learn. May the Lord be pleased to give and keep thy mind only on him—remember he is a great Saviour, able and willing to save great sinners. Please to give our kind and Christian love to Mr. and Mrs. Poock. Thy affectionate father,

THOMAS WARREN.

A NEW
DICTIONARY OF THE BIBLE.

[Our esteemed brother SAMUEL COZENS, (late of Willenhall,) has, for some years, been closely engaged in gathering out, and opening up, the treasures of divine wisdom, and of saving mercy, hidden in the Sacred Scriptures. The following short selection from his M.S. is the first of a series, the insertion of which in our pages, together with other illustrations of Biblical Names, Places, Characters. &c. &c., will tend, we hope, to the spiritual edification of many—Ed.]

ARCHERS, (Hebrew) *arrow-masters*. Caryl says, "Archers are called *Rabbi*, great ones; not from their *magnitude*, but from their *multitude*, because archers go in company; or they are called *many*, because every one hath *many* arrows. Men carry but one sword, but they carry many arrows, therefore the word signifies *many*."

Joseph was a *mark* of envy, because God had put so many marks of honour upon him; his brethren who shot out bitter words against him, hated him, mocked him, conspired to kill him, stripped him of his clothes, cast him into a pit, and then sold him into Egypt, (Gen. xxxvii.); his mistress who shot fiery darts of lust, fond solicitations to sin, and false accusations at him; and his master that imprisoned him, (Gen. xxxix.); and the enchanters, magicians, and wise men of Egypt, who envied him for his superior knowledge, and were displeas'd at his preferments, ac-

cused him to, and spake evil of him before, Pharaoh (see Jerusalem Targum), were the archers spoken of Gen. xl. 23. But his bow abode in strength; his virtue, wisdom, chastity, patience, prudence, faith, hope, &c., by which he resisted all the powerful attacks of his enemies.

Seven archers shot at Job.

First, The Sabceans and the Chaldeans were archers, and they shot spoiling and plundering; they took away all his cattle, and slew his servants with the edge of the sword. Job i. 15, 17.

Secondly, Heaven was an archer; the heavens shot fire, which burnt up his sheep, and his servants. Job i. 16.

Thirdly, The air was an archer, that shot wind, and down fell the house upon his children. Job i. 18, 19.

Fourthly, The devil was an archer; he shot diseases, and wounded his body all over. Job ii. 7.

Fifthly, His wife was an archer, or an archeress; she shot terrible arrows, evil and bitter words. Job ii. 8.

Sixthly, His friends were archers; they shot reproaches, reproofs and calumnies; they pierced him with unjust charges. Job iv. 5-9; viii. 4, 6; xi. 10.

Seventhly, The Almighty was an archer; he shot his killing arrows into his spirit. Job vi. 4. And the earth was an archer too, and that shot worms at Job. Job vii. 5. S. C.

L I N E S

On the Death of the late Wm. Matthews,
Of Woolwich.

Be hush'd every passion, my spirit be still;
And bow with submission, to Jesus's will!
He has but removed thy friend which he gave,
And consign'd his body to rest in the grave.

Whate'er be thy loss, the gain must be his,
For he is transported to regions of bliss!
And basks in the presence of Him he adored,
And fully possesses the joy of his Lord.

Oh! Matthews, my friend, how favoured wast thou,
What faith and what patience did Jesus bestow!
What humble submission presid'd within;
How free from the reign, and controllings of sin.

How large were thy gifts, bow abundant the grace,
(How much thou excelled the men of thy race,
Thy mind was capacious, extensive, and great!
T'was pleasant on truth, to hear thee dilate.

Thy speech was delightful, 'twas music divine,
The themes most enchanting, most blissful,
sublime!

Thy counsel was God-like, thy solace most sweet
And great was our honour, to sit at thy feet.

But oh, my dear brother, translation is thine,
To buffet the storms of adversity, mine,
To contend with the surges of life's troubled sea
And mourn thy dear absence, alas, is for me.

But ah, what says Faith? Again we shall meet,
And triumph together at Jesus' blest feet,
And mingle our voices with that holy throng;
Where Christ is the theme, the anthem, the song.

There nought shall disturb us, we ne'er shall
complain;

No foe shall molest us—no sickness or pain!
No care mar the pleasure, or break the repose,
Nor friendship unsullied, be brought to a close.

W. G.

MAZZAROTH :

OR,

THE TWELVE SIGNS IN THE BIBLICAL HEAVENS.

"I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise, our twelve tribes, instantly serving God day and night, hope to come."—Acts xxvi. 6, 7.

HAVING in my last, simply named "*The Twelve Signs*" which the Bible holds forth to the view of the spiritual and the seeking mind, it now behoves me to take them, one by one,—(if the Lord will—) and endeavour to look a little into the mind of God, and into the meaning of those deep figures wherein is contained the very essence and virtue of that holy Truth which, when brought to light, beautifully develops the method and the manner of that salvation which is the choicest, the richest, the most mysterious, yet, the most merciful, the most gracious, and perfectly gratuitous work of the LORD OUR GOD.

When the venerable JOHN TRAPP dedicated his "*Comment upon the Pentateuch*" to Sir William Comb, he said that he had taken that liberty because he well knew that Sir William was "so sedulous a searcher of the Scriptures; and *seriously inquisitive* after the *genuine sense of dark texts.*" Master Trapp and Sir William Comb very well knew that the Bible is full of most mysterious matter:—they also were well persuaded that in order to get at this matter there must be much searching, and much prayerful inquiry;—they likewise realised the benefit of such inquiry and searching into the deep places where Truth doth lay concealed; therefore John Trapp spends whole years in writing on, and Sir William Comb in reading and revising, those records of inspiration which good men, of old, moved by God the Holy Ghost, have left us as so many Gideonitish pitchers, which, when broken or opened, throw a heavenly light into the minds of all who are walking in the way to everlasting bliss. Kings have been the nursing fathers of this sacred treasury; and queens have been its nursing mothers; and although THE BIBLE is by some despised, still, I hope there are many thousands in this and other lands, who really and truly delight to travel through and through, the boundless lengths and breadths, of this transcendently mysterious orb; unto all such, may this feeble effort, be made a permanent blessing! Alphonsus, the king of Arragon, is said to have read the Bible over fourteen times, with Lyra's notes upon it; and I feel, after having read the Bible for many, many years, a fresh desire to begin again; and from its deep, dark mines, to fetch up a little of the gold of Ophir; and as my fathers have done before, to beat out the little that I may gather, and after hav-

ing enjoyed the same myself, to give it forth for the benefit of all into whose hands may come this little EARTHEN VESSEL.

I will not set up Queen Elizabeth as a perfect pattern for poor imperfect saints; but I wish of thousands it could be said as good old Speed hath said of her, "Those English Exiles (once) at Geneva, (writes the sainted Speed), knew that they could not present anything more pleasing to Elizabeth, than their new translation of, and notes upon, the Holy Bible; which Book of books, she received with both her hands, soon after her coronation, and kissing it, laid it to her breast, saying, the same *had been her chiefest delight*; and should be *the rule* whereby she would frame her whole deportment."

Oh, who will be bold enough to lay this fact before our illustrious and most honorable QUEEN VICTORIA?

My very soul burns within me with the ardent wish that our God in covenant would make his blessed Book to Victoria's heart so rich a treasure that she should far exceed the zeal and decision of her ancient predecessor Elizabeth, the once valiant Protestant Queen of these realms.

The Editor of "*The Book and its Missions*," (speaking of the great value of God's Word), says, "An African Prince once sent an embassy, with costly presents, to the Queen of Great Britain, and asked her in return to tell him what made England so great and so glorious in a national point of view?" To this our beloved Queen answered, "Not the number of her fleets or her armies; not the cost of her crown jewels, or the details of her commerce; but, she sent him a beautifully bound copy of the Bible, and said, "*This is the secret of England's greatness.*" Such a noble act, is certainly an honor both to the heart and to the hand of our illustrious Queen.

One of our ancient Greek scholars, gives a curious interpretation of Paul's words in 2 Cor. iv. 7. It reads thus: "*We have this treasure in a vile oyster shell; that the excellency of the power may be of God, and not of us.*" So the Greek, he says, may be fairly rendered. Let the EARTHEN VESSEL, then, be deemed "*a vile oyster shell*;" I will not despair, if in it heavenly treasure may be found; and more than ever shall this be the prayer of my heart and the labor of my hands.

The first sign is that of THE TWELVE SONS OF JACOB;—*the twelve tribes of Israel.*

There are three divisions belonging to this sign. *First*—they were “the sons of JACOB.” Secondly, their names are distinctly given; and such names, too, as are expressive of the different features of character which compose the one living family. Thirdly—special prophetic blessings are pronounced upon them both by Jacob and by Moses.

First—they were THE SONS OF JACOB. Three hundred and thirty times, at least, is Jacob mentioned in the Bible: and if you consider that the term “Israel” applies to the same person, you will find that the amount of spiritual matter spoken and written of Jacob (*versus*) Israel, is immense indeed: for, in nearly or quite *thirteen hundred times*, in Scripture, you may meet with the term Israel. Doth not this very wonderfully declare the constancy of Jehovah’s mind towards his people? Is it not a striking proof of the ceaseless flowings of His thoughts toward His chosen and adopted family? Certainly it is. They are never out of His thoughts. His eyes are never off them. His affections run toward them without any intermission. To them, He opens His heart:—*for* them, He makes the most glorious promises:—*about* them, He speaks under all circumstances. No wonder that Moses breaks out in such emphatic terms, “Happy art thou, Oh, Israel: WHO IS LIKE UNTO THEE, O PEOPLE SAVED BY THE LORD!”

Oh, my readers, what floods of spiritual light break in upon the mind, when we come—closely, frequently, and with divine unction,—to look into the thickly folded leaves of Heaven’s righteously recorded will! I see, in Jacob, all the mysteries of grace—all the features of grace—all the operations and fruits of grace—and the consummation of grace, in that at last Jacob found, what long he waited for, “THE SALVATION OF GOD.”

Whether I should dwell a little upon the Biblical history of Jacob, or pass at once to a review of his twelve sons, has been, with me, a question. So beautifully, however, are the essential truths of our salvation opened up in the character and position of Jacob, that to turn away from it, would be to commence building my house without first laying a foundation. Jacob’s history is THE OLD TESTAMENT KEY, which, when put into the hand of faith by the Holy Ghost, will open every part of the New Covenant—the Covenant of Grace:—it will encourage you to approach the *Throne of Grace*—it will discover to you the *Building of Mercy*—it will throw open before you the holy Chambers of Christ’s Banqueting House—it will read to you the deep, the everlasting love-thoughts and predestinating purposes of a Triune Jehovah—yea, it will, in some measure, experimentally anticipate that final

conclusion of which Malachi doth speak, when he saith, “*Then shall ye return, and discern between the righteous and the wicked, between him that serveth GOD, and him that serveth him not.*” Unto Jacob’s history, then, let us address ourselves; and may the GREAT AUTHOR and PERFECT FINISHER of Jacob’s Salvation, bless our meditations to tens of thousands of precious souls. Amen, and Amen.

Jacob’s history, in the very commencement of it, presents you with a four-fold discovery of what Pall calls “THE TRUTH AS IT IS IN JESUS:”—there you have—

1. *The Certainty of God hearing and answering Prayer.*
2. *The Divine Sovereignty of God in the absolute choice of His People.*
3. *The Great Mystery of the New Birth; or the passing from death unto life.*
4. *The Unceasing Conflict between the flesh and the spirit in the spiritual and mystical Shulamites.*

It is plain to be seen from Genesis xxv. 21, that Isaac was specially a man of prayer: he did much business at the mercy-seat. Twice in that verse you have the word “*intreated*.” “Isaac intreated the Lord for his wife;” and “the Lord was intreated of him; and his wife conceived.” Jacob, therefore, as well as his mother, were both special answers to prayer. Jacob was conceived, brought forth, and nursed in the very lap of prayer; and whatever befel him, whatever you may say against him, how much so ever you may see his weaknesses, this you shall confess—JACOB (like his father) WAS A MAN OF PRAYER. The whole mystery of prayer seems to be found in his life, and in the powers of grace which God implanted in him; and yet prayer did not precede, but rather followed after, the bestowment of those mercies wherein was revealed the character of JEHOVAH, and whereby confidence in him, and gratitude toward him, were begotten; yea, the earnest, the first-fruits, of both temporal and eternal blessings were showered down upon Jacob’s head, before he appears to be found in the acts of holy worship. See this in the two first notes which the inspired penman has made of the commencement of Jacob’s life. His going after his father’s blessing, proceeded not directly from himself, but from his mother—“My son, (said Rebekah), obey my voice, according to that which I command thee.” She sent him for the kids; she made the savory meat; she gave it to Jacob to take it to his father; and when Jacob argued the matter with her, lest he should be doing wrong, Rebekah took the whole responsibility upon herself: “Upon me be thy curse, my son: only obey my voice.” Away then, went Jacob to his father Isaac; and when the good old man asked him, how it was he had found the ven-

son so quickly, Jacob answered immediately, "Because the Lord thy God brought it to me." Some have called this a falsehood. I am not certain it was so; for Jacob went quickly and found and fetched the kids; his mother made them ready, put the dish into his hands; and off with it he walked. In the whole of which Jacob acknowledged the hand of God as having given him that wherewith he obtained the blessing. This appeared as a pledge that his temporal wants should be supplied; as they certainly were down to the end, according to that beautiful anthem which he chaunted, when blessing the sons of Jacob, "The God which fed me all my life long unto this day—the Angel which redeemed me from all evil, bless the lads."

But to return again, to shew how God's blessing Jacob, preceded Jacob's seeking God, we read that soon after Jacob obtained the blessing, his father sent him away: "Arise, go to Padan-Aram; and God Almighty bless thee." Isaac sent Jacob away, and he went. Not one word is said about Jacob calling upon God, until, "he lighted upon a certain place to tarry there all night." There, on the stones poor Jacob laid his weary head; there he slept; there he dreamed a dream; there he saw a vision; there he heard a voice: "Behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac," &c. Beside this glorious vision, what an abundance of exceedingly great and precious promises! And all spoken directly from the heart of God home to the heart of Jacob, his chosen, and beloved, and adopted child. When Jacob awaked, with holy surprise he burst out, "Surely the Lord is in this place, and I knew it not." There and then Jacob first set up his altar, vowed his vow, worshipped his God, and covenanted to give a tenth of all he might possess unto the cause of his best, his faithful FRIEND. The God of Abraham was the Author of Jacob's faith and prayer; and having begun the good work, he never did that work forsake.

The vision of the ladder is one in which the ancient saints have seen much of Christ and his gospel too. It was "the true ladder of life;" he that will go to heaven any other way, must erect a ladder himself, and go alone, as one hath said; but this can never be. CHRIST IS THE ONLY WAY. Like the ladder Jacob saw, Christ touched heaven, in respect of his Divinity; touched earth, in respect of his humanity; and joined them together by reconciling man to God. Old father Gregory said, Christ was the only true Pontifex, or bridge-maker; for, as with a bridge, he joined two opposites. This will be more correct, if, as the Mille-

narian observeth, CHRIST comes (the second time,) upon this earth to reign. But of this I nothing more will say, than that hereby God revealed unto our father Jacob, the mysterious way to Heaven, through the incarnation, humiliation, and glorious resurrection, of our Lord and Saviour Jesus Christ: and in connection with this blessed view of a new covenant salvation, a fullness of every needed mercy is on Jacob's head and heart bestowed. Jacob had lost or left behind him all his friends; but God says, "I will be with thee." Jacob had left his own country; but the Lord says, "I will give thee this land. Jacob had fallen into poverty; but God says, "Thou shalt multiply, and possess the east and the west." Jacob had become solitary and alone; but God says, "The angels shall attend thee all thy journey through." I have written my piece this month in the midst of great perplexity and sorrow. Like Jacob, I am saying, "All things are against me;"—that my way is hid, and my judgment passed by;—this state of things has led me to look much into Jacob's case; and before I travel onward far amid the signs, I must return to notice still further the dealings of God with this ancient patriarch, and which will be found in next month's VESSEL, if the Lord will preserve your exercised servant,
C. W. B.

LINES

On the Death of Mr. Barham, of Hadlow, Kent.

Weep not dear friends, your father's gone,
To dwell with Christ, his heavenly Friend,
To join the blood-bought host above,
In songs of praise that never end,
He loved to hear of Jesus' name,
He loved his truth, he loved his ways,
And now in rapturous strains above,
He celebrates his Saviour's praise.
He felt himself a bruised reed;
His strength alone in Christ he found,
He often this to me expressed,
But now he is with victory crown'd.
How calm his mind when sickness seized,
His mortal frame, and laid him low,
No murmur from his lips escaped;
T'was grace alone that made him so.
His soul was fixed on Christ the Rock,
On works could no dependence place,
With death in view, it cheered his heart,
That souls are saved alone by grace.
No more he mourns the plague of sin,
Nor feels his soul as dark as night,
He now is pure, without a stain;
And dwells with Jesus, clothed in white.
Clothed in the righteousness of Christ,
In this he found access to God;
Though oft while here, his spirit groaned,
Beneath his Father's chastening rod.
No more he hears the tempest roar,
Which oft disturbed his peaceful breast;
But all is calm and all serene,
He now enjoys eternal rest.
The Lord indeed to him was kind,
No torturing pains disturbed his breast,
He calmly fell asleep in Christ;
And entered on his heavenly rest.
May you through grace live near to God,
And oft his power and goodness see,
Till called to join your friends above,
So prays your sincere friend, G. C.

OUR BRITISH BAPTIST CHURCHES.

NEW YEAR'S-DAY SERVICES AT JAMAICA ROW CHAPEL, BERMONDSEY.

ON New Year's Day, services were held at Jamaica Row Chapel, Bermondsey, with a view of reviving the cause in that place, which has been for some time in a low condition, though within the past few months the state of things has been more encouraging—the warmth of the beams of the Sun of Righteousness has reached the spot, and the church has been led to hope that the Lord would revive his work in the midst of the years, and again cause his blessing to rest upon Bethesda, that she may again grow and cast forth her roots as Lebanon. In the afternoon our brother Banks preached from Psa. xlv. 16. A spirit of hearing pervaded the people, and many found it good to be there. Tea was bountifully supplied, and presented by the female members, that the proceeds of the tickets might benefit the cause. About 130 persons sat down to partake of the refreshing beverage. We were truly glad that our dear brother Stenson was sufficiently strong in body to be present, and trust he may yet be restored, to labour many years in the vineyard, his remarks from the chair, shewed his soul to be prospering and in health. Mr. Butterfield, the recently chosen pastor of the church, commenced the meeting by giving out a hymn and engaging in prayer, after which Mr. Stenson introduced the subject of the meeting, which was that beautiful Psalm, (xlv.) commencing, “My heart is inditing a good matter.”

Mr. Parker was first called upon to speak, which he did from the 6th verse, dwelling on the authority which Christ maintains in the hearts of his people. Mr. Williamson, next addressed the meeting, and dwelt on the first five verses of the Psalm, in a sweet and savoury manner, observing that the speaker in this Psalm is God the Father, which may be seen by the peculiar expression, in the first verse, “I speak the things which I have made touching the king,” the speaker also sweetly alluded to the grace in the lips of Jesus when he lifted up his eyes to heaven and said “Father, the hour is come,” and “Father, I will that they and also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou hast loved them as thou hast loved me, and thou lovedst me before the foundations of the world,” and again when he said to his disciples, “Because I live ye shall live also.” Mr. Dovey was next called upon, and took a general view of the truths contained in the Psalm; expressing his hope that the people and the pastor may enjoy the choicest blessings from on high, that the cause may increase—the people be edified, and the chapel filled as in former days, when prosperity reigned. Mr. Banks in his usual energetic manner, spoke from the 16th verse, and reminded us that in

the present meeting and in the neighbourhood around, we could see the fulfilment of the declaration, “Instead of the fathers shall come up the children.”

Mr. Stenson then implored the blessing of the Most High upon the pastor, the ministers present, the church, and the people assembled—many present could doubtless echo the language of the Psalmist, “I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.” Save now, we beseech thee O Lord: O Lord, we beseech thee, send now prosperity.

EBENEZER BAPTIST CHAPEL, WELLESLEY STREET, STEPNEY.

DEAR MR. EDITOR.—Believing you to be a lover of good things, and loving to disseminate amongst the living family of God, the things which most concern them, I have taken the liberty of writing you a few lines for insertion in your valuable periodical.

How sweet it is in the dispositions of God's providence and grace, here and there on the road to make a stand, and like Samuel of old, call the name of that place Ebenezer, saying, “hitherto the Lord had helped us.” And truly we can say so concerning the little cause at Ebenezer, under the pastoral care of brother Chamberlain,

On Lord's-day afternoon, Jan. 13th brother Bloomfield of Salem Chapel, Soho, preached to us from Acts ii. 42, “And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers,” and a blessed sermon it was to most of us. Our good Brother dwelt principally upon the doctrines of the apostles, and the continuance therein by the primitive churches; and sweet indeed it was to listen, while he was enabled by the Lord's help to open up and enlarge upon what those doctrines were; such as the complexity of the person of our glorious Christ—the utter helplessness and destitution of fallen man—of the work of the Spirit in regeneration, and forming Christ in the heart the hope of glory; of the presentation of the elect family, by the Holy Ghost, to Christ, and by Christ, to the Father; and the steadfast continuance in the same while on earth, and their safe arrival in eternal glory. Upon each of those points, he powerfully dwelt; there was a sweet unction with the word, a sweet melting of heart, such as I love to feel; and I am happy to say there was a godly number to hear. We have reason to be thankful to the friends generally, for the collection on the occasion, it being our quarterly collection towards the liquidation of the debt on the new chapel; and here we have cause again to raise another Ebenezer, for the Lord hath done great things for us, both in temporal and in spiritual things, whereof we are glad. And I am not ashamed that it should go the wide world round, so that all the churches in Christ

may know it—that the Baptist Church under the pastoral care of our beloved brother Chamberlain, can say, individually and collectively,

“Here I raise my Ebenezer,
Hither by thine help I’ve come.”

Blessed be God we are at peace among ourselves; and I believe there is a striving together, and an endeavouring to “keep the unity of the Spirit in the bond of peace.”

Our beloved pastor is sometimes cast down, because he cannot see the fruit of his labours; I suppose it is because he cannot behold the thick trees come tumbling down as often as he lifts up the axe of God’s Word against them: but I would have our brother remember the observation the cooper made to his pastor, who was bemoaning the lack of fruits; the good man replied, that there were many woodmen who could cut down the sturdy oak in the forest, but it required greater skill to form the oak into casks for use. So there are two grand points in the gospel ministry: the one to cut down and the other to build up; but God does not always allot to each of his servants both kinds of work. The acorn may long lie buried beneath the clod, but eventually there shall be an abundant harvest: “He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Let our brother C. take courage, and not reckon without his host; the God of Israel is our host, and he reckoneth wisely, he judgeth righteous judgment. I would say to him and to Br. Bloomfield, and to all who blow the gospel trumpet with a certain sound, in the language of that good man, Swaine:

“Go on and prosper, for success is sure
To him who lifts the standard of the cross
With one design alone, who wields the
sword

Of truth divine, to smite the pow’r of sin;
And draws his bow with this fair mark in
view—

Glory to God—salvation to mankind.”

O, there is a sweet similarity in what they said in heaven with what they say on earth, “and again they said, Allelujah!” and again we say, “Ebenezer!”

Your’s in Jesus, S. S.

P.S.—On the following Tuesday evening, Jan. 15, our usual quarterly tea meeting took place—our pastor presided; several ministers addressed the meeting; and I trust the evening was spent not without some tokens of the Lord’s approbation.

EBENEZER CHAPEL,
WEBB ST., BERMONDSEY NEW ROAD

The third annual meeting, to commemorate the ordination of our pastor, Mr. T. Chivers, was held December 26, 1855. Mr. Bloomfield preached in the afternoon, after which, a goodly number sat down to a well prepared tea. The meeting in the evening commenced by singing and prayer, our senior deacon then read a report of the Lord’s goodness towards us through the past year, showing that our promise making, and promise fulfilling God is still faithful, inasmuch as he has continued to

bless his own word, as proclaimed by our pastor, to the comforting and establishing his people in the truth; also to the calling others out of darkness into his marvellous light, and constraining them by his love to cast in their lot among us, saying, we will go with you for we believe that God is with you. Twenty have been added to our number in the past year, peace and unity hath also been maintained among us, which we esteem a blessing from the Lord. The following ministers then addressed the meeting on given subjects, in a cheerful, yet soul-profitting manner: brethren Foreman, Wells, Winslow and Bloomfield; each one congratulating us as a church, in our present position, stating that they felt a pleasure in meeting us again on the same principles of truth, with the same pastor, the same deacons, and without the least deviation from the same doctrines we held when they were with us at our ordination. A spirit of unity amongst the ministers, and rejoicing amongst the congregation (which was numerous) was manifested throughout the evening, and some said it was the best meeting we ever had. It is indeed a matter of joy to us as a church, especially to pastor and deacons, that we have been thus kept together in peace and unity, “striving together for the faith once delivered to the saints,” having no other object in view than the glory of God, and the welfare of immortal souls. Our prayer is that our pastor may still be kept faithful to his mission as heretofore, in proclaiming the whole counsel of God, and we feel sure the Lord will put honour upon his own truth, for he has said, “He that honoureth me I will honour.”

Tuesday Jan. 1, 1856, we held our members’ annual tea meeting, when most of the church assembled together, after partaking of a beautiful tea, our pastor opened the meeting by a short address, stating the pleasure it afforded him in again meeting with us, in peace and fellowship as a church, acknowledged the Lord’s goodness toward him throughout the past year, in granting him health and ability to proclaim among us the unsearchable riches of Christ; after which, nine or ten of the brethren spoke of the goodness of the Lord toward them all through their lives, especially of his mercy in stopping their mad career of sin, and bringing them to his feet to cry for mercy, declaring that they rejoiced that they were brought to cast in their lot among us. It was truly an encouraging meeting for our pastor to go on proclaiming the truth as it is in Jesus. May the Lord grant us many such if it be his will, and he shall have all the praise. W. STRINGER.

PASTOR AND PEOPLE UNITED AND HAPPY, AT
COLCHESTER, IN ESSEX.

The church meeting in the Bible Room, Lion Walk, has, during the past year, been favored to enjoy a relieving shower of Hermon’s fructifying dews; the north and south winds have blown upon this garden of the Lord—the result being, the precious spices of grace have flowed forth, to the glory of Zion’s King. Zion’s children,—the poor, the halt,

the destitute and helpless—have, with joy, fed upon the precious provisions of grace at the ministerial table, as spread by our beloved pastor, Mr. F. Collins. The congregation has increased from fifty to near 500; nearly forty souls have been added to the church; and the ministry of our brother has been blessed to hundreds besides. It is truly affecting at times to witness the apparent unanimous reception of the word while preached, and its visible effects: the solemn silence, the glistening eye, the copious tear, the praying heart, and the joyous smile, all combine to express that the gospel is preached not in word only, but in power, and demonstration of the Spirit. One of the practical effects is the liberality of the people: during this year we have discharged a debt under which we had laboured since the opening of the place. Many pounds have also been expended during the year in the erection of pews, seats, &c., which became necessary; provision for our esteemed minister and his family has also been made; and now we are free of debt. The ministry is one of the old fashion sort: a simple, solemn, earnest, proclamation of salvation given to all Israel, as setting forth the everlasting, electing, unchanging, discriminating love of God the Father; the substitutional and sufficient suretyship of God the Son; and the effectual work of God the Holy Ghost, in convincing, humbling, emptying, quickening, sanctifying, comforting, and saving the church of God: the unbroken three-fold cord of doctrinal, experimental and practical religion.

On New Year's Day a pleasing event occurred. About forty of the members met and drank tea at the residence of one of the deacons (Mr. Chisnell) in the sweetest harmony; the friends, truly members of one family, enjoyed a cup of tea. After tea the 103rd Psalm was sung; an aged brother then engaged in prayer; at the close of which a brother begged permission to speak. He said that in consequence of hearing his esteemed pastor remark, some months ago, that he should like to obtain a copy of Dr. Kitto's Bible, he had privately asked some of the friends to assist him in getting it; and was happy to inform them he had succeeded, and now would hand it over to their deacon, to present it to Mr. Collins. Mr. Chisnell observed it was with feelings of pleasure he met the friends under such happy circumstances; and with expressions of great kindness presented Mr. Collins with the work, in two handsome volumes; remarking, it was a testimony of their sincere affection.

Mr. Collins said language quite failed him to express his sense of the great and undeserved kindness of his friends, thus shewn in such a valuable form. He would accept the favour as an additional testimony of their earnest love to the precious gospel of Christ, and a pledge of their union to the ministry the Lord had committed to him. Mr. C. then gave an interesting sketch of the life of Dr. Kitto; and stated the manner in which the Lord was pleased to bring him to Colchester; he then reviewed the dealings of the Lord with them during the past year, in gladdening their hearts by the revival of his work, and

blessing them with that peace, union and prosperity which now prevails.

Several of the brethren gave vent, in stirring words, to the feelings of their hearts, expressive of their astonishment at the work of the Lord, and provoking one another to love and good works. This cheering meeting was then closed with singing and prayer; forming one of the happiest seasons of our earthly existence.

We are glad to say that the VESSEL is sailing amongst us; and has been the means of picking up some of the Lord's people who were in deep waters, so that they have been led to rejoice in God their Saviour.

May our Lord go on to bless us, and all his church, is the prayer of
W. EASLEA.

Jan. 6, 1856.

REHOBOTH CHAPEL, HORSHAM,
SUSSEX.

DEAR SIR,—I have pleasure in informing you of the continued peace and prosperity of the church of God under the pastoral care of our dear pastor, Mr. E. Mote; who baptised, on Lord's-day, December 30th, two believers in Jesus, who appeared before the church to give a reason of the hope that was in them, which was done satisfactory. Mr. M. took for subject, Acts ii. 41. We had some good sound remarks, and God evidently blessed the testimony to many present. The new candidates were received into full communion the next Lord's-day.

How great the grace is, who can tell?

Thus to crown our Immanuel;

In acts of faith—in paths he trod,

And mark'd the way with sweat and blood!

Your's affectionately,
THOS. HILL.

CHARLESWORTH, DERBYSHIRE.

DEAR BROTHER.—I am requested by some of the church of Christ under my ministry to write you, to inform you of the dear Lord's work in this little hill of Zion here. The Lord in his providence sent me to preach the anniversary sermons for the chapel last spring, when the souls of his dear people seemed to be fed, and they, hearing I was not comfortable at Manchester, sent me an invitation to come and preach the Word of life to them. I accepted their offer, and commenced my labours on the first Lord's-day in July with a very few people; but God in his mercy blessed the Word, so that the congregation has increased and now we have more people who attend this chapel than ever has attended it since it was built. We had a public tea meeting on Christmas Day, when, to my surprise, more than 200 sat down to a good tea. Afterwards we held a public meeting, when William Beley, Esq., presided, and five good addresses were given, and twelve pieces were recited by several little children of the Sabbath-school. The tea was got up by the teachers of the school, and the profits amounted to more than three pounds, which was given to the minister. We have eight or ten coming forth to put on Christ by baptism; some are from other churches coming in here. Yours in gospel bonds,
J. GWINNELL.

January, 1856.

ZOAR CHAPEL,
PEACOCK STREET, GRAVESEND.

THE annual tea meeting was held on Monday, January 7th, 1856. Nearly 200 sat down to tea; after which the evening's sweet and solemn exercises was opened by singing an hymn, and our brother Mr. Mede, solemnly implored the presence and blessing of the Lord on all present, the chapel being crowded with an attentive audience.

Mr. Stringer then gave a brief report of the progress and prosperity of the cause during the past four years and a half he has been among them—in which time he has baptised fifty-five persons on the confession of their faith, and five are now candidates for baptism; so that the members of the church (under the blessing and power of God) have increased from twelve to seventy-two. "What hath God wrought?"

Our brother Lingley, from Meopham, then gave us a sweet and profitable address on "The grace of God." A verse was sung; when our brother Foreman gave us a delightful, solemn and interesting address on "The greatness of God." Another verse was sung; and our brother Neville, from Sutton-at-Hone, gave us a grave, good and gladdening address on "The goodness of God." A verse was sung again; and our brother Nichols, from Chelsea, gave us a warm, cheerful, soul-exhilarating address on "The glory of God." A few remarks followed by Mr. Stringer, on these plain, precious and profitable subjects; an hymn was sung, the throne addressed, and everyone went peaceably, cheerfully and joyfully to their respective habitations.

Let persons oppose tea meetings to what extent they please; but if they be not too frequent, and are orderly and consistently conducted, they are calculated to aid the financial department of the cause, to increase gospel union among *real* saints, to profit and edify immortal souls, and to bring a revenue of honour, praise and glory to our great and glorious Jehovah, Father, Son and Holy Ghost.

"United thus in faith and love,
In all good works may we abound;
Till call'd to join the church above,
And with eternal life be crown'd."

T. STRINGER.

Memorials of Departed Saints.

MR. DULLEY.

MY BELOVED BROTHER:—I have mournful news to tell you. Our dear brother Dulley departed this life at six o'clock on Tuesday last, to join the church triumphant above. He could not converse much during his affliction, (but his mind appeared calm, happy, and composed,) on account of his throat being so sore and his cough so very trying, and for the last few days he had the thrush, so that he could only whisper. The last time that I saw him he was very comfortable in his mind.

"Ah, my brother," he said, "that promise has not worn out that the Lord spake to me thirty years ago;" remarking, "I am still supported." It is remarkable how little he was troubled about earthly things, but still he seemed to care for Zion; he seemed still to have its welfare at heart; and he expressed but very little desire to get better. I read Psalm xxvii. and prayed with him, and at parting he put out his hand and said, "Good bye, my brother, good bye, my brother, this has been a refreshing season." I thought I should have seen him again, but I was prevented. A little while before his departure, he bid them all in the room good bye and shook hands with them, and was heard to say, "*Happy!—Happy!—Glorious!*" and seemed as though he wanted to repeat that hymn,

"All hail the power of Jesu's name."

He made several efforts, but was so low that he could not be heard distinct. In alluding to his children who were absent, he said, "*Tell them that I am going to glory.*"

Thus you see the Lord has again broke into our ranks: three members have been removed from us during the last nine months. The Lord has spoken thrice to us; and, oh, that the Lord may gather others to fill up their places in the church here below. It is rather remarkable, that for five years and a half there were no deaths in the church, and the last nine months three should have been removed. Believe me your's truly in the Lord,

W. WILSON, Pastor.

Woburn Green, Bucks.,
Jan. 20, 1856.

SAMUEL CARTER.

ON Friday, the 7th of December, 1855, died at his residence, Gravesend, in the 94th year of his age, Mr. SAMUEL CARTER, an old disciple. He was the first ever baptised, and received into church communion, in the Old Baptist Meeting in that place. Being removed by Providence, to the Borough of Southwark, he became a member of Unicorn Yard Meeting, Tooley-street, then under the pastoral care of Mr. Thomas Hutchings; was a member of that church upwards of 40 years, and filled the office of deacon for several years, and "walked worthy (both as member and deacon) of the high vocation wherewith he was called." After filling a situation in the service of Dawson and Sons, in Southwark, now in the Old Jewry, City, 53 years, as a most faithful, honest, servant, the now present head partner, and his master, considering his age, and infirmity drawing on, kindly and to his honor, settled a pension of 10s. per week, which he has received, with many other kind tokens of respect, without intermission for this 18 or 20 years. This gave place to his removal to Meopham, Kent, from thence to Gravesend, where he ended his days, and died in peace; giving every one who witnessed his last three or four days, a full satisfaction that he has entered that place where "the wicked cease from troubling and the weary are at rest."

REVIEWS.

The Baptist Churches of the Midland Association.

WE certainly feel a curious and special interest in the rise and progress of all those churches in whose midst the ark of the covenant, and the standard of the cross is found. With this feeling we have looked into a neat little volume just issued, entitled, "*The History of the Midland Association of the Baptist Churches, from its rise in 1655 to 1855.*" &c. By WILLIAM STOKES. The volume is published by R. Theobald, Paternoster Row; and in Birmingham, by T. W. Showell. The excellent author, Mr. William Stokes, of Newall's Buildings, Manchester, will forward a copy per post to any direction. We know but little, from personal acquaintance, of the real character and condition of the churches in the midland counties; but this volume will furnish us, and the Christian family generally, with a large amount of information, illustrative of the principles and practices of these Midland Churches. We are safe in saying the author has rendered great service in the production of this volume. It will be found exceedingly useful to young pastors, and to the deacons and leading members of churches who are not favoured to have such ministers settled over them as well understand the government and domestic arrangements of a Christian community. To such persons, as a book of reference, this volume will be constantly useful. The volume contains an Essay on Creeds, Historical Articles, Sketches of Churches, Memoirs of Ministers, Letters to Associations, Confessions of Faith, and a host of other supplementaries. We hope more closely to examine the work another day.

"*The Life of Martin Luther.*" By M. Michelet. Translated by G. H. Smith. London: published by W. H. Collingridge, City Press, Long Lane. We shall never lack a supply of good books any more while Mr. Collingridge lives, and "the City Press," and "the Bonmahon Printing School" are so prolific. We have frequently wished that we could do for the Church what some men are doing for the world: that is, to issue some of the best of works at the lowest possible prices; so that the Christian cottager might have his library, as well as the Christian gentleman. This desideratum is now fast accomplishing. The present edition of Martin Luther is of a superior character. The Introduction says, "Hitherto all that has been shown of Luther is his battle with Rome. We give his whole life, his struggles, doubts, temptation, consolations," &c., &c. Martin Luther will never die so long as such pencil portraits and typographical memoirs of him, as this, are in existence. We should cheerfully write a few chapters on his life, and draw out some of the most prominent features of his character, for the benefit of that large class of our readers who cannot even purchase this cheap edition; but tossed upon the wild tempest as we are, we must make no promises.

The "Destructive Art of Healing;" a

sequel to the "*Fallacies of the Faculty.*" By Samuel Dickson, M.D. Fourth Edition enlarged. London: Simpkin, Marshall and Co. Doctors of Medicine, as well as Doctors of Divinity, are all at war one with another; and it appears to be as hard a problem as to what will cure the body, as it is, with tens of thousands, an agitated question, as to what will cure the soul. This half-crown royal octavo is hardly in our line; but it comes to us neatly clothed, and asks, "*Can you speak a kind word for me?*" Our answer is this—"*We will carefully hear, good Dr. Dickson, what you have to say; and to the best of our ability we will speak.*" From a hasty glance, we believe this a pamphlet of great value, to persons who have any regard for their outward man.

Lines occasioned by the Death of
MR. JAMES RAYNSFORD,

Minister of the Gospel, late of Horsham,
Sussex,

who entered into endless rest, about midnight,
December 25th, 1855.

JAMES RAYNSFORD's gone to join the host
Of saints and angels bright;
On Father, Son, and Holy Ghost,
He gazes with delight.

Lament, ye Christians, not for him,
You for yourselves may weep;
His soul does in an ocean swim—
His body is asleep.

Lament, because that brilliant star,
Which in the twilight shone
On congregations near and far,
Now from your view is gone.

Lament, because the star is set,
And hidden from your sight;
Rejoice! he shines much brighter yet
In yonder world of light.

Lament, ye Christians, ye have lost
A teacher, and a guide;
While you are left on oceans toss'd,
To strive 'gainst wind and tide.

Lament, ye Christians, unto whom
His ministry was blest;
Who travel now in evening gloom,
In search of endless rest.

Lament, believers, who have felt
The glorious truths he preach'd;
The love of Christ your hearts did melt,
Your inmost souls it reach'd.

Lament, because the Lord removes
The preachers of his grace;
Because, alas! it often proves
No better fills their place.

Lament the loss of such a friend;
But on his part, rejoice;
His song shall never have an end,
Nor weak shall be his voice.

Newick, Sussex.

JOHN BISH.

MAZZAROTH :

OR,

THE TWELVE SIGNS IN THE BIBLICAL HEAVENS.

I LEFT my reader, last month, at the entrance of a brief review of "THE FIRST SIGN—the Twelve Sons of Jacob." That Jacob and his sons were representative, or typical characters, is not, I believe, disputed. Benjamin Keach says, Jacob was a type of Christ, in four particulars. I think our good friend Benjamin is rather meagre here; still he leads me to observe, 1, As a *supplanter*, Jacob put Esau aside, and took his place; and there is a sense in which our Lord took the place of another. His church might be said to be cast into prison, as a transgressor; and being found guilty, the sentence of death was passed upon her; the curse of a broken law laid upon her; and the sword of Divine Justice was unsheathed, and hanging over her head, Jesus, the God-man, comes to her help. He enters the dungeon where the church did lay. He takes off her prison garments, and clothes himself with the same. He takes her curse, her sin, her shame, her wrath, her death, her *all that was dreadful*—delivers her from death, by laying down his life—by pouring out his soul—by the shedding of his blood—and by receiving, *instead of her*, the black, the bitter cup of wrath: hence the great Doctor of Divinity, in the first apostolic churches, dared to write such golden letters, such glorious sentences, such undeniable words of life as these—"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Christ hath redeemed us from the curse of the law, being made a curse for us." And these declarations, or new covenant doctrines, were as clearly revealed, and as fully stated by the prophets, as by the apostle. Isaiah's 53rd chapter, and Paul's 8th to the Romans, are in nowise different. SUBSTITUTION, as the procuring cause of SALVATION, was Paul's theme; it was no less Isaiah's. He says of the suffering Saviour—"He hath borne our griefs, and carried our sorrows: he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him: WITH HIS STRIPES WE ARE HEALED. THE LORD HATH LAID UPON HIM THE INIQUITIES OF US ALL." These were borne away; and by him life and immortality were brought to light. In a multitude of instances, Jacob's typical character might be noticed; but I wish to advance one step forward, and examine the names given to Jacob's sons—the heads of

THE TWELVE TRIBES—for these twelve sons were historical and figurative portraits of the characters who make up the visible church, or working family of mankind, on earth; and a close attention to the Biblical account of their origin, possessions, works, and ways, may be useful.

Two things may be prefaced here. Rachel was Jacob's lawful, loving, only wife. JOSEPH and BENJAMIN were the only sons of that union; and while of all the other sons, most remarkable events are recorded, still, the most exalted blessings were poured upon the heads of Joseph and Benjamin.

The sickness and death of Mr. Skelton; and other unavoidable labors, compel me to defer "THE NAMES OF JACOB'S SONS," until next month. I will therefore close this month, with the following remarks, respecting

THE LATE WILLIAM SKELTON.

MY LAST INTERVIEW WITH BROTHER SKELTON—HIS DEATH—AND A BRIEF RECORD OF THE FIRST WEEK'S WORK AFTER REACHING MY FIFTIETH YEAR.

Reading Station, Feb. 18.—Another week is nearly fled. As I journey home I will endeavor to say a few words to my readers, calling their attention to such portions of the Word as have recently been a help to me—and to such events as I have witnessed in the places where I have labored in the Lord's name.

Last Lord's-day morning, I commenced my fifty-first year; and I hope ever to remember that day with gratitude to the Giver of all that is good. So many Scriptures that morning rolled into my mind, and such holy beauties appeared to be revealed by them, that I could fix upon none long enough to frame a discourse. At the appointed time, I walked on steadily to chapel, in deep meditation; a few moments before I entered the pulpit these words came with a certainty to my soul—"By me if any man enter in, HE SHALL BE SAVED; and shall go in and out, and find pasture." These served for a morning's text: and a good degree of liberty was enjoyed. Our Lord Jesus Christ, as the mediatorial Door of entrance into the covenant of grace—into the worship of God—into the visible church—and into fellowship with the saints; the certainty of our salvation, and the blessed privilege of finding pasture—(some sweet rest and holy food)—whether favored to go into the banquetting house, or called to go into the labors of love and the fightings of faith—these were the things spoken of, and I hope enjoyed.

There is a small flock of sheep grazing un-

der the ministerial care of Mr. Gosling, in the High Street, Lower Norwood; thither I went in the afternoon, through mud and mire, to speak of the church's earnest cry,—*"Let my Beloved come into his garden, and eat his pleasant fruits."* Returning homeward, for the evening service, those words were sweetly sealed home—*"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into HEAVEN ITSELF—there to appear in the presence of God FOR US."* I can truly say, the gospel, the Saviour, and the Lord's dear people, appeared more precious than ever. The next day, we had the opening meeting of brother Messer's chapel, in Parliament Court, Artillery Lane; and on Tuesday morning, I went with haste to visit my long-loved brother Skelton, the late pastor of West End Baptist Chapel, Tring, who, while on his journey from Tring to Reading, to preach, was seized with death, and I saw him, conversed with him, and prayed for him, only a few hours before his departure. I never saw a man so suddenly brought down before. He was perfectly sensible, and quiet, although dark in his mind, and evidently desirous of being raised again that he might still proclaim the glorious gospel of his Saviour God. He spoke but little: one sentence was very emphatic: he said, *"I feel if I ever were permitted to enter the pulpit again, I should fill it with floods of tears—with tears of gratitude to the Lord."* He told me of the great distress he was in as regards his circumstances, and his family; and I am sure the cause at Tring lay much upon his heart. Before I left him, he requested me to bow my knees in prayer; and in that solemn exercise, I was enabled to commit him and his into the hands of the Lord. I bade him farewell, not without some hope that I might again see his face in the flesh. Soon after I left, he begged his dear wife to read the first chapter of the prophet Nahum: she did so: he then, with a strong voice, and some freedom, called upon the name of the Lord. Nothing particular occurred after this. About 3 o'clock the next morning, he took his medicine, asking the Lord to bless it; and laid down, and fell asleep in death, without one struggle, sigh, or groan. His last Sabbath in the ministry was in his own pulpit, at Tring, the last Lord's-day in January. On that day, he preached, baptised, received the newly-baptised into the church, administered the Lord's Supper, and preached again in the evening. When he came publicly to close up the services of that day, very emphatically he addressed the Lord in thanksgiving, and said,—*"Oh, Lord, this has been with us a high day indeed. We have this day enjoyed and observed ALL the ordinances of thine house."* He little thought that was the last time he would observe them again on earth.

On the following Wednesday, he left home, and came to London, being engaged to preach at Reading, on the following Lord's-day; his old friend, Mr. St. Julien, had kindly invited him to stay a day or two with him at his house in the Carlton Road Villas. To that friend's house he came, and there he died.

On Monday, Feb. 18th, we carried his mortal remains to Highgate Cemetery; and in the silent grave laid his weary tabernacle to rest, until that morning when the dead in Christ shall first arise. In speaking to the friends, mourners, and people assembled on that occasion, three Scriptures presented themselves to my mind, as truthfully illustrative of the character, the ministerial labors, and the final rest of the late William Skelton.

The first, very descriptive of his character, was 2 Cor. xi. 6—*"Though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."*

Three things here spoken by Paul of himself will well apply unto our departed brother:—there was a rudeness, or harshness in his speech unpalatable to many; but there was a soundness of knowledge in Divine things, and the manifestation of a real conversion to God, and a true devotedness in the cause of God, which even those who had known him for twenty years, or more, could never dispute or question.

The second Scripture was Luke xiii. 22—*"He went through the cities and villages, teaching, and journeying toward Jerusalem."* In Devonshire, in Kent, in Suffolk, in Berkshire, Lancashire, Hertfordshire, and nearly all parts of this kingdom, this was true of William Skelton. No man ever persevered more in preaching the gospel than our departed brother did. Truly, it was *"through cities and villages;"* in chapels, in cottages, in barns, in market places, in streets, and in bye-ways, yea, in all places poor William lifted his voice to preach the gospel. To what extent he was useful, no man on earth can tell. A suffering martyr to the cause he was. But the words spoken of Stephen will do to close up his mortal career with—(Acts vii. 60)—*"When he had said this, he fell asleep."* The last words he publicly spoke from are written in Isaiah xlix. 13—15—*"Sing, O heavens! and be joyful, O earth! and break forth into singing, O mountains! for the Lord hath comforted his people, and will have mercy upon his afflicted," &c., &c.;* and *"When he had said this, he fell asleep."*

William Skelton's ministerial life was a hard fight, but a good one: he kept the faith, and now the crown of life, we trust, he has received. May the Lord raise up for the bereaved church at Tring, a faithful, fruitful pastor! and may the widow find a Husband, and the children a father, in the mighty God of Jacob.

I had purposed noticing some things which have come under my observation recently while visiting some parts of Bucks, and Berkshire; but I must occupy no more room, than briefly to state that our esteemed brother, Henry Langham, (who has been the means of reviving the cause at Squirrises Street, Bethnal Green), is now laid aside from his work by illness. Surely our churches are visited with a heavy hand. May the Lord keep us faithful until death. So prays,

CHARLES WATERS BANKS.

EPISTLES TO THEOPHILUS.

LETTER XXI.

My good Theophilus, in my eighteenth letter to you I have shewn in what sense it is the *duty* of all men to believe and obey God; that while it is the duty of man to act according to the light given to him, yet that this principle of human duty is a principle quite distinct from that of *regeneration*. Regeneration is the work of God, and of God only; it is even as much the work of God as that of raising the body from the dead; indeed the one is made the parallel illustration of the other—the *change* is no less wonderful and great; witness the dry bones, Ezek. xxxvii. But this is so close a matter, that the enemy adopts every possible means of evading and perverting the same. Once admit that it is the *duty* of man *savingly* to believe in Christ, and you at once reduce regeneration to a mere nominal thing, and the work of delusion can go prosperously on, even where all the sound and high doctrines of grace are, in the letter of them, preached. But what of this? It makes the delusion only the more powerful; it catches the unwary traveller; it is a way that *seemeth* right unto man, but the end thereof is death, even the second death. These men, what they call, preach to sinners, but they do not preach the truth to them, for they speak to them as though they were not already condemned—as though the sentence of condemnation were not already passed upon them—as though they were not already (*spiritually*) in prison—as though the Saviour were wishing them to come to him, (though himself hath said, none can come, except it were given him of my father,) and damning them for not coming. It is even worse than going to the condemned cell and telling a culprit that he is invited to leave his cell, and if he do not shake off his chains, kill the jailor, and get out of his prison, he will be put to death *for* not doing this. Now, although this would be adding mockery to misery, yet the criminal not being literally dead, may make some little stir in this matter, and *peradventure* may (as some have actually done) make his escape, but he would be a *criminal still*—as I fear thousands of professors are, who escape, (and so far so good) by a decent profession of religion, the grosser profanities of the world, but who still carry with them a latent and refined, but keen enmity, against new covenant, vital, harmonious truth—they are criminals still.

But the dead is worse off spiritually, as to his real state, than the criminal, for being spiritually dead, he is unconscious of his *real state* before God; nor can any but God himself make him truly conscious of his real state; and for this reason, that none but God can quicken the dead—a sinner, dead and bound in stronger chains than those of the literal criminal, enclosed in a stronger cell, and guarded by a stronger officer, and will be called to judgment by a stronger and a surer law: yet such are to be told that they are condemned *for* not coming to Christ, as though they were not condemned already: "He that

believeth shall be saved," but "faith is the gift of God;" and "He that believeth not, the wrath of God *abideth* on him," and he must await the judgment to come.

Now you have seen, by my eighteenth letter to you, that I leave no room for men to excuse themselves in what they know to be wrong; but their state as dead sinners before God is another thing: this is that which no one can deal with rightly unless he, by Divine teaching, knows what that state is. But you may say, What, then, are not sinners to be spoken to at all? Are not ministers to speak to sinners? I answer—Yes; only let them preach the *truth* to them: the gospel is *truth*, and the gospel is to be preached to every creature, only let it be the gospel; that is, let it be the truth: "His Word is truth." But men have but very little faith in the truth; they are more of the sentiment of the rich man in hell. Send one from the dead, and frighten them, and then they will repent. And so, having no faith in God's truth, they at the end, especially of their sermons, try to be very eloquently awful, telling men all sorts of old wives fables, in order to convert them, and they are always more outrageously zealous in this, than in any other part of their sermons; feeling, I suppose, that, as the iron is blunt, they must put to more strength. Now the *reality* of this duty-faith part of their sermons amounts to this, that it is one of the most feasible, and, to the flesh, one of the most powerful apologies the enemy could devise, for having in the previous part of the sermon said so much in favor of eternal truth, and they do hereby nicely, and neatly, avoid the offence of the cross, for when this under current of universalism breaks out, it does away with all danger of their being called Antinomians, and thus it is "the lines have fallen to them in pleasant places, and they have a goodly heritage"—such lines as they are, and such an heritage as it is! But the poor and the needy have waters of a full cup wrung out to them. Their name is cast out as evil; and thus—"Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it;" while, wide is this duty-faith gate, and broad is this false-charity way, which leadeth to destruction, and many there be which go in thereat. And many, very many, follow these pernicious ways, by reason of whom the way of truth is evil spoken of; for their feasible system would deceive, if it were possible, even God's own elect.

I will here lay before you the doctrine, purpose, and manner of life of one of the most useful sermons ever preached—I mean, the sermon preached on the Day of Pentecost, and recorded in Acts ii. And it is a remarkable thing, that it takes its tones from Divine sovereignty; in other words, from *eternal election*. All is in accordance therewith. No softenings; no adopting *another* gospel, in order to convert sinners; nor did the people who were converted truly by God's gospel adopt another gospel, but abode steadfastly in the apostle's doctrine; they did not adopt another gospel, until deceivers crept in among them.

Now, of the work done on this Day of

Pentecost, who was the first beginner—man or God? Those who were true disciples, who first constituted them disciples? Who was it that turned his hand upon them, and gathered them together into one place? Who kept them waiting, and praying with one accord? And when the Day of Pentecost was fully come, when did Peter begin usefully to preach? Was it before the Holy Ghost came upon them—or after? And what, when he did preach, were the doctrines by which the three thousands were converted to God? We will see.

The first doctrine was that of Divine faithfulness to Divine prediction. "This is that which was spoken by the prophet Joel?" Here, then, is a definite prophecy, and definitely fulfilled. Here is the Spirit poured out upon all flesh; but the "all flesh" will mean simply, young and old, male and female, Jew and Gentile—all orders and conditions of men; and those upon whom the Spirit was to be poured, were to prophecy or to testify—that is, to testify of what the Lord had done for them; and they were to see visions; that is, have revelations of eternal mercy by Christ Jesus made to them; and old men were to dream dreams—that is, were, like the prophets of old, to be favored with manifestations of glory, like Jacob going to Padan Aram; and so they would see heaven open, and the angels or messengers of God ascending and descending upon the Son of Man. No duty-faith here.

The time of the prophecy's fulfilment is marked by notes clear and distinct. There were to be wonders shewn in the heavens; and what wonders were shewn in the heavenly places during the Saviour's life of sorrow, are recorded; how he was honored at Jordan, on the Mount of Transfiguration, and at Jerusalem, when, for the third time, the voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." And what wonders were shewn in the heavens, when he ascended in all the wonders that he had done? And if, as I think, we may take heaven here to mean not only heaven above, but also the heavenly or New Testament dispensation, then what wonders did the Saviour and the apostles shew in this dispensational heaven? These wonders, then, are one of the notes—one of the signs of the time of the fulfilment of this prophecy. Another note, or sign of the time which was to follow upon the fulfilment of this prophecy, was the destruction of the Jewish nation—blood, and fire, and pillars of smoke; and which awful signs took place to the very letter. Torrents of blood were shed; the temple was burned to the ground, and pillars of smoke closed the scene; and thus was the sun of the Jewish nation turned into darkness, and its moon eclipsed; and this was done *testimonially*, before the Day of Pentecost arrived.

The apostle having closed this part of his sermon, goes on next to shew how entirely the character, and life, and death, and resurrection of Jesus of Nazareth answered to Old Testament prediction concerning him. First, in his character: "I foresaw the Lord always before my face." Or, as Psalm xvi. has it—

"I set the Lord always before me." None but the Saviour himself answers to this. What Christian on earth can say, "I foresaw the Lord always;" "I have set the Lord always before me?" No man who knows his own heart dares to say this.

And then in his death; his life was not left in the grave, neither did his flesh see corruption. And then the apostle goes on to his exaltation—that he is at God's right hand until his foes become his footstool. "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Now here is a straightforward testimony of Divine truth; the whole of it resting upon Divine appointment and Divine power; all governed by the determinate counsel and foreknowledge of God; all the confidence of the apostle is in God's truth; and he bears testimony unto the truth. And when they heard Peter's exposition of Old Testament truth, as fulfilled in the Person, and life, and death, and resurrection, and ascension, and glory, and power of Christ, they were pricked in the heart.

Now, all this savours of eternal election. Here is a chosen work to be done: the Holy Spirit is to be given; here is a chosen people to be partakers of the Spirit; here is a chosen Saviour, divinely chosen, and ordained to a chosen work; here is a chosen time for the Holy Spirit to be poured out; here is a chosen place—it was to be at Jerusalem; here is a chosen preacher to preach the sermon; and David was the chosen man to put the substance of the Pentecostal sermon upon record, and which was to stand as the sixteenth Psalm; and on the Day of Pentecost the apostles were enabled to speak sixteen different languages.

And why, out of the numbers present, were there about three thousand only pricked in the heart? Who was it that gave life-giving power to the gospel trumpet? Who was it that went with these whirlwinds of the south? Who was it that directed these lightning-like arrows to the hearts of these particular persons? And who was it that rendered these arrows effectual in the hearts of these three thousand? And was it any fault of the others that they were not so pricked in the heart? Verily, no: it would be false, and a mere mockery, so to say. Look back, then, my good Theophilus; look again at my eighteenth letter to you, and you will there see that their fault did not consist in not having that saving faith, and that repentance unto salvation which God alone can bestow, and which Jesus is exalted a Prince and a Saviour to give.

My eighteenth letter to you shews, then, I say, in what their fault did consist, and which I will not again enter upon here. Not that this is so unimportant a matter as may seem at first sight. I think that you will not reckon it a light thing to belie the God of truth; although this is just what every freewill, and yea and nay gospel in the world, is every day doing.

Again, I say, what were the doctrines by which these three thousand were pricked in

the heart? The answer to this question is plain and clear. Just ask yourself what are the truths, the doctrines, contained in the 16th Psalm? for these are the truths as carried out and established by the Saviour; those are the truths by which three thousand at once were brought to know the Lord? But men have very little faith in these truths; they preach them up to a certain point, simply because they find them in the Bible; but their real confidence is in their duty-faith department. Here their zeal rises to the boiling point; here, they tell us, they could cry their eyes out of their sockets for the conversion of souls. These are great words, with great poverty of meaning, while the truths of the gospel are put quietly back, with, "Never mind, DEAR FRIENDS! do not trouble yourselves about election!" and so they wrap it up. Indeed, so far from their having any God-honoring confidence in God's truth, they have the blindness, the effrontery, the daring, the arrogance, to say, that the doctrine of electing grace too much preached is dangerous!! as though any of the blessed truths of the gospel could be too clearly, and too prominently set forth. Well, for me they are welcome to all their duty-faith trash; for trash it is, clothe it with what gravity or awfulness they may. My soul can never more be awed by it. Of God's blessed Word of grace, my soul would ever stand in awe, and sin not; but the doctrine of duty-faith, or, which is the same thing, the doctrine that men are ultimately condemned for not having—saving faith—this doctrine I throw to Paul's dung heap, and do count it but dung, that I may win Christ, and be found in him.

Nothing, my good Theophilus, can make me happy concerning you, but seeing you valiant for the truth; not for contention's sake, but for love to the truth; for have what you may, if you have *not* the love of the truth, you will surely be damned.

But let us come back for a moment to our three thousand friends. Now, as they were pricked in the heart, and their former religion was hereby slain within them, and before their eyes, they were naturally at a loss which way to look, or what to do; they became living, sincere enquirers in the way to Zion. Well, the Apostle meets them with, "repent, and be baptised, every one of you in the name of *Jesus Christ*, for the remission of your sins, and ye shall receive the gift of the Holy Ghost" "Repent" here means "*change*:" as though he had said, Give up your former position altogether; and humble yourselves before God, in the name of *Jesus Christ*; and in that name ye have remission of sins and eternal life; for the promise is unto you; for you are now brought into the "hope of eternal life, which God that cannot lie promised before the world began;" for the promise is unto you, as is proved by your being effectually pricked in the heart; "the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Here we are still on *new covenant* grounds.

And with many other words did he testify and exhort, saying, "Save yourselves from

this untoward generation." Now, how were these *believers*, for they were *now* believers, how then were these believers to save themselves from that untoward generation, from which generation grace had now separated them; how I say were they to do this? If you will listen for a moment I will tell you, or rather the word of God shall tell you. Here it is, 1 Tim. iv. 16, "Take heed unto *thyself*, and unto the *doctrine*, continue in them, for in doing this, thou shalt both save thyself and them that hear thee, and they *did* continue stedfastly in the apostle's doctrine, (now do not forget, 16th Psalm,) and fellowship, and in breaking of bread, and in prayers." Nor was there one among them that refused to be baptised; and thus they stood a gospel-formed people, walking with one accord in the liberty of the gospel; and so saved themselves from a confederacy with the truth-pervverting generation around them, and as they thus honored the Lord, he honored them, and even gave them honor in the sight of the people, yes, even the world, though it hates our principles, is constrained sometimes to admire our decision of character and conduct.

To lose our confidence in God's blessed truth, his covenant gospel, would be to fall from our first love, as some at this time evidently have done, and if we take away or hide under a bushel the candle of truth, we must not be surprised at the candlestick being removed out of its place, yes, the true church, the golden candlestick, will be satisfied with no other light but the light of new covenant truth; true Christians will soon depart from that Ministry which *departs from them*. And if we leave the truth, we leave the true power of godliness, and when men have the form and deny the power of God's truth, and substitute in the place thereof what is called the "preaching to sinners' system," the sooner we turn from such the better, lest they bring us into their own *feasible* delusions, so testifies

A LITTLE ONE.

"WHAT HATH GOD WROUGHT?"

"WHAT hath God wrought," thought I,
In mercy to my soul!

Who brought me to his feet to cry,
"Do thou my powers control!"

"What hath God wrought," thought I,

To save a wretch like me—
To make me o'er my sins to sigh,
And my transgression see!

Yes, dearest Lord, thou hast
My blindness turned to sight;
Made me to feel what I ne'er felt—
Thy saving power and might!

In thy dear name I trust,
For pard'ning love and grace;
And all poor sinners surely must,
Who long to see thy face.

All praises to thy name,
For sending thy dear Son!
My soul immortal to redeem
From crimes that I had done.

O, bless thy written Word!
What wonders does it tell!
That *JESUS*, our all-conquering Lord,
Saves guilty souls from hell!

Chelmsford, Jan. 17.

W. D.

OUR PRESENT POSITION.

It would be a serious breach of trust, were we heedlessly to leave unnoticed "*Our present position as a land and nation.*" There are mighty powers at work—powers that are *pestilential* in opposition to those that are *spiritual*.

To watch the *attacks of the former*, and to be grateful for the continued *victories of the latter*, is an important feature in our silent employ.

The recent attempt to legalise the more extended desecration of the Lord's-day, has been the means of exciting, arousing, and concentrating the immense bodies of professing Christians in this land. Some good men have smiled—*indifferently smiled*—upon this infidel attempt; but we cannot view it as a light matter. On Thursday, February 21, Sir Joshua Walmsley ventured to propose the following resolution, "*That, in the opinion of this House, it would promote the moral and intellectual improvement of the Working Classes of this Metropolis, if the British Museum and National Gallery were open to public inspection after morning service on Sundays.*"

We have determined to put this motion on record; and most gratefully to add, that such a motion was *negatively*—thrown out, and discarded—by a large majority. The question has drawn forth an immense amount of intellectual zeal and useful information respecting the Sabbath,—the Lord's-day—our time for special worship. We shall feel a pleasure in some day giving our readers the best portions of this great discussion. It is a merciful and favourable token that such a measure has been checked, although its promoters will not be here for ever silent. Let us watch and be sober.

The eyes of all Europe are now directed to France. In Paris, the Plenipotentiaries are assembled to discuss the weighty question—"*shall we cease from war, and unite to promote a permanent peace?*" With what deep anxiety will thousands wait to hear the final decision. The Lord grant it may be the "**PROCLAMATION OF PEACE.**"

POPERY AND PERSECUTION.

ON February 18th, 1856, Martin Luther had been dead three hundred years and ten: and, says an able correspondent, "the persecuting principles of popery are the same now as they were then." In proof of this, a foreign periodical gives an authenticated and truly painful account of the imprisonment—at Madrid—of a theological Christian minister and writer, named Dr. BRUNLIO MORGAEZ. The said doctor fearlessly and faithfully wrote a work against the Immaculate Conception. We think the letter which this persecuted Spanish Christian has written from his cell, worthy of being registered in

our pages, and worthy of being read in the parlours, schools, cots, and sanctuaries, of our Christian community. That letter shews how still wicked, bitter, and determined the tyrannical spirit of popery is:—that letter also shews how strong a living faith in Jesus is. For his dear name, the true Christian dares to die; and suffer all he may see fit to let befall his deeply chastened saints. The following is Dr. Morgaez's letter:

In a letter dated the 22nd of last month from Madrid, he writes: "On December 14th I was imprisoned by order of the vicar of the archbishop, declared by him suspended from every priestly office, placed under the guard and care of a priest of this house of St. Vincent-de-Paul, and who is, I am informed, although wearing the habit of this secular order, a member of the Order of the Jesuits. Neither my age, which is sixty-six, neither a paralysis from which I suffer since four years, neither the cold which reigns in my cell and is very injurious to my health, have had any weight with the archbishop's vicar. I requested to be transported into a hospital, and even into a regular prison, where I should be better off than here, but no attention has been paid to these requests. No judgment has been pronounced against me, and yet the clergy cry with all their might, that I am a heretic, worthy to be burnt, and worthy of the flames."

This old man further writes: "Let us suffer for the holy church of God in opposing the profane novelties that men would introduce, and whose portrait the apostle has depicted in 2 Timothy iii. Let us put on the armour of faith which is not carnal, but mighty through God to the pulling down of strongholds."

The last words of Dr. Morgaez in a postscript to the letter, are: "Consider me as a victim destined to death."

However painful the recital and reading of such facts as the foregoing are, yet there is this consolation, that they prove that gospel truth is beginning to shew itself more openly in Spain, and which facts already known corroborate. A Spanish advocate has lately published a work similar to that of Doctor Morgaez, which has not been prohibited, but is sold openly;—for the Popish clergy cannot so easily put down a layman as one of their own order, and from what we know of the present religious state of Spain, we doubt not that there is great truth in what Dr. Morgaez writes: "Many think as I do, but they venture not to raise their voice, fearing the tyranny of the ecclesiastical authorities."

In conclusion, let us not forget that we have a duty to perform and a privilege to exercise, in regard to Spain, of which we are reminded by the martyr, who writes, "Remember me before the throne of grace, and pray our Lord and Saviour Jesus Christ that he may fill us with grace and strength to fight the good fight of faith."

Our readers will forgive the mention of one fact—an event which augurs well for the

total abolition of American slavery — it is the election of one of the greatest anti-slavery speakers in the American Congress, as Speaker in the House of Representatives. The anticipated eruption between this country and America, we hope will pass over. But there are many circumstances which appear to call for humble gratitude and earnest supplication from our British churches.

Before closing these brief remarks with reference to "*Our present condition*," we must notice the urgent appeal laid before us by an elderly Christian matron, touching "*the deceptive philosophy*" which now stands in the room of "*plain gospel truth*," in some of our largest metropolitan and provincial places of worship. We could demonstrate this; but we will rather beseech our ministerial brethren who *know, love, and have bought* THE TRUTH, to do their utmost to promote union, strength, peace, and prosperity, in the midst of our churches. These are not times to let shadows divide us.

A NEW
DICTIONARY OF THE BIBLE.
No. II.

ANATHEMA—The Hebrew word, *Cherem*, and the Greek *Anathema*, which our version often renders *accursed*, signifies anything devoted, dedicated, or separated from common to holy uses. Lev. xxvii. 28; Num. xxviii. 14; Deut. vii. 26. The word *Cherem* is often used for destroying a thing utterly as accursed. He that sacrificeth unto any god, save unto the Lord only; he shall be utterly destroyed, be accursed, anathematized, devoted to destruction. Exod. xxii. 20. The cities of king Arad, and the seven nations of Canaan were also anathematized; Num. xxi. 1—3; Deut. vii. 2, 26; xx. 17: and for forfeiting goods, Ezra x. 8. The hanged malefactors were all under God's anathema, Deut. xxi. 23. On behalf of his brethren, the Israelites, Paul wished himself accursed from Christ; not to be eternally separated from Christ—not to be eternally damned, that they might be saved, but excommunicated from the church, the body of Christ; Rom. ix. 3. Paul pronounces an anathema on all preachers of righteousness by the works of the law; Gal i. 8, 9. To call Jesus accursed, is to separate his proper deity from his humanity; as the *Socinians* do: to deny his full satisfaction for sin, as the *Arminians* do; to detest the doctrines of his grace, as the *Pharisees* do; to excommunicate him out of our sermons, as the *Corruptionists* do; to trample on his blood, as *Infidels* do; and to crucify him afresh as *Apostates* do. Paul says, "if any man love not the Lord Jesus Christ, let him be anathema;" let him be separated from the church, and rejected by the saints. The Apostle doubtless refers to the false preachers who have denied the resurrection, and those fallen professors who had been guilty of incest, and other impurities; but he adds "*maranatha*," which being joined to the other word, intends their final separation from Christ, who cometh to denounce on all the ungodly, "go ye cursed." 1 Cor. xvi. 22. S. C.

Memorials of Departed Saints.

DEATH OF THE WIDOW

OF THE

LATE MR. JAMES RAYNSFORD.

We have received the following from Mr. Henry Watmuff, of Brighton :

The subjoined letter I received from the widow of the late James Raynsford a month after his death. Only seven weeks elapsed before she is called to tread the same path. On the 19th of February, she entered into rest, in her 64th year. On her last Lord's-day morning on earth she had some conversation with her beloved minister: his subject that morning being—"The saints in light," their inheritance, their meetness, &c. Mrs. Raynsford was, in her sphere, a shining Christian, of a meek, humble, and quiet spirit; throughout her life, she endeavoured to do what good she could both to the bodies and souls of all that came within her circle, without exception; and that with comparatively nothing, in the shape of money; but she possessed "the good treasure," and that very largely (Luke vi. 45), and from her abundance gave what she had. Her benevolence reached to wherever she met an object of distress; and would not forget to warn her neighbours, by sending them little pieces of poetry—written in homely verse, but from a warm and affectionate heart—either on their state as sinners, or on the character of Christ's kingdom, &c. It being also her usual practice, in writing to friends, to send poetry along with it. I enclose the last to me, in her last letter, which will speak for itself of the nature of her faith, without one word said of her. Those who knew her best prized her worth. Her husband had nothing to leave her, but on his dying bed supplicated the best of blessings might rest on her, and commended her to the Church of Christ. A kind friend of brother Mote's Church, to whom she belonged, took her in, and with some other little assistance, as her letter to the writer states; she was with Mrs. Manvil till called from the lower to the celestial city. H. W.

DEARLY BELOVED in our glorious risen Head, Jesus, the Captain of our salvation; through whose mercy and goodness I have been upheld through all the trying scenes of my poor unworthy life. How much of his goodness and mercy have I seen! Oh! that I could love and praise him more.

Beloved in the Lord, I humbly beg your pardon for not writing before. But I will tell you, in the first place, I had to move, then to attend to my parish business; and all this, with breaking my rest so much before, and taking a heavy cold I sank down so low, that I kept my bed for many days, not able to think aright or see any one; and my cough so bad that I could not read, or write, nor hardly speak sometimes.

Please to give our kind love to Mr. John

Leaves and tell him we shall be very glad to hear from him at any time. I hope these few lines will find you all quite well. The parish has allowed me 2s. 6d. per week, which is about enough for rent and firing; I am not able at present to earn anything if I had it to do. But Jehovah is my Shepherd, therefore I shall not lack: God feedeth the ravens when they cry; and he can make the ravens feed me, if need be; they fed the prophet Elijah. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." *And while I have got one single promise, I have no cause to fear.* "I will trust, and not be afraid. Though the hills may depart, and the earth be removed, yet God will never cease to care for his dear saints; for he is a stronghold in the day of trouble; yea, a Refuge in distress."

Beloved in the Lord, I must now close, wishing you much joy in the Lord. All friends join with us in our kind love to you all; and I remain your afflicted sister in gospel bonds,
SARAH RAYNSFORD.

A PRAYER FOR PEACE.

Thou blessed Tree of Life,
Whose leaves are ever green,
Now put an end to strife
And let sweet peace be given.

The thistle and the briar,
With every bitter deed;
The swearer and the liar,
And every cruel deed.

Oh cause the evil beast
To pass out of the land,
Then shall we be at peace,
Beneath thy bounteous hand.

Reign, thou almighty King!
And make thy foes submit!
That thy dear saints may sing,
As on the Rock they sit.

Thou art their Hiding-place,
Their Shield, and mighty Tower.
When thou dost shew thy face,
That shall thy foes devour.

MRS. ANN SCRAGGS.

On Friday, the 8th February, 1856, Mrs. Ann Scraggs, of High Wycombe, departed this life. It was under the ministry of Mr. Tiptaft, of Abingdon, the Lord in mercy made her feel her state as a sinner, and the worth and preciousness of Christ. She was baptised and added to the Church there in 1842. Of Mr. Tiptaft, she would speak very highly as an instrument used by her covenant God; the truth she heard met her case, and refreshed her soul.

In Providence she was removed to Wycombe, and feeling a union to the members at New Land Chapel, she joined the church September, 1848. Abundant evidence was afforded that she loved the doctrines of free and sovereign grace, and her only hope of salvation was built upon Christ, the Rock. She loved the cause of which she had become a member, not merely in words but in actions. It was

seen in her constant attendance as long as she was able, and also by her noble gift of £200 to pay the mortgage on the New Chapel. When the writer was sent for by her, she stated her intention, and added, the Lord gave me strength and health to work and save this money, and now I desire to give it to his cause, for his great love to me. I need not say this evidence of the constraining love of Christ endeared her to all the members.

The last year or two she did not get out much; her affliction (paralysis) at last rendering her very helpless, yet at times she would speak of her Mizar's Hill and Hermon's mount. Her religion began well, she felt what it was to be regenerated; to have life divine implanted, which could not die: hence, though disease impaired her faculties at last, yet God's fire in her soul would burn, and at times blaze forth: that light could not be extinguished, and the savour of truths were at times felt.

On the 7th she had another fit, and expired early on the 8th, to go home to her Father, to see him as he is, and ever there to stay.

"Oh! what enlargement, who can tell
The overwhelming glory given,
When once the soul has burst its cell,
And finds itself in heaven?"

Dear reader, you see the power of grace in this disciple of Jesus; not much of a talker; but look at her love to God's house, and his people. Do you place beyond dispute your profession of Jesus? Do your acts speak that you "seek first the kingdom of God?" What does your attendance say? What does your subscription say? What does the world, you have professed to leave, say? You, perhaps, may sing loud enough sometimes,

"Where the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

But do you feel what you sing? What has most of your time? When the cause you have espoused needs collections to carry it on, are you doing what you can? Calculate how much your quarterly subscription does towards furnishing your pastor's table, or helping the Lord's poor. You had better have a little reckoning now, for what God gives, is not our own; and what is done for him cannot be thrown away or lost; neither can withholding enrich us, or make us happy. "Ye cannot serve two masters; and his servants ye are to whom ye obey." We want more heart religion amongst us; more of Christ's constraining love to every good word, and work.

May the Lord in mercy grant us all more of his Spirit, that we may not be dead while we live; but lively, zealous and happy in Zion's ways, so prays, yours truly,
R. C.

The funeral took place on Wednesday, the 12th, when Mr. Miller, of Penn, gave a very appropriate address in the chapel and at the grave, and several of the members followed the remains of our sister to the New Cemetery;

"There she will slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains, with sweet surprise,
And in her Saviour's image rise."

THE LATE

MR. JAMES RAYNSFORD.

DEAR BROTHER.—Should you not be furnished by any abler pen than mine with an account of the death of our departed brother, James Raynsford,* of Horsham—your active agent for many years, and whose loss the churches have now to lament—will you be kind enough to give the following bare outline of him in your next number?

James Raynsford, who might be justly termed the Evangelist of Sussex and Surrey, — having travelled, since the year 1830, above eighteen thousand miles on foot; besides of late years, through bodily infirmity, making use of every available means of travelling, from the railway to the huckster's cart, many thousands more, to some of the most desolate and destitute spots in nine counties of our land, to proclaim a full, free and finished salvation, in all the sovereignty and glory of it, as the one determination of the Eternal Jehovah from before all worlds, for the salvation of the beloved of God the Father, by the mediatorial work of God the Son, through the constant and continued teaching of God the Holy Ghost—witnessing in them the Father's love, the power of the Redeemer's blood, and his own holy, regenerating, sanctifying, supporting and irresistible grace.

Our brother was one (of the few) who was determined to maintain the necessity of a vitality in religion to be the surest proof of its reality; not a mere wordy religion, but an active one; yet not a *do* and *live*—but a *live* and *do*: one to be known by its fruits. Much and deeply had he learned the plague and rottenness of his own heart; and solemn and weighty were the warnings he gave against those who declared themselves to be righteous, and despised others. But, like a true Shepherd, he did carry the lambs in his bosom; not thrusting with side and shoulder, but rather healing. As one who knew him well, I can bear my hearty testimony to the sincerity of his love, the fidelity of his character, the wisdom of his counsel, the encouragement of his experience, and the untiring anxiety of his soul for the welfare of all those who stood manifest to his conscience as the sheep of God's fold; while a wolf in sheep's clothing, however elevated his position, either ministerial or private, escaped not his keen perception—nor, if opportunity presented, his equally keen rebuke.

Our brother was considered as very *unchristian*: but twenty-five years' labor in the vineyard had taught him that all is not gold that glitters. Having labored (more particularly) in the east of Sussex, at Warbleton, he had himself conveyed there to bid them a last farewell, in great bodily suffering, about six weeks before his death, when it appeared too evident his days were fast drawing to a close—an event to which he had looked forward for the last twelve months with much earnest

desire; as on the 25th December, 1854, one year exactly before his death, his soul was blessed in Charlwood pulpit, while the first hymn in Dr. Watts's hymn book (book i.) was being sung, with a most ravishing vision of the

“Glories of the Lamb,
Amidst his Father's throne;”

so that he could have

“Sat, and sung himself away
To everlasting bliss.”

Most painful were the last few days of his laborious life; and great was the dread of his mind, lest any murmuring should escape his lips under his sufferings, which were, as he said, as though he were “shot to shivers;” and one of his keenest pangs was, that he honored his Lord so little. While sitting in his chair in the afternoon of December 25, talking to brother Mote, he said, “If I were able, and had to preach to-night, my text must be, ‘It is finished!’ Finished, (said he), to the satisfaction of God the Father; finished, to the satisfaction of the dear Redeemer; finished to my satisfaction; and a few hours after, without a struggle or a groan, passed to behold the glories of the Lamb, in his 62nd year. On the last Sabbath in the year his remains were brought to Charlwood, where he had often labored; and though in ill health, I dared not resist the desire to view the last resting-place of my toil-worn brother, and found myself most unexpectedly called upon to testify at the grave's mouth, to the grace of God in the dear departed; and did so from the words he wished to use for his last text—“It is finished!” and such a finish of such a life, at the close of such an eventful year, I have not before witnessed. It was indeed a solemn and a sacred time; surrounded by the weeping family, by some devoted, weather-beaten sons of toil, some of whom had come miles to pay their tribute of honest affection to one who, more than any other, had entered into their very hearts, and knew how to speak a word in season to them in particular. And my own reflections on one who to me had been a brother beloved, a friend pure and sympathetic, and a father in love and watchfulness over my ministerial career—I had no ordinary or painful task; yet, as my day, so was my strength; and we committed our dear brother's remains to the silent tomb, while singing those sweet verses of dear Hart's,

“Earthly cavern, to thy keeping
We commit our brother's dust,” &c.

May the chief Shepherd constrain more of a kindred spirit to feed his sheep and lambs, is the prayer of your's in the Lord,
Hamilton Street, R. S. BIRD.
Wandsworth Road, Feb. 3.

THE LATE JOHN HOAR.

THE fifth and last of my dearly beloved companions, who were either seals to my ministry, or children whom the Lord had given me, to be a comfort to my soul in the midst of my many onenies, afflictions, distresses, and

troubles, was John Hoar. John Hoar had, by the help of the Lord, witnessed a good profession for more than fifty years. He was one of many who were awakened under the preaching of Mr. Cical, at Chobham, Surrey; and under his preaching he sought in vain for healing for his wounds, or comfort to his sin-sick soul. Mr. C. was that kind of preacher that can wound, but not heal—distress, but not comfort. I knew another of these useful men in their place at Blackwater, in the year 1830; and when a man went to him to speak of his pains, or fears, or distresses, or soul trouble, he used honestly to recommend them to go to Mr. B., the Baptist minister, as he was a good man, and would help him in his soul matters. Mr. B. used to remark, his friend beat the bush, and he caught the birds. Accordingly, John Hoar was compelled to seek the bread and water of life elsewhere. He went to Woking, with a "Who can tell?" There the Lord was pleased to bless the ministry of Mr. Wm. Meyrett to his soul: the wonders of the gospel to the needy "who can tell?" The sweetness and richness of the sound, who can express? The change from guilt, fear, burden, darkness, and sorrow, into joy, peace, light, and liberty, who can utter? He loved Mr. Meyrett deeply and truly—esteeming him very highly for his work's sake. The day before he died he rehearsed calmly the Lord's dealings with him throughout his life, and his love to his dear old pastor; and the Lord's servants, whose testimony had been blessed to his soul's help, and you amongst them.

John Hoar was as consistent a man as ever I knew; but he was not all perfection: John did not know any man baser than himself; the times he was taken captive in fifty years he said could not be numbered, they were more than the hairs of his head; the Lord's mercy in keeping him, when the law had made him prisoner, and his mercy in losing his bonds, caused him to thank his God through Jesus Christ his Lord—"So, then, with the mind I myself serve the law of God; but with the flesh the law of sin." In the latter place, in his captive state, he seemed a bad singer, a bad talker, a bad walker, a bad worker, and a bad sleeper; do what he would, or be where he may, he was not a wit better than, "O wretched man that I am." He seldom or ever got into this place without his old master calling upon him, and he never came to him without bringing something, and almost sure to be something new, but all with ill intent to him; sometimes he would wear an angel's form of sanctity, and tell John, it was very wrong that a man of his morality and consistency of character, should have such afflictions; and many he knew all his life had been free and was free; and his outward man and his old master always seemed to agree. He got so grieved in his heart at the sight of himself, and the good looks of others, that he seemly would have done something, but he was in a fix, and more like a wild bull in a net than anything; so foolish and so ignorant was he, he seldom saw the snare till he found the smart. John's hidden man could scarcely be heard to speak or breathe, so loud the din

of others—resist, sigh, mourn, look up for help and cry, through the oppression of his enemy, and desire one more look from the God of his salvation inwardly; for well he understood—

"With sin and guilt poor Zion toils,
And labours hard for peace;
But till the Lord, her Saviour, smiles,
Her conscience gets no ease."

His new master, whom he loved to serve, had given him some good things inwardly; and amongst them, were some precious promises—exceeding great and precious—that by these he might be a partaker of the Divine nature. Now to will was present with him, but how to perform he could not find; but the more opposed by his old master (sin), the more he grew in strength inwardly, so that he actually groaned out—thou hast said, "Thou wilt see me again;" and thou hast said, "I will not leave thee, nor forsake thee; and thou hast said, "I will be with thee." Every breath that he could so breath seemed to give fresh power and strength, for it is the absolute will of John's new Master to give the conquest to the weak and tread their foes to hell.

Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. Before that liberty is realised in the soul, what a sore conflict in doing the thing we hate!

"How small our faith appears!"

If any in appearance. How small our resistance! how many our fears! how strong our foes! how bitter our afflictions! and how hard our lot while in this captivity! But when Jesus, with his mighty love, visits our troubled breast, our doubts remove, our fears subside, and we are completely blest. In the former struggle we are ready to say "Is his mercy clean gone for ever? Will he be favorable no more? Where are thy former loving-kindnesses?" My Lord has forgotten me; my God has forsaken me; we stagger like drunken men, and are at our wits' end. Many things we fear, and many things we say, or are ready to say, and dreadful things we feel we cannot say, and some things we are afraid we have said, and some things we fear we shall say. It was not Jesus Christ our Lord in the history that would do for John, in such a fix of captivity, however true; but Jesus's name as ointment poured forth, that he needed.

He learned the work of Christ Jesus his Lord in every name he bore, and office he filled, by his grace, love, mercy, compassion, power, and kindness, made known to him in his afflictions; so he heard him, and so was taught by him, as the truth is in Jesus. He then put off the former, the old man with his deeds, which is corrupt according to the deceitful lusts; could, by God's help, shake himself from the dust, and loose himself from the bands of his neck; put on his beautiful garments, or be renewed in the spirit of his mind. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against which there is no law;" but a deal of envy, wrath,

hatred, malice, ill-will, and evil speakings, and workinge against the chosen seed. Dead or alive, they are in the wrong place, and do and say the wrong things; and none manifests it against them so much as those who have a form of godliness, and deny its power. They that are Christ's, have and do crucify the flesh with its passions and covetings, and do verily reap of the Spirit life everlasting. And they that do sow to their flesh shall reap corruption.

He had not laid down in his bed for years; but although so near death his old master was never long from him; nor his new Master never forsook him at all, or it would have been bad for John. His old master wanted his service to the last; and his new Master would have it; fulfilling this: "This man I have formed for myself: he shall shew forth my praise." That was sweet employment for John; he had been known to say,

"When shall the day, dear Lord, appear,
That I shall mount to dwell above,
And stand, and bow among them there,
And see thy face, and sing, and love?"

And this:

"My willing soul would stay
In such a frame as this;
And sit, and sing herself away
To everlasting bliss."

As his days and nights were wearisome, his old master proposed ease by the blade or cord, or other things, presented very suitably and secretly, that it would never be known, or, if he would but speak loud or low, and curse—putting the word or words into his mouth; so that at times he did not know where he was, or what he had done; so that he has many times said, "Ah, my dear friend, my precious Lord and Master,

"He sees me often overcome,
And pities my distress,
And bids affliction drive me home
To anchor on his grace."

More than ten years rolled over, with days and nights, cold and heat, summer and winter, seed time and harvest, in our vain life, and in our weeping and rejoicing, living and refraining, talking and keeping silence together; he, a help and blessing to my soul, and I, through the Lord's mercy, a help to his. I had his complaint, and he had my poverty, trials, and enemies before our God; and the more tears we sowed in winter, the best harvest time, he generally had. Some of our brightest days followed our darkest nights; some of our sweetest spring times followed our coldest and hardest winters; and our richest harvests followed our coldest sowing times; and our hardest, coldest winters followed our richest summer weather; and both of us together have tried, and were not able to bind the sweet influences of Pleiades, nor loose the bands of Orion. We could neither bring forth nor guide, nor could we alter the Divine change; for

"All must come, and last, and end,
As shall please our heavenly Friend."

His trials are over; I am passing through:

"Companions if we find,
Alas! how soon they're gone!
For 'tis decreed that most must pass
The darkest paths alone."

I would say,

"Cheer up, ye travelling souls,
On Jesus' aid rely;
He sees us when we see not him,
And always hears our cry."

I had parted with him, as I thought, but he sent for me early on——. I asked, "Do you want to say anything?" "No, (he answered,) I wanted to see you once more;" and then he just lisped—

"Kind are the words that Jesus speaks,
To cheer a dying saint:
'My grace, sufficient is for thee—'"

when his voice failed—he dropped his head—and died—without a struggle. I tied his falling mouth, with hands of love, and blessed God for the sufficiency of grace bestowed upon him.

He communed with the brethren and sisters on the first Sabbath in June—(and was buried on the second.) To the person who carried him the elements, he said, "Ah, my dear sister, the last time, the last time on earth; next, it will be in heaven—our home." It was upon the Tuesday following, that he died.

Respecting the usage I had received, in being turned out of the chapel, he said he was sorry for that, though the Lord's goodness in it appeared all for him; as by that means, he was favoured to hear the Gospel to the last Sabbath of his life, as I preach the Gospel in the house where he lodged. I very much miss my old companion, and am watching, like a sparrow alone on the house-top; not knowing what shall befall me, or what a day will bring forth: trying to keep still, and watch the hand of the Lord. Every thing outwardly says, "Depart, this is not your rest;" but no voice or word from the Lord can I get whether to go or to stay. My enemies seem to prosper in all they do; "they have lifted up their head—they covet, and possess." They took the house, the garden, and the grave of my old friend, soon after his death. Some men are in the wrong place, dead, or alive; some are said to do right, and be right—do what they may, and be where they may. "Behold, the Judge standeth before the door." All things work together for good to them that love God, and are called according to his purpose.

"When all the chosen seed
Shall meet around the throne,
To bless the conduct of his grace,
And make his wonders known."

"To our Redeemer, God,
Wisdom, and power belongs;
Immortal crowns of majesty,
And everlasting songs."

Ripley. HENRY ALLNUIT.

MRS. MARGARET HOWARD.

ON Tuesday, January 1, 1856, at No. 3, Marlborough Place, Walworth Road, aged 71

years, Margaret, widow of the late Mr. Richd. Howard, of the above place (who died in May last). She was esteemed by many, and was a sincere lover of the truth as it is in Jesus. She had, during her life, been the subject of much darkness and bondage, and knew well what it was "to groan, being burdened;" but in prospect of her approaching end, she could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy (pastoral) rod and thy staff (of promise) they comfort me." 23rd Psalm, 4th verse. When asked if she was longing to dwell with Jesus, she said with emphasis, "Yes, for my soul doth wait for the Lord and in his word do I hope." On the 130th Psalm being read to her she remarked, "That is just where I am." Truly her standing was upon the Rock of ages Christ Jesus her Lord. She breathed her last without a sigh or groan. "Blessed are the dead that die in the Lord."

Her mortal remains were interred on the 8th in the same vault with her beloved partner, at Norwood Cemetery, when Mr. J. Wells of the Surrey Tabernacle, made a most solemn and appropriate address, as also some weighty and experimental remarks on the following Lord's-day evening, founded on the 7th verse of the 130th Psalm. We may say of them as it is said of Saul and Jonathan, "They were lovely and pleasant in their lives, and in their death they were not divided." 2 Samuel chapter i. 23rd verse.

THE GOSPEL TELEGRAPH

BETWEEN ENGLAND AND AMERICA.
WORKED BY ISAAC COMFORT.

MY DEAR BROTHER.—In the immutable ties of that covenant ordered in all things and sure: I greet you, and pray the God of all mercy to bless and prosper you abundantly, so that your soul may be in health, and prosper; your heart warmed with live coals from off the altar-flame beneath the softening, precious influence of the Holy Ghost. So that your heart, in very deed, may be both manifestly and experimentally, the temple of the Eternal Three, the everlasting Rock, sure Refuge and never-failing defence of the weary, heavy laden, buffeted, and tempest-tossed family.

I thank you for your kind remembrance of me, and was glad to hear of your spiritual welfare; likewise to see the kind supporting arm of our Covenant God beneath you. Your cup has indeed been full, and the draught very bitter to flesh and reason. Yet, faith can say, "It is well." So that afflictions, in His dear and compassionate hand, work for good. It must be so, for He himself declares, and has determined they should, neither can sin, satan, or the world alter it. No! no! "My counsel," says our God, "shall stand, and I will do all my pleasure." Oh! what majesty attends His words, or rather is attendant upon them.

Yes, His power and love can warm your heart in America, and mine in England. "Who is a God like unto our God? excellent in power, fearful in praises, doing wonders." And what is all we have seen, or may see, or

feel, of His greatness, but as a drop to the ocean, an atom to infinity, a taper to the sun, or a transient ray, compared with "the glory that shall be revealed in us, when Christ who is our life, shall appear, and we shall be like him; for we shall see him as He is." It makes my very heart leap for joy, so that with dear Kent I am constrained to sing,

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow the chief of sinners there."

Fly on! fly on! ye lagging moments, and bring the longed for hour, when I shall realize the satisfaction spoken of in Psalm xvii. 15. Yet, content to wait my precious Jesu's time, for that is well and must be best.

Oh, my brother, you know something of "His way being in the sea, and his footsteps in the great waters." Yet he hath not forsaken you. No, nor never will. For he says, "The mountains shall depart, and the hills be removed, but his kindness he will not take from his people, nor suffer his faithfulness to fail."

Cheer up, then; you need not fear any stress upon this anchor, it is unchanging and unchanging; here, too, is plenty of cable to run out as far as the utmost bounds of the necessities, wants, woes, or fears. Ah! thy heights and depths of everlasting love! how sweet, how precious, and satisfying; no repeat on earth, or of earthly things, can be compared with it. It is great, rich, large, free, full, everlasting, eternal, unchanging, and unchanging, and to feel its sacred cords not only drawing forth but binding our hearts to Jesus (our Jesus) in whom it shines—through whom it flows—and by whose promised Comforter (the Holy Ghost) we have been taught it, is precious indeed.

True, we are not yet free from the wilderness of its cares; but this incomparable love of our covenant God raises us above them, and sanctifies them to us, so that we cannot only bless him for his smiles, but for our afflictions also. How these things endear our once suffering Head and Lord! Who can be compared with him? Nothing! no, nothing: the sun is dark, the moon dim, and the sparkling stars fade, and loose their lustre, when he by whom they were made shows himself, and his love in bleeding, suffering, and dying for our sin, guilt, shame, to put it all away; so, that if sought for, he says, "they shall not be found." Praise him, praise him; yes, for ever praise him! we must, we will! Eternity will be too short to tell out one half of his worth, his beauty, or his love; for it is like himself "unsearchable." (Eph. iii. 17—20.)

Well, my brother, may the God of all grace cause the precious drops of his love to water your soul abundantly; then, indeed, will you be rich, happy and blessed. I often sigh for closer conformity to the image of my lowly Lord. Oh! yes; "that I may know him," suits me for an every day errand to the throne. And I believe my God will hear my cry, and in his own time also graciously answer, notwithstanding the formidable array of foes. Ah,

in myself I might fear, but with my Captain's victory, obedience, and blood, whom shall I fear? For he hath spoiled principalities, and powers, and made a show of them openly; the Holy Ghost takes of these realities, and reveals them to the election of grace, as done for and on their behalf. Truly the apostle might well cry out in the apprehension of these superlative riches, "I'm full and have need of nothing!" Yes, these are indeed durable riches, in the possession of these we need not fear either want or loss, for they are inexhaustible and unlooseable. Oh, we never shall be able to say we live up to, or beyond, our spiritual wealth or inheritance in Christ, for they are unsearchable, Eph. iii. 6.

I am happy to hear you are favoured with the means of grace, likewise that you find it good to wait upon the Lord, and would say, "Wait my brother, wait upon the Lord, for none ever waited upon him in vain.

We are, as a church, going on much as usual, having had one or two additions to number since you left; and I trust the Lord is still owning his own truth. Mrs. _____ is dead and buried about three months since. (This reminds me of what the Lord says—"Vengeance is mine," &c.) Her poor miserable husband is spared still. O may grace touch his heart! Would it not be a miracle of mercy? Old Mrs. T. is still this side Jordan, only waiting the summons, "Come up higher." It will be a sweet exchange for her—dear old saint! Likewise B. F. is in the same posture, longing to wing her way to the realms where sorrow is banished, and pain unknown.

Thus you will see, some of the shocks are fast ripening for harvest; and what a harvest it will be, when all the wheat is gathered into Jesus' garner, without a single grain of tare or darnel among the whole! Well might Watts sing—

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

Friends R., M., L., and wives, &c., &c., send their Christian love to you and Mrs. B. Miss S. has entered into the joy of her Lord.

You will perceive from the above, we are still surrounded with changes; but the God in whom we trust, knows no change, but everlastingly was, is, and will be. Solid Rock this, my brother! no fear of sinking, decaying, or destruction, while Malachi 1st and 6th stand on record; so that while he lives, we must; (John x. 26); and while he wills, we shall—(John xvii. 24). They are welcome, that like, to measure Jehovah's love by frames and feelings; I would prefer, and am determined, the Lord being my Helper, to compute it only by its Author.

You request my thoughts upon the subject of knowledge in heaven. One must suffice;—it being among the hidden things. I do not apprehend our knowledge as creatures will be more contracted there than here; but one only object will there, I am satisfied, engross our affections, and be the supreme source of infinite and inconceivable delight and satisfaction; and that Object, the Lamb

in the midst of the throne; the ever-rising Spring, and flowing Ocean without an ebb, of infinite, eternal and unsullied bliss. And shall we want more? No! heaven contains no more; the Father could give no more; and the Holy Ghost reveal no more; Christ All in all suffices the church here, and depend upon it, it will suffice her hereafter.

But I must draw to a close, or I shall tire you with my scrawl. Through mercy, we are as a family well. O Lord, help us to watch thy hand, and give us a grateful heart for all mercies, to the present moment. Mrs. Comfort unites with myself and family in love to you and Mrs. B., together with your son and daughter.

And now, my brother, though we may never meet more this side eternity, yet, with the hope and prospect of meeting on the other, where adieus and farewells, sorrow, sighing, pain, woe, sin and grief are not, nor ever will be known, I now bid you farewell, in the language of Ephesians iii. 20, 21, and subscribe myself, your's affectionately in Christ Jesus,
ISAAC COMFORT.

4, Peter Street, Yeovil, January 31st.

AN ACROSTIC:

WRITTEN FOR THE ENCOURAGEMENT OF
"A LITTLE ONE."

Lift up the sword, thou mighty man of God,
I mpell'd by zeal, defend the living Word;
T urn not thy back, the day of battle's come!
T hine is the conflict, soon thou 'lt wear the crown.

L et legions marshalled, on the field appear,
E lisha's God will still be with thee there.

O fftimes, thy hands, like Moses's may drop,
N or Aaron's help, with Hur's, can hold them
E ternal power shall then be thy support. [up,

G oliath may in threat'ning posture stand;
O ne stone from Zion's brook shall slay the man.

O ft Agag's, delicate, will whining, cry—
N ow bitter death is past, I shall not die:

I ncline not to such 'charitable' fools, [souls.
N o, though they tell you, that they care for

'T is 'mystery,' 'iniquity,' upon their foreheads
writ;

H e who hath made, appoints them to the pit,
E ternal truth declares, and none can alter it.

N imrods may hunt, and far pursue the prize,
A ppear, through swiftness, many to surprise,
M ake haste, but little speed, from wrath to come;
E ach step they take, declares, from truth they're gone.

O pinions, floating in the brains of some, [gone.
F ill them with pride, but bursting, they are

'T is not to might, nor power, nor eloquence,
H eaven's King is pleas'd to give the recom-
E ternal sov' reignty his right maintains. [peace;

Lift up thy sword, then, "Little One," and cry
O nward, ye hosts, and conquer, though ye die,
R aise high the standard, yea, the truth unfold;
D read not thy foes, Christ has o'ercome the world.
D. PEGG, Clanton.

OUR BRITISH BAPTIST CHURCHES.

ANNIVERSARY OF MR. J. E. BLOOMFIELD'S PASTORATE AT SALEM CHAPEL, MEAD'S COURT, SOHO.

THE fourth anniversary of Mr. John E. Bloomfield's pastorate in the above place was celebrated on Tuesday, February 5th, 1856. At five o'clock about four hundred friends partook of tea in the chapel; after which a meeting was held, at which the pastor presided.

In opening he expressed his gratitude and thankfulness to Almighty God for the blessings and mercies vouchsafed unto himself and the church during the four years of his pastorate. He had received into the church during that time two hundred members, fifty of whom had been admitted during the past year; and they had further cause for thankfulness, that during the past year not a single discordant note had jarred the harmony and peace of the whole church; and expressed a hope that that year was but a sample and harbingers of those to come.

Mr. GEORGE WYARD addressed the meeting on

THE OBLIGATIONS OF CHURCH MEMBERSHIP;

of which the following is a brief outline:—After some introductory remarks, the speaker said—There are in the church of Christ the offices of deacons and pastor—I know of no others; while the body is composed of a number of those who love the Lord Jesus Christ in sincerity and in truth, who are bound to love one another, though they may belong to different sections of the church of Christ. I grant you that you may love some more than others; indeed some individuals it appears difficult to love at all: and if we do love them it is just where God loved them in Christ. Sometimes we perceive traits in their character so opposed to the truth as it is in Jesus—that, although we believe they will go to heaven, we are inclined to say, "You may go by yourself; we hope to meet you at the end of the journey, where all differences will be put aside." But while we are under an obligation to love all Christians, we are under especial obligation to love those of our own body; not simply in word, but in deed and in truth—at all times, and under all circumstances; to shew towards them sympathy, pity, kindness, help—to "rejoice with those that do rejoice," and to "weep with those that weep." There are certain members who are differently situated to others—they are not so *respectable*: and consequently there is a degree of diffidence in approaching those who are above them in the world's estimation; yet some special Providence may occur to raise that brother out of his poverty, and he that is in affluence may suddenly be brought down to poverty, for of a truth it is written, "We know not what a day may bring forth." And

not only must we love all, but we must regard those who stand in office; for if they are fitted to fulfil the position in which you as a church have placed them, then they are entitled to that respect and confidence which their office merits, but if they appear unfitted, and forfeit your confidence, then I say it is your place to put them out of that office. If they are wrong, they should submit to your decision, and if there be nothing wrong, they will court examination. Farther, there are obligations binding on all members of churches—especially to attend regularly at that place and with that people with whom they are identified,—1st, when there is a gathering together for the public worship of God; 2nd, when there is a gathering together for prayer; 3rd, in gathering together to attend to the internal affairs of the church. Each has a peculiar importance attached to it. So oft as there is a gathering together, let it be for what purpose it may, you are each and all *bound* to attend, unless circumstances over which you have no control, prevent you. If the glory of God, and the good of His church, be your object, never say, "Oh, its *only* a prayer meeting." Such sayings are far beneath the position you have assumed. Whosoever the doors are open, Sunday or week day, (unless business prevent you) *be you there*. For if one is at liberty to stay away, all are at liberty to stay away. Concerning church meetings much has been said—both for and against. Some have said they should only be held once a quarter, but if you admit the principle, why not once a week, or as often as circumstances make them really needful; and supposing a time is appointed, then and there you should be in your place; but if you are too indifferent to be present, pray do not have anything to say about what was done—be silent; for he who is too *indolent* to attend, must be too *ignorant* to judge. Some complain that they don't know the members of the church. Why is it? Because you do not attend when you should; and to those who wilfully neglect the ordinances of God's house, a day of reckoning will come. There is no holier or happier state on earth, than a church state. And while it is binding on all members to attend, it is also binding on them to assist in the support of the cause; and to uphold the pastor's hands. When instead of cheerfulness, you see gloom depicted in your pastor's countenance, endeavour to make yourself acquainted with the cause; for if he is downcast you may conclude there is something wrong. See to it, therefore, whether you may not remove the cause, and the effect will cease; else we may hear you saying, "Ah! I don't hear my pastor now." Why? Because you offered up no prayer on his behalf; and you are irregular in your attend-

ance: and so circumstances compel the pastor to rend himself from his people. Therefore, be prayerful and uniform in your attendance; so you may preserve him where and what he is. Farther, it is binding on all churches, not only to pray for the pastor, and give your attendance, but give of your property also. The apostle Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We must remember that the pastor must live as others, and expenses must be paid; and we are each under obligation to bestow our quota. Many other things, might be adverted to; but I do not feel quite at liberty to enter into them. Live as brethren, be faithful, for Christ's sake. Amen.

MR. WILLIAM PALMER, of Homerton Row, next spoke to the meeting, having for his subject—

THE MILLENIUM :

IS IT A VISIBLE OR SPIRITUAL REIGN?

This is a question upon which nearly all the intelligence of the age has been concentrated, and no small amount of criticism expended. Will the period referred to, be characterized by the descent and residence of Christ, in visible humanity, or will it be as now, a spiritual reign? I may just remark that the word millennium signifies a thousand, and in its connexion with years, it means a thousand years. But whether this number be literal, mystical, or prophetic, is matter of great controversy. Hence some refer it to the ministry of Christ; some to the ministry of the apostles; some to the whole gospel dispensation; some to the last thousand years of the gospel ministry; some to a new dispensation which is to follow this, and continue till the end of the world; and some to a dispensation which is to commence after the dissolution of the present earth. Persons who believe in the visible appearance of Christ, at the commencement of this era, are termed *pre-Millennarians*; while those who suppose he will come at the end of a spiritual reign, are designated *post-Millennarians*. From these brief remarks, you will observe the subject to be a fruitful one, and the several systems to be marked by differences of great magnitude, the comparative merits of which it is not my province now to examine. Modern *pre-Millennarianism* I hold to be a delusion; but it is not my intention to utter any offensive remarks towards those who think otherwise, holding, as I do, that all have a right to form their own opinions; and that however far they differ from me, I differ as far from them, the line being the same length, measure from which end of it you may. While, however, I accord to the right of private judgment, I cannot cherish as certainly true the visible descent of Christ to this material earth, for the purpose of setting up a politico-ecclesiastical rule—taking up his abode at some central spot—some say at Jerusalem; the Millerites fixed upon one of the United States; Joseph Smith elected Kirtland, and afterwards Narvoo; while President Brigham is clear upon the Salt Lake. Now I object to this

theory on several grounds: First, because it rests for support, almost entirely upon one or two solitary portions of Scripture, and these occurring in a book filled with highly-wrought imagery, of confessedly difficult interpretation. A book of symbols in fact, the exact import of which has never been ascertained, from the explanation of which, the most learned and devout have instinctively shrunk, and which even Luther at one time discarded from the cannon of inspiration. I allude to the Apocalypse; and to that part of it which depicts "the first resurrection;" a resurrection which our pre-millennial friends understand literally, and which is made to comprehend all the elect up to that period, or all the martyrs, or some of the martyrs only, for herein they differ widely. For the sake of brevity, I shall remark that this first resurrection is not the resurrection taught by Christ and his apostles:—Not by Christ; for according to his teaching, "All that are in the graves shall hear his voice," at the same time, or in that "hour," "and shall come forth; they that have done good unto the resurrection of life; and that have done evil unto the resurrection of damnation." Here the resurrection is represented as one event, and as comprehending all mankind. The same doctrine is taught in the parable of the tares, and of the net, and of the Shepherd dividing his sheep from the goats. Nor is it the resurrection announced to the *Corinthians*; for that comprehends all that are in Christ as a head; whereas the pre-millennial resurrection takes in at most only the elect up to that period, after which the world is to be converted by Christ, and continue a thousand years—during which period more conversions are to take place than in all the previous history of mankind. Nor is it the resurrection described to the *Thessalonians*, for then "The Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God," by which is meant not a providential visitation, but a final recording. Again; the resurrection of the just is said to take place at the last day, and at the last trumpet sound; but according to pre-Millennarianism, there must be two last days, and two last trumpet sounds! "He that hath ears to hear let him hear." Now, where the literal and the figurative disagree, either the literal must rule the figurative, or the figurative must rule the literal. If the former, pre-Millennarianism is doomed; if the latter, then have we no "sure word of prophecy to which we do well to take heed." But the first resurrection is clearly figurative. It is a vision; and the ground of the scene is the *Roman Empire*. The period of its history reaches from the commencement of the Christian era to the subversion of Imperial Rome. But the first resurrection is yet future, and, therefore, cannot be literal. But if not literal it must be figurative. And if figurative it must be the resurrection of a party previously depressed. Now this has always been the case with the *Church of Christ*. But so it shall not always be. The church shall be the majority; and the present majority become the minority.

Power and prudence shall thus change hands; and what shall the change be "but life from the dead?" This is the "first resurrection." And the second is like unto it; thus preserving the theory of *correspondence*, so dear to our pre-millennial brethren. For the rest of the dead—the remnant, or remaining part of the dead party, live not again till the thousand years are expired, when Satan is loosed for a little season, deceives the nations, and the end of the world ensues. That the resurrection under notice is a figurative one seems plain. The angel, the key, the chain, the seal, the abyss, the physical contact, were all figurative. Besides, John saw the *souls*, not the bodies of them that had been slain, of whom "the first resurrection" consisted. Such a figurative representation is common both in the Old and New Testaments, in secular history, and in common discourse. I am aware our friends are great sticklers for the "literal sense." They turn poetry into prose, and heaven into earth, for a "literal sense." But will they tell us what they mean by a literal sense? Are they agreed among themselves on that point? Is there a single writer among them, who abides by the literal sense, or who is consistent with himself? There are passages of Scripture possessing much force and beauty when interpreted spiritually, which not only lose all their excellency when interpreted literally, but which breed confusion in the sacred oracles, and set even inspired penmen together by the ears. For instance, I read in Genesis "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease;" but in the millennium it is said, "there shall be no night there." Of the same period it is said, "The city had no need of the sun, neither of the moon to shine in it," "Neither shall the sun light upon them, nor any heat;" whereas, Isaiah saith, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." In John's millennium, as explained by our brethren, "there was no more sea; but Zechariah says, "Living waters shall go forth from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea." John says, "There shall be no more death;" yet Isaiah says, "The child shall die an hundred years old." Again, I read, "Thy sun shall no more go down; neither shall thy moon withdraw itself!" But in Ezekiel's vision, which our brethren say beautifully describes the millennium, it is expressly said, one of the gates of the temple shall be open on the day of the new moon; and on the new moons, sacrifices shall be offered. Now when has the moon withdrawn itself? Why, precisely at the time when the new moon begins! Interpret these passages literally; and see the consequence: the laws of nature are reversed, the ordinances of heaven are changed, if not destroyed; apostles contradict the prophets, and the prophets contradict one another, and themselves too. So that by literal interpretation the pre-millennial theory stands utterly condemned.

Again: I have *theological* objections. The system I am now combatting interferes with the whole compass of doctrinal truth. It ignores, for example, the kingly authority and rule of Christ. Last Tuesday evening, I attended a lecture, entitled, "The Misunderstood Prayer—Thy Kingdom Come;" which the lecturer explained of the millennial reign; maintaining that the kingdom of God was not the gospel, nor the church, nor anything else short of the millennial reign. But when Jesus began preaching, he said, "The kingdom of God is at hand." John did the same. And what was at hand two thousand years ago, can hardly be yet future. Paul told the Colossians God had "translated them into the kingdom of his dear Son." Now if Jesus Christ had not then a kingdom, how could the Colossians have been translated into it? How could any one? And how could the same apostle have said, "Wherefore we, receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

It is argued, by pre-Millennarians, that the present dispensation is merely an introductory one. Paul, however, said it could not be "moved" for it remained after heaven and earth had been shaken. Again, we are reminded that the present dispensation has been tried and has failed—that the present class of agents—the existing order of things as ordained of God, though sufficient for the elect, are incompetent to the salvation of the world. It might suffice, one would think, simply to inquire, is the gospel designed to save more than the elect? Did Christ expect to save all mankind by the foolishness of preaching? If the gospel was designed to convert the world to Christ,—to save all the elect, and all the rest who are blinded,—if, I say, this was its mission, why then it has failed—grievously, and ignominiously failed. There is no concealing the fact. Nor is this attempted. Indeed it is made the basis of an argument; for say they, it is in consequence of this failure that a new dispensation is required—that Christ must appear in visible humanity and convert the world himself. This is the pith and sinew of their cause. They assume the world is to be converted to Christ; the gospel is unequal to a mission of this magnitude; therefore, the visible reign of Christ is a necessity. These assumptions involve grave considerations, and under pre-millennarianism a question of vital importance: a question which will probably divide the churches as Fullerism did some fifty years since. Christian brethren, bear in mind the Saviour you love will come again, but not in the way and manner described by pre-Millennialists. The Saviour reigns now: Personally, Sovereignly, Efficiently. We have the "Spirit, the water, and the blood; and these three agree in one." These are to continue till "the end of the world," up to which consummation Jesus says, "Lo, I am with you always." If you stake the success of the gospel on human agency, you err, knowing neither the Scriptures nor the power of God; and you will witness failure, lamentable failure, and nothing

but failure. But if, on the other hand, you base its action on an Old Testament principle, thus expressed: "Not by might nor by power, but by my Spirit, saith the Lord," you are safe enough. When Jesus ascended far above all heavens that he might fill all things, the Holy Spirit was given to glorify him on earth. And is not the residence of the Spirit with him? Did not Paul excel in the gospel as preached to every creature under heaven? What more is wanted? To question the ability of the Spirit to save, is the same thing, in effect, as to question the ability of Christ. I do not say the attribution of inefficiency to the Spirit in his official capacity is the sin against the Holy Ghost, but I must think it borders hard upon it.

"We must have a new dispensation." Religious institutions, as now existing, are too tame and operose. Walking by faith, will not do. We must have sight. Not spiritual but visible things are catered for. A terrestrial Paradise, rather than a celestial inheritance, seems to be the kind of happiness in request. Confused, heterogeneous amalgamations of things ecclesiastical with things political, of spiritual things with things corporeal; and of things heavenly with things that are earthly, appear to take much: a philosophy I can no more expound than its theology. The laws by which mind transmits itself to mind, while in material organisms, I pretend not to explicate; but by what new laws glorified bodies are to sit on material thrones judging flesh and blood, and reigning over multitudes of sinful souls in sinful bodies, are matters that are too high for me, and seem like mountains of mystery cast up for the sake of giving employment to man's faith and to God's power.

After all, what is this "new dispensation," its worship, and its ordinances? Will it be credited? It is a *revivification of Judaism!* A Levitical theocracy! A restoration of the beggarly elements of a feeble age! Stopping the world, and causing it to turn backwards! According to Paul, the Jewish ceremonies were all exploded; but according to premillennarianism, the good time coming consists, in some degree, if not mainly, in returning to a yoke our forefathers were unable to bear. Paul says, "Circumcision availeth nothing." But what says Ezekiel's vision? "No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary. This is in the *millenium*. The Colossians were told that Jewish holidays, new moons, and Sabbath Days, were the shadows of things to come, which, of course, ceased when Christ appeared; but premillennarianism assumes the *resumption* of them at "his appearing and kingdom." The Galatians were advised to "*stand fast in the liberty* wherewith Christ had made them *free*." But this "yoke of bondage" is to be characteristic of premillennial glory. Paul taught that whoever sought to be "justified by the law," had "fallen from grace; but what is falling from grace under this economy, seems to be rising in grace under that. Looking at the whole Jewish ritual, the apostle said, "Ye are com-

plete" in Christ; meaning without the ceremonial law; and that settles the question.

In conclusion, let me forewarn you of probable effects. It is eating into the heart and core of evangelical truth. Paul anathematized it in his day; and we have to do battle with the same foe. Are there no judaizing teachers now? No dissenting Puseyites? No nonconforming Romanists? I hope you will be led calmly, prayerfully, and solemnly, to weigh over these matters. For my own part, I speak things as I find them in the Word of God, not asking myself who will refuse them, or who accept them. I say, as a minister of Christ, standing up to expound the oracles of God, I am bound to give an honest verdict when empanelled to try the truth; and I hope I shall ever do this. So help me, God!

Never do we recollect to have heard an address listened to with such breathless attention as the one which we have here given, and it was evident that the speaker had a large majority of the audience on his side.

The meeting was subsequently addressed by Messrs. Field, Foreman and Chivers; after which the Doxology was sung, and Mr. Bloomfield closed the meeting with prayer.

A great number of our ministerial brethren were present, among whom we noticed Messrs. Aldis, Austin, Chivers, Dickerson, Edgcombe, Field, Foreman, Garrett, Meeres, Milner, Moyle, Palmer, Shipway, Williamson, Woolcott, and Wyard.

The spacious chapel was filled in every part, and all seemed highly delighted with the proceedings which terminated about half-past nine o'clock.

A NOBLE CHRISTIAN EXAMPLE AT STALYBRIDGE.

BROTHER BANKS. — I have often been cheered by the accounts you give of the rise and progress of little gospel causes scattered up and down our highly favored isle. I wish to give some account of a little place, which was opened for Divine service on Lord's-day, January 27 1856, when two sweet encouraging and soul-stirring sermons were preached by our esteemed friend, Mr. Gwinnell, of Charlesworth. We were favored with a fine day; the place was crowded in the afternoon; and the collections more than we expected; for all which we desire to thank the God of all our mercies. To me there is a very mysterious Providence in connexion with this place. I will try to give you an outline of its rise and progress. Perhaps you remember coming over to preach to a few poor sinners at Stalybidge two or three years since. That little cause has just been able to keep head above water. Many times have I been afraid that it would sink to rise no more, but the Lord has been better than all my fears, he has sent us kind and benevolent men to minister his word unto us, and some of them would not have a farthing from us; but paid their own railway fares, and also contributed towards supporting the cause. If it had not been for the kindness of these friends, our cause must have sunk.

May the Lord reward their labors of love with many tokens of his love and mercy! Some have thought the obscurity and uncomfotability of the place we meet in, was a great obstacle to the prosperity of the cause, but thanks be to God who has put it into the heart of a kind and generous friend to build us a neat little place in a very beautiful situation, in the centre of a population of about 100,000 souls: the place is nicely fitted up with pews and forms to accommodate about 150, entirely at the good man's own expence.

Is this not an example worthy of being made known to the ends of the earth? In the midst of our difficulties, this man came forward and nobly proposed to the friends of truth in Ashton and Stallybridge that he would build us a place one story at the end of two cottages, and give us a written document that we should have it for seven years at one shilling per year, if we would furnish the inside. This was cheerfully accepted, and we commenced building on this proposition; but some of the friends wished him to raise it the same height as the cottages, so that we might put a small gallery in: he agreed to this, though it put him to about 50 pounds extra expence; but we agreed to pay him interest for this at five per cent. The place was furnished; and the contractor wanted his money for the inside work; but we had scarcely one third of it ready; some were unable to pay, and some unwilling; here we were ashamed and grieved, not knowing what to do; and it pressed out many a sigh from my soul for the Lord to appear for us; so he did, by the same worthy friend. He now came forward and promised to return all the money that had been collected for fitting up the place, and to let it us for 5 pounds per year, and we have taken the place on these conditions. I am sorry to have to say that the good intentions of the man has been watched with as much jealousy as if he was going to make 50 per cent by his money; and he has often been much hurt by the cold attention paid to the subject; but surely the great goodness the Lord has manifested unto us, will lead the people to repentance and to be more diligent in business and more fervent in spirit in the service of God! We applied to the two great-gospel illuminators of Lancashire to open our place, but they refused to lend us a ray of their light; they pass us by with as cold indifference as the priest and Levite of old. May the Lord lead them to consider the obligations they are under as his servants—to follow the example of the good Samaritan. May the Lord in his mercy deliver us from such a spirit of prejudice and bigotry, and enable us to maintain that liberty and freedom which our forefathers bought so dearly with their blood: and may we by his grace be enabled to stand fast in the liberty of the gospel, and not be entangled with any yoke but the sweet and easy yoke which the gospel imposes upon us as believers in the Lord Jesus Christ; and may he bless us with a deep concern to walk as becometh the gospel of peace, and to let our light shine before men. And, oh, may we have the happy privilege of seeing many careless sinners turning aside into our little place to see the strange sight—

why the bush is not burnt; and may the good will of him that dwelt in the bush arrest their attention and break down their hearts, and lead them with weeping and supplication to his throne of grace and mercy. There are ten members from Stallybridge and ten from Ashton joined together in fellowship, and may it please the Lord to cement us together with true Christian love, that we love one another with pure heart fervently. I forgot to mention that the place of worship is situate at the top of Currier Lane, Ashton-under-lyne.

I think there is a good field of usefulness here for a faithful gospel minister: and our hearts are going out to the Lord to send us a labourer into his vineyard.

4, Kay Street, Feb. 2. GEORGE WOOD.

MOUNT ZION,
HILL STREET, DORSET SQUARE.

On Lord's-day, Jan. 27th, through the tender mercy of a covenant God in Christ, and by the mighty working power of God the Holy Ghost, we have been favoured to witness the baptising of nineteen persons on the above-named night, by our beloved pastor, J. Foreman. One of this number is one of God's ancient people, being a natural descendant of Abraham; and now, by sovereign grace, made a partaker of the faith of Abraham, and of the true circumcision in the heart. The chapel was crowded in every available place, by an attentive and well-conducted audience; and our brother preached a sermon on baptism from Matt. iii. 1, which we pray and trust may be blessed of our God to the gathering in of still more of the ransomed by blood, the trophies of conquering grace, and the objects of everlasting love. Peace reigns, prosperity gladdens our hearts; prayer is answered, the church increased; and, above all, which ensures these blessings, the *truth* is maintained. To our God be all the glory, and from us unceasing prayer with thanksgiving. W. H.

ZOAR CHAPEL, HOLLOWAY.

On Monday, February 4th, the half-yearly Tea meeting was held; when about ninety persons took tea, which is considered a goodly number, as Zoar is but a small place, not seating more than 120 persons. After tea, our pastor took the chair, and the public meeting commenced by singing a very appropriate hymn composed for the occasion. Brother Battson then implored the Divine blessing; and our pastor rose to speak of some of the wonders which our Saviour had wrought for us: he said it was twelve months that day since he first came to Holloway as a supply, at which time things appeared to be in a low state, but he was happy to say the Lord has been pleased to grant us a revival. Since May last, he had baptised 17 persons; five have also been received by dismission; making an increase of 22 members. He then stated what things he considered necessary for the prosperity of Zion; first, increase of population,—children must be born in her; second,

good commerce,—there must be constant communication between the inhabitants, and the throne of heaven; third, pure air,—a pure gospel ministry, and the breathing forth of the Holy Spirit, felt and enjoyed are indispensable. Having tuned our voices once more in praise, Mr. Whittle addressed the meeting, both pleasingly and profitably upon the things hinted at by our pastor. Another song, in which all united, was sung; Mr. Banks addressed the meeting, grounding his remarks on Psalm cxxii. 1. He first shewed what it was that caused gladness in going to the house of the Lord, and what it was that caused sorrow; giving us a little of his own experience in this matter. It being now quite time to close the meeting, we once more raised our voices in a song of praise, and Brother Terry closed the meeting with prayer.

J. B.

WILLENHALL.

FROM Mr. William Stokes's "*History of the Midland Association*," we take the following brief review of the church Mr. Samuel Cozens has just left.

"The Baptist cause in this rapidly-increasing town may be dated from the year 1784, when Mr. Richard Bayliss, of Cosely, was invited to preach in a private house that had been occupied in the previous year by a pious student of Lady Huntingdon's connection, Mr. Thomas Jones. This young man is traditionally reported to have preached the first gospel sermon ever heard in Willenhall. Mr. Bayliss was soon after joined in this holy work by Mr. Bissell and Mr. Smith, both of Cosely, by whom, unitedly, the gospel continued to be preached with manifest tokens of a divine blessing until 1792. The baptized believers having increased to thirteen in number, they were formed into a separate church by dismission from Cosely, and at once gave a call to Mr. Bayliss to become their pastor, which he accepted. This holy man laboured among them with much success until 1804, when he was removed to his reward. The church joined the Association in 1792. The private house was exchanged for a small meeting-house, and a blessing continuing to attend the 'supplies' who followed Mr. Bayliss, a chapel was opened in 1811, and the cause carried on under much encouragement until 1828, when Mr. Wassell became the second pastor. He held this office until 1840, Mr. J. Davis being ordained co-pastor in October of that year. Mr. Francis followed Mr. Davis. In 1844 Mr. Jones became pastor, and in 1850, Mr. S. Cozens succeeded to the pastorate, and holds the office at the present time. After being a member of the Association for sixty-two years the church withdrew in 1854, but the reasons for this step are not stated on the minutes. The last report from this church was in 1851, the members at that period being 105 in number."

We may remark that the more we look into Mr. Stokes's volume, the more we are convinced that an extensive circulation of this volume, would be useful to the Baptist denomi-

nation. An unprejudiced reading of this book, under God, will go far to settle unstable minds as regards the true Scripture character of Church order, as observed by the Strict Baptist churches in this country.—ED.

BAPTIST CHURCH, NEWICK.

DEAR SIR,—I hope I can say the cause of Christ, in this place, is steadily moving onward. We commenced the year by holding a tea meeting on new year's day. The friends began to assemble about 4 o'clock in the afternoon; and a good number sat down to a very comfortable tea about 5 o'clock, in the chapel. After all had comfortably regaled themselves, the chapel began to fill; and at half-past 6, the public meeting commenced. Mr. Warren, minister, in the chair, began by singing

"Kindred in Christ for his dear sake," &c.

Mr. Pennett then engaged in prayer; and the chairman opened the meeting by expressing the pleasure he felt in meeting so many friends at the very threshold of the year; remarking that in the past year many changes had taken place in many respects; and in referring to the state of many churches, he was sorry to say some were shaken, some divided, others declining; but it was not so at Newick. During the past year, they had much to be thankful for; the congregation had increased, and the church had increased, and he hoped they would see better days. He then called on brother Baddock, who gave a very suitable address taking as the ground for his remarks the words "Behold how good it is for brethren to dwell together in unity," and "Let brotherly love continue." He spoke of the ancient date of love, the blessedness of that love, as the essence of all real religion. The chairman then called upon Mr. Bennett, who gave a suitable address in reference to the times and seasons, and expressed his happiness in meeting on such an occasion; and shewed why he thought it good to begin the year in this way. After a few congratulatory remarks from the chairman, a verse or two of that well known hymn was sung

"Blest be the tie that binds
Our hearts in christian love,
The fellowship of kindred minds
Is like to that above."

The Chairman pronounced the benediction; and the meeting separated about nine o'clock, many declaring it was the happiest meeting they ever attended.

We have also to record, to the honour of our gracious Lord, and perhaps for the encouragement of some of the tried ones—that the Lord hath visited his people. We were favoured to meet at the water again on the last Lord's-day in January. Mr. Warren baptised two persons, in the midst of a chapel filled with people. He remarked, that ten months ago that day he was baptising in that place, and one of the present candidates was there as a mere spectator. "Wonder, O heavens, and be astonished, O earth!" It was here the Lord met her; stopped her; convinced her of her sin, and sent her home a poor broken hearted

sinner. He also remarked, that the Lord had favoured him greatly—he led five down into the water, and they were evidently seals to his ministry. One of that number, a poor, afflicted person, who was getting very pious in her way, had just obtained a new prayer book, and was very devout—but in the evening she must needs come to Chapel, and more than once the Lord gave her such a sense of her sinnership, that she was constrained to lay aside the new prayer book; and her prayers were now groans and sighs. The Lord gave her a sense of her sin, and clothed her with shame, that she felt so ashamed of herself that she looked for somewhere to creep out of the sight of Jehovah. But there is no doing this. Blessed be his dear name, mercy and goodness follow his loved ones. I name this as an encouragement to some one in like trials.

“True religion’s more than notion,
Something more to be known and felt.”

ZION CHAPEL, WHITTLESEA.

“A ministerial Watch-word for 1856,” by the pastor, Mr. David Ashby, has been printed and published. While that address urges home important and seasonable truths, it indirectly tells us, the pastor is happy and useful in his work—the people do not forget him, and the cause prospers under him. These are happy tidings in such days of declension and division as are fast coming on us.

“HIMSELF HATH DONE IT.”

ISAIAH XXXVIII. 15.

Himself hath done it all—O how those words
Should hush to silence every murmuring thought
Himself hath done it—he who loves me best;
He who my soul with his own blood hath bought.

Himself hath done it,—Can it then be aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to rove.

Himself hath done it,—Yes, although severe
May seem the stroke, and bitter be the cup,
’Tis his own hand that holds it, and I know
He’ll give me grace to drink it meekly up.

Himself hath done it,—O, no arm but his
Could e’er sustain beneath earth’s dreary lot;
But while I know he’s doing all things well,
My heart his loving-kindness questions not.

Himself hath done it,—he who’s search’d me
through,
Sees how I cleave to earth’s ensnaring ties;
And so he breaks each reed on which my soul
Too much for happiness and joy relies.

Himself hath done it,—he would have me see,
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At his own fount of ever-living love.

Himself hath done it,—then I fain would say,
Thy will in all things evermore be done;
E’en though that will remove whom best I love,
While Jesus lives I cannot be alone.

Himself hath done it,—precious, precious words;
Himself! my Father, Saviour, Brother, Friend;
Whose faithfulness no variation knows,
Who having loved me, loves me to the end.

And when in his eternal presence blest,
I at his feet my crown immortal cast;
I’ll gladly own, with all his ransomed saints,
Himself hath done it all—from first to last.

ANOTHER DEBORAH! A MOTHER IN
ISRAEL INDEED!

GOOD TIDINGS FROM AMERICA!

MY DEAR BROTHER.—At the request of our venerable brother, Mr. Samuel Lane, I have enclosed two letters from a departed sister in the Lord, once living in Hull, but for many years of the latter part of her life, she resided in America. Should you deem them worthy of a place in your EARTHEN VESSEL, you will oblige several readers of that periodical. They appear to breathe the savoury and holy truths of the everlasting gospel. You will be pleased to hear that our venerable brother Lane, in the 82nd year of his age, yet proclaims the glorious gospel of the blessed God; and that at times with the vigour of a man at 50: the Lord hath enabled him to preach a full, and free, and finished salvation in Hull for more than 40 years. Praying that all covenant blessings may abound towards you, Yours in Jesus,
15, New King St., J. CLARK.
Hull, Feb. 13.

To Mr. Samuel Lane.

MY VERY DEAR BROTHER IN THE LORD.—I received your kind letter dated Feb. 18th, in answer to mine; and a short time ago I received by the ship *Aurora* the books, and the handsome little present from your dear daughter. I would have written sooner, but the Lord was pleased to lay me down in a bed of sickness. The mountain was so great that I fell under it; all my friends had given me up, and they expected that the Lord was about uniting me to my dear Bond, but they were mistaken; it was not an affliction, but it proved a blessing. No tongue can tell the happiness I felt. I was carried far above all things. O! if I could give you an idea of the blessed dreams and visions I had? Yes! and at the very time that my friends thought the breath was leaving me, I felt, and was confident that the time of my departure was not then come; and I felt assured that I would be raised up again in his name, and declare the truth.

At the time of my illness there was one thing troubled me. An Arminian preacher called to see me; and shortly after there was a story in circulation, stating that I had changed my views, and that I had sent for this man. Immediately I thought on dear Toplady. If the Lord was about to take me, I prayed that he might give me strength to be taken out to some public place, that I might declare that my soul was once more established, rooted, and grounded in that one everlasting, electing, and predestinating love of the One Trinity—that is, God the Father, God the Son, and God the Holy Ghost. I have been more blessed, if possible, than ever, with living in that new creation—that is, living with Christ, my All, and in all. I can truly say with Paul, that “It is not I who sinned, but sin that dwelleth in me.”

I have received several letters of consola-

tion from those whom I believe are brethren in the faith; and they are in the ministry—one from England, and others from different parts of America; and I have received many calls from my brethren in the Lord.

I have not been in the meeting-house yet, since my dear Bond died. I have not had strength—that is, bodily strength. I meet many people in my dwelling-house on Sundays, at 3 o'clock, and 6 o'clock in the afternoon, and at 7 o'clock on Friday evenings. Last Sunday, at 6 o'clock, the portion that I was permitted to speak from, was, "The wages of sin is death; but the gift of God is eternal life."

Next Sunday, I purpose for the first time, if the Almighty sees fit, to speak in the meeting-house, without the assistance of my dear Bond. It will be a great trial to me, as I will not have his assistance to go in and out with me, and to open and close the meeting. But he is gone, and he is now singing more sweet and more loud,—Christ is all. He is walking with the Lamb in white. I believe that my Jesus will carry me above all earthly feeling. I feel that I want to be wrapt right up in Jesus, with that sanctifying garment, and the unsullied robe of righteousness. I want to go to Calvary; to Gethsemane; to the grave of Joseph of Arimathea, there to see my rising God in human flesh, rising victorious, and the Christ in him over all death and hell, sanctifying all his Divine attributes. Here was life; here was the Conqueror; here we see the Traveller coming from Edom, with dyed garments from Bozra. His vesture was dipped in blood—almighty to save.

I am longing to see you; but this is idle talk; but I trust I shall meet you, and you meet me. Yes, we meet often; our breathings go up, and meet on that golden altar. Cheer up, my dear brother! you complain that the grasshopper—but it will not be long before the worms take their part; we will soon meet.

I was thinking but yesterday—viewing Golgotha—of the scattered fragments of the temple. Jehovah will gather them, for they are precious. My paper is nearly full, and yet I have as much to say as ever. I am past seventy-one, and you are a few years older. We shall depart, I trust, as dear old Jacob, and say with him, "I have waited for thy salvation, O God!" and with Simeon,— "Now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation." A finished salvation; nothing to be taken, nor nothing added. That is all my desire; I want nothing else. I want the application of that blood; the blood of our Lord Jesus Christ, that cleanseth from all sin. I want it every hour. This makes you and me bold with all God's children. I feel at times as though, if it were possible, I could go through all hell, and bid defiance to every demon there, knowing that my Jesus is with me.

I must bid farewell at present. I hope your dear daughter is well, and your beloved wife, who, I trust, is my sister in that covenant ordered in all things, and sure. I trust if I meet in the meeting house on Sunday next,

that the Holy Ghost will lift the glorious ensign.

My paper is now full, and my heart is full; flowing with love all the way to Hull. I have said nothing. Write! write!

Your sister in the Lord,
M. BOND.
Carleton Mills, St. John, N.B.,
May 26, 1852.

DEAR BROTHER,—As a duty I owe to the memory of our late and much lamented mother in Israel (Mrs. Bond), I will now attempt to give some account of this truly good and pious woman. She was born in the city of Exeter, Devonshire, England, in October 1779. At quite an early age she was arrested by the Lord's Spirit, and deeply convinced she was a sinner, lost and wretched; but these convictions apparently left her for a season. At the age of eighteen, she was again moved powerfully, and brought to see and feel her ruined state as a sinner. The circumstances that led to her conversion were the following:—While in the providence of God she was led to attend the funeral of a young female, and as the procession moved towards "the narrow house appointed for all living," they sung, as was the custom in those days, those beautiful lines of the poet,

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is nigh,"

she fell to the ground, overwhelmed with a solemn and feeling sense of her state. She was instantly carried to a house close by, where she soon after revived, calling upon God for mercy. A man of God stood by and said to her, "Young woman, have you more devils to be cast out than Mary Magdalene?" "Oh, Sir," said she, "I am all sin." Soon after this she found Jesus precious to her soul, and felt that she was saved by grace alone, according to God's eternal purpose and grace. She then occasionally attended the Wesleyan Chapel. At the age of twenty-one, she united with the people of God, over whom presided that venerable minister and man of God, Dr. Hawker, under whose ministry she was greatly blessed and comforted, and she came out publicly and spoke of the Lord's goodness to her as a poor unworthy sinner, giving all the glory to God for her salvation. About the time of her visible union with the Lord's dear people, she married a Mr. John Ceram, a man truly devoted to God, and a village preacher, with whom she lived fifteen years, when his Father—God, was pleased to remove him from this sorrowing state below to that sorrowless state above. She still continued a bold, unflinching advocate for the truths of the glorious gospel. In the year 1816, she was married to the late lamented George Bond, Esq., with whom she left Plymouth, England, and came to St. John's, New Brunswick, in 1819, where she attended the Episcopal church, expecting to hear the same truths that she had heard at home, but was disappointed. Then she with her husband resolved to worship God in their own house on the Lord's-day; but it was not long before

the applicants for admission became so numerous, that the house could not hold them. Her great object was to place the crown on her Saviour's head, whom she loved better than life. In 1821 she, with her husband and two children, removed to Sand Point, Carlton, where she continued to recommend the truths of the gospel, and "to walk as a bright and shining light," till God took her to that better world where no sin nor sorrow reigns. More than twenty years ago, she and brother Bond were both baptised by the late lamented Mr. F. G. Miles, in this place; after which she still publicly preached and taught the great salvation, with increasing zeal and usefulness; the Lord blessing the word spoken by her to the souls of many. In this place a Sabbath school was instituted many years ago; perhaps the first in the province, taught by sister Bond. Many will never forget the instructions received there. Many souls, through its instrumentality, were brought to Jesus, the Sinner's Friend.

She studied continually the Bible, and became fully acquainted with its inspired contents. Her mind was richly stored with religious and other useful knowledge, which she gathered from her extensive and valuable library; perhaps the largest private one in the province; including the most voluminous works of the greatest divines, historic, and other writers, from the fifteenth century to the present. Her principal topics of discourse, were, the sovereignty of Jehovah, the total depravity of Adam's race, God's eternal, electing love, redemption by Jesus Christ, justification according to the riches of his grace, sanctification by the Holy Spirit.

About two years and a-half ago, the Lord removed her partner, brother Bond, to the heavenly world, since which she felt herself fast declining in body, and was deeply impressed with the necessity of the organization of a Christian church, where she long laboured and preached the unsearchable riches of Christ. She realised this about three months ago; and became a member of the infant church herself. O, how she labored for the Master! Truly, it may be said of her, as of one of old, "She hath done what she could."

In the decease of this mother in Israel, the church has lost its most valued member; the fatherless and widow, a kind and generous benefactress; the world, a friend and instructor.

Towards the end of her mortal career, I stood by her dying couch, and heard such language as none other than a blood-bought soul could utter. She would exclaim, "Oh, that is precious! that is efficacious to cleanse so vile a sinner as I! Glory to God! for its saving, sanctifying power."

The night before she fell asleep in Jesus, as an aged saint sat by her dying pillow, she would exclaim, "Don't you hear the rumbling of the chariot wheels a-coming?" Thus this woman of God experienced much of his goodness during her last moments on earth. For about 33 years she lived in Sand Point, and was much esteemed, loved, and respected, by all who had the pleasure of her acquaint-

ance. Her last sickness and death cast a gloom over the community at large. Every one felt that a great woman had fallen in Israel. On Wednesday, 26th July, she ended her pilgrimage on earth, in her 74th year. Her spirit was borne by angel companies to the habitation of God and the Lamb. It is true, we have suffered a loss in her death; but it is her infinite gain. In this solemn, painful bereavement, the church here submits to the wise hand of a loving Father, praying the loss we have sustained may in some humble measure be made up, and sanctified to God's dear people. Her funeral sermon was preached last Lord's-day, at 3 o'clock, at her chapel, at Sand Point, by Mr. Samuel Robinson, pastor, of Busel's Street Baptist Church, St. John, from Psalm xvii. 15, to a vast concourse of people. The discourse was blessed, I trust, to many souls—"From henceforth, blessed are the dead that die in the Lord: yea, saith the Spirit, they rest from their labours and their works do follow them." I remain your's, in the hope of eternal life,

GEORGE SEALY.

MAY DEACONS ADMINISTER ORDINANCES?

(To the Editor of the Earthen Vessel.)

SIR—Is it not out of order for a Strict Baptist Church to partake of the ordinance of the Lord's Supper, without a minister to officiate? J. A.

[We certainly think it is out of order. A very high authority in our churches, says—*none but THE PASTOR OF THE CHURCH should administer*, except the church, in a body, see it right to authorise a deacon to do it of necessity. The office of the pastor is a sacred office, and must not be made a mere matter of convenience: the work of the pastor is a solemn work, and should not lightly be infringed upon: the administration of ordinances, is pastoral work; and the Scriptures nowhere authorise unauthorised or unrecognised persons to administer. Dr. Gill says—]

"A question may be put, Whether a brother, or private member of a church, may be deputed by the church, to administer the ordinance of the Lord's Supper? The ordinance of the Supper cannot be administered authoritatively but by an officer, since it is an act of office-power, and must be administered in the name of Christ, by one as a substitute of him; and if the church may delegate and substitute others for the discharge of all ordinances whatsoever, without elders or pastors, then it may *perfect the saints*, and complete the *work of the ministry* without them; which is contrary to Eph. iv. 11, 12; and, as Dr. Owen further observes, it would render the ministry only *convenient*, and not absolutely *necessary* to the church, which is contrary to the institution of it; and such a practice would tend to make a church *confluent* without a pastor, and careless and negligent of seeking after one when without one."

Reviews.

SPIRITUAL LIFE—GOSPEL TRUTH, AND THE FRUITS OF GRACE!

THE words which head this brief notice represent the essential blessings so greatly needed in our day. Undisciplined youths—whose zeal is young and hot, may tell us, "*all is right*;" that the state of the church is good, and that things are going on well—but we pass by such empty and unsound expressions, and reflect seriously on the painfully manifest want of VITALITY, of GOSPEL HARMONY, and of PERSISTING PRACTICAL ZEAL in the midst of our churches—in the consciences and ministrations of many of our pastors—and in what should be the devoted lives of our believing brethren, and professing friends.

We know "*the covenant is ordered in all things, and sure*;" we know the Lord's "*counsel shall stand, and he will do all his pleasure*:"—we know the GREAT HIGH PRIEST in Heaven prevails—and the ETERNAL SPIRIT on earth is potent, powerful, and never finally resisted or hindered in his work in giving life to the uncalled elect—in making the gospel the power of God unto the salvation of the redeemed; and in restoring and strengthening them that have believed. We know that some churches flourish, because they have *gifted* labouring ministers, but many churches are declining, because there is neither dew, power, light, freshness, nor edification in the ministry. Hence the constant shiftings; the frequent complainings—the numberless dividings, and a host of the evils which we stay not minutely to look at. We say, *the want of SPIRITUAL UNION,—of SELF-DENIAL,—of HARMONIOUS WORKING,—and of real CHRISTIAN SYMPATHY,* in our Churches, is producing a state of weakness, and barrenness, fearful to contemplate. If positive proof be required, we will endeavor to give it. The exposition would call for sacrifices, which—if the cause of God, a good conscience, and the benefit of the churches, demand—we would willingly make. Preceding that, let us say, Brethren, look deeply, frequently, prayerfully into your own states of soul—into the real spiritual condition of your churches—bring the Word of God wherewith to gauge, to test, and to try the whole; and then, answer us, when we ask, "*Do we, without cause, assert these things?*"

"PROFESSION AND PRACTICE!" is the title of a volume now before us. It has driven us to write the foregoing brief remarks. The volume contains—

"*Thoughts on the Low State of Vital Religion among Professing Christians: with Hints as to the Means of its Revival.*"

It is a Scotch work. G. Macculloch, is the writer; Blackie and Son, the publishers. We generally look with much suspicion on Scotch works: Scotch divinity is, generally speaking, too smooth, too general; and seriously defective in the faithful acknowledgment of the distinct Personality, and glorious essential power and precious sovereign working of THE HOLY SPIRIT.

We have, of late, made it one distinct part of our business to look somewhat carefully into the most widely circulating Scottish Christian periodicals, and literary Scottish Church productions. What is the result? Would we be uncharitable? No; not we. Would we not rejoice to find a holy Scottish fire—a fire evidently of Heavenly origin—a penetrating fire—an illuminating flame—a purifying power—developing the amazing glories of the Covenant, the Cross, and the Crown; and expressive of the great mysteries of SALVATION as wrought in the inmost souls of saved sinners?—Yes! yes!! indeed. We would rejoice to find it. But we cannot. Neither in Scotland, nor in Ireland; neither in America, nor in Germany; neither in the Colonies, nor on the Continent, can we discover that there is any special measure of that Almighty energy, which throws Saul of Tarsus to the ground; reveals Christ in the soul; compels him to deny himself, and at all hazards, at all costs, in a determined spirit, conferring in no sense with flesh and blood, to go forth extolling the Lamb of God with all his holy, heaven-born powers. No! England—with all thy faults—thou standest almost unrivalled in this—"thou hast a few names in Sardis who have not defiled their garments." To you—to the true church of God with in you—we say, and with all the honesty and earnestness of a soul baptised in gospel love and zeal for Christ's glory, we say to you—"HOLD FAST THAT THOU HAST: THAT NO MAN TAKE THY CROWN."

The volume before us, "PROFESSION AND PRACTICE,"—is a pungent and practical essay on the general aspect of the churches. It may be useful to us on this side of the Tweed, to listen to this evidently wise-hearted Scotchman. We simply introduce the author this month; a few short notices shall be given, as month after month rolls on.

The great fact which our author sets out with, is given in words like these—"It is a melancholy fact, that a very large proportion of our professedly Christian population do really afford but too palpable evidence, that however sovereign and infallible may be the gospel, they have derived but little, if any, real, vital, soul-renewing, heart-constraining cure therefrom." To attempt to hide, or deny this, would be a species of false charity never to be tolerated by honest men. To point out the evils—and to speak of the remedies for those evils, is Mr. Macculloch's work. How he does it, we wish to shew our readers; and to do so fairly, we must have more time, and more space, than falls to our lot this short, cold month of February. Suffice it to say, "THE MINISTRY" is the first subject—and "*the multitude of men-made preachers*;" and self-elated pastors, come in for no small share of this Scotchman's criticism. Let the host of hirelings beware! Let the immense mass of pulpit plaguers, and petty-praters begin to tremble; for Mr. Macculloch most fully declares that with the ministry—as an instrumentality—lays the blessedness of Zion's prosperity, or the badness of the Church's condition. We must de-

fer opening the budget until next month. Our continuation, (D.V.) will be found under the same heading.

SIX SIGNS OF GOSPEL PROSPERITY.

MR. JOHN CORBITT, Pastor of the Baptist Chapel, New London Road, Chelmsford, has issued an address to his church and congregation. It is original, affectionate, faithful, and encouraging. He calls it "*an acknowledgment of the Lord's abundant goodness, in establishing peace, union and prosperity*" amongst them.

There certainly are some most searching and useful questions put to the consciences of the people. We rejoice to find our Bedfordshire brother more successful in Essex, than he has hitherto been. We venture to say—(our brother John must forgive us)—let young ministers look at JOHN CORBITT, if they are discouraged because of the roughness of the way. In the first place, he is dandled on the knees, at Biggleswade; there the Lord evidently favored and honored him in every sense. But, John Corbitt must go into the furnace, or his usefulness in the ministry will be very limited. Our brother James Wells is, therefore, commissioned by heaven (we dare not dispute this)—to send his brother John Corbitt down to Manchester. There John has such trials to endure as almost break his heart:—but, now, in "the wealthy place"—now, "beside the still waters,"—now, when Job's prophecy has been fulfilled—"He knoweth the way that I take, and when he hath tried me, I shall come forth as gold:"—now, he sits down in his quiet study, and gratefully chaunts, with Paul, that beautiful new covenant anthem—"And, WE KNOW THAT ALL THINGS (both in Biggleswade and Manchester) WORK TOGETHER FOR GOOD," &c. &c. In the most secret and sincere feelings of our soul, do we pray, that in Chelmsford our brother may abound yet more and more; and there, after many years, finish his course with joy.

From Mr. Corbitt's pamphlet, entitled "*A Gospel Trio*"—with "*Original Proverbs*,"—"*Scriptural Hints*"—and "*An Original Poem, for the Tried and Tempted Christian*"—we quote the following:—

"The question is—what is it to have the Divine approbation in a Christian church and people? Some things, that I believe, are as follow:—First. When the minister is enabled to stand constantly and unflinchingly declaring the plain gospel of Christ in all godly simplicity, unmoved either by applause, threatening, censure, or division. Secondly. When the congregation of attentive hearers are increased. Thirdly. When scattered sheep are gathered to the fold. Fourthly. When union is manifested in a continual increase and constant attendance at prayer meetings. Fifthly. When sinners are convinced under the Word and brought to forsake their former ways and companions, and made to tell how the Lord had delivered them from the law and made them willing to walk with his people in all his holy commandments. Sixthly. When a sympathetic and liberal spirit is

manifested towards one another in affliction and distress. These six evidences we have; therefore we have so much right to rejoice and say—'the Lord of hosts is with us, the God of Jacob is our refuge.' Psal. xlvi. 7.)

"Our congregation has increased in two years and three months at least two-thirds; the church has increased from 26 to 66; 13 of which have been admitted by baptism, and the others have, by the good hand of the Lord, been gathered from other quarters, and all admitted by the relation of their experience; so that you have often been cheered by hearing them tell what God had done for their souls; three have been removed death, one has emigrated to Australia, and one has been separated; besides this, more than £50 have been paid off the chapel debt, and the rest of the money advanced by the Baptist Building Fund London, will be paid by half-yearly instalments, without interest: so that now no heavy burden clogs your energies, and a little more exertion will make the remaining debt move off easily. I hope that the wise and liberal will take this hint.

Tracts for Sailors and Soldiers.—London: Mr. Brown, 14, Burton Street, Eaton Square. The titles of these tracts are very striking:—*Christ in the Camp, before Sebastopol; or Grace triumphant in the Trenches, on the field of Battle, and in the Hospital*, is one which contains many interesting facts confirmatory of the truth of the title, "Dying in Jesus," &c. These tracts might be usefully given away by Christian travellers. They speak well of the importance of a saving knowledge of the Saviour.

"*They that sow in tears, shall reap in joy.*" A translation from the German. London: Ward & Co. From this volume, we hope to draw some cautions and consolations next month.

"*The Sabbath—the Working Man's Charter. Thoughts for Working Men,*" &c., &c. By JOSEPH KINGSMILL, M.A. Chaplain, &c. London: Longman.

We would say to all working men who fear God—read this pamphlet to your fellow-labourers, assemble them together and read it for them. Sunday School Teachers! Here are some stirring hints for you.

"*The Brighton Pulpit.*—No. 69, Price 2d. Published by Charles E. Verral, Nile Street, Brighton.

"*Christ precious to believers,*"—is the title of the Sermon. It is a funeral sermon for the late Mrs. Simmonds; preached in Bond Street Chapel, Brighton. By Mr. George Isaac. Very judiciously, and with a wise precision, the preacher leaves the saint to extol the Saviour; and although we have almost looked in vain for the dying testimony of the departed, we have not sought in vain for a good report of the loving and ever reigning Day-man, Redeemer, and Friend, who is indeed, precious to his own dear sheep, when in their souls he is revealed; and when his presence they enjoy.

THE PERSONAL
 APPEARANCE OF THE SAVIOUR AT JERUSALEM;
 OR,
 MILLENARIAN VIEWS FAIRLY CONSIDERED.

To the Editor of the Earthen Vessel.

SIR,—As Mr. Palmer, Baptist Minister, of Homerton Row, in his address at Meard's Court Chapel, on Tuesday, February 5th, on the occasion of Mr. Bloomfield's pastorate anniversary, made use of language, which you state in your periodical "was listened to with breathless attention," but which was nevertheless a misrepresentation of Millenarianism; I trust, therefore, in fairness, you will allow me space in your valuable miscellany to meet the charges he has brought against us, and thereby give me an opportunity to contend for truths which, I am happy to say, are gaining ground in the present day, but which still require winnowing, in order that the wheat may be separated from the chaff. I beg, therefore, to say, in the onset, that Mr. Palmer's assertions respecting Millenarianism are no more the doctrines which we believe than Fullenism or Mormonism are faithful representations of sound Calvinism; and Mr. P. is no more justified in the remarks which he has made than would a Churchman be who should take the doctrines of the Book of Mormon and hold them up as a specimen of the creed of Dissenters, because they come under the general head. Modern Millenarianism, says Mr. Palmer, I hold to be a delusion. Now had he said mongrel Millenarianism, such as has been palmed upon the world by several writers of our day, I should not have been so much surprised; because much which has been written by Dr. Cumming, Messrs. Molyneux, Cox, and others, is mixed and confused, and therefore will not bear the test of God's Word. But I beg to tell Mr. Palmer that modern Millenarianism is a revival of primitive Millenarianism, which was held dear and sacred by the apostles of our Lord, and also by the churches up to the closing part of the third century. A recent writer observes, that in the third and fourth centuries, Chiliasm, or Millenarianism, fell into disrepute, in consequence of a vicious and most dangerous system of Biblical interpretation being encouraged. The Therapeutae—a sect of Jews in Egypt—excited the attention of men at a very early period in the Christian era, and among their peculiar notions which they maintained, taught that the Scriptures should be contemplated as having a mystic or hidden sense. They expound the Sacred Writings, observed Philo Judæus, by obscure, allegorical, and figurative expressions;

for the whole law appears to these persons like an animal, of which the literal expressions are the body, but the invisible sense that lies enveloped in the expressions, the soul. This sense was first pre-eminently studied by this sect, discerning, as through a mirror of names, the admirable beauties of the thoughts reflected. Origen, a famous Christian writer of the third century, cordially embraced this rule of exposition; and as his mental endowments were of no ordinary cast, he successfully instilled his principles into the minds of his disciples. With what caution we should imbibe his sentiments may be gathered from the following specimens of his teaching:—"The source of many evils, he declares, lies in adhering to the carnal or *external* part of Scripture: those who do so shall not attain to the kingdom of God. Let us, therefore, seek after the *spirit* and the substantial fruit of the Word, *which are hidden and mysterious.*" The Scriptures are of little use to those who understand them as they are written under the shelter of this latitudinarian canon: it was easy to palm any notion upon the world, and as easy to obscure and pervert every truth. The meaning of the Bible depended not on the stringent rules of grammar—the only safe criterion whereby the signification of language can be tried—but on the fertility of genius in the person of the interpreter, whose imagination, rather than the powers of his understanding, was invoked and obeyed. This learned father turned the artillery of his talents and erudition against the cause of the Chiliasts (a name by which they were designated by their opponents). Long before this period (says Mosheim, treating of the third century) an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world: this opinion, which had hitherto met with no opposition, was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments in that future and glorious kingdom. But in this century its credit began to decline, *principally through the influence and authority of Origen*, who opposed it with the greatest warmth, *because it was incompatible with some of his favourite sentiments.* Nepos, an Egyptian bishop, endeavoured to restore this opinion to its former credit, in a book written *against the allegorists*, for so he called, by way of

contempt, the adversaries of the Millenarian system. This work, and the hypothesis it defended, was extremely well received by great numbers in the canton of Arsinoe, and, among others, by Colacion, a Presbyter, of no mean influence and reputation. But Dionysius of Alexandria, a disciple of Origen, stopped the growing progress of this doctrine, by his private discourse, and also by two learned dissertations concerning the Divine promises.

We perceive, then, a cause why Chiliasm declined; and we may judge for ourselves whether the novelty introduced by such an expounder as Origen should supersede the unanimous testimony of the two preceding centuries. Origen, then, was the founder of Mr. Palmer's creed, and to Origen must be attributed all the mist, confusion, and darkness which prevails in his mind. Mr. P. says, he objects to a visible descent of the Saviour at Jerusalem, because we Millenarians (as he asserts) have nothing scarcely to guide us but a book of symbols, which, he is pleased to say, is a book which the most learned and devout have instinctively shrunk from; but I beg to inform him that he is not correct in this matter. We have more in the books which bear the names of the prophets, and also of others of the apostles beside John, than he is aware of. I would ask him what he thinks of the following passages, which we think have a direct bearing upon the subject in hand, namely, the personal appearance of the Saviour at Jerusalem: "Thus saith the Lord I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth and the mountain of the Lord of hosts, the holy mountain," Zech. viii. 3. Sing and rejoice, O daughter of Zion! for, lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee, and the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again," Zech. ii. 10-12. "Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all thy heart, O daughter of Jerusalem, the Lord hath taken away thy judgments, he hath cast out thine enemy, The King of Israel even the Lord, is in the midst of thee, thou shalt not see evil any more," Zeph. iii. 14. "In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thy hands be slack, the Lord thy God in the midst of thee is mighty. He will save, he will rest in his love, he will joy over thee with singing, Zeph. iii. 16, 17. "And David my servant shall be king over them, and they all shall have one shepherd, they shall also walk in my judgments, and observe my statutes, and do them, and they shall dwell in the land that I have given un-

to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein even they and their children and their children's children for ever, and my servant David shall be their Prince for ever," Ezek. xxxvii. 24, 25. Now I contend that these passages of holy writ have not yet been accomplished, or that Mr. Palmer's ingenuity will never be able to spiritualize them. That they are yet futurc, and shall have a literal fulfilment. I will now simply call his attention to the following scripture as recorded in the book of the prophet Zechariah xiv. 1-5

"Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee, for I will gather all nations to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south, and ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal, yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

Now I ask, is this language to be understood figuratively or literally? To spiritualize it or to attempt to make it apply to the church of Christ, or to endeavour to prove that it has been accomplished in the past history of the Jews, is altogether futile. All nations have never yet been gathered against Jerusalem, nor has the Lord ever fought against those nations as when he fought in the day of battle, that is, when he overthrew Pharaoh and his hosts in the Red Sea. Again, it is said that "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof" &c., "and he shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." Now what language can be plainer than this? Was there an earthquake in the days of Uzziah king of Judah? turn to Amos, i. and you will find it there recorded. Was this a literal earthquake? No man who professes to believe the Bible will attempt to deny it. Then, I ask, on what authority can this earthquake be controverted when we are expressly told that the second shall be like unto the first. I think if we were to attempt to prove that this chapter is to be taken figuratively or spiritually, it would be something like hand-

ling the word of the Lord deceitfully. Our opponents may charge us as great sticklers for the literal and adepts at turning prose into poetry, and heaven into earth, for a literal sense, but I think we are less guilty than our accusers. Again in the 11th verse we are told, "And men shall dwell in it; (Jerusalem) and there shall be no more utter destruction, but *Jerusalem shall be safely inhabited.*" Has this been accomplished? Is not Jerusalem in the hands of strangers? Has the Jew, during the last 1800 years, dwelt safely in the land of his fathers? Has he not been in a state of constant fear and dread because of his enemies? This, therefore, shall be accomplished after the Saviour has stood upon the Mount of Olives, for the deliverance of his ancient people the Jews and for the destruction of their adversaries. Mr. Palmer's views respecting the resurrection are just as antagonistic to truth as are those with whom he contends. I can assure him that we hold no such sentiment as that which he has stated, namely, "that glorified bodies will sit on material thrones, judging flesh and blood, and reigning over multitudes of sinful souls in sinful bodies." I repeat that this is not a doctrine held by sound Millenarians. We are as much opposed to this hypothesis, as Mr. Palmer. We are not amongst those who believe that the resurrection will take place at the commencement of the Millennium, *but at its close.* When Christ appears on Mount Olivet it is not for the purpose of raising the dead, either righteous or wicked, but to deliver the Jews from their adversaries, to convince, restore, and establish in their own land, his long cast-off, and apparently forsaken, people, and to set up his glorious kingdom on the earth. The personal appearance and reign of Christ upon the earth appears to some professors as impossible as did his incarnation to the Jews, and why? Because they are so accustomed to the allegorical system of interpretation that they are determined to hold it with a firm hand till death shall sever them from it. Men may charge us with inconsistency because we take the word of God as we find it. But we can assure them that we would not go back to our old dungeon, nor be again manacled as we were, for ten thousand worlds. Let any individual but once get disentangled from the devices of sin, and have his eyes opened to a literal fulfilment of the sure word of prophecy, and he will immediately find himself like a bird which has escaped from his wry prison. He will find that there are heights and depths he had hitherto not contemplated; beauties and excellencies which he had not discovered, and like the patriarchs, prophets, and apostles of old, his faith will embrace the future fulfilment of divine predictions, and of him it may be said as our Lord said of his servant Abraham that "he rejoiced to see his day and was

glad." He will find on comparing fulfilled prophecy with the events by which they have been accomplished, that those things which are the subjects of history, were once themes of prophecy, and that those things which were once seeming impossibilities were now plain matters of fact. He now finds that God's threatenings concerning Jerusalem, Babylon, Mount Edom, Arabia, and other cities were no figurative language, but literal to the very letter; that statements made by holy men of God, who spake as they were moved by the Holy Ghost, concerning the birth, humiliation, sufferings, death, resurrection, and exaltation of the Eternal Son of God were no figurative expressions, but Divine realities, which did not fail in their accomplishment in one jot or tittle; and therefore his faith does not rest here, but embraces other promises which are as certain of literal fulfilment as those which have been already accomplished. When he reads his Bible he reads it with some degree of consistency. If he reads such language as the following, as recorded by the Prophet Jeremiah xxxiii.— "And the flocks shall pass again under the hands of him that telleth them;" here his faith eyes the gift of the church to Christ, every individual member of that church having been given to the Great Head for the purpose of redemption, justification, and eternal glorification, and which are to be marshalled, presented, at the great day of presentation to the Father, perfect, both as regards holiness as well as number, not one being in any way spotted with sin, nor yet an absentee. Yet he does not attempt to rob the Jew of that cluster of promises from which he has taken this choicest drop of honey which has refreshed his weary spirit, but he looks upon the whole of the chapter as one day to be fulfilled, as regards the restored of Israel, as promised by the Lord by the mouth of the prophet. If he reads the announcement of the angel to Mary, the Mother of our Lord, concerning the wonderful child to which she was shortly to give birth, as recorded in Luke's Gospel, 1st chapter—"And behold thou shalt conceive in thy womb and bring forth a Son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." He does not say the former part of the announcement has been literally fulfilled, and therefore I shall admit it into my creed, but as the remainder has not been literally fulfilled therefore it must be understood spiritually, and therefore the throne of David must be the Father's throne, and the house of Jacob must be the church of Christ, and therefore instead of "turning prose into poetry, and Heaven into earth," he allows himself no such latitudinarianism, but argues

that as the former part of the announcement is established beyond all controversy as literal, so also must be the latter. But as I fear, Mr. Editor, I am trespassing on your pages, and as the subject grows in my hands, I must reserve other observations which I have to make on Mr. Palmer's address for another opportunity. W. GOSLING.

4, Edward Street, Woolwich.

EPISTLES TO THEOPHILUS.

LETTER XXI.

My good Theophilus, I will now continue, as much as lieth in me, my course through those parts of the Acts of the Apostles, which men are so fond of taking hold of to justify their perversions of the new covenant truth of the Most High; my object being, to set the truth before you as it is in Jesus, and to shew that not only has the doctrine of duty-faith no place in the public addresses of the apostles, but the doctrine of its being the duty of a dead sinner savingly to believe in Christ, is a blast, a mildew from the enemy; and by such a doctrine no man was ever yet, or ever will be, regenerated; under and by such doctrine, no regenerated man ever yet profited.

Let us, then, next look at Acts iii., and we shall find everything here quite in keeping with the helplessness of the sinner, and with the sovereignty of our God. Yea, I wish you to take, at the very outset, particular notice of this one thing: that the 3rd chapter deals, if there be any difference, still more clearly with the delightful theme of eternal election, as is here so clearly laid down, and so effectually; as I will, by the help of the Lord God of truth, clearly demonstrate to you.

1st. By *circumstance*; this circumstance being this: that Peter was commissioned from on high to say to the lame man at the temple, "In the name of Jesus Christ of Nazareth, rise up and walk." (Verse 6.) And the apostle is very careful to shew that it was not by his power or holiness that he had made this man walk; and so in the fourth chapter, when brought before the rulers, he is still careful to shew that it was by the name of Jesus of Nazareth, through faith in this name, that this man stood before them whole.

Now, here we come to a *difficulty*; not, my good Theophilus, a difficulty on *our* side; no, the difficulty lies here; that when Peter and John were brought before the chief priests, and rulers, why did not Peter and John invite and exhort these men to come to Jesus Christ? Surely it could not be from any want of feeling in them, for the welfare of the souls of men! What, then, could be the reason, but that they were better taught? They knew it was the work of God to bring a sinner; that the Lord does this, not by the wisdom, or learning, or eloquence of men, but by the *Word of truth*; therefore it is that Peter and John told the truth to these rulers, and there left it. "There is none other name under heaven given among men, whereby we must be saved." No duty-faith here.

Now, what were the relations to God, into which this lame man was brought? "The God of Abraham, of Isaac, and of Jacob, hath glorified his Son Jesus," whom ye delivered up in the presence of Pilate, when he was determined to let him go, "but ye denied the Holy One, and the Just, and desired a *murderer* to be granted unto you." Now, my good Theophilus, be very *attentive here*. The God of Abraham. "But the God of Abraham (as he could swear by no greater, sware) by himself." The God of Abraham shews unto the heirs of promise the immutability of his counsel. The God of Abraham called Abraham *alone*; the God of Isaac set Ishmael aside, and sovereignly constituted Isaac a child of promise. The God of Jacob said—"Jacob have I loved, but Esau have I hated." Nor does he assign any reason, but that of his own will, for so doing.

Now, these are the gospel relations to God, into which the lame man was brought; and these are the relations in which Christ himself came into the world, and the truths expressive of, and arising from, these relations, were the truths he preached; and had he have softened them down with a little free-will, or duty-faith, the world would have received him; for the world will receive its own; and had he have overlaid the truth of God with the admired adornments of this world's religion, their antipathy would not have been so strong, that a *murderer* was preferable in their eyes to Jesus of Nazareth, who preached such discriminating doctrines. But the antipathy they had to him, is now transferred from him to his truth and to his people. Jesus Christ is the God of the true Christian; and as the Jews of old professed to love the God of Abraham, but hated the true doctrines of Abraham, so, now, thousands profess to love Jesus Christ, but hate both his truth and his people; having called the Master of the house Beelzebub, they now transfer the title to his people. What an awful position and state does the carnal mind here appear in! Here is the God of Abraham glorifying his Son Jesus, who carried out to perfection the covenant, the immutable covenant, which God swore unto Abraham, saying, "In blessing I will bless thee." Here, then, lies the *secret* of the offence of the cross. The enemy well knows, that when a soul is brought into the bond of this covenant, that he (satan) has for ever lost that soul.

Thus, you see, the apostle here opens his discourse with those truths which look with disdain down upon the *efforts* of dying mortals, and the petty hoastings of weakness itself. It is the God of Abraham, Isaac, and Jacob, before whom all nations are as nothing, and less than nothing, and vanity; to be weighed in the balance, they are lighter than vanity.

It was by the testimony of this *contrast* between man and God—man *crucifying* the Saviour, God *glorifying* him—it was the testimony which the apostles bore of this *contrast*, together with the sovereign and effectual healing of the lame man; it was by these means many, perhaps *two thousand*, were *awakened*. Now, when they were awakened,

the apostle began to change the tone of his address—"And now, brethren, I wot that through ignorance ye did it, as did also your rulers." He then shews that there is no counsel of God overturned by what they had done; as he fulfilled what he before shewed by his holy prophets.

Well, now, the people being, by the power of God, awakened, as tho three thousand had been before them, were no doubt trembling at God's Word, and knew not what to do. "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here, then, is no exhorting dead sinners to do what God alone can work in a man to will and to do. The apostle's exhortation to these now awakened sinners, amounts simply to this: there is repentance for you; there is reconciliation for you; there is forgiveness for you. Do not despair; but humble yourselves under the mighty hand of God, and be converted to, united to, Jesus Christ; and in these paths you will find, that when the times (for there is a set time to favour Zion) "when the times of refreshing shall come from the presence of the Lord," you will know that your sins are blotted out.

Well, now, my good Theophilus, you will here see that I have assumed that these persons to whom the apostles said, "Repent," &c., were not unbelievers, but *awakened* and believing sinners.

And I shall here set before you *four* reasons for this conclusion. 1st. Because of the *analogy of faith*—in other words, the *order* of the gospel of the new covenant. It is not the manner of the new covenant, so to speak to men dead in sin, *except* where the Word of truth takes men on the ground of the *profession* they make; and even then they are *not* as carnal, dead-in-sin men, exhorted to do that which the natural man cannot do, but they are *exhorted*, as *professed* disciples. Hence, in John vi. 27, who, in verse 66 of that chapter, are called *disciples*. It is, therefore, needful, that as they professed to be disciples, they should be put to the test, and told to do the work of true disciples—"Labor not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall (if you are true disciples) give unto you." But what is there here to patronize the doctrine of duty-faith, or to justify the solemn mockery of telling dead sinners to do what God alone can give them faith to do?

These persons in John vi., who were exhorted to "labour for the meat that endureth to everlasting life," were, to all intents and purposes, *carnal* men, and followed the Saviour merely from carnal motives; still, they *professed* to be disciples; and therefore as *disciples*, they were, as I have said, exhorted to do the work of disciples, and thus demonstrate that they were true disciples. But instead of doing this, they became offended, and walked no more with him; thus shewing the truth of the Saviour's own words in this same chapter, that "no man can come unto me, except it were given him of my Father." So that this seeming exception is,

in reality, no exception at all; for they *professed* to be disciples; so here in this 3rd chapter of the Acts, the persons were, or at least evidently professed to be, awakened sinners; and I shall presently give you, I think, satisfactory proof that they were truly awakened sinners.

I again repeat, that, to my mind, one proof that they became, by the *first part* of Peter's discourse, awakened sinners, is, that it is contrary to the order of the gospel to exhort a carnal mind to do a spiritual work.

My second reason is, that the apostle speaks to them as to *awakened sinners*, in teaching them where and when to look for the blotting out of sin. Does not this look as though the Holy Ghost had *written* their sins upon their consciences? for *without this*, what is there to *blot out*? What was there to blot out in the conscience of Saul of Tarsus? Until the commandment came, *sin* revived, and he died. Now, there is something to blot out, because here is something written, and an awful something it is, as all who are born of God are made to feel. Like the publican, they feel that mercy, and mercy only, can save them. Now, as the law is the strength of sin, the Saviour becomes unto such awakened sinners the end of the law for righteousness; and so the apostle says unto these now believing sinners, "He (the Lord) shall *send Jesus Christ unto you*." Now, what does this mean, but a manifestation unto them of the Saviour as the Way, the Truth, and the Life? It is a promise direct and positive to them, and that because it was manifest to the apostle that they were heirs of promise.

My *third* reason for concluding they were now *quicken*ed sinners, is, that by this same discourse a *great number* was added unto the church. This is proved by the 4th verse of the next chapter, which says, that "many of them which heard the Word believed; and the number of the men was about *five thousand*." Now, if we include in this five thousand the three thousand of the second chapter, on the Day of Pentecost, we, even, at this reckoning, get *two thousand*, by this discourse of the 3rd chapter: one pretty good proof that the persons to whom the apostle said—"Repent, and be converted, that your sins may be blotted out," were not unbelieving sinners, dead in sin. It is true they were not yet brought into the *possession* of the gospel for themselves; they had yet to be converted to the truth, so as to be one with it; and when thus they were converted to the truth as it is in Jesus, they could, from their own souls' experience, strengthen their brethren, and so edify one another. The apostle's sermon, then, did not fall to the ground. The number of the disciples was multiplied to five thousand. We scarcely need further proof that duty-faith, and the fashionable exhortation to sinners-mockery—has no place in this discourse of Acts iii. But then, my good Theophilus, you must know that this general invitation-system, so much applauded by the world, takes away the *transverse* form of the cross, and a gospel is made to set easily upon the natural man, by leaving room for his

free-agency, and so the offence of the cross ceases.

I think I hear you exclaim, *Free-agency! What! Free-agency in eternal things!!* What! the dry bones in the valley of death free agents! What! a criminal in the condemned cell, a free agent! What! a mere brand in the fire a free agent! Does not God himself ask concerning us, under the figure of the vine tree, "Behold, when it was whole, was it meet for any work? How much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned!" Free-agency in eternal things! Whereas, if the dead are not awakened by the voice of the Son of God, they cannot be awakened to life at all. It is a solemn truth, that if the Son of God be not the Author of the religion of your soul, and of mine, he will at the last day own neither us nor our religion. "Ye must be born again."

But I will now come to the fourth and last proof I will at present give you, that these persons, to whom Peter said, "Repent," &c., were now regenerated persons; and this last proof is like the three preceding—such as none but a presumptuous, free-agent professor, would attempt to set aside. This last proof consists in the Holy Ghost, by the apostle Peter, recognising the people as the *new covenant people of God*. "Ye are the children of the prophets, and of the covenant which God made with Abraham, saying, Unto Abraham, and unto thy seed, shall all the families of the earth be blessed." (Verse 26.) *Children of the prophets!* What does this mean? This must mean that they were the *offspring* of the prophets. But the prophets were spiritual men; and if these people to whom the apostle was speaking were the children of the prophets, then they were *spiritual* children, and so bore the image and likeness of their fathers. But they were children not only of the prophets, but also of the covenant which God made with Abraham; and the apostle is careful to give us to understand that the covenant here referred to, is not the covenant of a mere *earthly* Canaan; for here is direct reference to the *promised seed*. This, therefore, is not the mere Jewish covenant, but, the

"—nobler covenant,
Sealed by David's greater Son."

Now, then, if these persons were the children—which the Holy Ghost declares they were—of the covenant of God in Christ, then their names must have been in the book of eternal life; and to that life they were ordained; and so, "as many as were ordained to eternal life, believed."

And is it not also somewhat remarkable, that these persons, only just brought to begin to know the truth, should thus be spoken to so early of God's *immutable covenant*? As though the apostle would at once bring them into Ezekiel's river! as though he would give them to understand that they were "elect, according to the foreknowledge of God;" and that whatever glorious promises were given to Abraham, belonged also to them; and as Abraham already has possession of the

kingdom, so shall they, by that "mercy which endureth for ever," come to the same inheritance, reserved in heaven for them; closing, as the apostle does, by setting before them that blessing which includes every blessing; unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away *every one of you* from his iniquities. Now, who are the *every one*, but the "every one" who was brought into the bond of the new covenant? "Ye are the children of the prophets, and of the covenant." This is the *every one* he came to bless. "He came to lay down his life for the sheep; and they are *all* brought to hear his voice, and follow him;" and by *faith in him* they are turned away from their iniquities. His blood cleanseth them from all sin; and so they overcome by the blood of the Lamb, and by the Word of their testimony; and they "love not their lives unto the death."

Now, here it is: their turning away from their iniquities is not merely formal; not mere surface work. The *root* of the matter is in them; and in oneness with the Saviour they have an eternal severance from all sin; and so they walk not in unbelief, but in faith; not in enmity to the truth, but in love to the truth; not in carelessness, but in prayerfulness; not in ignorance, but in the knowledge of the truth; and thus, having a spiritual life, they walk towards God, and with God; not after the flesh; not by fleshly duty-faith, fleshly universal nothings, and formal fleshly conformity to the traditions of men; but they worship God in the Spirit of that gospel which is the ministration of life; and thus they walk not after the law of a carnal commandment, but in the law of life; and thus "walk, not after the flesh, but after the Spirit." And to such there is no condemnation." Jesus Christ is unto them the Finisher of transgression, the End of sin; and hath for them made reconciliation for iniquity; and they are justified, and shall glory. They are new creatures in Christ Jesus, and walk in newness of life, endeavoring to "keep the unity of the Spirit in the (new covenant) bond of peace," and to "adorn the doctrine of God their Saviour in all things."

Now, my good Theophilus, I think we still know where we are. We see the order of the new covenant; that it gives life before it exhorts to living acts; second, that the apostle spoke, in the latter part of his discourse, to some of his hearers as *awakened* sinners; third, that by this discourse a great number was added to the church; and fourth, and above all, they are declared to be the children of the covenant which God made with Abraham, the covenant of God in Christ Jesus. Universal exhortationism, then, is wrong, unscriptural, and delusive. And he who bids it God speed, is a partaker of its evil deeds.

I hope therefore, still to go on "contending earnestly for the faith once delivered to the saints;" and though the enemy begins to be a little uneasy, yet there is "a remnant according to the election of grace, who are with us. A very excellent minister of the gospel has given in the March number of the *VESSEL* a word of encouragement to us. He is one of

the few that knows, that to depart from the fashionable religion of the world is to make one's self a prey—yet he fears not man but God, and abides amidst deluges of hypocrisies and apostacies, by "the truth as it is in Jesus." These are the men, were the churches in their right minds, they would abide by; but alas, vory many of them (the churches) are bent to backslide.

I will now close my letter, as I hope in a futuro letter to give you some clear account of good, bad and indifferent ministers; carrying with me a consciousness that of believers I am but

A LITTLE ONE.

P.S.—What is said of the prophet in the third of the Acts, I must set before you next month.

THE

MINISTRY OF THE GOSPEL;

TRUE CHRISTIAN EXPERIENCE, AND
HUMAN RESPONSIBILITY.

[THE above voluminous heading has originated out of the perusal of a communication received from our correspondent, "A BLAST," a great portion of which we here give. We believe there are three points which our people desire to see more fully enforced, elucidated, and made plain. First, *The comprehensive character of the Gospel Ministry; what constitutes genuine Christian Experience, and the Responsibilities of Men.* If the following should lead to the fuller development of these points in a Christian spirit, we shall be glad.—ED.]

DEAR SIR,—I sincerely wish prosperity both to you and your periodical—the EARTHEN VESSEL—because I believe your object is to publish the truth as it is in Jesus; to exalt free-grace, and debase free-will; to exhibit the love of a covenant God, in the sovereignty of election, in the fulness of redemption, and the power of effectual calling; for, "all flesh is grass; but the Word of the Lord endureth for ever."

I love your periodical, because I believe your object is to publish examples, both living and dead, of the power of Divine grace, from the babe in Christ that sucks the breasts of Zion's consolations, to the hoary saint that is "strong in faith, giving glory to God." I love the candour and Christian charity displayed in the pages of the EARTHEN VESSEL, in acknowledging, against much opposition, the grace of God in some, notwithstanding their ignorance, prejudices, infirmities, or difference from you in some important things. And lastly, I wish prosperity both to you and your periodical, because, though you endeavor to avoid controversy, your pages are open for any good man to express his views on any subject of vital importance in the gospel.

These being my convictions, I receive the EARTHEN VESSEL with all my heart, and

wish to communicate to it with all my heart. Allow me, therefore, to lay before you the following observations:

I perceive that our "Little One" has got through the smooth, limpid stream in which he has played so handsome a part for a long time, with so much credit to himself—and, I hope, profit to many—and has come at length into troubled waters. It has long been my desire to see some able treatise on the sin of unbelief; and from the promise of the "Little One," made more than fourteen months ago, I fully expected something from his pen that would be very interesting and instructive; but instead of finding that "Little One" had attained the stature of a Great One, as he might for the time, I perceive with pain and disappointment that he is diminutive still; and alas! he is in deep troubled waters! How shall he come through them?

But not only "A Little One" has taken up a great subject, I perceive "A Stripling" by his side, struggling in the same disputed path.

Now I would much rather that our "Little One," and his fellow, in commencing such subjects as they have, had treated them in a less speculative manner, and more experimentally. A philosopher, with some knowledge of the Word of God, might write as "A Little One" and "A Stripling" have done—that is, he would produce his *pros* and *cons*; but a Christian, that has been convinced of sin because of unbelief, ought to give evidence of what he has felt and handled, as well as texts and reasons, for and against.

I would ask the "Little One," and the "Stripling," most respectfully, if, previous to their call by grace, they were privileged with hearing the gospel, and what knowledge they had of it previous to their conversion? If they had no knowledge of the gospel previous to their conversion, they cannot give evidence upon this subject; and it is unwise of them to speculate. He that knew not the gospel antecedent to his call by grace, cannot have tasted the bitterness of neglecting the great salvation; consequently, cannot experimentally unfold the nature of this sin. If, on the other hand, they did know the gospel, before God, of his rich mercy, called them to be part-takers of its benefits, I would like to know, when they were judged for their sins against the gospel, by what standard they were judged? I know of no standard but one in the law, to judge the hearers of the law, and of one in the gospel, to judge them that are hearers of the gospel. The first demands perfect love, and the second perfect faith. The one has not a sliding standard, to suit our fallen nature; neither has the other two demands, one for 'natural men, and the other for spiritual; and, though we are all variously guilty under both rules, both possess a perfect standard for the wise [and the unwise:—and he that falls short of that rule, is judged by it as disobedient.

I know not where our divines are running to in our days. I am sure they are neither speaking according to the oracles of God, the law, or the gospel, nor according to Christ's experience, when they talk of *God only de-*

manding of natural men according to their abilities. Alas! then, our good God can demand nothing good of us, because we are evil. We are unrighteous, therefore he can demand no righteousness at our hands. Our hearts are alienated from him; therefore he can only demand the service of our outward man! As if God had lost his right, because we have lost our power.

There seems to me to be two extremes into which the church is prone to fall in all ages: the one is, to say that all men have power somehow or other, to believe the gospel, because the obedience of faith is required of all that hear it; the other, is, to say, that no man is under any obligation to obey it in a gospel sense, because no man has power. The first denies God's decree, the second, God's command in the gospel. The one makes man his own Saviour; and the other lays him under no condemnation for despising and neglecting the salvation that is in Christ. Now, whether the one or the other is worst, I leave; but sure I am, if it is bad to deny the eternal election of grace, it is as bad to deny the obligations of men.

Our inability by nature, according to my views and experience, is no excuse for us: it is our sin. "No man can come to me, except the Father which hath sent me draw him," said the Saviour to the Jews; but he did not on this account excuse them; for he on another occasion accused them, saying—"Ye will not come to me, that ye might have life." The inability of a weak believer, and the inability of a dead sinner, are widely different. The first God pities, but the second he condemns. The difference is well distinguished in these words:

"By nature, prone to ill,
Till God's appointed hour,
I was as destitute of will,
As now I am of power."

Having so said, I conclude my observations for the present; but I am sore pressed in the spirit to speak yet again in God's behalf on this subject; and it is for you, sir, to determine whether I shall send you another paper. I only wish simply and briefly to shew mine opinion, and to leave it in the hands of God.

I am, dear sir, yours in the Lord Jesus Christ,

A BLAST.

Houghton-le-Spring, Feb. 25, 1856.

"I love a religion that makes me feel, and that makes me feel that God, in all his persons, is precious to my soul—that he is my stay, my comfort, and my joy. I love a religion that brings me to leave my board and my bed with him—on what I shall live, and on what I shall lie—what I shall do, and where I shall be. I love a religion that brings me to believe that darkness and light are both alike to him—that although he subjects me to many changes, he knows not the shadow of a turn. I love a religion that opens up to my wondering mind the person, dignity, and glory of Father, Son, and Spirit—that makes them the all in all of my salvation here and my glorification hereafter. This—this is the religion I desire for myself and for you."—*E. Wyard's Pastoral address.*

A BRIEF REVIEW OF MR. J. CORBITT'S MINISTRY.

[Last month we briefly reviewed a pamphlet issued by Mr. John Corbitt, of Chelmsford. Those remarks have induced him to write the following letter.]

DEAR BROTHER BANKS.—I thank you for the kind spirit you manifested in noticing my address; but there are some things that need correction; and that you may be the better informed of the Lord's dealings with me at Biggleswade and Manchester, I here give you an outline. The words in your review which I complain of, are, "*We rejoice to find that our Bedfordshire brother is more successful in Essex than he has hitherto been.*" This, my brother, is not the case. I never, since the Lord put me into the ministry, was less successful than I am here, as the following copy from my diary will shew.

"On June 26th, 1844, myself, wife, and four others, were formed into a church at Biggleswade," where I continued until December, 1847. During this time—about three years and a-half, the chapel was enlarged to hold 140 more persons; the congregation increased from about 80, to as many as could crowd into the place—say about 400. The church gradually increased from 6, to 35, most of whom stand fast unto this day; so that I was not less successful there.

I commenced my ministry at Manchester the first Lord's-day in January, 1848, with a congregation not exceeding 100 constantly, and with only 26 members in the church. *That I labored in the fire there, is true;* but I was not the less successful; for the Lord was with me there; and did work mightily by me. I was in Oldham Street Chapel only one year and ten months; and during that time, the congregation was increased so as to bring in a sufficiency to support all claims and supply all needs. The church was increased from 26, to 81 members, most of whom are an ornament to their profession unto this day; and never was there more peace and affection manifested in a church than there was in this at that time. They were ready with the sum of £1800 (some borrowed, and some given), to pay the debt, and release Messrs. G., and G. But these gentlemen refused to let us have it; and sent us a legal notice from a lawyer to quit; which we did, to avoid being ejected therefrom. Therefore I was not the less successful there.

Again, you say, *that Mr. James Wells sent me there.* This is not fairly stated; for although Mr. Wells had highly recommended me to them, it was without my knowledge; and I did not consent to go there until the matter, in much prayerfulness, was settled between God and my own conscience; and I have no more doubt that the Lord sent me there, than I have that he sent me into this world; an account of which is given in my "*Life*," which you printed. I am aware that you have been otherwise informed; but this only is the plain truth. I remain yours faithfully,

JOHN CORBITT.

Chelmsford, March 6, 1856.

FRAGMENTS THAT REMAIN.

BY JOHN BLOOMFIELD,

Baptist Minister,

SALEM CHAPEL, MEARD'S COURT, SOHO.

"We preach Christ crucified."

THE preachers whom the Lord raised up to expound the mysteries of grace, and to proclaim the gospel of salvation, were *taught*, and *qualified*, and *blessed* of the Holy Ghost. None but God can make energetic, faithful and successful ministers of the New Testament. *What is needed* to make ministers thoroughly in earnest, is the down-coming power of the Eternal Spirit; the *light*, the *fire*, and the power of the Spirit. The help of the Glorifier of Christ will make a man's ministry *instructive*, *tranquilising*, *invigorating* and *profitable*. The apostles were men filled with the Holy Ghost; and they preached, with great power, the gospel of Christ. The *Person* and *mediation* of Christ was the burden of their ministry. They preached not the dreams of bewildered minds, nor the corruptions of the human heart. They preached the gospel of salvation. The cross of Christ they gloried in.

Four years ago this day, (the first Lord's-day in February,) I commenced my ministry in this place, with these words for my text. Now I commence the fifth year of my pastorate over this church with the same words. In preaching Christ crucified, I am making known God's ordained remedy for *our* awful maladies. *Jews* may stumble at the doctrine of the cross, or at the foolishness of preaching such a subject. There are many under the same influence as the Jews of past days. Such preaching is contrary to their *notions*. It is quite against their *prejudices*. The *Person* of Christ, the miracles of Christ, the doctrines of Christ, the sufferings of Christ, &c., these things are stumbling-blocks to the Jews, and to all the men of whom the Jews were types.

The doctrine of the cross, and its heaven-ordained ministrations, were foolishness unto the polite and learned *Greeks*. They liked something more *intellectual*, more in harmony with the philosophy of man. God's truth is humbling to man's pride. It makes man nothing at all: it exalts *Christ*. It makes him the Alpha and Omega of our endless salvation. Mr. B. said he preached Christ crucified,

I. *As the greatest manifestation of the love of eternal God*. In the cross we have the most glorious development of Jehovah's love.—Wouldst thou, my hearer, study the love of God? Let Calvary be thy school-room. It is there thou wilt find God's temple lighted up with the sacrificial fires of Divine love; there thou shalt find God's love coming forth from the depths of its own *immensity*. What music is that I hear at Calvary? O, it is the music of *love*; it is the swelling tones of eternal mercy; it is infinite love expounding itself. *The accents of love* remove the fear of the *soul*—the fear arising from the tempests of *Sinai*. In many things

thou seest the love of Jehovah's heart, but here thou seest the heart of Jehovah's love. "Herein is love: not that we loved God, but that *he loved us*." Wouldst thou study the love of God, in its *boundlessness*, in its *sovereignty*, in its *expressions*, in its *omnipotency*, and in its *triumphs*? Study it at Calvary. Here God manifested his love in the gift of his Son. Here Christ, the God-Man, manifested his love; for he loved the church, and gave himself for it. Canst thou say, my hearer, "Who loved me, me! me! and gave himself for me?" "We preach Christ crucified," as the most sublime development of the love of the Infinite.

II. *As the completion of the Jewish sacrificial system*. The Levitical economy was one of types and shadows. That dispensation had done its *work*; it had answered its *purpose*; *Christ came*, and was its glory; the *Sun* appeared, and the *stars* had to hide themselves. Christ was the *true Priest*, the *real*, the *perfect Priest*—the Priest after the power of an endless life. He contained in himself his own fulness; was his own Altar, and his own Sacrifice. The veil of the temple was rent; for that dispensation was ended, and its *secrets* were to be for ever disclosed. Jesus was the Antitype of all the sacrifices of the Levitical economy. His Sacrifice, like Aaron's rod, which budded, swallowed up all others. He was Altar, Priest, and Sacrifice, in his own Person. Is he thy Priest, my hearer? Thou canst not come to God, but through God's ordained Priest; thou canst not be saved from the dreadful fires of Jehovah's unending wrath, but through him. O, my soul! thou needest this merciful and compassionate High Priest, who is passed into the heavens. Were thy sins, my hearer, laid upon him? Hast thou been cleansed by his atoning blood? Hast thou been clothed in his *robe* of righteousness? If so, how *great* is thy dignity! and how *glorious* are thy prospects!

III. *As the foundation of the sinner's hope of an unlosable salvation*. The foundation of a guilty sinner's hope is laid in oaths, promises, and blood. Did I say, *unlosable* salvation? Ah! even so; for a salvation ordained of God cannot be frustrated by man; a salvation obtained without merit cannot be lost by fault. It can never fail, for it is of God; it can never be lost, for God hath purposed it to be an endless salvation. The atonement is the sinner's hope; it is the song of the redeemed in heaven; it is one of the chief glories of the Bible. The atonement is great, but the Atoner is greater. In the work of Christ, the sin-blighted sinner, the law-condemned sinner, puts all his trust for salvation and heaven. If thou art trusting in anything short of this, my fellow-sinner, thou wilt surely suffer the worm that dieth not, and the fire that is quenchesless.

"None but Jesus
Can do helpless sinner good."

IV. *As the medium of intercourse with the God of heaven*. There are no communications from heaven to thy deathless spirit, but by Christ the Priest in heaven; and there is

no prayer presented in heaven but in the rights of his redemption. It is through his mediation that we have communion with God; it is through him God talks mercifully and encouragingly to our souls. It is through him our souls speak to the Most High.

V. *As the substance of the song of the ransomed in the land of the blessed.* In heaven, what harping! what hallelujahs! what singing! There the redeemed sing loud, like the thunder, and sweet, like the harp! "And they sung a new song, saying,—Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood." Shall we sing, my hearers, in heaven—or shall we groan among the damned in hell? God grant you may help to swell the music in the regions of matchless light and glory!

Our pastor informed us that 200 had been received into fellowship with the church during his pastorate. My prayer for him and all faithful ministers, is, that he may go on telling the tale of the cross in all simplicity, Scripturalness, savor and power.

So prays, one of Mr. Bloomfield's hearers, and a well-wisher of all God's servants.

REDEMPTION.

BY DAVID WILSON.

"The redemption of the soul is precious."
—Psalm xlix. 8.

REDEMPTION is the most glorious work of God. It is the brightest mirror in which to contemplate the mercy of our covenant God and Father; other gifts are only as mites from the Divine treasury; but redemption opens all the stores of his infinite grace to his elect in Christ Jesus our Lord.

In redemption God reveals his love in so marvellous a manner, that it is beyond parallel—beyond thought, and above all blessing and praise. In redemption, by the blood of Jesus, all the beautiful varieties of colouring necessary to render a subject glorious, meet, as in the rainbow. His Divinity fills the renewed soul with adoring reverence, and holy confidence. His spotless humanity, while it excites spiritual affection, and encourages the soul to look to God without slavish fear, sheds such a dignifying lustre on our very nature, as renders all honors short of those that come from above, unworthy of the believer's notice or regard. The glorious subject of the union of the two natures in the One Divine Person, while it strikes expression dumb, affords the most unbounded room for holy meditation, and will for ever remain an inexhaustible source of admiration and praise, to all the redeemed of the Lord. And when the Holy Ghost is pleased to bring home and apply the blessings of this redemption to the poor awakened sinner's heart, he will join with the Psalmist, and honestly sing, "The redemption of the soul is precious!"

The preciousness of redemption will appear, if we consider, first, the glorious agents who are employed about it. O, wonderful redemption! in which we see the loving heart, the

manifold wisdom, and the gracious purpose and appointment of the Father; the unspeakable love, the affectionate heart, and the perfect obedience and inexpressible sufferings of the all-precious Jesus; the heart, promise, and grace of the Holy Spirit, who defies all the powers of earth and hell to resist, or make it void. Surely, that cannot be a matter of trivial moment, in which such agents concur!

Truly, redemption must be precious, when nothing that the universe could offer, would be accepted as sufficient to accomplish it. "The cattle upon a thousand hills" would have bled in vain; the gold of ten thousand treasures would have been piled up in vain. Blood Divine was its only price; and for the soul's redemption that blood was freely shed. On Calvary the ransom was paid to the utmost farthing by the red and sterling gold of Emanuel's precious blood; and in the glorious salvation of the renewed mafeactor, we see a pledge of its Divine acceptance. Jehovah gave Egypt for the ransom of his people of old: "yea, Ethiopia and Sheba for them, because they were precious in his sight, and honorable." But in the redemption of the elect vessels of mercy, no mention shall be made of the gold of Sheba, the topaz of Ethiopia, or the fine linen of Egypt; the life of God's only begotten Son alone could redeem us from law, justice, and sin. Redemption from an earthly tyrant's despicable yoke, is justly deemed an important event; but the salvation of the soul from hell, is a deliverance of infinitely higher importance. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Every era of the world hath its objects to applaud, and to cast into the shade the splendid deeds of former generations; but the redemption of the soul shines with unfading brilliancy to all generations; and when the records of worldly glory shall have utterly perished, redemption will pour upon its subjects important, invaluable, and immortal blessings. Having redeemed them from all iniquity, and from every pang to which they were liable through eternity, he brings them to every enjoyment to which they can rise in eternal glory. "Their robes are made white in the blood of the Lamb, who has washed them from their sins in his own blood."

The crowns of glory are bestowed on them by the Redeemer's hand; they are by him placed on the throne. (Rev. iii. 21). It is at the Redeemer's mandate that sorrow and sighing flee away, and the ransomed of the Lord obtain joy and gladness. From his everlasting merits flow their everlasting joys; and heaven is filled with his wonders, and eternity with his praise. What thinkest thou, O my soul, of thy redemption? Is it so precious to thee, as to satisfy all thy wishes? Is it so precious to thee, that without it the whole universe could not make thee happy? Is it so precious to thee, that thou desirest to magnify it for ever, and considerest the songs of eternity the just due of the Redeemer, and that no strains can be found too high to celebrate his worth, and the glory of his redeeming blood? What wondrous love shines in

that declaration of the Father—"I will give thee: that thou mayest be my salvation unto the end of the earth!" Let all that is within me praise the precious Saviour, who gave himself a ransom for such a vile sinner as I am! What would have been my condition, if he had not redeemed me? I must have perished for ever in hell! But, bless his holy name! he, in his sovereign love, gave himself freely for my release; yea, with what alacrity he went to the scene where he was to suffer and redeem! and there he stood, unmoved by all that came against him. Hell sent forth its most malignant powers to destroy him. The wrath of God was revealed against him, as our Surety, standing in our law-place, and bearing all the sins of his elect; yet he failed not, neither was he dismayed; but he travelled in the greatness of his strength, till the prey was taken from the mighty, and the lawful captive was completely delivered; when he cried in triumph—"It is finished!" and in sweet satisfaction bowed his victorious head, and gave up the Ghost, to the eternal confusion of all the powers of hell, death and sin.

O, ye everlastingly loved, chosen, redeemed, quickened and called of the Lord! let the idea, the melting remembrance of redeeming love accompany you wherever you go, as the animating principle of every duty, and as a monitor to patience under every trial. Think of it, when you feel your souls becoming languid and faint, through the conflicts by the way. Call it to remembrance, amid the sleepless nights of affliction, the bitter reflections of disappointment, and the base requitals of the ungrateful. In the enjoyment of the blessings of redemption lies your happiness under all circumstances. In its realization by heaven-implanted faith, contentment will sing in poverty, joy exult in solitude, hope triumph over the grave, and love stretch her bright expanding wings to heaven's eternal bliss, desirous of joining the happy society above, who are sweetly singing, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Redemption will gather *all* its trophies from every country under heaven; and in the wonderful varieties in the manner of its application, will display the wisdom, the power, and the glory of its Author, for when God the Holy Ghost opens the eye of faith in our souls, he opens up the paths of wisdom and goodness before us, and in every step reveals new and wondrous glories to the mind, and in all, the cross of our Lord Jesus Christ is beheld, and we heard him cry, "It is finished!" All glory to his ever precious name, for ever and ever.

May the Eternal God—Father, Son, and Holy Spirit, be pleased to bless our souls with the purifying influences of Christ's precious blood; with the application of the exceeding great and precious promises; with precious faith and its victories; with the sweet enjoyment of Christ's precious righteousness; with

the precious things of the mountains of myrrh, and of the hills of frankincense; with the precious fruits of Immanuel's land; and with enjoyment of the good-will of Jesus, whose love was so richly shewn in laying down his precious life for us; for all these blessings are comprehended in the redeeming blood of the Lamb. "O, let the redeemed of the Lord sing praise; and give thanks to God for his unspeakable gift, both now and for ever more." Amen. D. WILSON.

Saffron Walden, Feb., 1856.

O, PRECIOUS wounds! O, precious blood!

Which flows with love so free!

O, precious blood! O, precious God!

Precious thou art to me!

O, precious cross! for there I see

My Saviour's precious blood,

Streaming from Jesus' heart to me,

To bring my soul to God.

'Tis joy unspeakable, to know

The worth of sacred blood;

In ceaseless streams, to feel it flow

From thy dear wounds, my God!

Behold, my soul, thy worthless name

Enrolled in lines above!

See Jesus' heart—view there a flame

Of never-changing love.

This is the sure, the safe retreat,

To which my soul shall flee;

I'll stay my soul on love so great,

And refuge Lord in thee.

My life is sure while Jesus lives;

Nor can I ever die.

While his kind hand so freely gives

Such rich, such sweet supply.—J. ALLEN.

A BRIEF SKETCH OF

THE LIFE OF CALVIN.

CALVIN, was pre-eminently great of all the Reformers, second only to him of Wittembergh, intellectually, perhaps, his equal. At the present day not only are the doctrines of Calvin still firmly professedly maintained in France, Switzerland, the Netherlands, England and Scotland, but in the last-mentioned country the form of church government devised by him still prevails. Calvinism is still, as ever, the determined foe of Sacerdotalism. "Whosoever the Word of God is sincerely preached and heard," says Calvin, "and the sacraments are administered according to the institution of Christ, there, no doubt, is a church of God; since his promise cannot fail, that "where two or three are gathered together in his name he is in the midst of them."

He was born in 1509, of poor parents, at Noyou, in Picardy, and was at an early age distinguished for his piety, and became the *protégé* of a wealthy family, who sent him to the Paris University. While pursuing his studies, he became imbued with the *new doctrines*, as they were called, which were so totally opposed to what would be expected of him as a Romish priest, that he gladly complied with his father's desire to turn his attention to the law. With this object he studied successively at Orleans and Bruges. Divinity, however, occupied his mind more than law: he read the Scriptures, studied Greek, and at last made an open profession of his belief in the doctrines of the Reformation. Returning to Paris, he there published his first work, which was a com-

mentary upon Seneca's *De Clementier*, (Paris, 1532). His religious sentiments drew upon him the indignation of both the Parliament and the Sorbonne, and obliged him to leave Paris, and take shelter, first in one place and afterwards in another, until he finally settled for a while at Angoulême: here he found protection with his friend Louis Du Tillet: here he composed his famous work, called the "Institutes of the Christian Religion."

In 1534, he again returned to Paris, under the auspices of the Queen of Navarre; but in the same year was obliged to quit, not only that city, but France itself, and retire into Switzerland: we there find him residing successively at Basle and Geneva. He also made a hurried tour in Italy. At Geneva he was received with open arms by Faret, Viret, and other leaders of the Reformation in Switzerland. The Reformed Religion had been already adopted and established by law in Geneva, and Calvin was appointed preacher and public lecturer in divinity. Anxious, however, not merely to introduce a change of doctrine, but of morals, he and Viret gave offence to some of the ruling inhabitants, and were consequently both of them expelled by a vote of the Senate, on the 23rd of April, 1538.

In 1541, Calvin and the other exiled ministers were recalled to Geneva with universal acclamation. Thenceforward he was absolute dictator in all matters, whether religious or civil. In the community over which he was called to preside there prevailed a general licentiousness both of morals and manners, and this he determined to restrain. He was resolved that men calling themselves Christians should acknowledge, outwardly at least, the obligations of religion. Were it not for Calvin and that sturdy little republic to which he gave laws at the foot of the Alps, where would the refugees from France and the Marian exiles from our own country, have found shelter and consolation? There religion and literature flourished together in sweet harmony: there Besa wrote, and Robert Stephens and his more illustrious son Henry, both wrote and printed accurate editions of the Bible, learned commentaries upon the same, theological treatises and editions of the classics issued from the press. The education of all classes was carefully attended to, and persons in power were taught to regard not merely the temporal, but the moral and spiritual interests of their dependants. All this was brought about, under the Divine blessing, by Calvin, himself a rigid and austere man, unblameable in morals, inflexible of purpose, of dauntless energy and perseverance, although of weak health, yet rising by the energy of the soul above the weakness of the body.

We see that he overturns the party of the Libertines, lays the foundation of the greatness of Geneva, establishes foreign churches, strengthens the martyrs, dictates to the Protestant princes the wisest counsels, negotiates, argues, teaches, prays, and with his latest breath gives utterance to words of power, for on his death-bed he summoned together the principal authorities of Geneva, in whose presence he called God to witness that he had

preached the gospel among them in its purity: and after exhorting them all to remember his counsels and lead a godly life, this triumphant Reformer, contemplating his work as accomplished, quietly expired on the 27th of May, 1564; proclaiming, both by his life and by his death, the truth contained in his letter to King Edward the Sixth, wherein he writes—"It is a good thing, Sir, to be a king; and yet I doubt not that you regard it as above all comparison greater to be a Christian."

Chelmondiston.

C. CARPENTER.

OLD STANZAS.

THE LINES FOLLOWING HAVE BEEN DISCOVERED AMONG SOME OLD PAPERS.

Bowed down with guilt and fear,
My heavy, groaning soul,
Cannot lay hold on what was spilt,
To make me whole.

I look too much to self;
I see my sins indeed;
But cannot find relief,
By blood I'm freed.

Satan tried hard to daunt;
And hell seemed open too;
But Jesus cried, Avaunt!
And so brought safely through.

What precious blood is that
Spilt on the cross!
'Tis all I want!
All else is loss.

No merits have I;
To Jesus I fly;
Myself I abhor;
I quake at thy law;
For I see that by it
I'm condemned to die;
But by the Spirit
The blood now apply.
Cleanse my conscience from guilt,
By the blood that was spilt;
Sprinkle this on my soul,
And so make me whole.

Jesus, I am thine;
Give me grace,
And thy Spirit Divine,
To take the lowest place.

Nothing am I—
Deserving to die—
Fit only for hell:
This I know full well.
But it cannot be;
Those that look to thee,
They cannot perish;
For bast thou not said
Thou wilt ever them cherish,
As their living Head!
Thus am I safe,
For ever and ever;
Thou hast not deny thyself;
No! never! never!

S. S.

Zaccheus must come down from the sycamore tree, and that quickly, if he would entertain the Son of God; and so with every poor sinner now, whose salvation is brought nigh, he first must come down from every high thought and imagination.

OUR BRITISH BAPTIST CHURCHES.

A GLANCE AT OUR DENOMINATION IN BYE-GONE DAYS.

SOME readers of the *EARTHEN VESSEL* have, no doubt, "smiled a smile of pity—and sometimes looked with disdain"—at the very large title—"OUR BRITISH BAPTIST CHURCHES,"—in contrast with the very small matters which have, as yet, been given in that department. We know full well, "the heading," and "the articles," as yet, have not very well corresponded; but we have material from whence to furnish our readers with some rich, edifying matter, so soon as time, health, and Providence permit. The history of our Old Baptist Churches is "full of facts most startling and sublime." That our children may not be unmindful of the sufferings and sacrifices of their forefathers, we would gladly record the pith of our Church's history: and even this month we cannot resist the temptation to give an extract or two from a Review (in *The Eclectic*) of some Works published by *The Hanserd Knollys Society*. We hope to review these works ourselves; and therefore now only give the smallest sample.

Our readers must remember our extracts here given are from *The Eclectic* for March—and in its review of some ancient Baptist publications, the Editor says—

"Two of the volumes in the series now before us are devoted to the publication of manuscript records, containing extended accounts of the proceedings of several early Baptist churches. One of these is the church in Broadmead, Bristol, which dates its origin from the year 1640, and of which the history is here given to the year 1687. It is, as the editor justly says, a 'singularly interesting and unique picture of the formation, growth and persecutions,' of a church of Christ of the congregational order, and of the then nascent usages which, in forms more or less modified, have perpetuated themselves in churches of the same order to the present period. The organization of this church was effected by the celebrated John Canne, who between 1634 and 1640 must have become, not only a separatist, but a Baptist. A few pious persons being associated for prayer and mutual edification, but being totally ignorant of church order, Mr. Canne paid them a visit, of which we have the following account:—

"And at that juncture of time, the providence of God brought to this city one Mr. Canne, a baptized man; it was that Mr. Canne that made notes and references upon the Bible. He was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord.

"Whom Mrs. Hazard heard that he was come to town, she went to the Dolphin Inn,

and fetched him to her house, and entertained him all the time he stayed in the city; who helped them very much in the Lord, he being a man skilful in gospel order. Like unto Aquilla, he taught them the way of the Lord more perfectly, and settled them in church order, and shewed them the difference betwixt the church of Christ and Antichrist, and left with them a printed book treating of the same, and divers printed papers to that purpose. So that by this instrument, Mr. Canne, the Lord did confirm and settle them; showing them how they should join together, and take in members. And he exhorted them to wait upon God together, and to expect the presence of God with those gifts they had, and to depart from those ministers that did not come out of Antichristian worship. And when he had stayed some time in the city he departed.'—*Broadmead Records*, pp. 18, 19.

"An interesting example of the theological learning found among the early English Baptists, is presented to us in the 'Literal explanation of the Acts of the Apostles,' by Dr. Du Veil. This writer was of Jewish parentage, and was highly educated in rabbinical lore. Deriving from a careful study of the prophets a conviction that Jesus was the Christ, he early renounced Judaism; an act for which he nearly suffered the loss of his life at the hands of his enraged father. Roman Catholicism being the first form of Christianity that presented itself to him, he passed over to it; and he became distinguished, both as a preacher, and an author, in the Gallican churches, receiving the diploma of doctor in divinity from the university of Anjou. Put forward in a public controversy with the Huguenots, his studies convinced him of the fundamental truth of Protestantism, and he fled from the wrath of his popish friends, first into Holland, and then into England. Having, in some manner unknown, become acquainted with some of the most celebrated English divines, he was admitted into orders in the English church. He now (in 1679 and 1680) published two expository works, which acquired great celebrity,—'A Literal Explanation of Solomon's Song,' and 'A Literal Explanation of the Minor Prophets.' The Bishop of London, in particular, was so much gratified with the latter of these two works, that he encouraged the author in his studious pursuits by giving him the free use of his library. Here Du Veil met with some writings of the English Baptists, which he profitably read; and in the bishop's household, moreover, he met with a servant maid of the Baptist persuasion, by whose instrumentality he had an interview with that distinguished Baptist, Mr. Hanserd Knollys. The result was that he adopted Baptist sentiments, and became a member of the church under the Rev. John Gosnold.

"Not the least interesting of the volumes

now before us is that devoted to the "Confessions of Faith" at various times put forth by the English Baptist community. Of these there are no less than six."

A quotation will shew how the Baptists in former times have been viewed, and with what zeal they have defended the truth. We give two of them :

"2. A Confession of Faith of Seven Congregations, or Churches of Christ, in London, which are commonly, but unjustly, called Anabaptists. Published for the vindication of the truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in pulpit and in print, unjustly cast upon them.

"4. A brief Confession or Declaration of Faith, set forth by many of us who are, falsely, called Anabaptists, to inform all men, (in these days of scandal and reproach,) of our innocent belief and practice; for which we are not only resolved to suffer persecution to the loss of our goods, but also of life itself, rather than decline the same. Subscribed by certain Elders, Deacons, and Brethren, met at London, in the first month (called March, 1660,) in the behalf of themselves and many others unto whom they belong, and in several counties of this nation, who are of the same faith with us." Printed 1660.

Of these Confessions, the Editor says :

"From the days of Augustine and Pelagius, the church of Christ has had within itself diversities of sentiment on the doctrines of election, the extent of Christ's death, effectual grace, and the perseverance of the saints. These have reproduced themselves in every age and in every community, and were, perhaps, never more warmly contested than in the Puritan period of English history. They then received, according to the view taken, the designations of Calvinism and Arminianism, which have ever since been attached to them. And though not strictly applicable in all the cases in which they are used, yet are they convenient terms to intimate the class of opinions to which any particular theological sentiment belongs.

"The Confession of 1646 was first published in the year 1644. The rapid growth of Baptists at this time called forth every weapon of offence against them. No heresy was too gross to attribute to them, no practice too wicked to find assertors that it existed amongst them.

"The last of the works now on our table carries us beyond the limits of the United Kingdom, and takes us back nearly three hundred years. It is a martyrology of the churches of Christ commonly called Baptists during the era of the Reformation."

This work is fearfully expressive of the sufferings of our Baptist friends on the one hand, and of their firmness and holy zeal on the other. Of the ancient Baptists it says—

"Although multitudes under that name of reproach endured the most excruciating tortures for their belief, and suffered the most agonizing of deaths, professing themselves to be servants of the Son of God, no record of

these horrible scenes can be found in the Christian martyrologies of the time, whether Papal or Protestant. By common consent, they are excluded from the category of martyrs: or if perchance a stray name be inscribed in the registers of the reformed, the religious belief of the honoured individual is carefully concealed on those points that were obnoxious to the orthodoxy established by Luther, Zuingli, or Calvin.

"The following pages will discover the true character of these reproached, despised, hated and persecuted people. The deep interest of the various narratives lies in the proof they exhibit, that although branded by Rome as heretics, and by Protestants as rebels, the Anabaptists possessed a living and glowing piety, an ardent attachment to the doctrines of the gospel, a firm and abiding trust in God, and a simple reliance on Christ crucified."

In closing this review, the Editor of the *Eclectic* says :

"The volumes possess the full interest of an evangelical martyrology of the highest order, and place the Baptist martyrs of the Reformation—('the earliest martyrs of the Reformation were Baptists')—in their proper place among the noble band of witnesses for Christ.

"In concluding our notice of the highly interesting and valuable series of works which we have passed under review, we can only renew our expression of thanks to the Council of the Hanserd Knollys' Society for their publication. They naturally possess a more especial interest for ministers and members of the Baptist denomination, but they have a real interest too, for a far wider circle; since they place in the hands of many, and render easy of access, rare, and in some cases original documents, illustrative in an important degree of the religious history of their country and of the world."

EAST STREET CHAPEL, WALWORTH.

The third anniversary of the pastorate of Mr. Joseph Chislett, was held in the above place, on Tuesday evening, March 4th, when above 250 friends partook of tea in a cheerful and comfortable manner; after which a public meeting was held, the Pastor presiding.

A hymn being sung, Mr. Attwood implored the Divine blessing solemnly, affectionately, and earnestly.

Mr. C. W. Banks then addressed the audience in a very kind and suitable manner. He referred to Mr. Swaine, the first pastor of the church, to his hymns, and to the very high esteem in which his memory was held now, by many who loved the story of redemption by Jesus Christ: he took a view of the history of the cause, and was pleased to find in it a living ministry. The place itself seemed sanctified to God; very much good had been done here, purity of doctrine had been maintained, and many souls had been converted to God. He was glad to see brother Chislett had honest faces in the persons of his two deacons, who have stood by him in his trials, and trusted the Lord would maintain and honor him in the truth.

Mr. Aldiss addressed the meeting in a solemn, kind way, on what constituted a faithful ministry. This was indeed a speech so rich, that we should not do justice to our brother to attempt to give it. It was a gospel treat.

A hymn being sung,

Mr. Bowles spoke so humorous and original as to elicit many smiles. He had been informed in the neighbourhood that not much of a meeting was expected; he came, therefore, discouraged, expecting to find about twelve to tea, and about twenty-four at the meeting, but when he found such a large number of happy, intelligent, and respectable persons taking tea, and now witnessing this large audience, he could but think how much his friend was out in his judgment: he hoped the pastor would feel encouraged, and be able to go on and prosper.

Mr. Stradley (one of the Deacons) then desired to say a few words, which he did to the joy of the whole meeting. He spoke of the mercies of the past year; and, addressing the Pastor, he said—"I am desired, dear Sir, to tell you that there are those who highly esteem you for *your* work's sake; and as our brother Porter, my highly esteemed colleague in office, had the privilege to express to you the kindness of a few friends at our annual church meeting: there are a few who had not the privilege of joining in that testimony—they now, through me, desire to present you with this token—a handsome silver lever watch—and, as you are 'a watchman,' you will, I trust, watch for souls, watch over the interests of the church, watch unto prayer, and watch and wait for that eternity, where we hope our labours will have an end, and our joys be for ever complete."

Mr. Meeres then spoke of the "Centre of Unity," and truly he entered upon his work as a workman that needeth not to be ashamed. The Divinity of the Lord Jesus was sweetly dwelt upon—the glorious Persons of the Godhead was blessedly set forth as the great attraction to the eye of faith.

Mr. Attwood then spoke a few words on the ministry at East Street, shewing that it was not an acquired ministry—that it was not a legal ministry, but that it was a living ministry, because it had stood such a test as no dead ministry could stand; that it was a living ministry, because it produced love amongst those who heard it; and it was a fruitful ministry, because its effects are visible before us.

Mr. Chislett closed with a few solemn and appropriate remarks; kindly thanking the brethren for their excellent speeches; the friends for their numerous attendance; Mr. Stradley and the friends for their valuable, elegant, and well chosen present; and then the great Giver of all good, for his blessings to all.

BETHESDA, CHAPEL, IPSWICH.

On the 21st February, 1856, a thanksgiving meeting was held at Bethesda Chapel, Ipswich, to commemorate the Lord's goodness to pastor and people, who have for eleven years

been favoured with much of the presence, power, and mercy of Bethesda's God. Near 300 persons sat down to tea: in a spirit of love and gospel union; each seemed pleasant and satisfied; not one murmur or murmurer was heard or seen; plenty and good was provided, and that was seasoned and sweetened with demonstrations of the love of Father, Son, and Holy Ghost, to an overwhelming degree. It being the minister's birth-day, many marks of Christian feeling were presented, with many prayers for his future life and usefulness.

After tea, a hymn was sung, brother Sheldrick prayed, and our brother Clarke, the treasurer, was called to take the chair, which he filled efficiently, — congratulating the friends on the anniversary of his minister's birth-day, dwelling largely on the goodness of God to him, to his, to his ministry, and to the cause in that place in particular.

Addresses, affectionately and seasonably, were presented by brethren Carpenter, Sheldrick, Andrews, and Hunt, and our singers, in their usual kind, willing, and no mean manner, sung pieces between each speech.

The Chairman again rose to detail more particularly the prospects he anticipated concerning the cause, rejoicing in his God for the peace and good understanding there was existing among us. Turning round to his minister, he said—"My dear Pastor,—I am called upon this evening to address you in the name of the young friends of your flock, to many of whom, God, in his infinite and tender mercy, has blessed you as an instrument in his hands of calling from 'nature's darkness into his marvellous light,' and has led them to feel the blessed truths you are enabled to preach from time to time, in this place, to be life to their souls, a solid and sure foundation to rest upon in every time of need, and giving a joyful hope within of finally singing around his throne the high praises of him who hath redeemed them. The duty I have to perform is one every way pleasing to my feelings. Knowing it to be their love to you as their minister, upon this very pleasing occasion, the anniversary of your birth-day, and it must be a pleasure to this church to hear and know that love in our young friends has prompted them to shew that love to you as they are wishing to do this evening; therefore, my dear pastor, allow me to present, in their name, for your acceptance, this easy-chair. It is their earnest hope and desire that you will use it every day, as a proof that you, with love to them, receive and enjoy the same. I have also the pleasure to present, from the same friends, to your dear and afflicted wife, this table cover, as a small expression of their love to her, and hope she may again be fully restored to health, and that you may be mutually spared for many years to be a comfort to this church, and to enjoy inward and outward peace, even to the last and closing scene—then to be carried into the bosom of him who hath from all eternity loved each of you."

With evident feelings of love and gratitude Mr. Poock rose to receive, and thank

his friends for their continued kindness so visible to him, and to his afflicted spouse, who he was sure mutually felt the favor conferred. The chair he would occupy according to his friends' desire—hoped it would prove an easy one, as ministers do not always sit in such chairs. King Alfred sat on a stool, and chairs and stools are only easy as the soul can rest on Christ. He felt it both duty and privilege to "weep with those who weep, and rejoice with those who do rejoice." He was full of feeling: the whole of that day, he said, was marked with so many favors from the old and the young, from friends away and friends at home, it almost unmanned him: he had no wish here longer to live than to spend and be spent for the glory of his good and gracious Saviour—his cause was near, and his truth dear to his soul.

The Chairman called on the friends to sing a verse in conclusion; when was sung,

"O, to grace how great a debtor."

Brother Carpenter gave a very gospel-like address; after which he concluded by prayer, and pronounced the benediction. Hallelujah. ONESIMUS.

FORTIETH ANNIVERSARY

OF THE

MINISTRY OF MR. J. A. JONES.

THE Fortieth Anniversary of the venerable John Andrew Jones' recognised accession to the pastoral office, to which he was first ordained at Hartley Row, Hants., on the 13th of March, 1816, was commemorated on the 13th of the past month, at Jireh Meeting, Brick Lane, St. Luke's—the sphere of his present labours.

In the afternoon, Mr. John Foreman delivered an address from Acts xxi. 16, "Mnason, an old disciple." His remarks, though having chief reference to Mr. Jones, were gladly received by numbers present.

Among the ministerial brethren present, were Messrs. Austin, Bidder, Cartledge, Edgcombe, Firmin, Keyworth, Male, Milner, and Wyard.

At five o'clock, about 200 sat down to tea, which was comfortably provided in the chapel.

At half-past six, Mr. JONES opened the public meeting by reading the well-known hymn,

"God moves in a mysterious way," &c.

That having been sung, prayer was offered by Mr. FIRMIN, (now preaching at the Oval, Hackney Road,) after which,

Mr. JAMES WELLS was unanimously called to the chair; on taking which he said—He was glad the meeting had taken to itself the authority of appointing its own chairman; for although his name had appeared on the bills to take the chair, he felt that the meeting had a perfect right to appoint their own chairman. The present occasion was one of peculiar solemnity and importance. They had assembled to hear their brother Jones give some account of his call by grace, and of his journeyings these forty years in the wilderness; and I do hold (said Mr. W.) that that man who has

been born of God, and called by the grace of God, can give some account of soul-trouble and deliverance, whereby he is possessed of the hope of life eternal in the Lord Jesus Christ. It is now just forty years ago that our brother Jones was ordained pastor of the church at Hartley Row, Hampshire. I have read, with considerable pleasure, the confession of faith he then made; and it must be to all a gratifying fact, that he has been so wonderfully preserved in those truths. I do hold that there is a vitality in God's truth that is found in nothing else upon the earth; and there is a vitality in the religion of God's people, not to be found in any other people under the heavens; and though they may and will have some faults, we are willing to pass them by; knowing that of themselves, in their bodies, they are poor creatures. Yet if we see grace in such an one, the truth of that Scripture is proved—"Love covereth a multitude of sins;" and we are content to live, aye, and to die with such. The Lord, when he would sum up the excellency of his people, said, "Ye are they which continued with me in my temptations;" and as a consequence, he adds—"Beloved, I appoint unto you a kingdom." Our good brother Jones has been known as a sound minister for many years. There are some ministers who professed the same truths as we do; who invited us to their pulpits, and whom we invited to our pulpits, and met them at all public meetings, who have now gone over to a yea and nay system. They must have been awful hypocrites, or the new gospel they have embraced deceived them. These are solemn matters, to which our brother Jones presents a pleasing contrast. He is about to come before the church again. He did so when a young Christian—he will now do so again as an old Christian. It is not for me to be so presumptuous as to give you any instructions; especially after the very beautiful discourse of our brother Foreman this afternoon, who was most apt in the selection of a text, and in speaking therefrom. But just a word or two, and I have done. We don't want brother Jones to stop and pick up every dead leaf which may come in his way; but give us what proof he can that he is a living tree. We don't want him to gather up the straws that may be floating on the surface of the brook, nor to dive to the bottom for every bit of rotten timber that may have sunk there; but give us as much as he can of the new man, leaving the old man for once among the Welch mountains. To me, our brother Jones stands as a miracle of grace; and if we, with him, have been delivered by a ransom God has found, why do we want any alteration? We only desire a progressive enjoyment of it.

Mr. CARLEDGE, of Kingston, then gave out the 364th hymn in Denham's Selection, after the singing of which, the venerable

JOHN ANDREW JONES ascended the pulpit to read a statement of the Lord's dealings with him. With very great emotion, he said that he could not trust his feelings to recite an extemporaneous statement. He bowed his knee to God before writing a single line of

his long and eventful history. He then proceeded deliberately and emphatically to read one of the most interesting statements to which it has ever been our lot to listen.

As this statement is now published in a two-penny tract, we are desired not to insert any lengthened extracts. We may however just say, that after some few introductory remarks, Mr. Jones informed us that he was born at Bristol, on the 10th of October, 1779, his father being a tobacco manufacturer in that town. Passing over his early days, we find him a young man, engaged as a book-binder, at Guildford, in Surrey. It was in this town that the Lord met with him, convinced him of his lost and ruined estate, and caused him to love the Saviour. The instrument God employed for that purpose was a Mr. Gill, a descendant of the renowned Dr. J. Gill. He (Mr. Jones,) with the late Mr. Geo. Coombs, of Soho, and another individual, were baptised at the Old Baptist Meeting-house at Guildford, on the 3rd of July, 1808—that being the only time that sacred ordinance had been attended to in that place for 160 years! Mr. Jones then related how he came into the ministry—his first attempt and failure—his ultimate success and ordination at Hartley Row on the 13th of March, 1816—his subsequent removals to Stonehouse, Northamptonshire, Brentford, and lastly, to St. Luke's, where he has now laboured some twenty-eight years.

Mr. WELLS.—You have listened to one of the most excellent and interesting statements that I have heard for years. You see that the truths our aged brother first embraced, have served for him to grow up with—and thank God for it. I often feel a great anxiety for that man or woman who receives his or her first impressions under an erroneous ministry. Our brother has given us a very clear account of how he became possessed of his religion; and though his course has not been a very smooth one,—yet the meandering stream waters the larger space of country; so the Lord has moved him from place to place. One is almost tempted to think that he has had something to do with *palm trees*, for we have had a great many *dates*. An account so lucid, with fact upon fact, cannot fail to be of great value to the church at large, and I should like to see it in print.

Mr. KING, (a member of Mount Zion, Dorset-square,) moved that the meeting do request Mr. Jones to have the statement he had just read, printed for general circulation.

Mr. JOHN FOREMAN said, that as the *King* had moved the resolution, his *Foreman* could do no less than second it. He had felt highly delighted with the report his brother Jones had rendered. He was happy to find that they were the same truths upon which he had lived many years; and his brother could not find fault with the Lord's way of leading him, for one dispensation was set over against another.

The motion was carried unanimously.

The 37th hymn in Rippon's Selection was then sung.

Mr. CHARLES SMITH, (late of Shoreditch), then rose to address the meeting a few minutes. He had listened to the statement of

Mr. Jones with great interest. He heard him preach his first sermon at Brentford; and the chapel he should never forget, for that was where the Lord first delivered his soul; and were it standing he could shew the very pew. Mr. Jones was one of the instruments employed to drive him into the ministry. He (Mr. Smith) was living at Rye, in Sussex; and was invited to preach at a place called Stone, in Kent. They invited him to the parsonage, but he felt that he dared not accept it. He went to three ministers in the neighbourhood for their advice. He hoped they would discourage him; but they bade him go forward. At last he thought he would see Mr. Jones, who would be sure to discourage him. Just about this time, a captain called upon Mr. Smith, and said he must go to London to obtain some advice from Sir Astley Cooper. Mr. Smith determined on accompanying him, and set sail that night for London. Arriving there, I hastened to Mr. Jones, who bade him go on in the name of the Lord; and subsequently he and Mr. Foreman opened a new chapel for him at Tenterden, in Kent. He therefore felt an extraordinary esteem for Mr. Jones. Mr. Smith emphatically denied that he had ever undergone any change in sentiment. Nothing but sovereign, invincible grace would do for him.

Mr. WELLS said, reference had been made to Huntington. He believed that the present state of the religious world would make God's people to prize Huntington's works more than they have done; and I believe that if he had been here to-night, he would have added his hearty "Amen" to what our brother has advanced. I must confess that I have had suspicions of our brother Smith, but he has removed them all. It is not enough to preach the beatitudes of the 5th of Matthew; there are times when we must preach the woes of the 23rd of Matthew. Never mind what the people call us; it is what the Lord will call us.

Mr. FIRMEN.—Allusion has been made to Mr. Huntington's works. Forty-five years ago, I was charged against reading any of Huntington's works; but a friend put into my hands a book of his, entitled, "The Dimensions of Everlasting Love." I read the title, and thought, what a wonderful man it must be that could measure that which none else ever could. My friend argued that perhaps the work might explain the title. I said it was useless. My friend, however, prevailed, and I read it; and God was pleased to make that book an instrument of bringing me to a knowledge of those truths which I have ever since so highly prized. I was once in the late Mr. Joseph Irons' study, and observed in one corner a pile of new books. I asked whose they were, and he told me Huntington's. He had always been opposed to them. A friend had much pressed him to read them; and promised if he would do so that he would make him a present of the whole of his works. Mr. Irons complied, and he told me he had found them to contain much edification, comfort and instruction to the mind; and he highly prized them above all his other works. Let us care-

fully read and examine any works which may fall into our hands; if they are unprofitable, let us discard them; if profitable, let us honor them.

Mr. FOREMAN closed the meeting with prayer.

BAPTIST CHAPEL, BETHNAL GREEN. SQUIRRIES STREET,

THE members and friends met together on Tuesday, February 26th, to take tea; after which, a public meeting was held, Mr. Thomas Chivers, of Bermondsey, took the chair; Mr. Beacock, implored the divine blessing, the chairman then called upon one of the deacons to state the object of the meeting, which was *namely*, for the benefit of Mr. Henry Langham, the pastor, who has laboured amongst us above a twelvemonths and we can say, surely the Lord hath been in this place. Souls have been called by divine grace, saints have been comforted and built up, in their most holy faith, and much good hath been done, through the preaching of the cross of Christ.

Mr. Bloomfield, Mr. Bowles, and Mr. Chamberlain, severally addressed the meeting, and testified their Christian and brotherly affection for our pastor, for which we highly esteem them, and publicly thank them, and also the chairman, Mr. Chivers, for the leading part he took in this service *in our affliction*. We realized at the meeting £7 6s., which we presented to Mr. Langham. Can we not say, is anything too hard for the Lord?

N. E. BARNES. }
J. W. PRICE. } *Deacons.*

EAST STREET, GREENWICH.

A SERMON was preached on Good Friday afternoon, at Ebenezer Chapel, East Street, by Mr. Caunt, minister of the place. The preacher selected his text from Lamentations i. 12. "Is it nothing to you all ye that pass by," &c. After making some solemn remarks concerning the characters who passed by the atoning sacrifice of the Saviour, which he described as fourfold, viz., 1, the ungodly; 2, the Jews; 3, the Socinians; 4, the Arminians. The ungodly pass the Saviour's sufferings by carelessly; the Jews rejectingly; the Socinians denyingly; viz., denying the efficacy of the atonement to save; the Arminians ignorantly, believing they had duty faith to perform, whereas the preacher advocated the free and perfect salvation of the sensible sinner through the atoning sacrifice of the Lamb of God.

After which he proceeded to dwell upon the sufferings of Christ, dwelling much upon his divinity in sustaining him in the same.

After the sermon, a tea meeting was held, upwards of 120 sat down to tea, and at half past 6 a public meeting commenced by brother Caunt giving out hymn 30, 2nd book. (Watts.)

After which brother Miller supplicated the divine blessing, when brother Duly the senior deacon gave a statement of the rise and progress of the cause since W. Caunt has been among them; stating that it was about two

years since the church was at a very low ebb, and in very great difficulty, when it was resolved to form the church anew, which commenced with 9 members, when brother Caunt consented to supply till he was chosen pastor, and now the church numbers 46; the congregation was about 40, but now amounts to about 250. He also alluded to the affection and union that dwelt in the hearts of pastor, deacons, and church. Several short addresses were delivered in a short and cheerful spirit, by Messrs Caunt, Rayment, Cooper, Cornish. After singing the Doxology, the meeting broke up, which appeared to be one of a very happy character.

WOOBURN GREEN, BUCKS.

ON Friday last, the friends of Wooburn Green, and those meeting at the Town Hall in this place, met together in the pretty little chapel at Wooburn. They were treated to a good tea, and afterward assembled for Divine worship. A sermon was preached by Mr. Cause, from the text "If ye know these things happy are ye if ye do them," and we doubt not that the truth of the text was exemplified in the experience of one at least who was present, *namely*, our brother Butler; he has evidently been taught by the Great Teacher the knowledge of "these things," and was there waiting by the pool to do his command.

The occasion was highly interesting to the Wycombe friends especially. It was a confirmation to their minds that the course they had adopted was a right one. Among the excellent supplies the Lord has sent them since they have met at the Hall, the preacher on the present occasion was one; he has told us again and again the sweet tale of Jesus; has talked of all he did and said, power and savor has accompanied the word. We have found the council chamber a chamber of communion, the seat of justice a seat of mercy. We have seen marked attention in some who used to be indifferent, several lingering at a distance when the supper had been observed; and now comes one to tell us of the Lord's gracious dealing, and his wish to follow him.

The little chapel was crammed, and the occasion solemn. May evidence be granted that good was done.—So pray's yours in the truth,
H. HEATH.

High Wycombe, March 23, 1856.

THE CHURCH AT SHEERNESS, KENT.

Dear Brother in Covenant Grace—Though unknown to you in the flesh, nevertheless you are not altogether a stranger to me, having had on several occasions the pleasure of picking up a few crumbs of the master's bread broken by you while at Crosby Row, and do really sympathise with you in your many afflictions, praying that the dispenser of them may (which he has promised to do) give you resigning and upholding grace under them. Dear brother, taking as you do so lively an interest in the welfare and prosperity of the Lord's Zion, would you favour me, on behalf of the brethren here, to insert for

drooping causes, the visit which the Great Head of the Church has made to this isolated spot of his gracious garden. Having been invited to supply for six months, I accepted, and have (though with many fears) blown, as the Lord hath enabled me, the trumpet of the Gospel. The sound, I am happy to say, has been an acceptable one to many. The Holy Ghost, by which alone it can reach the conscience and awaken the soul, has been pleased to own the instrumentality employed, not only in awakening the conscience, but in constraining several to comply with its gracious invitations, and have come before the church, made a good confession, and six persons, four female and two male, were publicly baptised last Lord's-day morning, in the triune name of our covenant Jehovah—Father, Son, and Holy Ghost. During the short time I have been here our attendance has much increased, both on the Sabbath and week evening services, and I believe that several others beside those who have been baptised are under deep convictions. The church, too, is in a very united state, much more so than many immediately surrounding us. It will be a long time before the relish of last Sabbath's repast will be forgotten by many. We commenced our forenoon service as usual, with singing and prayer; a brother in communion, who is very useful in the vineyard, took the first part, when I made a few remarks (on "Men wondered at") and then descended to the pool. I made a few observations on the nature and design of the ordinance, and then baptised them, the Lord most wonderfully manifesting himself in the comforting and supporting the baptised in the same, some (as I have been told since) sang Hallelujah! coming out of the water, when the service was concluded with singing and prayer. The chapel was filled throughout, and altogether it was a most solemn and impressive service.

In the afternoon we approached the banqueting table, and truly his banner over us was love—scarcely a member absent. It was a refreshing season indeed. In the evening I spoke from Romans xiv. and 17, showing the negative and positive character of the religion of the Saviour, that it consisted not in the mere 1. Performance of religious duties; 2. Assent of the judgment to Bible doctrines; 3. In an admission to Gospel privileges. but, positively, in righteousness, 1. By imputation, wrought out fully by Christ, and freely received (by faith) by us of Christ; 2. Righteousness by impartation, or the Holy Ghost, by its indwelling grace, bringing our hearts and minds, and souls into subjection to the mind and will of Christ, and thus producing those fruits of holiness which is to the praise of God and honour of our profession. The second particular was "Peace," having its origin in the covenant of peace, issuing from the God of peace, flowing through the Gospel of peace, reaching every elect sinner and producing peace, in the conscience, in darkness, in temptation, in death; beyond the grave. The third particular, "Joy." Joy of pardon, of adoption, of assurance, joy now experienced, then in prospect. And, by way of application, showed that this righteousness,

peace, and joy was now entrusted or committed to the hands or agency of the Holy Ghost, and only as it was communicated by him, through the Gospel, could it be felt, known, and experienced. Urging those who felt their need of it to seek by prayer and supplication an acquaintance with those vital truths which make wise unto salvation, thus ended the happiest day we have spent in this place. — S. M. P.

SAXMUNDHAM, SUFFOLK.

The first anniversary of the reopening of the New Baptist Chapel in this town was holden on Good Friday last. The sermons in the morning and evening were preached by C. W. Banks, from Psalm cxxxv.—"Praise the Lord; for he hath chosen Jacob unto himself, and Israel for his peculiar treasure," &c., &c. The afternoon sermon was by Mr. Robert Barns, of Glemsford, from Romans v.—"The love of God shed abroad in the heart," &c. Mr. Brand, of Aldringham, assisted. Mr. William Day, the pastor, and all his people appeared happy and thankful to God for his mercies unto them. The chapel was crowded to overflowing, and we have abundant evidence that the Lord is here, gathering in some of his own peculiar treasure.

TRIBULATION.

Sorrow's pathway strewn with tears,
Paved with anxious doubts and fears,
Traversing the bridge of sighs;
Thus we journey to the skies,
'Tis the path the Saviour trod;
Shall we murmur at our God?
Stern encounters with the world;
Shafts by hellish magic hurled;
Fleshly lusts which war within,
Conflicts between grace and sin,
But though all in league conspire
Grace maintains the living fire,
As our day, our strength shall be,
Wherefore fear the stormy sea?
Does not Jesus guide the bark?
Is not he a living ark?
Where from trouble shall we flee,
Ark of Refuge,—but to thee?
Mansions are prepared above!
For the objects of his love;
But the pathway to the skies
Through deep tribulation lies:
Furnaces of trial here,
Will the promise of rest endear.
Ransomed spirits round the throne
Have the like temptations known:
Doubting, fearing, here below.
They were steeped in earthly woe;
Often writhed 'neath satan's frown:
Now they wear a victor's crown.
All who on the Son believe,
Shall like blessedness receive;
They who onward press to God,
Grace will teach to kiss the rod,
Teach to trust a Saviour's love,
Till they see his face above.
Days of gloomy thought and doubt,
When we fear ourselves thrust out;
Days of gladness when the soul
Finds the evidential roll,
Soars aloft away from care,
Communes with her Saviour there.
Such the chequer'd path we go,
Made of happiness and woe;
But beyond our mortal sight,
Faith beholds celestial light,
Meekly bending to the rod,
Trusts her life, her all, with God.
F. D. SMITH.

MAZZAROTH :

OR,

THE TWELVE SIGNS IN THE BIBLICAL HEAVENS.

THE study of the Old Testament as the typical forerunner of New Testament and New Covenant realities, is one of the sweetest employments—of a private character—I have ever known; and I am pleased to find that there are others, even in these superficial times, who are, in a measure, digging for this treasure, in this precious golden mine. Some volumes are announced as the produce of an Archdeacon's pen, entitled "CHRIST IS ALL!—the Gospel of the Old Testament." wherein the *history* and the *mystery* of the Word of God is said to be well blended, although of the pureness and clearness of their divinity, I do not undertake as yet to speak. It is painful for me to be compelled to write my papers so briefly and so hurriedly; but I am like a sailor in a rough sea—thrown about by adverse winds in all directions;—many a time I have fully expected to be driven on some rock or yawning sands where the wreck and loss of all things has appeared to be inevitable: and not a few of the crew who once sailed with me, have jumped into some of the little boats passing by, and made their escape; and they think they are doing God service, by now exclaiming against me. Oh, beautiful Christians! What developments of a fallen nature, under the garb of a gospel profession, have I witnessed in this immense and mighty London! I almost wish we had another edition of "The Christian World Unmasked." I know I could throw in a few additional strokes to that fearful picture of the family who "have a name to live"—but *where* they live, and on *what*—*where* they will die, or *how*, is not for me to say. For the caution and instruction of some of the Lord's ministers, who may come after me, I should much like to write a book—but of that no more at present—as I promised to notice in this number

THE NAMES GIVEN TO JACOB'S SONS: THE HEADS OF THE TWELVE TRIBES.

These twelve sons were historical and figurative portraits of the characters who make up the visible church—the militant church—the gospel family of mankind, on the earth.

One strong word of consolation I must quote here, drawn from the dying bed of Jacob. After he had blessed the sons of Joseph, he said to him, "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh;" and furthermore added—"I DIE: but God shall be with you, and bring you again into the land of your fathers." Upon this, one hath said, "How satisfactory it is to a dying saint to consider that God lives, and will carry on his cause without him, as well as with him:" the great JOHN OWEN, two days before he died, which was in 1683, (a time when Popery and arbitrary power threatened to overspread the land, wrote these words in a letter to a friend—"I am

leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor underrower will be inconsiderable."

Our venerable friend John Andrews Jones, in a pamphlet he has just published, says—"Dr. Gill, adverting to the very great revival of *Arminianism*, and other heresies in his day, said that 'A veil was drawn over the glory of the Reformation, and the *Doctrines* of it.' Was it so *then*? Alas! reader, how is it *now*? It is indeed a dark night season, only a few stars are feebly twinkling here and there, and, it will be *darker yet*. O then how incumbent it is for those who *have* experienced, and who really *do* know the value of the precious Truths and Doctrines of the everlasting gospel, highly to esteem them, to told them fast, and never, no never, to let them go: no, not *one grain* of Truth." However true this may be, how good it is to remember those mighty words of Paul—"Your life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory."

But now we must have the text, and proceed with a few remarks thereon. In Genesis xxxv. 22—26, you will find it, beginning, "NOW THE SONS OF JACOB WERE TWELVE;" and then their names are given, The first lump is Leah's fruit-bearing—"Reuben, Simeon, Levi, Judah, Issachar, and Zebulun." These are representative characters in the professing family.

"Reuben" is the first—and respecting his mother, and Jacob's sore disappointment, there is a pungent word written by an old divine on Genesis xxix. 23. "Laban took Leah—[instead of Rachel, as he had promised,] and brought her to Jacob." Thus, Laban gave Jacob the unseemly elder instead of the beautiful younger, on whom Jacob's heart was so firmly set. "This was a fraud much akin to the one Rebekah—(Jacob's mother) had committed, when she substituted by a cunning disguise, the younger son for the elder." God pays us in our own coin; and "measures to us again the self-same measure that we have meted to others." Let every man remember that; and let him see how fully this sentence is confirmed in the Scriptures of truth. Poor Leah, she was in a sad place. Jacob did not want her; yet, it is said, "the Lord saw that Leah was hated;" she was thrown, as it were, by her father, into Jacob's arms; and Jacob would fain have thrown her back again; but the Lord had mercy upon her;—she conceived,—she bare a son;—she called his name REUBEN;—for she said, "Surely the Lord hath looked upon my affliction; now, therefore, my husband will love me." Leah recognised the hand of God in this; she was patient under her trial; she was helped, honored, and enabled to rejoice; for the best interpretation I can find of Reuben's name is that given by the Hebrew scholar Hillerus, who expounds it thus—

"*God hath soon, or, provided a son.*" If she hoped that this son was the promised seed, she was mistaken; nevertheless, she had joy in this deliverance out of her sorrow.

There is, surely, a bright breaking forth of the splendid rays of sovereign grace in the distinct difference between the prediction pronounced upon Reuben by Jacob, and that pronounced upon him by Moses. Jacob, his father, says—(in a kind of austere and angry tone—) "REUBEN, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed," &c. &c. This word which Jacob spake is to be divided into three parts. 1st—He says—"Thou art my might, and the beginning of my strength:"—the word here used, signifieth the straining of the body forcibly—as Paul said, he *reached forth*, and pressed after the things that were before; so Jacob had wrestled with God in earnest prayer that a son might be given to him; and the prayer was answered. Then, 2dly, Jacob speaks of his dignity, being the first-born. But this *natural birth-right* he forfeited; he fell from it; and dishonored himself. Natural privileges, natural attainments,—yea, all things, short of Christ and his grace, may be lost and turned to the worst account. It was, as though Satan made a desperate thrust at Jacob here, in his very first-born; and threw him into one of the worst of sins; so Jacob says, (3rdly,) "*Unstable as water, thou shalt not excel.*" Almost forty years had rolled on between the time when Reuben sinned the great sin, and the time when his father thus spake to him; but he had not forgotten it. An Heathen historian once wrote—"Sooner or later, great sins will have great punishments from God; therefore, hate as hell that which is evil;" and as for all uncleanness let it not be once named among you, saith Paul.

Now, turn to the sermon Moses preaches to Reuben. We have seen what a black sentence Jacob wrote upon him; and we might well expect to find that Moses would come down upon him with a more awful sentence still. But, not so. Jacob comes like a judge, and thunders loudly, without one word of mercy;—Moses comes in, as a mediator—and as though viewing Reuben as sheltered, and as washed, as pardoned, as accepted, as saved—he says—"LET REUBEN LIVE: AND NOT DIE: AND LET NOT HIS MEN BE FEW." Here are three things—first, *the Person*:—secondly, *the Condition*:—thirdly, the Prophetic Blessing—"LET REUBEN LIVE: AND NOT DIE."

[I am writing this now in a corner of one of the Eastern Counties close boxes;—with mind and body both disturbed—pray forgive the imperfections. But now]

1. *The Character*—REUBEN—"Unstable as water"—having no solid principles to preserve him;—a lightness, a lewdness, and an unsteady principle, marks his career. One authority says—there were three things which belonged to Reuben's birth-right; but which he lost by the foul force of temptation and

disobedience. The "*double portion*" was Reuben's—this was given to Joseph's sons. The "*kingdom*" was Reuben's—this was given to Judah. The "*priesthood*" was Reuben's—this was given to Levi. We are here, then, to notice Reuben as a representative character—yes—the representative even of some whom we hope the Lord hath marked for his own; but against whom sin and satan have awfully prevailed. Oh, what a looking-glass is Reuben's character! How it reflects the shattered state of many who once stood well in Zion! If I were to let feelings guide me here, I should be carried a long way; but one thing I may note. It appears to me that there have been some of us who once stood in the visible church without having on "*the whole armour of God*"—consequently, when the evil day came, it found us unprepared; and how very few—(who have once really been visibly thrown down, overcome, and bruised)—that rise again to the full enjoyment of that happy and useful position in the visible church of Christ which certainly belongs to all whose conscience and conduct testify to these three things:—First—that Jesus Christ has put them into the ministry. Secondly—that the Holy Ghost has made them faithful, and honored them in their ministry. Thirdly—that by the good hand of God they have been preserved, having a conscience void of offence toward God, and toward all men. Oh, precious Grace! How sweet, how safe, how strong thou art! And when we live under thine almighty influence we may well sing—

"More happy—but not more secure,
The glorified spirits in heaven."

Is it my privilege to be now writing for the perusal of any who are young in the ministry—or, but of few years in the gospel vineyard? Let me most sincerely say one word to you—and it is this, "let thy garments be always white, and let thine head lack no ointment;" "be sober," and not intoxicated with creature applause, or with false notions of thy own strength and security; be vigilant in much use of God's Word, in a careful and consistent waiting upon thy God in prayer; and in an unceasing watchfulness against satan, sin and thine own heart. Ah! how natural it is for a young man to suppose himself proof against the shafts of the wicked one! but I have seen those who have been most cruel in their contempt of others, and exceedingly bold in their own self-sufficiency; I have seen such become like a thing cast away and despised. I say, therefore, "*Let him that thinketh he standeth, take heed lest he fall.*" I will dare to write these words—THE DOUBLE PORTION MAY BE TAKEN FROM US; I mean the sweet enjoyment of grace in a pure and peaceable conscience. The kingdom may be taken from us;—I mean our happy and useful standing in the visible church. The priesthood may be taken from us; I mean, real access at the throne, and the assurance of our union to the covenant Head." Therefore, brethren, watch. Before I pass from this, let me say, I wish our honored brother, "A LITTLE ONE," would some day give us a letter or two on

Paul's words, "*Wherefore take unto you the whole armour of God.*"

There is more in Reuben's character yet; and I must not be hurried over these portraits of men, for I hope the Lord will bless them; but, as a "A LITTLE ONE," and other correspondents this month, are long and numerous, I must defer. C. W. B.

A LETTER

FROM MR. SAMUEL LANE, OF HULL.

MR. EDITOR.—Dear Sir: Will you be so kind to correct in your *April* number a *mistake* made by our very highly esteemed brother Clark, a man, and minister of God, with whom I am enabled frequently, and very blessedly, to hold sweet communion and spiritual converse? who has, it seems *unwittingly*, asserted in the March number of the EARTHEN VESSEL, that the late George Bond, Esq., of N. St. John's N. Brunswick, N. America; (who, for upwards of twenty years was Alderman of that City, and held in the highest esteem by all who had the honor of knowing him, as a CHRISTIAN, a gentleman, a magistrate—dear Mr. Clark, in his preface to the two letters forwarded for insertion, says, that) Mr. Bond was once a resident in Hull; when the real fact is, he, I believe was never once in Yorkshire during the whole course of his valuable life. True it is, the dear man had made up his mind, if spared, to pay me a brotherly visit, on his way to his dear friend, at Great Torrington, in the county of Devon, it being his native place; but the dear Lord, ere that time arrived, thought meet to call his beloved servant home to his Father's house, to go no more out; but to remain a pillar in the temple,

"With God eternally shut in,
Far from a world of grief and sin."

My first acquaintance with this dear and blessed man of God was, I believe, the year 1818, at Plymouth Dock, now Devonport, where I was frequently, and for some years previously thereto, in the habit of going to preach JESUS, at a very large chapel, called "Prince's Street chapel;" being for a number of years, called as a supply therein; and from that time to the time of his demise, we kept up a brotherly and truly christian correspondence; nor have I ever known a more honorable, upright, worthy, and truly honest Christian during my experience with the dear saints of God than my departed brother Bond. I have, from time to time, sent him the *Gospel Magazines*, i.e. from the year 1800 to 1840, or say 40 bound volumes of that useful work, with other works of the like, all in one parcel; also at other times since the year 1820, I have forwarded brother Bond, tracts and pamphlets sermons &c. &c.; in all nearly, if not *fullout* to the amount of £200 worth of publications on stirring divinity, published by HAWKER GILL, TOPLADY, &c., for which the dear honest hearted man of God never failed to send me the amount in cheques, on persons or merchants who never refused even in one solitary instance, on seeing his name attached thereto, to hand over to me the amount speci-

fied therein. This brings to my mind a circumstance of which it may not be improper for you to notice, seeing so very conspicuously the finger of our Lord therein.

In the year 1824, I forwarded by the Ship *Gardener and Joseph*, a splendid merchantman, (Captain Foster I believe was his name) a large number of sermons, tracts, hymn books &c., the chief bulk was made up of Doctor Hawker's works; which said vessel when in the very midst of the western ocean, foundered, and was consequently thrown upon her beams, and all hope of salvation of the ship and her crew were completely gone for upwards of two DAYS! when the dear Lord providentially directed a Liverpool vessel to heave in sight, and so thereby rescue the poor despairing seamen from a watery grave, to rejoice and return home in safety; but what still is more connected with this event, is, the large bundle of books in question, where lying in the cabin, I believe quite dry, when the mate of the ship in his last effort and hurry, snatched up the cumbersome and weighty parcel, threw the same into the waiting boat, and thus the truths of God were preserved in that parcel, it being the ONLY article saved, independent of the crew, and having taken the same into Liverpool, it found its way *undisturbed and uninjured* to my dwelling, and from thence, after many months, to its destined place, St. John's! Why I more particularly mention this circumstance is, a learned divine, late of Leeds, in Yorkshire, at a Public Tract Society meeting, very piously remarked, "I like Hawker's tracts, but *not* Dr. Hawker's, as a proof of which, I took up a quantity of them this morning, and thrust them into the fire." Some little time after this, a young squib of (what some might call) divinity, at a place called Burlington, in the same county, not very remote from Leeds, took up a number of dear Dr. Hawker's works and committed them to the flames, lest his church and congregation should become tainted and contaminated therewith, and forsake his *frith* for *sterling* truth; for which wicked act, if I am correctly informed, more than 40 of his members justly forsook him and fled, which ultimately broke up his cause; so that it may be truly said, of the blessed effects contained in the said truths in question, wrapt up in the aforesaid bundle, that the water could not drown them, nor the fire consume, nor the fierce flames of a creature's malice destroy them; however, if report be true, I have reason to believe that the former before his final departure, saw his error, and like Paul, lived to preach the faith he once destroyed.

"Praise God from whom all blessings flow,"

Mr. Bond was a person of superior talents, and a profound enemy of the doctrine of what is generally termed the *free will* system, or salvation by creature holiness and justification by the works of the law, &c. A minister in Devonport told me that Mrs. Bond was one of the most powerful reasoners against the Arminians he ever heard dispute on that point. A captain of one of our Hull ships once said to her, "Mrs. Bond, what made you become a preacher, after reading what Paul

has said on the subject of female teaching," &c., she instantly replied, "we have nothing but of *real truth* to be found or heard. Arminianism and creature holiness is the *Idol* of the day; as it respects myself, I can assure you that had we an *HAWKER* or a *Lane* here, our people would never heard me in the pulpit." The captain and indeed most of them who have heard her, and almost all of the captains from Hull, and indeed many of their men used constantly attend her chapel when there, and one and all pronounced her a surprising woman! a *modest* yet a *bold* champion for declaring the truth as it is in Jesus. Mrs. Bond also was no mean poet, as a proof of which, I herein enclose a short specimen.

Wishing you prosperity, both in basket and in store, and every comfort a blessed God in Christ Jesus may think good to bestow, and heaven itself your eternal inheritance: I subscribe myself, Mr. Editor, your's in the sweet Lord Jesus,

S. LANE.

Hull, March 8th, 1856.

REVIEWS AND NOTES.

"Ministerial Requirements, and the Faithful Steward."

SUCH is the weighty title-page of another re-print, with "Preface by J. A. Jones, of Jireh meeting, London."

The pamphlet contains "The substance of Two Ordination Charges, one delivered in the year 1682, by John Owen, D. D.; the other in 1813, by Samuel Rowles, of Colingbrook." Sold by James Paul, and by the Editor, 50, Murray Street, City Road."

In the course of the Preface, Mr. Jones says:

"Christian reader! I have been engaged in the work of the ministry more than 47 years; and I present you with these two Charges on an eventful day to me.—It was on March 13, 1816, that I was ordained to the Pastoral office, at Hartley Row in Hampshire, when the following sterling gospel ministers were present, and all of them took part in the solemn services of the day, viz., brethren John Stevens, John Bailey, George Francis, James Comb, James Castleden, and Samuel Parrott. All the above brethren have entered into their rest; and—I alone remain! "Mr. Stevens delivered the Charge from Col. iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

"Forty years, therefore, of continued Pastoral labours, have this day ran their eventful round with me, amid sore temptations, many grievous trials, and most eventful providences. Still I am preserved, though unworthy, as a Watchman on Zion's wall's; awaiting the Master's summons to receive, I trust, my laid up Crown." 2 Tim. iv. 7, 8.

This Preface is dated March 13, 1856; the day on which Mr. Jones's anniversary was held, a report of which is given in another part of this number.

We must confess the ordination charge by Dr. John Owen is full of such solemn injunctions to Pastors as to make us cry out again—
"And who is sufficient for these things?"

If there are many Pastors who really stand, vitally, practically, and perseveringly in the principles and ministerial business which Owen here lays down, in these days, then we are deceived. As regards this powerful Ordination sermon, we desire always to have its weighty words before the eye of our mind; and truly thankful shall we be, if the perusal of this pamphlet lead many of our brethren deeply to examine their standing; and again to cry mightily unto the Lord for a double portion of his Spirit.

The following few sentences taken from OWEN'S charge will be sufficient, we think, to convince our readers we have not spoken of it in exaggerated terms. The Doctor says:—

"I think truly, that no man preaches that Sermon well to others that did not first preach it to his own soul. He that doth not feed on, and digest, and thrive by, what he prepares for his people, he may give them *poison*, as far as he knows; for unless he finds the power of it in his own heart, he cannot have ground of confidence that it will have power in the hearts of others.

"It is easier to bring our heads to preach, than our hearts to preach. To bring our heads to preach, is but to find out and fill our memories with some notions of truth of our own, or of other men, and then go into the pulpit and speak them out to give satisfaction to ourselves. But, to bring our hearts to preach, is to be transformed into the *power* of these truths; to find the power of them before preaching, in fashioning our minds and hearts therein; and to find the power thereof in preaching, even in the delivery thereof, that we, and the people to whom we preach, may have real benefit, and be fed with knowledge and understanding.

"Be thou diligent to know the state of thy flocks, and look well to thy herds." Proverbs xxvii. 23.

"He who hath not the state of his flock continually in his eye in his private studies, and on his mind in his work of public preaching, fights uncertainly, as a man beats the air. If he doth not consider what is the state of his flock—of the people among whom he labours—with reference to their temptations, to their light or to their darkness; to their growth, or to their decays; to their flourishing or their withering; to the measure of their knowledge and attainments; their age and standing in the Church of Christ: he who doth not duly consider these things, never preaches aright unto his flock. Yes, indeed, a minister should have a knowledge of his people; their measure of stature; the times and seasons in which they are exercised; their seasons of adversity and prosperity; yea, in a word, as far as possible he should know from time to time how it is with them, in order that he may preach and divide the word aright unto them.

"Prayer, continual prayer, is required of Ministers, for and on behalf of the Churches over which Christ hath made them overseers."

"This is the way wo BLESS our congregations. There is no better way whereby we can bless our flock, than by continually praying for a blessing from God to be upon them.

"Nor do I believe that any minister, any pastor in the world, can keep up a due love to his church, who doth not constantly pray for them.

"Let him preach as much as he will, visit and talk as much as he will; unless God doth keep him up in a spirit of prayer, in his closet for them, he can have no evidence that he doth perform any other ministerial duty in a due manner."

In this manner doth the Doctor proceed to lay down the many heavy branches of a good pastor's work; and we will be so bold as to say, under God, this charge may be a great blessing to many ministers, if seriously and prayerfully they ponder its contents. We think Mr. John Andrews Jones may now stay his hand at publishing. He has rendered good service here; and we thank him for it.

A PERSECUTED MINISTER.

[We are sorry to find the following communication has been so long neglected. We hope it will be the means of proving that the churches of truth are prepared to stand by a man who suffers for righteousness sake—ED.]

DEAR SIR,—I write to draw your attention to one of the Lord's persecuted ministers who is labouring at Ashdon, 4 miles from Saffron Walden, Essex, his name is Lefevre. I have some acquaintance with him, I believe he is a faithful preacher of the gospel of Christ, but the people there have been under an Arminian preacher many years, until this last two years, this Mr. Lefevre has been amongst them, and the greatest part of the people turned against him—a few, however, cleave to him; and the doctrines of God's blessed Word. I believe, he is put about very much. For the people are few and poor: his friends tell me he is a very consistent man. He is known to Mr. Wilson, of Saffron Walden, who is now minister where the late Mr. Player was. I think this is a case worthy of the sympathy of the church. Wishing you every new covenant blessing, I remain your's in the best of bonds,

WM. SYMONDS.

MR. HENRY LANGHAM.

DEAR MR. EDITOR—Having attended a public meeting held at Squirries-street, Bethnal-green, on Feb. 26th, I was much pained at the absence of the pastor, Mr. Langham, which, we were informed, was occasioned by the continued illness and extreme weakness of our brother, whose labours during the twelve months he has been among this people, the Lord has abundantly blessed, for which the church and congregation are practically mindful, by their liberal ministrations to their pastor's wants, which, of necessity, in sickness, are greatly increased; add to this, they have to pay supplies for the pulpit. Feeling this to be a trying time for them, I felt constrained to mention the case at our church meeting, when it was unanimously agreed upon, to have a collection for our brother Langham, which was accordingly carried out on Sunday evening, March 2nd, realizing my most sanguine ex-

pectations: collection and presents since, £5 13s. 0½d. The Lord's name be praised, no cause of truth should be silent in this case; it is written, "We know not what the morrow may bring forth;" it may be our lot to enter the furnace next; present prosperity is no security from future adversity; may our chief aim be to carry out the golden rule, "Bear ye one another's burdens, and so fulfil the law of Christ;" not from the chilling mendicant spirit of duty, or freezing charity, but the ennobling, constraining love of Christ.

Yours, faithfully,
THOMAS CHIVERS,

3, *Gloster Row, Walworth.*

On Friday, March 6th, myself and senior deacon visited our brother Langham, giving him the above, for which he desired to return the church and congregation at Ebenezer his heartfelt thanks. Our brother is still very low, and suffers much from the reduced state into which he is brought. I shall be happy to receive at my house or chapel any donations on his behalf.

LETTERS FROM AUSTRALIA.

JUST before going to press, we received a packet from North Adelaide, with letters and orders for *Earthen Vessels*, and other sound works, for the use of such of the Lord's living family as are now located in those distant parts of our globe. One letter is dated from "Salem Chapel, Kermode Street, North Adelaide, December 20, 1855, and is signed by John Kither, the pastor of the church; also by George Gooden, James Mason, Charles Hooper, S. Watnuff, and E. Smith Wayth, the Secretary. We should gladly make extracts; but this cannot be done before next month. One thing we may mention,—The Baptist church, in North Adelaide, have formed a Society called the "SALEM GOSPEL PERIODICAL AND BOOK CIRCULATING SOCIETY." By this means they will secure a regular distribution of "*Vessels*" and other sound gospel works. Truly thankful are we to find that they so value the truth, as to exert themselves to promote its wide dissemination. We have tens of thousands of books, we could send them if British benevolent Christians would supply the means. Let us form in England a Society for sending out to them a good supply.

MENDLESHAM GREEN, SUFFOLK.

A PLEASANT day was spent here on Good Friday, Mr. R. G. Edwards blew the "Great Trumpet" three times, morning, noon, and night. The attendance in the morning was very thin, on account of most wishing to spend a half day upon their own little gardens, &c., but in the afternoon and evening the place assumed a very animated appearance. A sumptuous tea was provided by the liberality of the friends, of which about 150 partook. The tickets were sixpence each, but some gave a shilling, some a half crown, and some five shillings, whilst other kind friends provided trays for a dozen or more, so that there was found a profit to the church of £8 8s. 1d.

MAZZAROTH :

OR,

THE TWELVE SIGNS IN THE BIBLICAL HEAVENS.

I LEFT my meditation on "REUBEN," last month, very abruptly. I could not do otherwise. The agony of mind, the distress and daily disturbance of which I have been the subject, these last few months, no man's, tongue or pen can ever describe; and I shall not, in this paper, try to do it. A day may yet come when my captivity shall be turned; and then shall that most amazingly wonderful chapter, the fifth of Job, be fulfilled in me, especially the fifteenth, the sixteenth, and the twenty-first verses—"The poor hath hope, and iniquity stoppeth her mouth." I know that "happy" (shall be) "the man whom God correcteth," but I know not yet what it is (verse 21) to be "hid from the scourge of the tongue;" neither am I yet fearless of destruction, as it hath many times appeared fast to approach me. My conscience doth bear me witness, that I have earnestly sought to do good to all, and to glorify my Lord; and my exertions have not been permitted altogether to fail; albeit afflictions and sorrows have followed me so close that I know there is a truth in the poet's words,—

"Sees every day new straits attend,
And wonders where the scene will end."

Let even the righteous smite me—let me have patience, power in prayer, and faith to look as Jonah did; and then at times, like Watts I will try to sing

"Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God—my heaven—my all."

I have commenced a review of "THE NAMES GIVEN TO THE TWELVE SONS OF JACOB,"—and I must not tarry; or to the end I shall never come.

The *Character* of Reuben has been spoken to. He was the type; and all the churches have the anti-types. It is but few, (as far as my knowledge and observation has gone) who have anything like "Stability" about them. I have been amazed at the painful development of unsteady and unstable minds; the least offence, the loss of a little influence, the slightest cross, and then you will find that the most plausible pretensions, and the strongest avowals of fixedness and of faith, (like earthly riches) take to themselves wings and fly away. These are things, by the way, which should not astonish us; for if we well read our Bibles, we shall find it hath been so in all ages. Before they went out to war in ancient times, I have noticed

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there was a good amount of preparation. Two parts of this preparation, I wish to notice. First, the priest was to encourage the people with words like these:—"Hear, O Israel, ye approach this day, unto battle against your enemies; let not your heart faint, fear not, and do not tremble, neither be ye terrified, because of them: for the Lord your God is he that goeth with you to fight for you, and to save you."

Union to the church of Christ is like going forth to battle; and all such should be encouraged, if their hearts be right:—but, after the priests, came the officers,—and they cried aloud, and said—"What man is there that is fearful and faint hearted? let him go and return unto his house." Why?—because it is to be feared that "the fearful man will make his brother's heart to fear and faint as well as he." Oh, it is a mercy when the LORD girds up our loins, as He did Abraham's, by speaking to his heart—"Fear not, Abraham, I am thy shield, and exceeding great reward;"—the fruit of this mercy will be a living faith, fixing and fastening on GOD himself, as David and Paul do write—"O GOD, MY HEART IS FIXED: I will trust and not be afraid."—"God is our refuge and strength; therefore will not we fear:"—"None of these things move me; neither count I my life dear unto myself," &c. &c.

Directly opposed to this steadfastness, is the character of REUBEN—"Unstable as water, thou shalt not excel:"—and such is the shifting and changeable mind of many who profess to be so much superior to all with whom they are united, that they are everlastingly changing; and going from place to place, seeking rest, and finding none. One old gentleman, I have known for some years, of this description. Upon his confession, he has been a member of a very considerable number of churches—but has left them so soon as some "Newman" came within his reach. Two things have marked his career—(1.) *Finding fault with all the churches, censuring nearly all the ministers, and pretending to possess a much larger amount of wisdom, grace, and charity, than any of his fellows.* (2.) Unduly exalting, and a loud hosannahing of the new man; but almost as quickly denouncing him for another. A perfect Demas, in some things, whose name Paul thrice mentions: twice, as greeting the saints, and then, as forsaking him. It is, indeed, a good thing when the heart is established with grace; and when like Ruth we

can protest—"thy people shall be my people," &c. &c.

After all, there were some excellent features in REUBEN'S character. 1. There was *industry and parental affection*. See Gen. xxx. 14. 2. There was a kind, a compassionate, a brotherly heart; when nearly all Joseph's brethren said, "Here comes the dreamer; let us slay him, and cast him into some pit!" REUBEN was the man who delivered him out of their hands, and said—NO! LET US NOT KILL HIM: shed no blood: lay no hand upon him: and this he said, because he "desired to deliver him unto his Father again."

Josephus tells us of the arguments Reuben employed in order to defend his brother from the cruel designs of his brethren. Reuben said, 1, "God will see you, and God will punish you." Thus Reuben warned them. 2ndly, he said, "Think what grief of heart it will cause our father." 3rdly, he said, "Remember, Joseph is but a child; why should envy slay the lad?" Ab, saith Master Trapp, "God will ever have some Reuben or another to deliver his people in times of danger." And, yet, after all, sometimes the darling saints of God have fallen into cruel hands; and more than that—"David, God's darling, fell into the crimson sin of murder, and carried the bruise of that fall with him to the grave. O, the horrors of sin! How dreadful, even in these times, doth it sometimes appear! Shall we not do all we can, under God, to stem the torrent of this black, this awful river of death?"

3. There was in Reuben's heart deep-wrought sympathy, and vehement love to his brother; for Reuben evidently went forth from his brethren after Joseph was put into the pit; he was not a party to the selling the lad to the Ishmaelites; but hid in ambush as it were, saying to himself, When they are gone from the pit, I will return, and take home my brother, and give him back to his father's arms. So the word,—Gen. xxxvii. 29—says, "*And Reuben returned unto the pit; and behold, JOSEPH WAS NOT IN THE PIT;* and Reuben rent his clothes, and he ran (in an agony of mind) unto his brethren, and said, "*The child is not; and I, whither shall I go?*" Reuben, as the eldest, felt that on him his father would lay the blame.

4. Reuben was a faithful witness. When Joseph's brethren stood before him condemned, Reuben broke out, "Spake I not unto you, saying, Do not sin against the child, and ye would not hear?" Fellows in sin oft fall out, and then all comes to light. "Evil men, (it is wisely said), are as glass that is soldered together; when the solder is melted, all is broken and discovered." Fleshy unions are treacherous; and often bring great calamities; but grace-unions are holy, heavenly, and eternal; and productive

of the richest blessings. Now, Joseph is exalted—his brethren debased; but Reuben was not a guilty party here. His language is against them. His previous defence of his brother now brings its reward. God will bless them that bless his people. Of his people, the Lord is jealous; and their salvation is sure.

Some good features there certainly were in Reuben; and even so, in some of the most uncertain, and unstable, you will find some of the most useful; but DEPENDENCE upon a Reubenite, never can be placed. No; I hold it better to have—as ministers and officers in the church of God—men that are slow and sure, and stedfast; men that bend their backs and bear the cross; men that can face a winter's rough wind, as well as strut like peacocks, on a summer's fine day, than to have hasty, unsettled, fickle-minded men. Let us not forget the prediction—"LET REUBEN LIVE, AND NOT DIE: let not his men be few."

There is yet another feature in Reuben's character—it comes out in that marvellous scene, where the sons of Jacob come back with corn, and request that Benjamin may go down with them to Joseph. Poor old Jacob had looked out for them many a time. At length "they came unto Joseph their father, unto the land of Canaan, and told him all that had befallen them—how roughly Joseph had spoken to them—(though as yet they knew not that it was Joseph)—they told him how Simeon had been detained, and how the lord of the country had desired them to bring down their younger brother Benjamin—how every man's money had been secretly deposited in the sacks, and how much they had been affrighted.

The venerable patriarch, on seeing his sons return, had smiled and rejoiced; but their tale was like a thunderbolt in his heart.

Calvin, speaking of the money being deposited in the sack, says, "Joseph was herein overshot; he intended to succour his father, and to comfort him, by not keeping the money; but the sight of it concealed in the sacks, grieved and frightened him not a little. Altogether, it was more than the dear old saint could keep silent under; and he burst out, "*Me have ye bereaved of my children: Joseph is not; and Simeon is not; and ye will take Benjamin away: ALL THESE THINGS ARE AGAINST ME.*" See here, the pangs and passions of a parent; see how love clings to, and weeps over its idols; see how a Christian may fear, and fret, and falsely reckon up his condition. "All things were not against him;" they were all wonderfully working for him. So true is the poet:

"Behind a cloudy Providence
He hides a smiling face."

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And he will make it plain."

Look now at Reuben again. All the others are silent; but Reuben's eyes watch every motion of his beloved father. Reuben's ears are open to every word. Reuben knows Benjamin must go down, or Simeon cannot return. Reuben's mind is fast at work how best to win over his father to the consent. At length, he breaks out — "*And Reuben spake unto his father, saying — Slay my two sons if I bring him not to thee: DELIVER HIM INTO MY HAND; AND I WILL bring him TO THEE AGAIN.*"

Young Men! See here a bold and wonderful picture of child-like affection, of pure sympathy to an aggrieved parent, of honorable and earnest deportment in the hour of great distress!

Reuben has faith in the matter. He has a secret confidence that it shall be well with Jacob, and well with Benjamin; and, therefore, he is willing to stake the life of his two sons, rather than his father shall not submit. But Reuben does not succeed. The old patriarch can only look on the darkest side of the scene; and he cries out most vehemently, "*My son shall not go down with you.*"

I can truly feel for Jacob. My heart has been wrung with inward pangs of sorrow, fear, and distraction, until, I have been ready to burst out in the language of despondency, madness, and rebellion. And, although, no effectual deliverance has been wrought, nevertheless, there has been mercy mixed with all my misery; and I know that with God all things are possible. He is my Hope, my Helper, and my Friend; and on Him I will wait. While attempting to write this brief and hasty paper, I am so pressed with calls on my time, that I must again abruptly close. Reuben's character is not yet finished. "For the divisions of Reuben, there were great searchings of heart:" into these things we must enter—if a kind providence permit.

If, in the events we have so barely reviewed, we forget that a secret and Divine purpose is all the while at work; and that the hand of God is in the whole, we leave out the only ingredient that can minister consolation. Thornley Smith, very nicely says—

"The reply of Jacob is not surprising: 'My son shall not go down with you, for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave.' (Ver. 38.)

"Who can wonder at this refusal? Joseph, as the old man thought, was dead; Benjamin was the only son he had left of his beloved Rachel, and probably he was the staff of his old age, as he was assuredly the object of his chief regard. And could he

then allow Benjamin to go from the paternal roof? The very thought of it was agonising. What if aught should happen to him in the way? the rest of Jacob's days would be days of bitterness and grief, and he would go down to the grave laden with trouble and distress. How affecting is the scene before us! See the aged patriarch surrounded by his sons, and deploring thus the loss of the two absent ones, whilst he is required to give up another also, and that other the dearest one of all that are left. It is a picture this, than which few things more touching will be found in the pages of the most graphic writers, whether of ancient or of modern times.

"But Jacob's determination was formed too hastily. Whilst the food which his sons had brought from Egypt yet lasted, he might keep this resolution, but that food would soon be gone, and then it would be necessary that they should return for more, when the patriarch would be compelled to reconsider the matter. Besides, was Simeon to be left in bondage? and was no effort to be made to restore him to his country? He probably had a family, and, though nothing is said of them in the sacred narrative, we may readily suppose that they experienced much sorrow on his account. It was certain, then, that Jacob must at length deliver up Benjamin, and permit him to go with his brethren into Egypt.

"Whatever man may do, the purposes of God are sure to be accomplished. It had long before been said, to Abraham, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs,' and, as the time was now approaching when the prediction would be fulfilled, Jacob must be compelled to send Benjamin away, inasmuch as his doing this would be another important link in the chain of causes which would, in the end, lead his entire family into the land to which the divine word to Abraham referred."

Dear Readers, for the present, farewell. And when with you it is well, do not forget your servant in bonds,
C. W. B.

DR. THOMAS GOODWIN'S DYING WORDS. — "I am going," said he, "to the Three Persons with whom I have had communion. They have taken me; I did not take them. I shall be changed in the twinkling of an eye. All my lusts and corruptions I shall be rid of, which I could not be here. I could not have imagined I should ever have such a measure of faith as in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No; I have the whole of his righteousness. "I shall be ever with the Lord." With this assurance of faith and fullness of joy, his soul left this world.

EPISTLES TO THEOPHILUS.

LETTER XXIII.

I NOW, most excellent Theophilus, proceed to set before you the character of the prophet spoken of in Acts iii. I will set before you his mediatorial and legislative departments.

You will in Deut. xviii. 15, 16, see that one of the likenesses of this Prophet unto Moses was his *mediatorial* character. God had spoken to the people out of the midst of the fire, "And I, (saith Moses, Deut. v. 5,) stood between the Lord and you at that time, to shew you the word of the Lord, for ye were afraid, and went not up into the mount." And as it was then outwardly and literally, so it is inwardly and spiritually, the need of a mediator is no where truly felt but where God has spoken in judgment to the conscience. Such then see, that their sins have lighted a fire unquenchable against them—that the thunder bolts of heaven must overtake them—that there is a bottomless pit to receive and shut her mouth upon them, and that they cannot be saved unless this fire be quenched, these thunder-bolts stayed, and this bottomless pit, this great gulph forded: none of which things could Moses or any mere man do. And what, my good Theophilus, could you do in this matter, if you could now acquire all the holiness and creature-perfection the law originally demanded? Even then, what would you do with your fall in Adam? What would you do with sins already done and cannot be undone? Here you see and feel that you are stopped: you can say nothing, you can do nothing; but you see Jesus who hath done all for you, but here you were stopped again with this question, Was it for you that he died? You have learned also, that there is "a set time to favor Zion," and you had to wait for this set time, and still have to wait for the "times of refreshing from the presence of the Lord."

But you know something of this heavenly Prophet, not in his mediatorial character only, but also in his legislative character: take the tenth of John as a sample of the same: we have here (John x.) the law of his coming unto his own sheep; the law also of a right-minded minister; the law of attraction; and then we have the law of our coming unto him; the law of his goodness, and our eternal life,—“he that entereth by the door is the *Shepherd* of the sheep.” Now, what is this door but his own mediatorial work, his own life and death? This is the way in which he came to us; and we could be reached in no other way, for we were gone astray to the uttermost penalty of the law; he, therefore, went to the end perceptively and penalty of the law, “to redeem us who were under the law, that we might receive the adoption of sons.”

“And to him the porter openeth.” Then it must be a porter who *knows* the true Shepherd; and if the porter mean a *true* gospel minister, then I am sure such will bring, or admit, into the sheepfold none but the true Shepherd; as such a porter, or door-keeper, as the word means, well knows that,

“None but Jesus,
Can do helpless sinners good.”

Such a porter knows both the Shepherd and the sheep too; he knows the several gates connected with the one door by which the true Shepherd comes into the sheepfold. Such a porter, such a minister, will open the gates of discriminating grace, the gates of difficult experiences; and by all these, as connected with the substitutional work of the Saviour, the Shepherd enters the sheepfold, and causes his sheep to lie down in green pastures, and to be refreshed by the still waters.

And then, here is the law of attraction—“He putteth forth his own sheep, and he goeth before them, and the sheep follow him, for they *know* his voice.” So, then, if he put them forth into freedom, they cannot put themselves forth; and if he go *before* them, then they must go his pace, at least they cannot go on faster than he is pleased to lead them. “And they follow *him*,” then they refuse to be led by any other; yea, to their honor it is written, that “a *stranger* will they not follow;” but they follow Jesus, for “they *know* his voice,—his voice is *his truth*, and this truth they know, and the truth it is that makes them free.

And then here is the law of our coming unto him: “I am (saith the Lord,) the door; *by me* if any man enter in he shall be saved, and shall go in and out and find pasture.” This, my good Theophilus, is the door of faith, we enter by believing his blessed truth; it is a door of hope, a hope both sure and steadfast; it is the door of heaven; it is a door which no man can shut, and yet by it we are divinely shut in from an ungodly world, from the power of satan, from death, from condemnation, from the wrath to come; the Lord shut him in, and he was safe. And yet by this door we come in, not only to the mercy-seat, but also into the promised land flowing with milk and honey. Therefore, when it is said, we are to “go in and out and find pasture,” we are not to understand that we go out the same way that we came in: no! for this would be to go back again to Egypt and Sinai. Now, just notice, here is, first, by him as the door entering into the land of safety—“by me if any man enter in,” he shall be safe; and then when once brought into the land of safety, *then* he is to go into the mercy-seat at the temple; and then into the land round about, that is, the promised land, and find pasture. So that we are to feed and to live upon the fair and fat lands of God, our good Father, who gave us his Son to be our Shepherd.

And here is also the law of his goodness, “he *gave his life for the sheep*.” Why, if he had given the universe for them, it could not have been a price like this: is it any wonder that from a law of goodness like this should flow a law of certain and eternal life?

Thus, my good Theophilus, you know something of this Prophet, both in mediation and legislation; the laws he hath for *his own* are laws of *life*, and protection, of love, of prosperity, and eternal glory; and *how* did you come to him? was it by a *duty-faith*—by an effort of nature? because, if so, your religion is not the work of God, but it is of yourself; and being of man, it will come to nought. And was it your *duty* *savingly* to believe in Jesus Christ—your duty to believe you were

one of his, when you were dead in trespasses and sins? If so, then it was your duty to *believe a lie*; for you would have believed you were a Christian, when you were *not* a Christian. Believe the Word of God you did, and lived conscientiously; and so far you did that which it was your duty to do, as a rational and responsible being; but you were brought to see that if you had died in such a mere natural faith as that, you must have been lost; and though many with this mere natural faith take a place among the people of God, and call themselves Christians, yet they do not receive the *love* of the truth; they acknowledge the truth in part, but they follow a yea and nay gospel, which the apostle Paul would not have received—no, not from an angel from heaven. The spirit of discriminating truth is what they call a bad, uncharitable spirit; so it is clear that blindness, in part, is happened unto them; and the Holy Ghost says of such, (Acts iii. 23), that “they shall be destroyed from among the people.” They are to be broken off as unbelievers; for though they believe the letter of the Word, they are not awakened by the new covenant ministry of the Spirit; and being in the flesh, they may please themselves, but they cannot please God; and thus the Jews, while they professed to be the people of God, did not receive the love of his truth; thereby proving that they possessed not the Spirit of God; and therefore proving by their unbelief they were not of the *true* seed of Abraham. They were broken off; but was it ever their duty *saveingly* to believe in Christ? As I said in my last to you, I say now—it is mere mockery upon the misery of man so to say; and as to some celebrated but uninspired men having contended for this duty-faith, what, my good Theophilus, have you to do with that? Luther believed in *consubstantiation*; but that is no authority for us; Mr. Huntington was not a Baptist; but that is no guide for us. We must not be followers of men, but of God; and if some men have, in *spite* of the errors they have held, been great and useful men, that is no argument for error. We see their errors—let us avoid them; while those who come after us, having more life, and experience, and light than we have, will no doubt see a few notes in our eyes, though we do not ourselves see them.

But as you have obtained mercy, you, I am sure, wish rightly to understand the Holy Scriptures, and to honor the Word of God, and glorify the God of the Scriptures; and over so fair a beauty as is the Morning Star, you would not wilfully bring a cloud, nor bring a law of bondage into the land of liberty; you will therefore ever wish rightly to divide the Word of truth, and ever wish so to speak and so to do, as they that shall be judged by the law of liberty.

You will therefore know how to account for those exhortations which men bring forward to advocate the doctrine of duty-faith—general invitation; such, for instance, as Simon Magus. This man lost, through the preaching of the gospel by Philip, his followers. Simon thus, having lost his followers, thought his

best policy would be to *follow* them, as they had now ceased to follow him; and so Simon professionally believed, and he was also baptised—not with any sense of his state as a sinner before God, but with a view of carrying out other objects; he therefore watched his opportunity, and went on wondering at the miracles wrought by Philip. Now he *knew* that he was acting hypocritically and wickedly; he *knew* that his object was to turn the gospel into a means of mere worldly traffic, and would, if he could, have drawn Peter into the same spirit with himself; but when he offered them money to get them to betray their trust, or to deal unfaithfully with the same, he met with a just rebuke, and exhortation to desist from such a course, to repent thereof, and pray God if perhaps such a wicked attempt may be forgiven him—that is, that the same judgment may not overtake him that overtook Judas, Ananias, and Sapphira. This is the kind of forgiveness here spoken of; and so Simon himself understood it, and therefore said, “Pray ye to the Lord for me, that *none* of these things of which ye have spoken come upon me.” But what in the world has this to do with matters that are spiritual? Why, the repentance here exhorted to is nothing more than that repentance of reformation which the Ninevites humbled themselves to; and so because Simon Magus was rebuked for what he *knew* to be wrong, and exhorted to pray that he may not there and then be cut down by the judgment of God, so this is to be an authority for exhorting all men *saveingly* to believe in Jesus Christ. *Stupendous logic!* But, my good Theophilus, you have not so learned Christ as this, to confound the new covenant work of the Holy Ghost with the moral capabilities and responsibilities of man.

Peter, therefore, appealed to Simon Magus, not as a quickened sinner, but as a rational, responsible being. Peter did not appeal to capabilities which Simon Magus did not possess, but only to those natural powers of conscience and of reason which he did possess.

But while some are appealed to, like Belshazzar, upon this ground of human responsibility, others are appealed to and exhorted, as I have shewn in my 18th letter to you, on the ground of the *profession* they make. Hence in John xii. 35, 36. Now the people there spoken of were *professed* people of God; they were Jews, and held that God was their Father; and they were even enquiring after the meaning of the Scriptures, and said to the Saviour, “We have heard out of the law that Christ abideth for ever; and how sayest thou, the Son of Man shall be lifted up? Who is this Son of Man?” Well, now, on the ground of the *profession* they made, He said to them, “While ye have the light! Believe in the light, that you *may* be the children of light.” As though he should say, You profess to be children of Abraham, and therefore in contrast to the Gentile children of darkness; you profess to be the children of light; but to make your profession good, and to become in *reality* the children of light, you must believe in the light. Though the Saviour knew what they

were in reality, yet he takes them on this occasion, on the *profession* they make. Hence said the apostle to the Ephesians, "Ye were sometimes darkness; but now are ye light in the Lord: *walk as children of light.*" So these Jews, they professed to be children of light, and were, on the ground of this their profession, exhorted to make their profession good. This is in accordance with the apostle's rule—"warning every man." That is, every one to whom he was then writing, and knowing the terrors of the Lord which must overtake deluded professors, he persuaded men professing godliness to examine themselves, whether they be in the faith. Thus you will be able to understand these Scriptures much better without a yea and nay gospel, than with it.

I cannot say everything to you in the space of one or two letters; and there are yet three or four more strongholds of duty-faith which I have not yet touched; but we hope before we close to demolish the whole. These yea and nay Jebusites are already somewhat disturbed, but still they are not yet discouraged; for they still think that the weakest among them is too much for us; and so they are still boasting, saying, "Except thou take away the blind and the lame, thou shalt not come in hither: *thinking, David cannot come in hither.*" 2 Sam. v. 6. But David did come in hither; and I am sure a seeing gospel ought to overcome a blind gospel; and a gospel whose legs are equal, certainly ought to overcome a gospel whose legs are not equal; for though a poor lame believer takes the prey, yet a lame gospel does not take the prey. Let us "patch up no inglorious peace;" but still go on by the armour of righteousness on the right hand and the left, meaning harm to none, but good to all. Such is the sincere and humble aim of

A LITTLE ONE.

CONVERSATIONS BY THE WAY.

No. III.

DIALOGUE BETWEEN TYRO AND MENTOR.

TYRO.—"You was telling me the other day of some of the valiant men in Israel who did exploits and now rest from their labours having overcome through the blood of the Lamb and the word of his testimony—"Did you know *Boanerges*?"

MENTOR.—"Yes, and loved him too, for his work's sake, he was a bold, decided man for God and truth, and an able minister of the New Testament. The grand theme of his powerful ministry was just this, 'It is God that justifieth;' like the great German divine *Martin Luther*, (to whose portly, hardy, honest face, his countenance bore a striking resemblance,) he was always at home on this cardinal subject, justification in the sight of God. Thousands flocked to hear the word of life from his warm lips, and the largest chapels in London were crowded to excess when he annually visited the capital, while he was but young in the ministry. Good old *Matthew* heard him down the principality, and on being asked how the Welsh

man preached, replied, '*He preached so that he made me ashamed of myself; I thought I could never attempt to preach again. Such a ministry must be blessed.*' There are some weighty sentences I have often heard drop from his lips, 'like apples of gold in pictures of silver.' Some of them I shall never forget. At one time, he said, 'I have known what it is to be despised for an *unlearned* ministry, but I may hope, God has honoured me, one brought up from the lowest grade, of poverty, I mean;' and I could almost imagine I hear the deep tones of his voice exclaiming,—'There's a vast difference between ancient and modern divinity. Old divinity is like *Thames Street*,—close, no finery, no playthings, yet full of wealth. Modern, is like *Cheapside*, what pictures, what toys, what elegant trifles! but enter, how empty the place! Whatever is *new* in divinity is false; stand ye in the good old way.'

T.—"However unlearned he may have been in classical lore, he appears to be well educated in the mysteries of the kingdom of God, and taught in the same school with *Peter* and *John*; methinks he would have made a very efficient tutor to some of our modern preachers had they attended his lectures. Do you know any thing of his latter end, and of his dying experience? I do not ask as though his Christian or ministerial character required to be established by a death-bed testimony, but I desire to 'Mark the perfect man, and behold the upright, for the end of that man is peace.' It sweetly confirms our faith and hope in Jehovah's faithfulness, to know that when flesh and heart fails, he is the strength of our heart and portion for ever."

M.—"Your remark reminds me of the excellent *Newton* when he was asked how a certain Christian died? replied, 'Never mind how he died, ask me how he *lived*: and I could tell you he lived a life of faith in Christ, of dependence upon him, and devotedness to him, for him to live was Christ, and therefore to die—when, where, and how he may, must be eternal gain.' But I am glad to be able to inform you that the last end of *Boanerges* was peace: he left behind him a blessed testimony to the truth he so long and so successfully preached; one who visited him says, 'He was evidently suffering much when I entered his chamber, when he lay down, he was distressed by a heavy oppression on his chest, and on sitting up, he suffered extremely from pains in his legs, so that he could get no rest. 'There I am (said he) a burden to myself, and trouble to others,—I have not served my blessed Master with that zeal and devotion I ought, but I go to the fountain opened for uncleanness, that is all my trust. I hear of reward, ah! I shall know what to do with it, the moment I get my crown, I will cast myself, crown and all at his feet and sing, thou art worthy to receive honor and glory.'

An eminent minister, who still survives him, said, 'On my last visit, I saw that he was going, and did not wish to trouble him much, but I put it to him seriously in the full prospect of death, to give me the exact

state of his mind; I may survive you, my brother, and have to tell whether the truths you have preached was able to support you in these moments, let me know *exactly* what you feel, for these moments are too solemn for hesitation, vagueness, or reserve; tell me, dear sir, all as briefly as possible, and I will disturb you no more. I saw him touched, his full form was shrunken by his long continued malady and confinement, his swollen limbs (punctured to prevent inflammation) gave him great pain, blouched was his cheek, and sunken his eye, but this appeal to the honour of his religion roused him, it freshened up his dying lamp, his colour returned, his eye was lit up with animation, and raising himself, he looked me full in the face, and with great deliberation, energy, and dignity uttered this sentence, "*Christ in his person, Christ in his offices, Christ in the love of his heart, and Christ in the power of his arm, is the rock on which I rest.* AND NOW DEATH! STRIKE!" and reclined his head gently on his pillow. These words were not lost in empty air, they entered the tablet of my memory and have remained fixed."

T.—"Such a glorious dying testimony is invaluable, and serves to confirm one's mind in the faith of the gospel, that we have not followed cunningly devised fables, and inspires us with a good hope to say, "Let me die the death of the righteous, and let my last end be like his!"

M.—"It does indeed my brother. But this great man in Israel had to endure hardness, and a great fight of afflictions as a good soldier of the cross. In his day, the heresy of freewill and human merit had spread its baneful influence, infecting our pulpits far and near. The ministry of Boanerges was mighty through God to the pulling down of these strongholds of Arminianism. Many were the scurrilous squibs hurled at him—the Wesleyans even composed a song in which they lampooned him and held him up to public derision, and not the least form of annoyance he encountered was anonymous letters filled with wilful misrepresentations and abuse of his character and ministry, but having on the helmet of salvation, his head was covered in the day of battle, while the breastplate of righteousness protected him, and the shield of faith encompassed him round about. For many years he was spared to "put to silence the ignorance of foolishness," he lived and preached down all opposition. No weapon formed against him prospered, and every tongue that rose up against him he condemned, "His witness was in heaven, and his record was on high."

T.—"Speaking of anonymous letters, what do you think of that form of writing? Here are many good men who adopt that mode for communicating their views of truth, but there's some whose motives are not so pure who suppress their names when they have any cavilling objections to make against the ministry or writings of public men, and sometimes when they bring grave charges against their character."

M.—"I must confess Tyro, that I am not at all enamoured with anonymous writings in any form. I do like every thing above ground

that all may see. I like to know with *whom* I am reading as well as what I read, and to see in whose company I am when one is speaking to me. Certainly there's a mighty difference in those you mention—if good men write and publish their thoughts on subjects that benefit the church and instruct mankind, yet choose to withhold their names or assume an anonymous signature, of course they have perfect liberty to do so, and no one has a right to complain, because no one is injured thereby. But I have the same right to state my preference of seeing the author's name attached. When I think of the many writers who penned the sacred scriptures, and the various ages in which they lived, those "holy men of God who spake as they were moved by the Holy Ghost," I find every part assigned to them endorsed with the writer's own proper name, Moses is the penman of the first five books; Job, David and Solomon affix their names to the poetical books, and the prophetic portions all bear the writer's name most distinct and legible from Isaiah to Malachi, so in the New Testament, the gospels and each of the epistles are distinctly signed with the proper name of each divine penman. This was no doubt the result of infinite wisdom and proves to every reflecting mind there could be no pre-concerted plan nor any design on their part to palm upon mankind a "cunningly devised fable."

Whence but from heaven *could* men unskilled in arts

In distant ages born—in various parts

Weave *such* agreeing truths? or how or why
Should all conspire to cheat us with a lie?

But when an anonymous scribbler starts from his hiding-place, and surprises you with his bluster, blunder, and falsehood, or perhaps, with some grave charge, attacks one's character—I feel at a loss for words strong enough to express my utter detestation and contempt of such base cruelty and cowardice. I can compare it to nothing better than the attack of an *assassin*, who skulks behind, and stabs you in the dark; you can not tell *who* nor *where* he is, but he has plunged his dagger in your heart, and you can not help yourself. It is the treachery and hypocrisy of *Joab* towards *Amasa*, whom he took by the beard, under pretence of saluting with "Art thou in health, my brother?" and stabbed him under the fifth rib; or like *Judas* saying, "Hail Master!" and kissing the Saviour, betrayed him into the hands of sinners.

I have myself received many anonymous scrawls in my day, from different parts of the kingdom; at first, they used to annoy me sadly, but having got older, I manage the thing easier now: generally, I have burnt the redoubtable writings, but sometimes, opportunity has been afforded me to use the anonymous document to advantage, and with liberal interest to its invisible author, according to that saying of the wise man, "Answer a fool according to his folly, lest he be wise in his own conceit."

T.—Some few months back, an old acquaintance of mine was favoured with such a letter: the nameless correspondent finds fault with

something he read in my friend's writing, and in the articles of some others in one of our religious magazines. He modestly proposes a subject to instruct and enlighten him, and after giving no small share of vulgar abuse to the editor and several of his correspondents, this self-appointed corrector of the pulpit and the press concludes with the following rhetorical flourish—"Now I have sent you two-pennyworth of wisdom, and hope you may profit by it."—this is said in allusion to the *unpaid* letter—here it is—just look at it for a moment.

M.—Well! certainly it is a curiosity in its way, and written too, in such free and easy defiance of all rules whatever of spelling or grammar! I'll warrant the unknown is a man of considerable importance, and of no small consequence—in his own eyes, at least. But really, it is lamentable there should be so many captious, conceited, idle professors, finding nothing better to do—when they take exception to some remark from the pulpit, or feel offended with an article they read, instead of going to the minister in a proper spirit, or writing in an open, becoming way for an explanation, they fling about their fire-brands, arrows of death under a guise, and do immense harm—who, if they were known, would sink beneath contempt; their power for mischief lies in being *invisible*, they lie concealed behind a masked battery, and "love darkness rather than light, because their deeds are evil." In the dark, you know, all objects are alike; the veriest imps might pass for "angels that excel in strength." When an anonymous pamphlet was written against *Luther*, he said—"It is most carefully concealed whence this book has proceeded. Nobody is to know. Well, I shall endeavour to strike a blow at the lion's skin, satisfied that, if I hit the ass who is concealed beneath it, no fault will be imputable either to me or him, but solely to the covering in which he has enveloped himself."

T.—I cannot help thinking that private letters, written anonymously, are a grave offence against society, and far more mischievous than books or published writings without an author's name, however scurrilous—as these may be replied to. A random shot in type may hit the mark, and the animal beneath your lion's skin feel the blow dealt out that may teach him a useful lesson. But these private mis-iles are enclosed in midnight darkness; there's no clue afforded you, nor any means of getting at the author.

M.—"In all such cases you may be sure there's something wrong. When a person assumes the critic, and sits in judgment on the sayings and doings, or the characters of others, under a disguise, we may at once conclude his motives are anything but pure. If the golden rule of our Divine Lord, 'All things whatsoever ye would that men should do to you, do ye even so to them,' were fully carried out, we should never hear of such miserable and mischief-making scribblers. It has long been a maxim with me never to speak or write of persons what I should blush to communicate to them personally. Only let us remember, that as ministers of Christ, and stewards of the mysteries of God, it is required we be found faithful. (1 Cor. iv.)

'With me it's a very small matter that I should be judged of man's judgment. Being persecuted we suffer it; being defamed we intreat; we are made as the offscouring of all things. But soon the Lord will come and bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.' Farewell."

Hailsham, Sussex. CORNELIUS SLIM.

—
LINES TO A FRIEND,
ON HEARING THAT SHE HAD GONE TO RESIDE
AT THE ROCK, (THE WHITE ROCK, HASTINGS).

I CANNOT but rejoice,
(In searching for a home),
That thou hast made a *Rock* thy choice,
Come to a *living Stone*.
Is Christ alone thy *Rock*—
Thy Tower of Defence?
Then thou art one of Jesu's flock,
Armed with Omnipotence.
A *Sure Foundation*, too,
Whereon thy soul may rest;
Secure, when floods or tempests blow;
With every blessing blest.
If but within the *Cleft*
Thy God has made thee stand,
From every danger thou art safe;
He'll hide thee with his hand.
This *Stone* has been well tried,
By men and devils too;
By his own children, too, beside;
By me, my friend, and you.
The *lively stones*, that form
God's temple, where he dwells;
Cemented to the *Corner Stone*,
They grow together well.
Time was, when thou didst roam
In search of fancied bliss,
But none could find, till thou didst come
To dwell where Jesus is.
Here may you always dwell,
Nor ever from him roam;
And taste, and see, and feel, and know,
The love of God unknown. J. BANTREX.

—
THERE'S PEACE TO-DAY!

HARK! hark! the booming of the guns!
Sweet peace their brazen throats doth say;
And through the electric wire runs,
"There's peace to-day!"
No more the English and the French
The Russ in bloody fight shall slay;
No more shall dig the fosse and trench.
There's peace to-day!
No more of burning towns shall hear,
Nor vessels hast'ning to the fray;
But all in brotherhood appear.
There's peace to-day!
Europe doth bid the carnage cease,
And passions wild doth wish to stay;
Thus, men from slaughter's trade release.
There's peace to-day!
And Commerce smiles to see the hand
Uplifted—turn another way
To scatter blessings o'er the land.
There's peace to-day!
And see the lion-hearted men
Shake hands, as o'er the features play
A smile, that they can say again,
"There's peace to-day!"

ZION'S DECAY, HER SOLILOQUY, HER REST, AND HER PRAYER.

TOGETHER WITH A BRIEF REVIEW OF

THE LIFE AND LETTERS OF THE LATE QUAIN T AND VENERABLE
FRANCES QUARLES.

THERE is, to my soul, a spiritual beauty, and sweet, soul-comforting power in some of the writings of our fathers who have long since fallen asleep. But I find they thought (as we often think) that the state of Zion was bad; and that if her children would behave better, the state of Zion would be of a much more peaceful and prosperous character. But "offences must come;" they will come; it is impossible entirely to avoid them, in this imperfect state. Nevertheless, one thing appears plain to me, that those who have received THE TRUTH *in the love of it*, should keep from all unnecessary controversies on questions which only gender strife, and tend to *separate*, instead of *cementing* the brethren in Christ, and pervert that holy and necessary exhortation—*"Endeavoring to keep the unity of the Spirit in the bond of peace."*

Christian brethren, let me beseech you, most earnestly, to read again—(and pray the LORD the SPIRIT to read it *into* your minds so deep, that you may *practically* read it out in all your preachings, writings, and conversations by the way)—the words which BOAZ spake unto RUTH—"Go not to glean in another field, neither go from hence; abide here fast by my maidens; let thy eyes be on THE FIELD that they do reap; and go thou after them." In the field of pure gospel truth, let us abide; and unto all we meet *therein*, let us be kind, courteous, tender-hearted, and unitedly determined to exalt our MASTER—to do his commands—to encourage his saints—and if the sound of our Master's voice be heard in the lanes and streets around, and doth *so reach the hearts* of any poor Moabitish sinners, as to induce them to come truly seeking for the service and for the salvation of our LORD, let us welcome them with,—*"Come thou with us, and we will do you good; for the Lord hath spoken good concerning Israel."*

A precious volume hath lately been put into my hands, entitled, "BOANERGES AND BARNABAS: Judgment and Mercy; or, Wine and Oil for Wounded and Afflicted Souls." By Francis Quarles. And so pleasant and profitable hath it been to me, that I cannot hide it

up. I purpose, therefore, to invite my spiritually-minded readers to a little banquet of herbs and heavenly bread, with wine and oil, and other wholesome provisions, prepared by the late old Master Quarles. Boanerges and Barnabas are both to speak to the guests. Boanerges is a powerful fellow. He lays it on to the consciences of poor wretched sinners without any shew of mercy. He lays judgment to the line, and righteousness to the plummet; and plainly declares that if a sinner know not "*the secret of the Lord*," if the covenant of grace be never revealed unto him,—if a living faith in IMMANUEL'S Person, blood, and righteousness, be never wrought in him, then into the pit of eternal death he must sink. This, under God, makes many a guilty soul to quake, to quail, and tremblingly to cry—"God be merciful unto me a sinner."

When BARNABAS sees and hears this, he springs from his seat, he falls upon these poor, broken, bleeding hearts, and, pouring in wine and oil, and pointing them to the Lamb of God who taketh away sin, doth most amazingly magnify his office, as "*the son of consolation*."

Some scenes of this description witnessed by Quarles and others, I wish to lay before my readers; but first will notice Quarle's Life, and his heart-breathings respecting Zion's Decay, her Solace, and her Rest.

Mr. Brett, the Head Master of Wirksworth Grammar School, in Derbyshire, has given, in the commencement of this volume—

A SHORT NARRATIVE OF THE AUTHOR'S LIFE.

"Concerning those we love, we are curious to know all we can. And if the stone be of price, we are not contented the least fragment should perish. Know then that the Author of this book was a Gentleman of an ancient family. His father was James Quarles, of Rumford, Esquire, Clerk of the Green-cloth, and Purveyor of the Navy to Queen Elizabeth, younger brother to Sir Robert Quarles. After his education at school in the country and at Christ's Colledge, in Cambridgeshire, and last Lincoln's Inn, he was for some time cup-bearer to the Queen of Bohemia, and then Secretary to the Reverend and learned the late Lord Primate of Ireland; last of all Chronologer to the city of London, in which

office he died. And the world had known that by a more eminent testimony, if death had not kept him from finishing what he had designed and begun. He was the husband of one wife, and by her the father of eighteen children. As in his life he had been most religious, so was he in his death; in both a great example of devotion. He died September 8, 1644, being two and fifty years old, and lieth buried in the Parish Church of Saint Foster, London."

The singular volume from whence the above quotation is made, contains, in the first part, a powerfully dissected review, exposition, and discovery of the thoughts, the convictions, the boastings, the revellings, the presumptions, and awful conscience-smittings of sinners of various character and degree, to which is appended, their supposed soliloquies and prayers. Frances Quarles knew man's heart, and the fallen sinner's inward parts. These he draws out with a precision, perhaps, equalled by none, save the Holy Spirit in the inspired Word.

We pass the First Part by, for the present, and come to the Second Part. It takes up the many in Zion, who are walking in the furnace and through the fiery pathway of tribulation's deep.

We select one portion, headed, "Zion's Decay," "Her Defence," "Her Proofs," "Her Soliloquie," and "Her Prayer." We entreat a careful perusal. If this sample is useful to our readers, we can give them many more. If we are not mistaken, many thousands in our churches will be glad to read and reflect upon the deep-fetched thoughts contained in the following:

"ZION'S DECAY.

"Dost ask me, Why so sad? or can my sorrow be thy wonder? Canst thou, or canst thy eye expect a sun-shine where the greater lamp of Heaven is eclipsed? or can my soul be frolick when the vineyard of my heart is blasted? Can the children of the bride-chamber choose but hang their heads, to see the Bridegroom slighted, and the Bride's lovely cheek profaned with every peasant hand? Can poor affrighted lambs, wanton and frisk upon the pleasant plains, whenas their worried mothers tremble at the quest of every cur? What member can rejoice, whenas the body is dismembered? Zion, the glory of heaven, is darkened, and her bright beams obscured. Zion, the vineyard of our souls, is blasted, and her clusters are grown sour. Zion, the Bride of my Redeemer, is defiled, her blood-washed robes are sullied and slubbered. Zion, the Mistress of our flocks, is over-powered, and her tender lambs have no protection. Zion, the mother of us all, is barren, and her uberous breasts are dry.

Zion, the glorious Corporation of the elect, is factious in itself, and her members are disjointed. Ah! how can my distressed soul find rest, when Zion, the rest of my distressed soul, is oppressed? How many of her dearest children are now tugging at the slavish ear of infidels! How many roaring under the imperious hand of the daughter of Babylon! How many banished from their native soils, and driven from their usurped possessions! This Vine, which heaven's right hand hath planted, is decayed, her fences broken, her hedge trodden down, her body torn by schismatics, cankered with hereticks, blasted with fiery spirits; her branches rent with the wild boar, her grapes devoured by the wily fox. Her shepherds are turned wolves, and have devoured her flocks. Confusion is within her walls, and desolation is near unto her gates. O Jerusalem! if I forget to mourn for thee, let my right hand forget her cunning; and if I prize not thee above my greatest joy, let my tongue cleave to my roof.

"HER DEFENCE.

"But hark! I hear a heavenly voice whispering glad tidings in my ear, which saith,—'I the Lord do keep it, and will water it.' Isaiah xxvii. 3.

"The Catholic Church is always vested with the garments of Christ, and therefore ever under his protection.—S. AMBROSE."

To be continued.

THE MILLENNIUM.

To the Editor of the *Earthen Vessel*.

DEAR SIR,—Eschewing all controversy with your April "Gosling," allow me to offer a few extracts from pre-millennarian writers, with the view of shewing that in the address I delivered at Meard's Court, some time since, a report of which appeared in the *VESSEL* for March, I did not misrepresent the pre-millennarians by stating their belief in a resurrection of the just at the supposed pre-millennial advent of the Saviour; nor in further stating that, according to their view, the glorified saints would reign over the embodied inhabitants of this sin-smitten sod.

(1.) *Mr. Tyso*, in his *Elucidation of Prophecy*, pp. 246, 247, says, "the millennium kingdom is evidently *after* the resurrection, when the saints shall be prints of God and of Christ, and shall enjoy with him a thousand years." "They will inhabit their bodies after the resurrection, therefore their reign must be personal." Note: *Mr. Tyso* has not troubled with *Origen's* principles of interpretation. He understood the Scriptures *literally*,—very literally, I may say, for he believed the binding of Satan, to be *literal*; the armies of heaven, to be *literal*; the woman clothed with the sun, to be a *literal woman*, &c. &c.

(2.) *Mr. Burgh*, in his *Lectures*, pp. 266, 267, believes the Mount of Transfiguration supplies the pattern of a millennial reign: Jesus, Moses, and Elias, representing the glorified, governing party; and Peter, James

and John, the governed party, or the nations that were to be ruled. Besides the martyrs, Mr. Burgh thinks all who lost their lives, and all who suffered for Christ, will be included in the first resurrection. p. 268.

(3.) *Mr. Chaunsey*, in his book of Prophecy, p. 320, informs us that "Christ, together with his saints, shall exercise a just and holy dominion over the whole world. The saints, who will be as the *angels* of God, will exercise the glorious and delightful privilege of guiding and governing their beloved brethren of mankind." There will be Gentile kings, but they will govern "under the immediate dictates and suggestions of their glorified brethren who will be appointed over them." Matt. xix. 28, 29; Luke xxii. 29, 30; and 1 Cor. vi. 2, 3, are explained literally, just as Mr. Gosling requires them to be explained.

(4.) *Mr. Brooks*, in his Elem. of Pro., p. 210, observes, "If the '*Judge of Israel*,' and the '*King of Israel*' are in the Person of Christ one and the same office, it follows that those who are to be '*Kings and Priests*' with him, and who are to '*sit on his throne*,' are in like manner *Judges*; and the Scriptures will speak of their rule in the same manner that they speak of Christ's rule,—viz., as being a *Judgment*." This is further explained on p. 200, by an exposition of Daniel vii., where "the thrones" that are "*cast down*," are made to signify "*thrones placed or put down*," that the saints may sit on them in judgment.

(5.) *Mr. W. Brock, M.A.*, in his Sermon on Isaiah ii. 12, 13, speaking of Christ's millennial reign, asks, "*how shall he reign, and with whom shall he reign?*" Returns for answer, "*by his despised and persecuted saints.*" "*These are the men by whom and with whom he will 'judge the people righteously and govern the nations upon earth.' 'The saints shall judge the world.' 'This honor have all the saints.' What honor? Hear and understand: 'To execute vengeance upon the heathen, and punishment upon the people: to bind their kings in chains, and their nobles in links of iron; to execute upon them the judgment written. This honor have all his saints. Praise ye the Lord.'*" See Millen. Kingdom, p. 263. *Literal* enough this, one is apt to opine, for even Mr. Gosling himself.

Did I think, Sir, it would suit the columns of your periodical, please Mr. Gosling, or be acceptable to your millennial readers—pro or post—I might, perhaps, feel inclined to multiply quotations; but the fact is, if there be one point on which pre-millenarians are less divided than another, it is this very one against which Mr. G. has excepted. Some of them, indeed, go so far in their belief of this doctrine, as to affirm that some of the *wicked* will be raised at the same time; by which they mean—gigantic monsters!—the *rephaim* of Isaiah xxvi. 19, as explained by Mr. Begg and others. It is true the author, or authors of "*Plain Papers on the Millennial and other Subjects*," whose statements I intend noticing in a future number of my "*Plain Papers on the Millennium*," believe in a post-millennial resurrection of all believers; but the great

body of pre-millennial writers, I am confident, have advocated a pre-millennial resurrection. This is so evident, that to question it would be vain, to conceal it impossible, and to deny it clearly foolish. The supposed event of a resurrection at the coming of Christ, is so obviously a part of the system, that every *literalist* is bound by his own canon of interpretation to accept it as such. How can any *literalist*—how can Mr. G., even, explain Matt. xix. 28, 29, Luke xxii. 29, 30, and Rev. xx., without admitting it?

When Mr. G. affirms the ancient Millenarians not to be represented by the modern Millenarians, he speaks the truth as it is in history; but when he says, or insinuates, that they were disbelievers in a pre-millennial resurrection, he is contradicted by the clearest evidence on record, as may be seen in No. 1 of my *Plain Papers*, which may be obtained of Houlston and Stoneman, Paternoster Row, for the small sum of two-pence.

One qualifying word in Mr. G.'s piece now under notice, is the "*sound*." He says, no "*sound*." Millenarian believes in a pre-millennial resurrection, or words to that effect. Now what does he mean by that word *sound*? Does he mean sound in the *faith*, or sound in the system of Millenarianism? If the *first*, he merely asserts a universal truth, for no pre-Millenarianist can be so; but if the second, he arrogates judicial functions, gets upon the bench, and delivers judgment on a question he has either not fully considered, or has not a capacity to understand.

But then it mostly happens—with myself, I think I may say, it has invariably happened—that whenever this system is animadverted upon, one or more is sure to call out, "Oh! that is not our belief. You *misrepresent* us. That is the millennium of the *mules*, or the *mongrels*. Ours is the millennium of the *Goslings*; a very different millennium from the mongrels, which, certainly, is but a mongrel millennium." "Well, Sir, you criticise the Gosling millennium, and hisses of this kind claim your attention." "Oh! you *misrepresent* us. That is the millennium of the *Goslings*, and the Gosling millennium is not the *genuine* millennium. The genuine millennium is the millennium of the *geese*; a full-feathered, full-grown millennium. Not a millennium in its *infancy*, as we admit the Gosling millennium to be, but a millennium of three or four centuries old." "Wishing to be right, you examine the millennium of the *geese*, and find yourself wrong again." "Oh! exclaim another class, you *misrepresent* us." "Your conduct is disrespectful," says one; "disgraceful," says another; "un-Christianlike," says another. "If your name is in the Book of Life, it will be blotted out," hisses another. "The millennium you talk about is the millennium of the *geese*, whereas ours is the millennium of the *ganders*; a very different millennium from the millennium of the *geese*, and a much better one; which you ought to have informed yourself of." "Wishing to do justice, and to oblige, if possible, you try your hand at the millennium of the *ganders*, and the *swans* are upon you in a

minute. You are *misrepresenting them*. You are slandering *their* system; blaspheming *their* views; so you are never right, "nohow," as Sambo said. Like the man with the cat-o'-nine-tails, do your best, you cannot lay it on right. Now you are too high, now you are too low, and now you are too hard; so that it seems impossible to please, however desirous a person may be of doing so.

Will you credit it, Sir? the simple report of my speech at Menard's Court, in the columns of your journal, has brought around, or about me, a nest of hornets, who seem to have unsheathed their stings in very wrath. The last letter on this subject came to hand yesterday, and was written by a Plymouth brother, probably known to you, signed —, Flora Street, who says Mr. Gosling is clearly wrong; and I am wrong too; but that his millennium is the true one, which he has believed in for forty years, and which, according to a pretty plain intimation, the Holy Ghost taught him.

Perhaps, Mr. Editor, you will allow me to apologize to some of your correspondents for not replying to their communications; and also to remark, that I am proceeding with a series of tracts on the millennium; and that, if they, or any of your readers, will draw my attention to what is considered the impregnable parts of the pre-millennial fortress, or furnish me with a canon for prophetic interpretation, to which pre-millennial controversialists will uniformly adhere, he will be entitled to my thanks, and shall have them, secretly, if not openly. Truth, not triumph, is my my object; and anything that will shorten discussion, or even alleviate the pangs of warfare, is of much value. But it is useless to deal in these affirmations; for, as in philosophy and law, so in controversial theology, nothing is *known* but what is proved. One good man says, the Holy Ghost taught him the *affirmative* of the question; and could he *prove* it, there would be an end of the matter; but another brother, equally good, and perhaps more intelligent, is confident the Holy Ghost taught him the *negative* of the question. Both of them may be taught of God, and both be satisfied for themselves; but it does not follow that they are both taught on that point, or that their experience can be viewed as evidence in a court where the Scriptures are all in all. As for letters and reflections, in which there is nothing solid but *ignorance*, and nothing deep but *malice*, they are positively injurious, and should be avoided. I am, dear Sir, yours, &c., W. PALMER.

Memorials of Departed Saints.

MARY ANNE JEFFS.

DEAR EDITOR,—“The memory of the just is blessed,” and we know him who is the very Just One, and may we not, in his dear name, so hold up his blessed and heaven-born children, that he has called home to himself, and those also that are left, when with a desire for their consolations, under alike bereavements, afflictions, or heavy trials, they may be visited with, in this their time state,

although, as here expressed, it may be in broken and feeble language. In memory, then, of my dear and much-beloved daughter, Mary Anne Jeffs, I humbly venture so to do, who her dear Lord took unto himself on the 26th day of February last, aged twenty-five years,—one of my dearest, earthly comforts, which, a few months ago only, we were not at all anticipating such a change, but were looking forward and expecting much comfort in her humble, quiet, and Christian society, for time and times yet to come, which makes this bereavement to me the more affecting. What indeed is life?—truly, like a vapour, that appeareth for a little while and soon vanishes away; here to-day and gone to-morrow. But in this present instance life is not extinguished. No! it is not blotted out of existence, still remains, but exists in another form, in another manner, far more happy, because freed, eternally freed from all evil, internal and external. Why then regret and grieve at her departure? It is natural so to do; it is like loosing a part of oneself; nature grieves and would repine too, if not checked by a superior principle. Is it not all appointed and arranged by Him who cannot err or be unkind—by infinite wisdom and goodness? Why then grieve? This, to me, is a part of the shadow of death—“the valley of the shadow of death”—a striking emblem is this of human life. It is true, there may be in it, now and then, as we pass along, a “green pasture” in which we find refreshments and rest, “still waters” of consolation and peace; but still we are in “the valley of the shadow of death”—not, it is true, always alike dreary and dark, for even in the midst of our enemies our table is supplied; yes, while surrounded with dangers and death, we are comforted, for God our Shepherd is with us under bereaving circumstances, providences, and heart-rending troubles, and so anoints us with fresh oil, making our cup run over, that we are constrained to say, even in this “valley,” goodness and mercy hath followed, does follow, and will follow us all our days, and we shall dwell in the house of the Lord for ever. What a thought! that a human being brought into existence in circumstances so unfavourable, born in sin, a subject of depravity, under the displeasure of God, and exposed to eternal death, should have given to him “eternal life!”—provided for him in the counsel of God, before the world began—made ready, as it were, for the reception of sinners, age after age, in long succession, to the end of the world—on receiving of which in the way of Divine appointment, by faith in Jesus Christ, are pardoned, adopted, sanctified, glorified! In this time state, then, we have a knowledge of this unspeakable gift of salvation: the gospel in the announcement of it; it is mine when I so receive it, am by the Word and Spirit of God convinced of my need of it, see my perishing condition, and heartily desire to receive the Saviour, repenting, believing, hoping, obeying. I am in the sight of God justified, pardoned, accepted—with me, in Christ Jesus, God is well pleased. In me the merciful design God had in view in giving his Son to die for sinners, is so far

accomplished, fulfilled, answered, and this, I have no doubt, was the case with my beloved daughter just taken from us. The love of a father, a parent, the love of a child, there is something peculiar in it, and it is in our very nature. It is called natural, but it is, no doubt, from God. It is a pleasant feeling to love a child, and also to know a child loves in return—to love a child sincerely, affectionately, deeply. What, then, must the feeling be, when death snatches from us the object of our love? "Oh, Absalom, my son, my son!" to me it is, Oh, my daughter, my daughter!—at such an age too, when hoping and expecting in the present life, in her society, much enjoyment yet to come—which deepens the wound and makes it more pungent; and yet there are the best of alleviating circumstances attending it, especially as there can be no doubt as to the safety of her state. That death was to her an alleviation from all evil, as well as an admission into a state of blissful immortality; yet, notwithstanding, to me it is a serious loss indeed, a loss severely felt, my heart, as it were, bleeds; at my time of life I feel it the more keenly. She had ever been endeared to me from her love and affection, and never-tired attention, which makes the separation painful indeed; yet the remembrance of these circumstances is pleasing, and, in some measure, tends to alleviate my grief. But oh, how loudly does this painful providence speak to me, just on the threshold of eternity! and yet she is taken first—by which one of the strongest cords binding me to this world is broken. Oh! that I may be enabled to avail myself of it, so as to get, as it were, a lift to the heavenly world, in my mind to be really benefited by it, and made more spiritually and heavenly, as I would implore Divine assistance to turn this affliction into a blessing. Oh! how I ought to be humbled under the mighty hand of God, "who worketh all things after the counsel of his own will," and that for the good of all his covenanted, elect, and blood bought family; for in this bereavement may I not have sinned, have I not been thinking too highly of my earthly comforts, valuing them too much. "God is a jealous God," and will not, in this respect, let our sin go unpunished: he hath said, "from all your idols will I cleanse you:" he takes them away, and thus convinces us of our folly. Oh, then, I again would pray for deep humiliation and self-abasement before him! so that my mind may be fitted for peace and heart-felt submission to the will of God, and especially that it be made the means of drawing my mind from all earthly things, and raising and exciting my affections, my heart, towards God and heaven: that now, and more than ever, I may be "looking for that city which hath foundations, whose builder and maker is God;" have heaven and glory for my chief object and end—desiring to have that faith that enables me to be looking at things not seen, which are spiritual, heavenly, eternal; so being enabled to bring my mind and these things in contact more together, and thus being armed for the ensuing conflict, more bereavements, family trials, that may still

await me, and especially to meet the last enemy, fast approaching; so as to be able to say, "We are more than conquerors through him that hath loved us," and by him shall be put into a mansion of glory, even eternal life and blessedness, in the uninterrupted friendship of God and holy beings, for ever and for ever! This is to be more than conqueror, and is now the happiness of my dear departed daughter,—

"Freed from a world of death and sin,
With Christ eternally shut in."

She was baptised a few years since with her mother-in-law, at the then Mr. Coles's place, at Brentford: they joined the young church at Hounslow, with her father. She was a beloved, humble, quiet, and consistent member; a true lover of the blessed gospel of the grace of God: at times complaining of the darkness of her mind, when at my house staying, and also when I visited her for a few days afterwards: yet eventually found her heavenly Father, not only a promise-making, but a promise-performing God; and that blessed word, "it shall come to pass that at eventime it shall be light," was so powerfully applied to her soul's comfort, and so evidenced to those near and dear that were about her, and yet more also, when drawing very near to her heavenly inheritance, she was enabled exultingly to shout, "Beautiful! Delightful! Glorious!" several times; and so, waiving her dear arms, soared away with those dear words—"Happy! Happy!"—sweetly falling asleep, into the embraces of her dear Saviour, on whose blood and righteousness alone, to the last, she was resting for all her salvation, even on that foundation which God himself hath laid, and desiring the same should be made known, with its true value and blessings, to dear relatives, and also to those near and dear to her, who had been made manifestly acquainted with her in a knowledge of these heavenly things.

"Now she slumbers in the ground,
Till the last trumpet's joyful sound;
Then burst the chains in sweet surprise,
And in her Saviour's image rise."

In this sore bereavement I cannot but feelingly sympathise with, feel most keenly for, the dear bereaved husband, my son-in-law, Mr. Alfred Jeffs, to whose kindness I am indebted for his having made known to me the most of those last, heavenly, and glorious expressions of his dear wife. The separation to him from one so dearly and deservedly loved, is a loss that requires more than human aid to sustain. My prayer is that, in this trying hour, he may experience that God is his refuge and strength, and a present help in this time of sore trouble; that it may be to him a dispensation in Providence, though now indeed grievous; yielding a lasting blessing, accompanying him, and others near and dear, in every future step of his and their journey in this vale of tears. Amen, and amen.

EDWARD WARREN.
Reading, Berks, March 15th, 1856.

SARAH H. TOOME.

SARAH HANNAH TOOME, a member of the Baptist church meeting at Mount Zion Chapel, Chadwell Street, Clerkenwell, departed this life, aged twenty-four years. At twelve years of age she was awakened to a knowledge of her lost and undone state as a fallen sinner. Being brought under the sound of a free-grace gospel by her parents, she, after some time, found that which she was led to seek, viz., pardon and peace in the Person, work, blood and righteousness of the dear Redeemer; and being constrained by his love, she felt it her peculiar privilege to follow her Lord in his own appointed ways. She was baptised by Mr. Jones, at Jireh Meeting, Brick Lane, St. Luke's, on Lord's-day evening, February 27th, 1848; she was added to the church, and through rich and sovereign grace was preserved to fill up her place in Zion, as an honourable and consistent member, to the day of her death. She had been in a declining state of health for a considerable time, but for the last five months she had not been able to attend the public ordinances of God's house at all: this was a great trial to her, for she loved the habitation of God's house, but desired in submission to say, "Father, thy will be done."

About three months ago she was removed into the country, hoping that the change might prove beneficial, but her God had designed to remove her to more healthy and happy climes. She began more rapidly to sink, and oft expressed a desire, if her heavenly Father's will, to quit her trembling house of clay for her house eternal in the heavens. One morning, when her cousin was assisting her to dress, she said, "Thank you; I have helped you before now, but shall never do so again." Her mother, in reply, said, "Our loss will be your gain." She replied, "Yes; I long to be gone!" At another time she said, "How I wish to be at home, but my Father's time is best. Do pray my dear Lord to give me patience." At another time she said to her mother, "How I wish I could feel as I did once." It was observed, "You must not expect to be always on the mount; you are as safe now as then." She said, "Yes; but not so happy!" About a fortnight before her death, she said, "I fear you think me very impatient, but my sufferings are very great; but they are nothing compared with what my dear Lord suffered for me."

About a week before she returned home she complained of darkness. Her mother repeated—

"His way was much darker and rougher than mine,

Did Christ my Lord suffer, and shall I repine?"

She said, "Oh, no! I do not repine, but should like to leave a testimony behind that I am gone home to glory. Do pray my dear Lord to come and fetch me home." On the night previous to her death, when asked as to the state of her mind in the immediate prospect of dissolution, she said, "I know that my departure is near; I have no desire to return to the world. No one knows what I have

suffered in this poor body; my sufferings are great; but what did my Saviour suffer for me? I have no great joys; but I *know* my sins are all forgiven, and I have no fear of death!"

These were nearly her last words, as she gradually sank during the night, and on Tuesday morning, at half-past six, January 20th, 1856, her ransomed spirit took its wished-for flight, to those blessed climes where sickness, sorrow, pain and death, are felt and feared no more. Her mortal remains were deposited in Kensal Green Cemetery, on Monday, February 4th, upon which occasion her pastor, Mr. Hazelton, attended, and spoke a few consoling words to her relations and friends. Mr. H. also improved the solemn event of her death on Lord's-day evening, February 10th, from the most appropriate language of the apostle Paul, "Having a desire to depart, and to be with Christ, which is far better."

Our sister's gone, and nature weeps,
But cheering truth, she only sleeps.

Till Christ her Lord shall come.

Her body rests in sweet repose

Till death, the last of all our foes,

Receives its final doom.

Death's mighty conqueror will appear,
Death and the grave his voice shall hear,

And hearing must obey;

O Death! give up thy sacred trust!

And every ransomed grain of dust

Shall rise to endless day.

Her body there in weakness sown,
Dressed in immortal health and bloom,

Shall leave its gloomy bed;

Joined with her spirit mount on high,

No more to suffer, sin and die,

When death itself is dead.

O how consoling is the thought,
Christ will have all his blood has bought:

Her body is redeemed;

The body perfect and complete

Her ransomed spirit soon shall meet;

Both dearly are esteemed.

But O! the disembodied soul,
In seas of endless bliss doth roll,

In seas of endless love.

O could we look from scenes of night,
To those sweet realms of pure delight,

To glorious scenes above:

How we should long to drop our clay,
And with our sister soar away,

To join the blood-washed host;

To be at home in love's embrace,
Bask in the sunbeams of his grace,

In rapturous wonder lost.

There vieing with the ransomed throng,
Our sister sings in sweetest song,

To him that loved and died;

All swallowed up in bliss complete,
She casts her crown at his dear feet,

For ever satisfied.

No tempting foe, no dreary night,
No doubts or fears, or inward fight,

No sickness, sorrow, pain;

No ripple on that sea of joy,
Pleasures without the least alloy;

Through endless ages reign.

Then, fellow pilgrim, dry the tear,
Look homeward, we shall soon be there,

Our friends in Christ to meet;

Soon shall the family of love,
Be gathered round the throne above,

Unbroken and complete.

THE LATE MR. WHITEMAN,

LATE OF

BETHLEHEM, OF UNICORN YARD, AND BOSTON.

[The following letter was addressed to Mr. Rees, a member of the church at Unicorn Yard, Tooley Street; and through his kindness, we are permitted to furnish the painful intelligence.—ED.]

DEAR SIR—It has pleased the Sovereign Ruler of the skies to remove, by sudden death, this morning, our dear brother in the Lord, Mr. C. M. Whiteman—by spasmodic affection of the chest, of which he had several sharp attacks in the last fortnight, but not so as to prevent his ministerial duties. Being blessedly assured that to our departed friend to live was Christ, to die was gain: sudden death, sudden glory; I trust the bereaved will, through him who comforts the mourners, (after the deep sorrow into which they are so suddenly plunged, has, through divine aid, in a measure subsided,) be enabled in the ever to be remembered words of the deceased, "look up! look up! there's always a way upwards!" and be enabled to cast their burden on the Lord, and feel his merciful and sustaining goodness, and see his will respecting them—to be able to say, "He doeth all things well." I am, dear sir, yours in the Lord, J. ASHWELL, Deacon.

Skirbeck Quarter, Boston,

Lincolnshire, March 27, 1856.

OUR brother's remains were interred on the 2nd April, in the new Cemetery, by Mr. W. Bull, of Burgh; a large concourse of friends and spectators assembled on the solemn occasion, and were greatly affected.

On the 15th, Mr. Bull baptised and received into the church at Ebenezer, three females—an aged, a middle-aged, and a young sister. How little we know what a day may bring forth! Our late brother W. had the pleasing prospect of ministering in these ordinances. Whatever part he and former pastors had in planting and watering these plants of the heavenly Husbandman's right hand planting, glory to God in the Highest, for thus honoring their labors with an increase, according to his own eternal purpose and grace in our precious Lord and Master Christ Jesus!

Mr. B. in the evening delivered an impressive discourse on Phil. i. 21. "For to me to live is Christ, to die is gain." The collections made morning and evening towards the fund for Mrs. Wightman and her daughter in their bereft and trying condition, amounted to £12 10s. 7d.

Boston, April 17.

BRIEF ACCOUNT OF

THE LAST DAYS OF MR. WHITEMAN.

(To the Editor of the Earthen Vessel.)

DEAR SIR,—I am obliged hastily to forward further particulars relative to our brother W. Rather more than a fortnight previous to our brother's decease, (Thursday, March 27th), he was attacked with spasmodic affection of the chest, which at times recurred,

but not so as to perceptibly affect his ministerial labors. On Wednesday, the day preceding his death, I, my daughter, and another sister in the Lord, met, by invitation, our friend Mr. W. and his family, at our venerable and kind brother deacon's, Mr. Holland, of Kirton—four miles distant. Whilst there he twice experienced a return of the pain, in both of which he was relieved by a moderate dose of ether. He observed that if he did not meet with something effectual, it would kill him. Before parting, our brother spent a long time in prayer, during which it was remarkable, that with more than usual earnestness he pleaded for each, kneeling with him singly, according to our several relationships in the church, the family, and the world; and also for his absent sons, one of whom is in India. At the station, whilst waiting for the train for Boston, he was cheerful, and seemed well; was so during the ride; and when we parted at his own door; slept well during the night; rose rather earlier than usual next morning, partook breakfast, after which he was seized with excruciating pain, writhed in his chair, exclaiming, "I am being torn to pieces!" Going up to bed, he yielded to calling in medical aid, but countermanded it to try domestic remedies—mustard plaister, hot water, fermentation. During their application, the affectionate father, casting a parting glance at his daughters, (one on each side the bed), sank lifeless, without a sigh or a struggle, on the arm of the oldest, which was beneath him as a support.

Our dear friend's discourse on the Lord's-day evening before his death, from 2 Cor. iv. 5, "For we preach, not ourselves, but Christ Jesus the Lord," was manifestly attended with the Lord's blessing and presence, and produced a striking and deep impression.

It is remarkable that our late friend, in the course of the sermon, used these words—"We know not how soon we may turn our pale faces to the wall." It has been ascertained since his death, that he was in his 71st year.

Regretting my inability to furnish you with something better expressed, and more ready and brief for your purpose, I am, dear sir, your's most respectfully, J. ASHWELL.

P.S. Kindest acknowledgments to Mr. Rees for the £2 from himself and friends.

Skirbeck Quarter, Boston, April 19.

"To the chief singer on my stringed instruments."—Habbakuk iii. 19.

My soul! take down thy harp from the willow; and now the night is past, let the first of the morn find thee going forth, in the matin of praise, to the Chief Singer on all the instruments of his grace, which he hath strung thine heart to use to his glory. And who is this Chief Singer, but Jesus? Doth not the prophet say, "The Lord God is my Strength, and he will make my feet like hinds' feet, and he will make me to walk in mine high places?" Surely he that is the Lord God of my salvation is the Chief Singer, and the Chief Musician, of my song. And he that will be my portion, my everlasting portion, in the upper world, will be my strength and song in this.

OUR BRITISH BAPTIST CHURCHES.

THE OLD CHURCH BOOK.

No. I.

UNICORN YARD CHAPEL, SOUTHWARD.

THE old church book contains minutes and records from 1790 to 1820. It is the intention of the Editor to give out every month in the VESSEL, some account of the principal events which took place under each successive pastor. A church that has been in existence, from records, 136 years, and must have been in existence for some considerable period previous to the building of Unicorn Yard — for when this chapel was built, it was in consequence of the lease of the chapel where they previously worshipped having run out, (in which, afterwards, the celebrated Dr. Gill preached,) — this church which must have existed, at least, above a century and a-half, must, necessarily, be connected with many important events that may be helpful to the church of God in the present day. It, perhaps, is the oldest church in existence — could it be traced to its first formation. It has been the subject of dissention, alternate prosperity and adversity; and amongst other things, the solemn manner of induction of deacons into office, the cautious and careful anxieties respecting those to be united in church-fellowship, the great solemnity attending the ordination of ministers, and the constant perseverance in prayer when destitute of a pastor, until God was pleased to send them one — these things are what the church may safely imitate and return to in the present day; for it must be acknowledged that Zion is in this day, in these matters, almost destitute of that feeling our father Jacob had when God appeared to him at Bethel, when he said, “how dreadful is this place, this is none other than the house of God, and the gate of heaven.”

The old church book begins with a brief statement of the affairs of this church from the death of the late pastor, Mr. Benjamin Stinton, of the old chapel, to the settlement in the new meeting house, under Mr. William Arnold.

Mr. Benjamin Stinton died, February 11th, 1718. After several ministers had occasionally supplied the pulpit, the church cast their eyes on two, more than the rest likely to serve them; they were to preach to the church a month each; and in this important business, a serious division took place, and painful for the time, were the circumstances into which they were plunged.

The church was stayed, June 28th, 1819. It was agreed that Mr. Scurney should be sent for first; a letter was ordered to be written by the deacons, and laid before the church the Tuesday following, signed by all present; but there was a jealousy on the part of some of the brethren, supposing it was designed to put off

the sending for Mr. Gill: these brethren had a meeting too, in opposition, they passed a motion, that Mr. Gill be sent for immediately. After Mr. Scurney had preached his month, they ordered another letter to be written, and signed contrary to the only deacon present. Mr. Gill was sent for by them, and came up from Kettering, in Northamptonshire, and preached to the people about six weeks. Mr. Gill's party then proceeded to elect him pastor, and taking female's votes—which had not been allowed for thirty years—obtained a majority.

The following Friday, the deacons and a considerable number of the brethren met, and consulted what was best to be done to save the church from what they considered impending ruin. The church meeting being the following Tuesday, they determined to give in their protest, signed with their own hands, against the pretended election, viz.: that Mr. Gill's friends had chosen him illegally, contrary to the minds of the deacons, and majority of the brethren. Mr. Gill's adherents utterly refused to take the matter into further consideration, affirming his election to be valid. The women's votes not being allowed, it was voted that all the former proceedings respecting Mr. Gill's election were void. Brother Atkins proposed a scrutiny, but the opposing party refused. The church therefore proceeded to provide a ministry for the future, and appointed two brethren to let Mr. Gill know the result. Sad altercation and strife ensued. Those who adhered to Mr. Gill, read a paper to the church and congregation; the others, another Lord's-day, did the same. They each appealed to ministers of the same denomination, but all means failed. Mr. Gill's friends rent themselves from the church, met for worship at Mr. Crosly's school, till the old church removed to the new meeting house, Unicorn Yard, and Mr. Gill and his friends afterwards occupied the old chapel. Ninety-nine members left to follow Mr. Gill; One hundred and twenty-two remained behind, including all the deacons.

The contract for building Unicorn Yard Chapel, was closed January 9th, 1818; Abraham Atkins, Esq., on behalf of the church, and Francis Randall, builder; the cost amounting to £350. All that is recorded of their first opening the place, is — “Lord's-day, June 26. We met at our new meeting place, and Mr. Owen preached in the morning, Mr. Harrison in the afternoon.”

REMARKS. This first extract contains a subject of a very unpleasant nature. It might be thought best to have passed it over, and so it would, were it not that the circumstances of the present day in many of the churches, are similar. The wise man says, “The thing which hath been, is that which shall be done: there is no new thing under the sun.” Dissensions will arise; even a Paul and Barnabas could not set their horses together, but were

compelled to part asunder. "Offences will come," but a woe is pronounced against those through whom they come. It is a surprising thing that this church should have been kept together for so long a time. What a mighty shaking was this separation even before the new chapel was built, yet here God has been pleased to maintain a church, which though often in contention, has not fallen to pieces—many times of revival and prosperity hath been her lot. Perhaps, not a better history of this church could be given, than is recorded in the 107th Psalm.

Alas, what imperfect creatures are the best of Christians; short comings and blemishes will attend, more or less, all the living family, while here below. Well might the church exclaim, "O, give thanks unto the Lord, for he is good, for his mercy endureth for ever." Instability, weakness, unmindfulness of our mercies, is what we must all plead guilty to—like those whose lot fell this side of Jordan. There was poor Reuben, "unstable as water," yet divine life was there; and Moses says, "let Reuben live and not die, and let not his men be few." "Gad, a troop overcomes him;" so the Christian often falls, if not outwardly, he does inwardly, before his foes; yet triumphs in Christ Jesus, and by faith believes. "Though I fall, I shall arise again, and shall overcome at the last." And the half-tribe of Manassah forgetfulness—unmindful of his mercies, a want of dependence upon his faithfulness—will stick to us like burrs, while here below. All prove we have no continuing city here.

How many churches have risen and disappeared since this church was first formed; and as it has been so long preserved, may we not hope it may yet be the birth-place of many precious souls. It has lately been put in good, substantial repair, and in the order of providence, a suitable ministry has been provided, and though the waters have been troubled, some are waiting anxiously to step into the pool. May the Lord of the harvest bring in thither many precious souls, who shall declare in Zion the goodness of the Lord.

One remark more. There is no account of seeking the Lord by prayer in this matter, respecting the choice of a pastor; the next time they were destitute of a pastor, we shall find them seeking the Lord's direction by persevering prayer and watchfulness, and no dissension ensued: and that thing which is begun in prayer, attended with a watching the Lord's hand, shall not meet with disappointment.

The next extract will contain interesting events under the pastorate of Mr. Arnold, who laboured in this church 14 years, and died happy in the Lord. AARON MILLER.

HOW STREET CHAPEL, PLYMOUTH, AND THE LATE MR. SAMUEL NICHOLSON.

A PRERSON, signing himself "A Baptist, How Street, Plymouth," has been industriously employed of late, in writing letters to different ministers, criticising and condemning the Editor, and some of the cor-

respondents of this periodical. We are sorry our old friend has no better work to do, in his last days;—still, we hope some good may result from his severe ministerial chastisements.

As many communications are reaching us, expressive of unhappy feelings in the minds of some in Plymouth against us, we answer once for all,—the only reason on earth why Charles Waters Banks did not fulfil his engagement in preaching in How Street, during the month of April, was, because neither his circumstances, nor the present condition of the Church at Unicorn Yard, would suffer him to leave London. His previous visits to Plymouth have been mutually happy ones; and as regards his promised recent visit, the deacons and committee at How Street, behaved in the kindest manner possible;—When the church at Unicorn Yard, wrote them begging them to release their pastor from his engagement to serve them, they did with sympathy, and in a most honourable manner: and deeply grateful we feel to them; for, although, we should have been truly glad to have spoken to the friends at How Street, for another month, yet being prevented by adverse winds, it was charitable in them to give a release; and we sincerely pray that Mr. Ball, who is chosen as their future pastor, may labour among them for many years, with great success; and much to the comfort of the multitude of dear believing souls who dwell in those large towns, Plymouth, Devonport, Stonehouse, &c.

We have a long account of the death of Mr. Samuel Nicholson, the Baptist minister of Plymouth: from it we extract the following:

Mr. Samuel Nicholson was born at Devonport, on the 28th of April, 1801, where his father, who was a respectable man, carried on business. (His venerable mother still survives). As the eldest son in a large family, Mr. Nicholson, after receiving the rudiments of general education, was at an early period taken from school to enter upon his father's business—but the work of self-improvement still went on. His father was a deacon of the Baptist Church assembling in Pembroke-street Chapel, under the care of Thomas Wilcocks, and at an early age Mr. Nicholson became a member of the same church. Whilst still very young he took part in its public services, preaching in the villages; and at the age of nineteen, he occasionally supplied the pulpit for Mr. Wilcocks in his absence from home. At this time Mr. Wilcocks, who was a man of considerable acquirement and much mental culture, engaged his young friend to assist him in the duties of his school, principally with the view of preparing him by suitable instruction, for the work of the Christian ministry.

After Mr. Nicholson had remained for some time with Mr. Wilcocks, he was invited as an occasional supply to preach at How-street

Chapel, in Plymouth, which was then without a pastor, and his services were so acceptable that, after a lengthened but most satisfactory probation, in 1823, he was solicited by the church and congregation to become their stated minister. Previously to this, the attendance at the chapel had been very much diminished, but in a short time the congregation increased, and in this important position Mr. Nicholson found his appointed sphere.—In 1822 he married Miss Jane Nicholson, and by this marriage there were twelve children, of whom nine survive. Mr. Nicholson's ministerial ability soon attracted attention not only in Plymouth, but amongst the churches of his denomination elsewhere, and he was more than once solicited to leave the congregation in How-street for other stations, which, in a worldly point of view, offered greater advantages. At one time he was earnestly entreated to take a prominent place in the management of the Baptist Missions in Calcutta, and subsequently to become the successor of the late Robert Hall, in Bristol. But Mr. Nicholson believed that God had given him a work to do which would fully reward his most steadfast and diligent care, and so he remained firm at his post, often, indeed, rendering temporary and valuable service elsewhere, but still returning with undiminished interest to the people of his charge, and under such affectionate care they grew and prospered. The congregation consolidated, the church increased, until at length, in 1844, the spacious and noble chapel in George-street was begun. The members of the church and congregation exerted themselves with most zealous liberality, and almost without debt, this fine building was opened for Divine Worship in 1845.

Pre-eminently he was a good man, thoroughly earnest and sincere. His religion was not assumed for Sabbath-days and public services, but was the mainspring of his being. It was not a thing that could be taken up or laid down at pleasure, but the inwrought conscious experience of a heart at peace with God. He was a very diligent student of the Scripture, and from its constant and careful perusal had derived unrestrained sympathy with the doctrines of the gospel, as the efficient cause of practical holiness.

As he lived so he died. The truths that he had commended from the pulpit, and illustrated in his life, were with him to the very last; and as he drew near to the dark river, his feet almost touching the brim, there was no cloud upon the spirit, nor even the shadow of a cloud. He saw the Cross still, as he had seen it when in health and vigour, only that it seemed nearer and more precious. "Give my love," said he to one of his early and attached friends, "to all the brethren. My strength is hourly diminishing, but say to them, 'all is well.' What may be the state of the disembodied spirit I know not, but I know that my trustee has the full confidence of the Father, and that he has power, and grace, and love sufficient to carry out his engagements, even to the very end." To one still more dearly beloved he said, only a very little before his death, "I almost hesitate to

express in words the assurance I have of my salvation and union to the Lord Jesus Christ. I feel within me now the germ and the principle of eternal life. It is not life *for* me, but eternal life *within*, and I know that because my Redeemer liveth I live also." And so he passed over to the other side, and they saw him no more. Mr. Nicholson died at four o'clock in the afternoon of March 13th, and the general expression of sorrow which this event has occasioned shows emphatically that consistent and holy conduct has the promise of the life that now is, as well as of the life to come.

On Wednesday morning, at half-past ten o'clock, "devout men carried him to his burial." His church—christians of all denominations—christian pastors—the old and the young—followed his mortal remains to the chapel in George-street. Several ministers of the town and neighbourhood took part in this solemn service. His old and attached friend, Thomas C. Hine, of Sydenham, addressed the congregation and Thomas Hoton, of Devonport, committed the body to the dust, a glorious trust—"in sure and certain hope of a joyful resurrection." Well was it said, Let me die the death of the righteous, and let my last end be like his.

THE PROGRESS OF THE BAPTIST CAUSE AT
BETHEL CHAPEL, LEIGHTON,
AND THE REMOVAL OF MR. JOSEPH WILKINS,
THE PASTOR.

DEAR BROTHER BANKS.—When God was pleased, in the order of his providence, to deprive this church of its pastor by the sudden death of the late much-esteemed Mr. William Roberts, you kindly directed the friends to our much-beloved friend and brother, Mr. Joseph Wilkins, as a suitable person to succeed him. After he had preached a few weeks, there was but one opinion among the brethren, and he received an unanimous invitation to the pastorate. The Great Head of the church has from the commencement given his sanction and blessing to the means used. The congregation has gradually increased; the church has been edified and built up; has dwelt in peace and love; and the God of peace and love has dwelt in the midst of it. The Word preached has been attended by the almighty energy of the Holy Spirit. Sinners have been converted to God, and frequently additions have been made to the church. The chapel has been enlarged and beautified, at the cost of near £170. There has been no accumulation of debt, but an annual reduction of it of nearly £20. In February last, Mr. Spurgeon preached; the clear proceeds were £27. This, with £3 since, raised by private subscription, had enabled the trustees to pay off £30 owing on a note of hand; so that the chapel funds are in excellent condition; the whole debt on the chapel being only about £49, and that they have without interest.

During the three years Mr. Wilkins resided here, he was almost universally respected; and his people often said, "How beautiful

upon the mountains are the feet of him that bringeth good tidings," &c. The number in the church is about as many again as when Mr. Wilkins came. However, a change has been permitted to take place. Some of the members of the late Mr. Sedgwick's church, Brighton, were very anxious to have Mr. Wilkins to Brighton, to commence a new cause; but his removal was strongly opposed by the church and congregation, and they did everything they could to retain his services, and told him they believed the hand of God was not in his removal. The people at Brighton were still with him, as the "widow with the unjust judge," until they obtained a promise from him that he would go there. On Lord's-day, the 6th instant, he said, "Finally, brethren, farewell." On the Monday following a few friends met in the chapel for tea; after which, they presented a small testimonial, as a token of their affection for him. Peace and love reigned until the close. "We part in body, not in mind." Our minds continue knit together by the principle of heavenly love. If the removal be of God, it will prosper. We are looking to the hand of the God of Bethel. We hope for the best; and that a gracious effusion of the Holy Spirit may be vouchsafed to brother W., and that he may be very successful in gathering in God's elect, redeemed, and quickened people. We know "it is not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Saviour, who has given his Holy Spirit to his church, alone can give the man. "I will give you pastors after mine own heart."

May we, dear brother, in preaching a Saviour crucified, feel much of the Master's presence, and while we are feeding the flock of God, feed on the true manna; so prays, yours in Christ Jesus, WM. WOODSTOCK.

Leighton Buzzard, April 15.

ZION CHAPEL, SOMERS TOWN.

THE annual tea meeting of Zion Chapel, Goldington Crescent, Somers Town, was held as usual on Good Friday. By 5 o'clock, there was a good company. Shortly after 5, Mr. James Nunn took the chair; and I must say, there was something very pleasing, to see between 300 and 400 persons with smiling countenances, as they were talking together during tea time. There appeared, indeed, kindness of disposition, union of feeling, and association of interest in the one object for which they were met—the happiness and union of God's people. There is a feeling pleasure in seeing the Lord's people happy; and, as far as external appearances speak, (both at the tea meeting and the public meeting, when the chapel was literally full), we never saw a company with more peaceful pleasure on their countenances; speakers, hearers, and singers, all appeared to be happy, and it is acknowledged to be one of the best meetings held at Zion. Messrs. Jenkin, Firman, Atwood, Brake, Sack, and Searle, were engaged in the service of the evening. There appeared to be life, love and liberty in their speeches. The singers, who had practised a

few pieces, interspersed them between the speeches, which made it very cheerful and pleasing.

Mr. George Firman, at the closing of his speech, stated that as he was walking the day before, and thinking of the meeting, he remembered hearing a child once sing a song, entitled, "I won't be a Nun!" from which circumstance he was led to write a few verses; and by the permission of the friends he would read the following lines:

In Rome there are orders and forms not a few;
Popes, Cardinals, Bishops, Priests, and Priest-
esses too; [run;
Some high and some low, as their orders may
Abbots, Vicars and Abbesses, down to a Nun.

In Protestant England, I'm sorry to name,
The High Church, in spirit, is nearly the
same;

But Zionites here with such follies have done;
Save one grand exception—they must have, a
Nunn.

Here sex, as distinction, is all laid aside;
The term (or name) is the motto by which we
abide; [sun,

For the office most noble known under the
Is most hon'rably filled, and maintained by a
Nunn.

Hereon gratulations most fervent arise,
By friends reassembled, whose hearts fraternize
In sweetest emotions, united as one, [Nunn.

To present to the church, and its minister,
Those who now are seeking salvation to gain,
Which merits and duties can never obtain

By all your good work, or your righteousness
done;

But free-grace alone, as proclaimed by a Nunn.

May you as a church have that best of all
peace; [increase,

In Spirit, in love, wealth and numbers,
With your belov'd pastor, and when his work's
done,

Provide you a Joshua, the son of a Nunn.

May you, my dear brother, be by heaven
upheld, [shield

To spread wide the banner of grace as the
Of that church, you its pastor, in covenant
one,

To shout Jesus' praises, a much-honored Nunn.

The reading of which produced a good deal of cheerful feeling. At the close of the speeches Mr. Nunn, as Chairman, summed up the whole by a f.w, yet very appropriate, ideas. The meeting then closed, the amount from the tea (being voluntary) and collections, being £22 16s.

SALEM CHAPEL, COGGESHALL.

DEAR BROTHER BANKS.—Knowing you are glad to see the grace of God manifest in the hearts of poor sinners, I drop you a line for the VESSEL. I do love to "rejoice with them that do rejoice, and weep with them that weep." You know something of our weepings, and I desire you should know something of our rejoicings. The dear Lord is blessing his little flock at our Salem, Coggeshall. On

Lord's-day, March 30th, our pastor, Mr. Collis, baptised four believers on a profession of their faith in the Lord Jesus Christ—one female, and three males. Our sister dates her first impressions from some solemn words that fell from our pastor's lips in one of his sermons, when, speaking of the hardening nature of sin, he said, "Some of you seem to get gospel-hardened: you come and go, and go and come, and no impression seems to be made on your sin-hardened hearts; and living and dying in such a state as this, where God is you can never come." Blessed be God! there is nothing too hard for him. Two of our brothers were father and son—a pleasing sight to see. A very pleasing account could be given of these, but your space will not allow it. Suffice it to say, it is a fulfilment of the Word of life. "There shall be one of a city, and two of a family." The other brother the Lord has done great things for. He was with the Wesleyans for six or seven years, sat down at the table with them, and at the same time knew not what it was to feed on gospel things, but was bound up in the ignorance of his own heart, until he came to hear Mr. Collis, and then he, by the teaching of the Holy Spirit, learned the way more perfectly.

These, dear sir, are some of the blessings the Lord is blessing us with. We believe the Lord is with us, and he will surely do us good. There is real life in the ministry of the Word, and there is life at our prayer-meetings. We have fellowship with our God, and communion with his saints. "Bless the Lord, O my soul!" is the desire of one the least deserving of all that have a name and a place in his house. T. ROWLANDS.

April 19.

OLD BAPTIST CHAPEL, DUNSTABLE.

On Lord's-day, March 23d, our pastor, Mr. Carpenter, baptised four persons, upon confession of their faith, like the Eunuch of old, testifying their belief that Jesus Christ is the Son of God. The text taken for the occasion was from Ephes. vi. 17—"The sword of the Spirit, which is the Word of God." He dwelt, 1st, on the Spirit; 2nd, on the sword of the Spirit; and 3rd, he shewed that the ordinance of Believer's Baptism was founded on the Word of God. It was a most excellent, truthful discourse; the Lord blessed it to many souls; and we can say we found it good to be there. The Triune Jehovah manifested his approbation of this much-despised ordinance, and again verified the truth of his Word, "Lo, I am with you alway." The scene at the ordinance was very impressive. Two of the candidates were daughters of Mr. Ruth, many years pastor of the Baptist Church at Eaton Bray; one being very young—not 16—attracted great attention. The Lord grant, if it seem good in his sight, that many a one in that throng (for the chapel was crowded to excess) who gazed upon her, may have to testify that there the Lord met with them, and pricked them in the heart, and led them to cry out from heart-felt experience—"God be merciful to me a sinner."

WELCOME TEA MEETING,

BRADFORD, WILTS.

On Thursday the 3rd of April, our beloved pastor, Mr. W. Hawkins returned to his home and the people of his charge; the members and friends were anxiously longing to welcome him, and therefore arranged a social tea meeting at six o'clock, the day of his arrival, our school room was full, and a lovely evening pastor and people enjoyed, fervent and warm were the prayers that his recovery may be confirmed, and the Lord's blessing richly experienced, while much gratitude was expressed for the very kind aid our pastor had received from the church of God in his heavy affliction. At the close of the meeting, a vote of thanks, was unanimously carried to Mrs. Hawkins and the deacons for the efficient way in which the pulpit had been supplied, and affairs managed during our pastor's absence. J. E.

SHOWERS OF DIVINE GOODNESS ON DERBYSHIRE HILLS.

On Lord's-day morning, as I was walking towards the Baptist Chapel, Charlesworth, near Glossop, I saw crowds of people going towards the chapel; as soon as I got to the spot, the chapel was crammed full. A Mr. John Roebuck, of Yorkshire, gave out that truly solemn hymn,

"How great and solemn is the work!"

And presently an aged man goes up into the pulpit, and took for his text, "Why baptiseth thou?" He first shewed why the Baptist did baptise; secondly, Why they did baptise by dipping; and thirdly, Why they baptised none but believers only. After the sermon, the blessed hymn was given out,

"Ashamed of Jesus! yes, I may," &c.

And then Mr. Jesse Gwinnell led nine persons down into the water and baptised them in as solemn a manner as ever I saw. It was truly good to be there. Many were affected to tears. Two of the persons baptised were from the Methodists, and one from the Independents. We never had such a day in Charlesworth since the Baptists have been here.

A CONSTANT READER.

FARNBOROUGH, KENT.

MY DEAR BROTHER BANKS.—Grace, mercy and peace be with you from God the Father, and the Lord Jesus Christ. I am requested to write you, to return our most grateful thanks to you for all favors you have shewn to us as a few of the Lord's people at Farnborough; more so, as the instrument in the Lord's hand in sending amongst us our good friend and brother Nicholas; he has spoken the Word of life amongst us since the second Lord's-day in December. I humbly trust there has been a union of soul felt amongst us. The church has given Mr. Nicholas an invitation to take the oversight, which he has very kindly responded to. May the Lord bless the ministry of our dear brother Nicholas; may souls be added to us, such as are saved with an everlasting salvation. H. SMITH.

MANCHESTER.

[We give the following for two reasons—first—in hope it may lead to the finding out of some little Bethel where God's truth is proclaimed in the midst of Manchester's many thousands, and hundreds of thousands—and secondly, if no such place be there, we should be pleased to know this note is instrumental in stirring up some of the Lord's anointed ones, again to unite together for the proclamation of the Gospel in these parts. While we thus write, we have a conviction that to find a faithful, powerful, efficient, and devoted minister of Christ, adapted for Manchester, is indeed, a most difficult task. The fact is, the great bulk of our ministers are far behind the age in which they live; while the Manchester folk, are onward a-head. There is another point. It is hardly a question with us, if some who profess the gospel in that large city, have not fearfully wounded the Redeemer in the house of his friends; and he has left them to reap that which they have sown; but, we add no more now. Our thoughts of Manchester are many and deep—our desires for the prosperity of Zion there, none can fully describe. To know that the Lord had set a Watchman on the walls there, would be joyful news indeed; and we do not despair, although our faith has long been tried.—Ed]

(To the Editor of the Earthen Vessel.)

DEAR SIR,—Having been a constant reader of your valuable and well-conducted miscellany for some time past, and having gained much pleasing information therefrom, I cannot help contrasting the writings and preachings of the present day therewith; and am ready to cry out with astonishment, that it is high time the ambassadors of Christ should awake from their slumbers, and buckle on the whole armour of God, to plough up the Arminianism of the present day. Really it is fearful to think to what an extent the unerring word of truth is mangled and trampled upon in this great city (Manchester). We formerly had one in Oldham Street who sounded the gospel trumpet, but through some mismanagement, not his, I believe, he has removed to some distant part, where it has pleased our blessed Lord to place him. Now, Mr. Editor, with great respect for our British Baptist Churches, I am not aware of any other church upon earth who contends so earnestly for that blessed but much despised ordinance, believer's baptism, which will still continue to proclaim to the world the glorious gospel of our blessed Lord and Saviour Christ Jesus, which with many other divine things, might be mentioned as belonging to our Particular Baptist Churches; and when I join the term Particular, I say the church of Christ cannot be too particular, in ascertaining previous to joining the church the nature and qualification of the members they are to receive.

FRANCIS WALLACE.

Greenhays, Manchester, April 21st, 1856.

EARL STREET, LONDON ROAD.

(To the Editor of Earthen Vessel)

DEAR SIR,—I have this day attended at Earl St. London Road, a very neat place of worship, opened by Mr. Cornford, in the Baptist connexion; a clever young man, who has been a missionary. But I find there is a difference in his Bible and mine, and I write you upon the question in dispute. The minister expressly said in his sermon about election, that "*we are elected when we are converted.*" I find by my Bible, we were elected long before we were born. What a pity that a man, with so many abilities, should be allowed to get up to mislead the people

I believe this half and half preaching the Word the greatest curse that possibly can come upon a city; calling upon the dead to come to life as if they had power without the Spirit of God. I very much question whether, in all the Word of God, we are justified in calling upon dead sinners to come to life. I look upon the minister of the word's duty solely to exalt the Lord Jesus Christ, and to lay the sinner low in the dust, we have nothing to do with the conversion of sinners, that is God's work. Only let us aim to exalt the Redeemer; to preach him as having finished the work of salvation; as having paid the debt, and made an end of sin; and brought in an everlasting righteousness, and I am quite sure the Lord will not lose his own sheep. He will not let one perish for want of means.

Oh, for more faith, to see that salvation, from first to last, is all of sovereign grace. It was only the other day that I heard one of these free-will men making a mock of one of Toplady's hymns, and if all the hymns of the free-will writers were put together they would prove a cypher compared to that precious verse—

"I to the end shall endure,
As sure as the earnest is given:
More happy, but not more secure
The glorified spirits in heaven."

Oh, that we had more such men as Toplady, Owen, Romain, and others, to exalt the Lord,—but they are nearly all gone out of the way. We have, now-a-days, a different kind of preaching, nothing but *do, do, do*,—instead of all *done, done, done*. I firmly believe when we come to die, nothing then will avail but the dying work of Christ, our Saviour.

Your constant reader, HONESTY.

[Our friend "Honesty" has been rambling. The things he speaks of are verily so; the vital savour, and the sterling truths of the gospel, are rarely to be found; and where they are, satan stirs up strife and division; and we cannot but sometimes tremble for the ark, as Eli did. We advise "Honesty," in future, to keep fast by the fields of Boaz.—Ed.]

"QUITE SPRING TIME AT CLARE."

We are favoured to receive pleasant tidings from this part of Suffolk. A correspondent says, of our brother Pells, "I hear him to

my soul's satisfaction; the word spoken by him seems so suitable and so relieving to my poor feeble soul. Our prayer-meetings are full, and our chapel is nearly full, and things are looking well—

Indeed 'tis quite spring time at Clare,
Since brother Pells has preached there.

The outline of a sermon by Mr. Pells we hope to give in our next.

MOUNT ZION CHAPEL,
CHADWELL STREET, CLERKENWELL.

ON Thursday evening, February 28th, our pastor, Mr. Hazelton baptised four males, and five females in the name of the Holy Trinity. Our brother Mote of Horsham, preached a good sermon on the occasion upon the spiritual signification of believer's baptism, from Romans vi. 4. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Here Jesus still maintains his throne,
And as his kingdom grows,
Fresh honours shall adorn his crown
And shame confound his foes.

A VOICE OUT OF SUFFOLK.

DEAR MR. EDITOR.—As a constant reader of your valuable periodical, I beg leave to write a few words to you by way of encouragement, begging the great Head of the church to command his blessing to rest upon your labours of love. I can assure you, dear Sir, that I hail your VESSEL with great delight for its rich cargo that it brings from a far country, the sweet spices of mercy for the wretched, free-grace for the miserable, balmy blood for the guilty, salvation for the lost, bread for the hungry, clothing for the naked, everlasting love for those that were at enmity, unchangeable love for those that are full of changes—with such rich stores as these who can perish? and, what endears it to my poor starving soul, its all free, "without money and without price;" it is suited to those that are so poor that there is not anything left, that have experienced the holiness of God's righteous law, the fierceness of his wrath, the majesty of his justice, saying "Pay me what thou owest," and then the poor sinner goes in search for payment; but, alas! instead of finding a sufficiency, he finds, to his great surprise, he has nothing; and where there is nothing it supposes a famine: "And there arose a mighty famine in the land." Well now, in this state he begins to be in want; but still there are a few husks which the swine feed upon. He will try and satisfy his hunger with a little more creature doings, but he cannot live here any longer. Well now, what is the result? The scene is changed, his appetite is changed, his thoughts are changed, his enmity is turned into love—his eyes are opened. His ear unstopped, his mouth speaks plainly, his heart breaks, his eyes

overflow, his memory is renewed—in fact, he has become another man—"Old things are passed away, and all things are become new," and in this renewed life he cannot live any longer with the swine of the world. By this operation of the Divine Spirit he is brought to himself, and now the language forced from his mouth, by reason of the cogitation of his heart, is, "I will, I will arise! this won't do any longer; this land is loathsome—it stincketh; here is famine and death. I will arise and go to Mount Zion, the place of my Father's abode, for there is plenty there!" So we see the poor man would not go until he was made willing. Our great commanding Jehovah says, "They shall be made willing in the day of my power;" and I maintain that nothing short of the almighty power of God, who said, "Let there be light, and there was light," can bring the dead sinner into life, the dark sinner into light—the carnal sinner into spirituality, for we discover in the conversion of the above named, that though God the Spirit took him in hand, he would not resign until necessity compelled him to return. Human nature is so spoiled that it will not submit to the righteousness of Christ as long as it can rest in any part of the righteousness of the creature; they all must become as filthy rags before the sinner will give them up. In this state of feelings we are made glad of a free-grace gospel—not till then will any sinner love "the truth as it is in Jesus;" and I am happy to say such rich provision of free-grace your little VESSEL is laden with from time to time, and I hope I may say more so of late, since you have taken "A Little One" on board, for it is so full of discrimination, that it really separates the precious from the vile, debases human nature, and exalts our great Emanuel. But I find in the April VESSEL that a terrible blast is likely to come upon him. I hope this blast will not frighten and shake this "Little One," nor cause any mildew to come over him, as we know little ones are soon scared; but I think this "Little One" will stand a strong blast, so I am in hopes he will weather the storm. I am not sure who this "Little One" is, but I have a near guessing. I have heard him in Suffolk, and his language betrays him; but he is very seldom down in this part, for we have so many pious parsons, and such safe-walking, self-keeping folks, and such mongrel parsons, that they don't wish for such dangerous ministers, that preach such dangerous doctrines, so called; consequently, they won't take the trouble of sending for him; I wish they would. And, dear sir, as you are wishing the "Little One" to give you a definition upon "the whole armour of God," I have a work by me which shews it very clearly to my satisfaction; and for an example I will give you an outline. In conclusion, the author says, "The believer has the truth of God bound round his mind; hope in Christ for an helmet upon his head; faith upon Christ, for a shield to ward off the devil's fiery darts; love to Christ, for a breastplate upon his heart; the word of Christ, as a sword in his hand, with which he fights; the two shoes of God the Father's will and God the Spirit's power

shall be fixed upon his feet, by which he walks to Christ, in Christ, with Christ; and with the artillery of prayer pouring from his soul, the devil may roar, the world may oppose, and the flesh may resist, but he can shout victory in the midst of tribulation, and when his fighting days are over he will possess within the veil a life of joy and peace. But I do not wish to be beforehand with the "Little One," for I hope he will give you his thoughts upon the same. Your's in tribulation's path,

A LOVER OF FREE-GRACE.

(Pray excuse a feeble worm.)

Suffolk, April 11th, 1856.

NOTES AND SHORT REVIEWS.

A pamphlet, which has already run through several editions, has been published by Mr. Collingridge, City Press, Long Lane, entitled—

"*The Controversy on Important Theological Questions; between the 'Eclectic Review,' the Rev. Newman Hall, Rev. Thomas Binney, and thirteen other ministers of the gospel, on the one side, and Mr. James Grant, Editor of the 'Morning Advertiser,' on the other.*"

For years, we have repeatedly declared that in the great bulk of what is considered "*the Gospel ministry of our Times*,"—there was little, if any, spiritual discrimination; no prominent defence or development of old-fashioned Gospel doctrines—nothing like decision for the glorious Person, and perfect work of our Almighty Immanuel—God with us! Nor scarcely any testimony borne to the Personality and work of the Divine Spirit. But our feeble notes disturbed none of them. Recently, however, the *Morning Advertiser* reviews the butterfly poetry of one of our metropolitan divines; and there discovers a quantity of words put together in the shape of rhyme; entitled—"Hymns for the Heart and Voice," but whether the author of these hymns was a believer in the essential, co-essential, eternal, co-equal, the distinct, yet everlastingly united, Persons, Offices, Doctrines, Promises, and Blessings of the Great Covenant of Grace, or not, Mr. Grant could not tell. Albeit, the Editor of the *Eclectic* had pronounced these Hymns "very good," and highly recommended them to the Christian Churches. This was a signal for the commencement of such a controversy as has not been known lately. The price of the pamphlet is only six-pence. We recommend it to the notice of our readers; and if they are not already convinced that imbecility and cold formality, with either a direct or indirect denial of almost all the saving truths of the gospel, is fast rolling in upon us as a Christian nation, this pamphlet will furnish them with very painful proof. For the present, we only give a sentence or two from the "Concluding Observations."

The Editor of this pamphlet, in closing his labours, says—

"The distinctive doctrines of the gospel—those which constitute the glory of the Chris-

tian system, are ignored among both the Non-conformist bodies, to an extent which it is awful to contemplate. The Cross has become an offence, even with those whose avowed mission it is to preach and proclaim Christ and him crucified. Puseyism is not confined to the Church of England. It is fearfully prevalent, though in some different form, in the pulpits of the two great Dissenting denominations. The difference between the Puseyism of the Church and Dissent is this—that in the former it assumes the shape of making the Church and her ritualism everything; whereas among the Dissenters Negativism, if we may invent a word, is the idol which is set up. In both cases the result is the same—a ban is put on all that is vital in the gospel. In many of our Dissenting pulpits the doctrine of the Atonement—the glorious sun of the gospel system—is preached with as much reserve as it is in Puseyite pulpits. We will go further than this. We speak from the evidence of our own eyes and ears; we but testify to what we have seen and heard, when we say, that even in the sermons of the most noted Tractarian clergy, the name and work of Christ are more frequently to be found, than in the pulpit ministrations of many Dissenting ministers, who have acquired some reputation among the bodies to whom they belong. Instead of, like Paul, glorying in the Cross of Christ, they seem ashamed of the Cross. Instead of being able to say with that holy and devoted servant of the Saviour, 'We preach not ourselves, but Christ Jesus our Lord,' they do preach themselves. It is their own talents, or acquisitions, as intellectual men, not the Person or the Work of the Redeemer, that they hold up to the admiration of their hearers. Who then shall wonder that there is so much coldness and lifelessness in our Dissenting Churches?"

Again!—how true, how awfully true is this—

"We never hear, under the ministrations of these seni-Neologist Dissenting preachers, of any of their audience crying out as Peter's hearers did, 'What must we do to be saved?' No wonder, though everything deserving the name of piety is extinct in their congregations—no wonder, though men go to hear them merely from custom—no wonder, though their congregations are getting smaller and smaller, until Nonconformity as a cause seems in danger of perishing entirely. All is cold, heartless, cheerless. Their places of worship are regions in which real religion not only cannot flourish in health and vigour, but regions in which it cannot exist. Never was evangelical religion, not merely as a sentiment of the heart, but also as a fruit to be shewn and seen in the life, in so low a state as it is at the present moment in the Nonconformist bodies. There are, of course, many, we rejoice to say, very many, blessed exceptions; but speaking generally, the picture we have drawn, dark and sombre as are its shades, is unhappily true to the life, or, rather, exhibits too faithfully the spiritual death which prevails in our churches.

"It is with a pain and sorrow we cannot

express, that we are compelled to add, that, so far, humanly speaking, from seeing any prospect of a revival of religion amongst us, the future is clothed in the garb of a yet deeper gloom than the present. The majority of the young men who are studying in Independent and Baptist Colleges, are more or less tinctured with the Neological heresy. They have drunk more or less deeply of the poison of German Rationalism. The inspiration of the Scriptures, if not absolutely and explicitly denied, is explained away in such a manner, as to make it in reality no inspiration at all. And we need not say, that once the plenary inspiration of the Scriptures is given up, the whole Christian scheme falls to the ground."

We have several controversial articles forwarded this month. "A Little One's" views, on some points, are closely canvassed; but,—although we wish every good man freely to speak his mind on disputed points,—we cannot consent to fill the pages with articles of this kind; and filled to the brim we should be if Mr. Gosling's second paper,—“A blast,” and some others had been inserted. We will give them as quickly as the appointed space will admit.

The late Mr. William Tuffnell.—Mr. Josiah Cowell, of Chelmsford, has recently written a most interesting volume of “*Gleanings*” from the Life and Letters of the late Mr. William Tuffnell. We have enjoyed this pithy memoir; and hope to furnish our readers with a more extensive notice of it next month.

“*The Millennium.*”—Mr. W. Palmer, the pastor of the Baptist Church at Homerton, has written and published—(through Houlston and Stoneman,) No. 1, of “*PLAIN PAPERS ON THE MILLENNIUM.*” We know of no man better qualified to write on Theological questions than Mr. Palmer is; and although we may not be able to come with him to the same conclusions, yet, we believe, some good will arise from the comprehensive and decidedly talented manner in which he enters upon this new series of papers. We hope to watch him closely, and to avail ourselves of some of the results of his extensive research. A deep conviction has long been concealed in our feeble spirit respecting “*THE MILLENNIUM.*” We believe the subject to be full of the sweetest comfort, unto the Church of Christ, but we are standing back to see what all these penmen write thereon. We may, some day, have our turn.

We have a bundle of beautiful books—headed “*Hawker's Sermons and Tracts;*” re-printed at the Bonmahon Industrial Printing School, and published by W. H. Collingridge; and by sending to him you can have sixty sorted, post-free, for five-shillings. The world and the church, too, will soon be full of books;—we must indeed, teach and induce the people to read more than ever, or our prolific printers must stand still awhile. These tracts are all first-rate.

CHARLES STREET CHAPEL, CAMBERWELL NEW ROAD.

We spent a pleasant and profitable evening, Monday April 21st, in the above quiet and happy little sanctuary. It was the annual meeting of the Sunday School. The chapel was nearly filled with a most cheerful assembly; and the pastor, brother Attwood, was surrounded by a large number of intelligent and devoted men, who, by their addresses and exertions are evidently a great blessing to the place. We give the following note as given to us by one of the members.

“*DEAR BROTHER BANKS,*—On Sunday evening, February the 24th., our beloved pastor, Mr. T. Attwood, of Charles Street chapel, baptised four persons; among them were one of his sons and his wife. We had a solemn sermon from Mark xi. 28; and on the following Sabbath five were received into full communion with us. Oh, that this may be but the beginning of good days, and all praise shall be given to the Lord of hosts. The chapel was crowded. On Monday April 21st, we had a tea meeting on behalf of the Sabbath school, when from 90 to 100 sat down to tea; after which, more assembled, when brethren Ashburn, Stenson, Wimper, C. W. Banks, Ballard, and Rayment addressed the meeting upon the duties, difficulties, encouragements, and end in view of the Sabbath School Teacher. I believe all present could say from the heart, it was good to be there.” E. A. B.

CLARE, SUFFOLK.

ON Tuesday, April 22nd, the friends at the Baptist Chapel held a social tea meeting; about 120 persons were present. The object of the meeting was two-fold: first, to congratulate our brother Pells in coming to settle in our midst, and to express our gratitude to the great Head of the church, who is crowning his labours with abundant success. Another object in view was, to encourage our young friends who are taking an active part in the Sabbath-school. When our brother Pells first came, not only was the cause very low, but the Sabbath-school had dwindled away to almost nothing. Our good brother solicited help, young friends came nobly forward to assist, so that we have a nice little band of teachers and upwards of 40 children. After tea we had a very comfortable meeting—opened by singing and prayer. Brother Ince stated the objects of the meeting, and brother Pells called on brother Barnes, of Glemsford, who addressed the meeting in a very able manner, to the comforting of many souls; he also gave some wholesome advice to our youthful minister, to which he cheerfully responded, and expressed his gratitude for the same; and after having addressed the audience for some time, our happy meeting closed by singing and prayer. On the following afternoon the children had their treat, when we did our utmost to interest the youthful race.

J. BARD.

BAPTISMAL REGENERATION DENIED.

THE NEW BIRTH DEFINED.

AMONGST the many very beautiful and blessed doctrines of the sacred Scriptures, how mutilated do we find many of them! Scarcely did the words which fell from the dear Redeemer fly on their mission, but they were caught, and, with that ingenuity known to men of fallen state, they wrapped around them the cloak of materialism, which has ever since been a source of contention and dispute between the Church of God and the world. It is so even in the ordinance of Baptism. Men who search not the Scriptures, and who do not look to the testimony of God's Word alone for their wisdom, have been grossly misled into the doctrine of so called "Baptismal regeneration;" and so tenaciously do they hold the doctrine, that to attempt to persuade them to the contrary would be almost impossible. However, let us just glance at that very important dogma—REGENERATION. The word, as translated in our English version, *regeneration*, only occurs twice, and is mentioned under peculiar circumstances. At one time, Peter, after professing that he had forsaken all things to follow Jesus, asks Him what they were to expect, or look for, as their reward; Jesus replies, "Verily I say unto you, That *ye which have followed me, in the regeneration* when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) Jesus, in this verse, declares the reward the disciples should have in a future period in the regeneration, or it may be understood to refer especially to the revolution and restoration of all things to order; for as the term signifies the new birth by grace, it could not possibly be applied to Christ; for Christ was not born again; and in no proper sense could it be said that they had followed Him in the new birth. The words of Jesus evidently show that they had particular reference to an universal birth, when the dead should rise; when those that sleep in Jesus, and those that are in the arms of the wicked one, should come forth from their graves; when the sun and moon should be turned into blood, and the earth melt with fervent heat. Then should the twelve disciples sit on twelve thrones, judging the tribes of Israel.

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But let us come to the second passage, to which our attention is more particularly required. It is found in the Epistle to Titus iii. 5. "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*" In this last passage we have the word "*washing*" presented; and it is on this that baptismal regeneration takes its start. But this is an ancient error, by which it was held that the spiritual principle is so connected with the material principle, as to be in some way dependent upon it.

This was evidently the ground of the belief that the principle of holiness was derivable, and was derived, from the ceremony or ordinance of Baptism: *the thing signifying* was put in the place of *the thing signified*; thus it was believed and maintained that the quality and faculty of holiness were, by the special act of God, imparted to the water with which the ceremony was performed, and then that the quality and faculty of holiness, so held by the water, was imparted to and retained by the persons who underwent this ceremony. But this doctrine is contravened and exploded by the simple-facts that are presented by the cases of so many *baptized* persons; when the case is brought to the sure test, which Christ himself established, which test is comprised in these words, "Ye shall know them by their fruit." Look at our county gaols, the race-course; see, are they not all baptized persons? It must be obvious to every careful reader of the Word of God, to every one that is born of the Spirit, and knows the power of grace in his soul, that to be renewed by an inward washing of the blood of Christ, applied to the soul and conscience of the individual, under the operations of the quickening Spirit of life, is the true meaning of this latter passage. It is the Divine implantation of the Holy Spirit in the soul. Man, in his first state, is deep in the quarry of Nature, seeking the pleasures of this world, and delighting in them, far from God and truth, an enemy to Him by wicked works, loving the works of darkness rather than light, and going astray speaking lies, one continual and progressive course of enmity against God.

This is the description that the Holy Ghost gives of every sinner in his sins; and such has been the condition of every saint: all have sinned, and come short of the glory of God.

Deep in the rubbish of the Fall lies some unconcerned sinner; he has no happy thoughts of God; in his soul he has never desired the ways of God, nor loved to meet with His children in humble prayer; but laughed them to scorn, poured contempt on God's most holy Word, and shunned the sight of every follower of Jesus, and in every sense dead to God. But while we were yet in our sins, Christ died for us. He feels at times deep remorse overshadow his dark benighted mind, but as yet cannot find any exact cause. He looks retrospectively on the path of wickedness he has trodden; he is permitted to look within; the deep depravity of his walk causes him to reflect; he can see, in lines written indelible, his own character—"Dead in trespasses and sins:" Then, finding himself under the curse of God's law, he reads the fiery sentence, "Cursed is he that continueth not in all things that are written in the Book of the Law to do them." It is the work of the Spirit to convince the sinner of sin; for him to feel his lost and undone state is the first work of the new birth. "Ye must be born again," said the Divine teacher, for unless ye are born again, ye cannot enter the kingdom of God: *ye must be regenerate*. It is the Divine communication of the Holy Spirit, imparting pardon through the blood of Christ.

The soul that has felt its lost and ruined condition, and has been under the Law as his schoolmaster, desires earnestly for a manifestation of God as a witness of his forgiveness, and this is made known to him, sooner or later. He is then a renewed man, having passed from death unto life. Being born again of the Spirit, we set up no standard, nor can we go through the trials and temptations, the buffetings, the wrestlings, that he passes through. But he is now regenerate; he is clean through the word that was spoken; he has a soul aspiring to God; a hope for future bliss; a heart for the ways and people of God; a mind imbued with heavenly treasure.

To be regenerate is to have felt the cleansing efficacy of the blood of Jesus, to be chosen of the Father before the world began, and sanctified by faith through our Lord Jesus Christ. This is what we understand by the Scripture term regeneration;

but we will conclude our present paper, and on some future occasion close what we have here only glanced at. W. R. JARRETT,
Rechoboth, Tunbridge Wells.

MAZZAROTH;

OR, THE

TWELVE SIGNS IN THE BIBLICAL HEAVENS.

(Continued from page 103.)

THIS month of May is a busy one in outdoor work. I hope it is my good Master that calls me to so much labour, that I cannot find a day to sit down diligently to ponder my precious boon. Prejudice, persecution, and poverty, have joined hands and laboured hard to stop both my pen and my preaching, but still I am sustained, and more than ever am I favoured to feel a holy love to the Gospel of Jesus, and sweet liberty in giving forth all I can find in that grand and glorious mystery which the Spirit reveals to the ransomed sheep of heaven. I could not, last month, finish Reuben's history; therefore, if my reader will walk a little way with me, we will further notice what the Scripture saith of him. We left Reuben pleading with Jacob, and endeavouring to obtain permission that Benjamin might go down to Egypt, as Joseph had desired. After this, there is a silence as regards this man. His name is not mentioned in connection with Benjamin going to Joseph, nor Joseph's reception of the sons of Jacob the second time. How true it is, that many who are most busy in Zion's outward matters, see but little, say but little, seem to know but little of her prevalence, her inward power, and her precious spiritual intercourse with the Lord our God! A *patient endurance* of trials, is the effect of real grace; and "to them who, by *patient continuance in well doing*, seek for glory, and honour, and immortality;" to them belongeth eternal life. Patience is a beautiful fruit of the Spirit—it is a special gift of Heaven. It has two weeping eyes: it looks with an eye of grief and sorrow on all the sins and transgressions of its life, and weeps with bitter repentance; it looks with an eye of faith unto Jesus, the poor wretched sinner's friend, and weeps with earnest prayer; and in this pathway of soul-trouble it findeth that "tribulation worketh patience, and patience, experience,"—an experience which gives birth to a hope—a hope that brings no shame with it, because the love of God,

coming from Himself, and carrying the soul up to Himself, enables it to cast all its cares and sorrows upon Him who has said, "Come unto me, all ye that are weary and heavy laden, and I will give you REST."

Now, whether Reuben was the subject of this grace of patience is not yet clear; but one thing is plain,—Reuben laboured, but Judah entered into his labours. More of this, when we consider Judah's case and character.

The next time we meet with Reuben's name is in the catalogue of Jacob's family, when he and his came into Egypt. The account which the inspired penman gives of this part of the narrative is so full of mercy, so big with all the new-covenant glories and matchless grace of Jacob's God, that I would fain dwell upon it a long time. This, with me, is impossible; but who would not like to have a life-like picture of that scene, that series of wonderful events, when "*Joseph made himself known unto his brethren!*" when Joseph said, "*Doth my father yet live?*" when he said, "*Come near to me, I pray you!*" and when he preached that beautiful sermon to them,—taking his stand upon the ground of relationship,—pointing to their dire necessities, arising out of the famine, and then, looking to Heaven, and acknowledging the Divine Sovereignty and bountifully munificent wisdom and goodness of God, he said, "*I am Joseph, your brother, whom ye sold into Egypt.* Now, therefore, be not grieved, nor angry with yourselves, for GOD DID SEND ME BEFORE YOU TO PRESERVE LIFE." Then the springs of holy joy and of natural affection flowed in such vast abundance in his heart, that it leaped with an almost unrestrained emotion once more to see and embrace his dear and aged sire, so he broke out, "*Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt, COME DOWN UNTO ME—*tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, and there will I nourish thee." Then he fell on Benjamin's neck, and kissed and cried; then he embraced them all; "*and after that his brethren talked with him.*" An old martyr once said of Christ—(drawing the figure from this type)—"He is a very tender-hearted Joseph; and though He speak roughly to his brethren, and handle them hardly, yes, and threaten grievous bondage to his best beloved Benjamin, yet He cannot contain Himself from weeping with us, and upon us, and,

falling on our necks, doth love us with a most vehement love." Before Joseph charges home his brethren's faults upon them, he causes every man to go out; he will not expose his brethren before strangers. And *Mercer* thinks Joseph never did tell his father of his brethren's cruelty, for, if he had, Jacob would not have forgotten it in his dying words. It was a quaint saying of a godly man, "It is wisdom, when you plaister the wounds of others, to clap your hand on the place, that the world may be none the wiser."

Like Joseph's brethren, I have done wrong in many ways (not wilfully);—but, oh! what cruelty have I experienced at the hands of some. Instead of praying for, advising with, and trying to help, some, whose names I should not be afraid to mention, have made it their trade to advertise, and to exaggerate my sorrows. Were I to open my heart on these matters, I think I could remove much prejudice, and clip the tongues of many idle talkers; but there is a time for everything, and the time for that thing is not yet come. No, no. Let us leave such, and look and listen again to Joseph. One word, and I must be gone. He said, "*I am Joseph!*" A curious, but correct, old commentator, says, "At the hearing of that word, 'I am Joseph,' what a strange conflict of contrary passions must have fallen out in the hearts of Joseph's brethren! Wonder, doubt, reverence, fear, hope, guiltiness, joy, and grief, must all have struck their hearts at once." And shall it not be so with the Jews at their glorious conversion, when they shall hear, "*I am Jesus of Nazareth, whom ye persecuted and pierced?*" But, he not only said, "I am Joseph!"—but, "I am your brother!" Joseph is not ashamed to call them brethren. Christ is not; at the great day, He will not, be ashamed to call them "*brethren.*" An old mother in Israel once took great comfort from this. She said, "He that was willingly judged for me, will surely give no hard sentence against me; therefore we may say to Him, as Ruth said to Boaz—'*Spread thy skirt over me, for thou art a near kinsman.*'" There is a two-fold knowledge thrown by Joseph, as it were, into the minds of his brethren—he brings up a conviction, or powerful recollection, of their cruel treatment, of their sinful condition; then he reveals to them his brotherly heart, and opens to them his bountiful hand. Old Master Bradford would say—"Get God's law as a glass to look in;

so shalt thou see thy foul face, and dirty self." But, if there be no other glass to look in, woe unto us all! Christ made some eye-salve, "He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man; and then said, 'Go, wash in the pool of Siloam.'" This signified a knowledge of Christ by the word which proceedeth out of his mouth, and also a knowledge of ourselves, who, being of the earth, we know nothing but earthly things, until Christ anoint our eyes, and send us to wash in the waters of a Gospel or God-sent ministry; then, we shall see and know both sides savingly, for to know our misery without Christ, breedeth desperation; while a knowledge of Christ, without a sense of our vileness, will often lead to presumption. We want the spittle and the clay—Christ's Word, and the waters of a true living ministry; then our knowledge will be profitable and pleasant to the soul.

From the moment of writing this, I stand engaged to preach and travel, for several weeks, at the rate of ten times per week. I am far from well. I have sickness in my house, and increasing trials around. It may be I shall not be able to write more; but, if the Lord will uphold and bless me, I will take my Bible, book, and pencil, and as I journey on, and look upon Zion's cities, and meditate upon the Master's Word: I will endeavour still to be useful by making notes of all I see, and hear, and know, that may appear good for the poor of the flock. These notes will be found under the heading, "THE CHURCHES OF CHRIST, AND THE GOSPEL OF CHRIST."

Thus would I desire to prove myself, in some humble measure,

Your useful and industrious servant,
CHAS. WATERS BANKS.

N.B.—Next month I hope to finish Reuben, and get further on.

EPISTLES TO THEOPHILUS.

LETTER XXIV.

MY GOOD THEOPHILUS.—You know that it is written that many be called, but few chosen. Upon this solemn and discriminating Scripture I wish to say a few words, both that you may understand the same and be stirred up to seek more and more to make your calling and election sure.

Now it is a self-evident and solemn truth that the Word of God takes, *without the special grace of the Holy Ghost*, such a strong hold upon the consciences of thousands as to turn them religious, and they delude themselves into the notion that they are born of

God, when at the same time they are not born of God. They enter in at the wide gate of general profession, and walk in the broad way of *professed* universal charity. The doctrine of duty-faith is just that doctrine which sets men down for Christians that are *not* Christians; and you, my good Theophilus, will find that these duty-faith men, when they go a little way with you in your tribulatory experiences, soon contradict it all again, and thus show their ignorance of the new covenant ministry of the Holy Ghost. These men tell us that all is of grace, that God alone can quicken the soul, and often in the same sermon tell us, that if a man be lost it is *his own fault*, thus holding that there is a chosen people, and the rest might be saved if they would; whereas nobody wishes to be lost. *All* are willing to be saved; but it is not that kind of willingness that accompanies salvation.

Now, my good Theophilus, such men make the Word of God *contradict itself*; and then say they are not bound to reconcile it; but where, in all the Word, is their authority for making the Holy Spirit of God contradict Himself?

What kind of a Will would that be which should contradict itself? What attorney would risk his credit in drawing up such a Will? Would it not be utterly impossible for executors to act upon such a Will? and is not eternal salvation a matter entirely of God's good-will? and is not his will called his testament, or covenant? and is not this testamental will, or covenant, *ordered in all things, and sure*? and yet these duty-faith men advocate what they themselves *acknowledge* to be a contradiction; and then say they are not bound to reconcile it. This is what *they say*; but the general tone of the Word of God is quite after another order of things. The Apostle Paul felt bound to reconcile Law and Gospel, and to show that so far from faith making void the Law, it (faith) receives the Saviour as the end of the Law for righteousness, Christ having fulfilled and established the Law. Here is no contradiction—all is harmonious; and so with the attributes of God, mercy and truth meet together, righteousness and peace have kissed each other; as also between the Old and the New Testament dispensation. There exists no contradiction—the one being taken away that the other may be established; but if the two dispensations attempted *to exist together*, then there would be contradictions; but one no longer exists as a *dispensation*, but only as a *testimony*; and the Apostle, in his Epistle to the Hebrews, shows how, as a *testimony*, but *not* as a dispensation—but how as a testimony it accorded with the New Testament dispensation.

Fly, my good Theophilus, fly from such preachers and doctrines as make the Word of God self-contradictory; and do thou still sacredly hold that all Scripture is given by *inspiration of God*, and gives not an uncertain, but a certain, sound. But so it is. It is the *many*—not the few, but the many—who are called, but not chosen; it is *not* the few, but the *many*, that shall come in Christ's name, and shall deceive, not the few, but

shall deceive many; for many are called, but few chosen.

I must, then, again remind you that the Word of God has great power upon the consciences and fears and hopes of men, even where there is no spiritual life in the soul or grace in the heart; and some become enlightened preachers, as Balaam was. Balaam belonged to the self-contradiction tribe, only he could not get his contradiction into his sermon, so he left it to bring it into his practice instead; and so, instead of preaching it, he practised it, by getting the Israelites to worship the Midianitish gods, a part of which worship consisted in prostitution; and so zealous was one of the princes of Israel for this new religion, that he brought a Midianitish woman into the camp of Israel, openly in the sight of all Israel, just to make a beginning. But judgment was at once ministered to these presumptuous importers of other gods (Numb. xxv. 6, 7); thus was Balaam a yea and nay man. The nay parts of our modern systems are certainly not so gross as Balaam's nay department; but they are equally, and in some respects more, deceptive.

Many, then, are called, and become enlightened, and have very great semblances to the real children of God; but they are but bastards after all: though they are partakers of the Holy Ghost, yet it is only in the letter of his testimony, and though they taste of the heavenly gift, and the good Word of God, and the powers of the world to come, it is only as the stony-ground hearer did.

Now, so far as the Word of God takes hold of men and makes them better members of society, so far so good; but when this is set down for the new birth and vital godliness, then it is deception; yet in this way, merely by the moral working of the Word, what numbers are called, but not chosen, for there are but few chosen.

You will, my good Theophilus, meet with some who hold a lie in their right hand, and either know it not, or if they know it, are careful not to confess it; and you will see that the yea and nay held by such is much more implied than expressed. They dare not clearly express what they covertly imply. Beware then, I say, of those false prophets, that come to you in sheep's clothing, but their hearts are not truly with the sheep, but with yea and nay professors. Such hearts they have, for they deceive both themselves and others. You shall know them by their fruits; and though they speak much truth, yet if that be embittered by grapes of gall, by clusters that are bitter (Deut. xxxii. 32), you, if you wish to avoid being poisoned, must turn away from them; and I am sure you do not think it a light thing for the mind to be poisoned against the liberty you have in Christ. You must be careful to distinguish between a fiery flying serpent (Deut. viii. 15; Isa. xiv. 29) and the fiery flying seraphim (Isa. vi.); the one will bewitch you from, and poison you against, the truth, and the true Church; but the other comes with a live coal from off the altar where the sacrifice is, and finds out the truly convinced and self-depairing sinner, and by the power of God ministers that forgive-

ness which accords with the sacrifice of the altar. That sacrifice has cleared, on behalf of such convinced sinners, both time and eternity; the atonement of Immanuel having infinitely and eternally more power to pardon, than sin, however deep in dye, has to condemn. No truth short of this can enable a truly-convinced sinner to hope in the mercy of God.

Serpents are very cunning, wise, and capable of all sorts of shapes and forms; and they burn with zeal, too; they are determined to make Christians of almost everybody, whether they are Christians or not; and they are very active, too, for they are flying serpents, and will compass sea and land to make proselytes; thus you will see that these fiery flying serpents have some strong likenesses to the seraphims; the very word seraphims signifies fiery, and so, while the Lord maketh his angels spirits, he maketh his ministers as a flame of fire. The living Word they preach is as fire, to enter the conscience, to burn up the hay, wood, straw, and stubble in which the sinner may be sheltering himself, and to minister in due time unto such a one a sense of pardoned sin.

The minister, also, himself, is to be a burning and shining light, shining with the light of eternal life, and burning with the eternal love of God; he has also his six wings; with twain he covers his feet when he goes in to speak with God, thus keeping his foot when he comes before God, treading with care such hallowed ground; and with twain he covers his face, wrapt in holy awe and humility before the high and the lofty One who inhabiteth eternity; and with twain he does fly. Here is their willingness and activity in serving the blessed God, and often it is that by them, as heavenly messengers, the Word runneth very swiftly.

Thus, you will need not only grace, whereby to serve the Lord acceptably with reverence and godly fear, but you will need also wisdom and knowledge from on high, and in the hidden parts and experiences of your soul; that you may know to refuse the evil and choose the good, and that you may have no fellowship with the unfruitful works of a yea and nay Gospel, but rather reprove them: evil communications corrupt good manners; and I wish your good gospel manners, as well as your other good manners, not to be corrupted: you must be content to be among the few, and, however, the many may forsake you, you still have the lamp of truth and trumpet of the Gospel, and by the light of the one, and the sound of the other, you will be more than a conqueror through Him who hath loved you; and if in yourself you are like a broken vessel, the light will shine the brighter, while you must still keep to your watchword, the sword of the Lord and of Gideon: the sword of the Lord, to denote it is not the sword of man; and the sword of Gideon, to denote the character of the God who wields the sword of truth.

You see, in the case of Gideon's army, what numbers, even thirty-two thousand, felt that they ought to come, yet, out of this thirty-two thousand, only three hundred were chosen;

these were all that had true faith in God's holy Word; all the rest were yea and nay men, and the name of such in our day certainly is Legion; but the foundation of God standeth sure; the Lord knoweth them that are his, and from this yea and nay, as well as from every other iniquitous system, those who are taught of God shall depart.

I hope in my next to you, to set before you some of those tests by which the *few* are distinguished from the many. I must close my present letter by again reminding you of the self-accordance of the Word of God. Remember that Jesus Christ is the mediator of the *New Testament*; here you see (Heb. ix. 1) the Gospel is called a testament, that is, a Will, and that Jesus atoned for those sins of his people which were committed under the first testament, that is, the old covenant; now this new testament willed to all the election of grace an eternal inheritance, and these in due time are called from death to life to receive, first, the *promise of eternal inheritance* (Heb. ix. 15), and then, afterwards, the inheritance itself. Now, a man whilst he lives, may *alter* his Will; his death is necessary to make the Will *unalterable*; and so it is that Christ died, and the Will is confirmed and settled for ever, while He Himself is risen from the dead, to carry out all the parts and clauses of the said Will. Our God would not entrust this Will even to *angelic*, much *less to human hands*, but He has trusted in Christ; He hath given *all things* into his hands, and his language is, *ought not Christ to suffer?* and as to the sheep, his language is, "them also I *must* bring."

My good Theophilus, I speak after the manner of men; though it be but a man's covenant or will, yet if it be *confirmed* (by the testator's death), "no man disannulleth or addeth thereto" (Gal. iii.); the Apostle, in this 3rd of Galatians, shows the strongest feeling against a self-contradictory system; he repudiates the notion of one part of the Word of God contradicting, and so, in effect, disannulling another. He, in his 1st chapter to the Galatians, calls such a system another Gospel, and anathematizes an angel from heaven who should dare to advocate such a Gospel.

Why, even Satan has more sense than to be divided against himself; and yet the Holy Spirit of God, who is a sworn witness of truth, is to be represented as giving self-contradictory evidence, such as, for want of harmony, could not be received even in human courts of justice. But the Holy Spirit of God has never so done; all his testimonies are eternally sure, and herein is the rejoicing even of

A LITTLE ONE.

A CORNISH MINER AT THE DIGGINGS.

December 25, 1855, *Sailor's Galley,
Eaglehawk, Bendigo.*

DEAR brother and fellow labourer in the kingdom of our Lord Jesus Christ.

Since I saw you last, I have often thought on you, your beloved and loving

spouse, your hopeful family, and your hospitable home, on whom may the blessing of our God in covenant rest. Amen. Since we left home, we have thought that they who spend all their time in Cornwall, know little of the abounding sin and transgression among men; for since we left Hazle by the steamer, it appears to us that our world resembles ancient Sodom, and the Babylon of the last ages. You have seen in our letters that we had a very pleasant voyage out, and that we found favour with the captain and officers; and that there, on board that beautiful ship the *Flora Temple*, we preached the gospel of salvation; the sum of which is, "Jesus Christ and him crucified," for of all the names He bears, *Jesus* is the sweetest. Other titles set forth his offices and dignity, but *Jesus* the proper name of his nature. Honey in mouth, a song in ear, a jubilee in the heart, and peace in the conscience. The sum of divinity is the Scripture; the sum of the Scripture is the gospel; the sum of the gospel is Jesus Christ; and there is but little contained in the Word of God, but God the Word, who was made flesh, and dwelt among us.

We landed on Melbourne Wharf, Saturday afternoon, where we met my brother's son, who was waiting for us. We went with him over William's Town, where he keeps a school, and there spent the first Lord's-day in Australia. Attended Church service, but heard little of the gospel. We left Melbourne on Monday, and on the Saturday following arrived at Bendigo, where we found Presbyterians, Independents, and Baptists. I soon became acquainted with the pastor and members of the Baptist Church; and, so far as I am able to judge, I believe them to be sound in the faith once delivered to the saints, and very rigid concerning the ordinance of baptism, and the rules concerning a strict or particular Baptist Church. I preached among them the first Lord's-day of this year, and have been in close communion with them ever since. The church consists of about fifty members; the major part Welch. The pastor is a Welchman. We have some from Scotland, some from Ireland, and some from foreign parts; so we have white, black, and copper-colour, but being joined unto the Lord, we are one spirit with Him, being baptized into Christ as the members of his body, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but

Christ is all and in all;" and so we endeavour "to keep the unity of the Spirit in the bond of peace."

As it respects this part of the world, it is not regarded by its inhabitants as a place of worldly pleasure or ease, for here the hardy of toil are labouring from sunrise till it sets again, to obtain a little of its precious metal, and return back to their native country to enjoy it. The diggers, in general, are a mean and squalid race of men. Hard labour, and so much sweat under the excessive heat of this climate, changes the colour of the skin.

Every temptation that can be placed in their way to induce them to spend their money is put in practice. They have their evening assemblies, their midnight revels, plays, balls, and concerts, which continue all night; and this splendid entertainment, including supper, costs from 1*l.* to 1*l.* 10*s.* Added to this, there are a great number of sly grog shops, where every species of evil is put in practice, murder not excepted. The farmers here are known by the name of *squatters*. It is they that are realising large fortunes. We never hear of their stations pointed out by acres, but by miles, and the produce of them is very dear; 8*d.* per lb. for beef, 9*d.* bread, turnips 1*s.* each, onions 1*s.* 6*d.* per lb., and a very small cabbage on the Diggings 6*d.* each, and everything in proportion. We are both well in health. (Father and son.)

Do you still continue to preach the unsearchable riches of Christ at Trowellard? I should be glad to hear that you do. I have to preach almost every Lord's-day, and to travel five miles in this hot country; but you have a horse to ride.

As to getting on, we have done very little as yet, we have been unsuccessful. Should this letter fall into your hands in the latter part of March, or beginning of April, be so good as to let my dear wife and family know it, for I have not heard from my dear partner these last four months. We have heard by other people's letters that they are all well. My Christian regards and affection to you and spouse and family, and all the dear saints at Sennen. So no more at present from your unworthy brother in grace relations,

THOMAS STEVENS.

To James Wallis, yeoman, and preacher of the gospel at Sennen, from Thomas Stevens, miner in Cornwall, and preacher of the gospel at St. Just and Trowellard, before he went to Australia.

"THE MILLENNIUM" IN THE HEART.

[WE have more love for sound, experimental testimonies, than we have for clearly-written theories; therefore we must give the following.—ED.]

MR. EDITOR, — Your VESSEL came in April, laden with precious fruit, with some food for the healing of the people; her flag hoisted, bearing the Millennium star, though fairly considered, not fairly received by many. Late in 1854, this beautiful VESSEL was much used for this Millenarian work. I, for one, saw great fear for the VESSEL; it appeared too light upon the waters; there was danger she would upset, and all her crew be lost; just then a tempestuous storm arose, which appeared to alarm even the man at the helm, with a good effect, for he took in more ballast, and the ship has sailed better, and brought us more valuables ever since.

Though I have called upon you this morning, Mr. E., for the first time to come aboard your VESSEL, which I do value above many others of the day, I wish it to be understood I am not an able seaman, neither do I wish to meet in the saloon with the learned, but rather go into the forecabin to converse with the simple about the second coming of Christ. But few doubt that the anointed One, the promised seed, has once appeared, has lived a life of perfect obedience, has satisfied all righteous demands, died, has risen like a God over all power, has ascended on high, and now sitteth on the throne as king for ever, hath sent forth the Spirit of promise to plough the unhallowed ground, and plant the Heavenly seed.

I wish not to trouble you with the pedigree, but long before the appointed time of his coming to me, the righteous law lay heavy upon me. My health failed me, the enemy of souls, with his hellish train, was permitted to do his very worst, but not to take life; that mighty foe overcame his victim, and laid me to the very gates of Hell; and there I laid three days condemned, and dumb, without a thought of mercy; confessed by human skill past their reach. It was when Justice was about to strike, then, it was then, my Saviour came. Methinks no poor soul can wish for a more perfect view of their Lord. His voice so sweet. It was with power. It was life from the dead, from judgment,

to the full range of a large place of precious things, from the company of dragons, into the presence of the King of that land.

He spoke much with me of good things to come. There needed no light of the sun here, for the King was the glory of the place. The sun was darkened—the moon gave not her light—the bright stars had fallen—the angels had gone forth with the great trumpet—and here may the Son of Man be seen coming in the clouds of heaven with power and great glory. That, methinks, is the man that looks, waits, longs, and moans for the second coming of Christ. The writer of these few lines was eighteen years waiting, and some may ask, did He come? I answer, yes; and now eight years since, I entered into the blissful Millenarian world. In a word, as soon as I read the leading part of the VESSEL, these few thoughts forced themselves upon my mind, that much of the word of God is already fulfilled in the experience of such as have entered the gate of regeneration; that there is much of the Millennium state before they pass through the gate of glorification, into the full enjoyment of blessedness, though every living soul must pray for and believe that there will yet be a greater outpouring of the Spirit, before whom all powers must fall; there will then be a great ingathering to the heavenly Shiloh.

Hoping these few thoughts came not all from nature's garden, and should any one on whom the Spirit of God doth rest see with me, I hope they may come forth and open up what the poor thing of Little Alie Street hath only hinted at.

Whitechapel.

J. T.

TO SAMUEL FOSTER.

Sturry, near Canterbury.

My dear, long, and deeply-afflicted Brother,—I have not forgotten you; I hope the Lord will constrain many of the saints in this land to remember you; your continuance in the furnace is so protracted, so severe, and so mysterious, that I look upon you as being another Job. I wish some skillful physicians could see you—I pray that many good Samaritans may visit and help you—but, above all, I should rejoice to know that the Great Physician had either raised you to labour for Him in this life, or to live with Him in the house not made with hands. You grieve because I neither write to, nor visit you. Every day I am bound to labour hard, either at home or abroad; but, if a gracious Providence permit, I will see you before long: as ever, I am your real friend,

C. W. B.

MERCY! A CANTICLE.

Ah! woe is me, the sinner cries,
The Saviour hears, descends, and dies.
In pity leaves his Father's throne,
And suffers, dying to atone.

Look up, poor soul, and come to me,
Come as thou art, in poverty;
For all who feel and mourn their guilt,
My blood on Calvary was spilt.

My Lord, again the sinner cried,
I know that thou wert crucified,
But me, alas! thou canst not save,
My guilt is loathsome as the grave.

List! weary soul, by sin opprest,
In me alone the weary rest;
Mine ears are open to thy cry,
I'll plead for thee; thou shalt not die.

Ah, Lord, thou knowest not my heart;
I can do nothing on my part,
My hopes are lost, I am undone,
None viler breathe beneath the sun.

Whichever way I turn my view,
Without, within, old things or now,
I find no worth at all in me;
How may I dare to look to thee?

Sinner, look up, I like thy tears,
Dispel thy doubts, allay thy fears;
The humble spirit and contrite,
That weeps for guilt, is my delight.

It was my Father dealt the blow
That laid thy earthly comforts low;
It was my Spirit that revealed
The festering guilt so long concealed.

'Twas I that tore the bands away
Which held thee in Satanic sway;
My Spirit urged that piercing cry,
Thou knewest not, but I stood by.

Sinner, through all thy wandering way
I watched thy steps—when thou wouldst stray
Like silly sheep from fold and fold,
Thy faithful Shepherd kept his hold.

It was my Spirit gave alarm
To warn thee of approaching harm;
He gave thy slumbering conscience voice;
And now I bid thee to rejoice.

I know thy nature prone to sin,
Thy heart a cage of birds unclean;
But look and live, and love and pray,
I turn no suppliant away;
Hast thou not heard I sit on high,
'To listen to the mourner's cry?

I heal the leprosy of sin,
And cleanse the heart from stains within;
I cure the deaf, the dumb, the blind,
And pour the balm to cheer the mind.

How couldst thou think I cannot save?
I brought salvation from the grave;
My blood was shed for such as thee—
Blessed is the man who trusts in me.

Dear Saviour, this is grace indeed!
Didst thou for my transgression bleed?
Dost thou, my Intercessor, plead?
I kiss thy wounded hands and feet,
And hasten to the mercy seat,
Where justice, truth, and mercy meet.

By the Author of "BIGOTRY."

Hanley Potteries, June, 1847.

THE SECOND LETTER OF "A. BLAST."

[We have certainly read the following communication with many peculiar exercises of mind; but, until the writer has finished, we withhold any comment.—ED.]

Houghton-le-Spring, April, 1856.

DEAR SIR,—I thank you sincerely for the insertion of my letter in the EARTHEN VESSEL of this month, and now hasten to fulfil my engagements. Aware of the difficulties before me, and of my own insufficiency, it is with much trembling that I prosecute the task which I have ventured to propose. "O that the Lord my God, that has led me hitherto, may anoint me with his holy oil, that the Holy Spirit may assist my memory, enlighten my mind, and bear witness with my conscience, that out of the fulness of my heart, my mouth may speak that which I have felt and handled of the word of God, to whom be glory, through Jesus Christ. Amen."

How many there are, I know, that will not give themselves the trouble to consider before they pass a hasty sentence. How many so prepossessed with their own notions, that they will not for a moment entertain any subject which does not come up to the standard they have erected as truth, although a man should make it appear as evident as noon-day! And how loth I know we all are to be convinced of error. Let me therefore entreat those who may read this testimony, to calmly and prayerfully consider it; and if, after an impartial judgment, my views are not commended to their consciences, they may boldly reject them. I court investigation, and I can request no more. If, after plainly stating and elucidating my views, I fail to convince, I have done all that I can; and if no good is effected, I do at least in all sincerity unburden my mind. What I have to advance, was not, I believe, taught me by man, but by the Holy Spirit. I was brought up in the Calvinistic persuasion, and like many more, could talk of religion, and man's responsibilities with respect to the Gospel, limiting the requirements of the Word to a carnal obedience, to suit our condition as fallen creatures; not knowing what I said, nor whereof I affirmed. "But as soon as it pleased God to reveal his Son in me," I saw with other eyes than I had hitherto done. Then I learned that "the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The book of the law, when opened to me, condemned me for my moral offences in thought, and word, and deed; but when I beheld the adorable majesty of the Son of God, who was manifested in the flesh, and crucified for sinners, I looked upon Him whom I had pierced, and mourned with a bitter, inconceivable grief. I beheld Him whom I had pierced with my hard speeches, and ungodly deeds, that I had committed against Him. Now I was convinced—

I. *Of my sins of unbelief.* I was an infidel; but to the best of my knowledge sin-

cerely believed the truth, and would almost have died to witness it, but now found how shallow is all our natural sincerity and faith, when viewed in the light of God's countenance. The secrets of my heart were laid open, and behold, there was written thereon, as with a pen of iron, "The fool hath said in his heart there is no God." I found that I had never yet believed with all my heart, either God or Christ, law or Gospel, sin or grace. It is written, "All have sinned," and "The wages of sin is death;" but the testimony had never taken possession of my soul. I had known the Father's record, "This is my Beloved Son in whom I am well pleased, hear ye him;" but alas! this blessed majesty, this glorious truth, had never gained the consent of my heart; so that, though my reason assented to it, and my mouth confessed it, in the centre and fountain of my soul, I had rejected both law and Gospel; "He that believeth not, hath made God a liar." I was convinced—

II. *Of despising the Son of God, and neglecting his great salvation.* Again I repeat, that I had ever entertained respectful notions of the person of the Son of God, and of his great salvation; but now found, instead of my notions of truth or belief of it being any help to me, they were my greatest grief. Oh, how I did wish that I had never known the truth! for that knowledge added to my guilt and condemnation. So far from finding my mere natural faith being the substance of my responsibilities with respect to the gospel, or any extenuation of my guilt, it served to shut my mouth the closer. "What," said my stricken soul, "have I had the clear knowledge of Christ being the only way whereby a sinner can be saved, and yet live! till now careless, indifferent about it, and unimpressed with my danger? O my stupid heart, and inconstant faith! to believe that Christ is a saviour from sin and hell, and yet never seriously, or perseveringly, to seek his great salvation." A dear aged friend, to whom I told the burden of my mind, said to me, "You could not, dear child, you could not." I made no reply; I confess, that at that time, I looked with suspicion upon the man that talked after this manner, and wondered that he understood not my feelings better. I was conscious that I could not, but reproached my carnal, sensual mind, that hindered me. My dear aged friend—a friend indeed to me, since gone to his eternal rest—knew not the gospel before he was called; he has told me that he knew no more of the way of salvation when God met him, than a heathen. This made the difference.

Christ was despised, or lightly esteemed by me, inasmuch as I had preferred the world to Him. A thousand idols engaged my heart, but the Son of God was not there! I loved strangers, and after them would I go, but the Lord was not in all my thoughts! Things unworthy of my affections, and things abominable, occupied the chief room of my soul, but the Prince of Glory was left standing without! his head filled with dew, and his locks with the drops of the night. Thus— "He was despised, and I esteemed him not." I was convinced—

III. *Of my sin, being without the Spirit.* The Holy Ghost describes the state of sinners under the Gospel, as being "sensual, having not the Spirit." This was my case. Now here are two degrees of guilt: the one is a positive sin, the other negative, and this is the reason that sins of this nature are so difficult to discover. It is comparatively easy to see, when our hearts deviate from the divine will in an opposite direction, that this is a state of sin; but not so easy to perceive, when we are wanting in conformity, that this is condemnable. The first is immediately recognised, but it requires us to be weighed in the balances of the sanctuary before we find ourselves *guilty of being wanting*. Sin is a want of conformity to the divine will. Now if a man were neither earthly, sensual, nor devilish, he is still in a state of sin, inasmuch as he falls short of the divine standard. "God is a Spirit, and they that worship him *must worship him in spirit and in truth.*" "The Father seeketh such to worship him."

IV. *I was wanting in godly fear.* Not only a fear to restrain from gross immoralities, but a godly fear as an essential ingredient to render my works acceptable; and the want of that was my sin. To be without this grace is to approach unto things most sacred with our uncleanness upon us, the penalty of which is death by the law. It is indeed no light matter for a sinner, unsanctified by the Holy Ghost, to walk on holy ground—to hear the Word of God and judge it—to imbibe notions of religion, and talk of them—to sit in the assembly of the faithful and possess all the means of knowledge and of grace, and yet possessing not, nor seeking to possess, a godly fear, lest these things which should have been for our good, should be turned to our harm—"a savour of death," instead of "a savour of life." Now I saw Jehovah looking into my soul, taking cognizance of my heart, my thoughts, and all my ways; how is it that I did not perceive this before? or if I saw it, that it did not impress me? But alas! instead of being awed by his presence, made humble and dependant upon Him, I was as the unthinking horse that rushes into the battle.

Now, in which way soever I turned for shelter, escape, or excuse, all was unavailable. The more glorious the Lord Jesus manifested Himself to me, the blacker I appeared. Every sin was magnified, and my want of true obedience made evident, so that my heart sank within me, and I was as speechless as the man without a wedding garment, to whom it was said, "Bind him hand and foot, and cast him into outer darkness." If I said, "I could not see Jehovah always before me, because I had no spiritual vision," then it was sin that blinded me. God has said, as plainly as anything can be declared, that "His eyes are upon all our ways, and that he looketh especially at the heart, without which, nothing is acceptable to him." To be therefore unarmed by his presence, and unimpressed by his Word, shows a want of faith in that which He has so plainly revealed. What excuse is this? It is covering one sin with another. If I said, "I could not give myself a godly

fear, it is the gift of the Spirit;" then it was my duty to seek that grace, and not presume to live without it. "God giveth liberally, and upbraideth not;" He has passed his word that "to him that asketh, it shall be given." Why did I doubt? Why did I fail to come boldly to a throne of grace to obtain mercy and find grace to help me? These were my thoughts; every excuse returned into my bosom, to bring another sin to my remembrance to accuse and devour me, so that I was hurled from one deep to another, and dashed from rock to rock, till my soul was broken, and the pains of hell got hold on me. "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

Lastly. *I was wanting in true knowledge.* Ignorance is folly, and folly is sin. When I saw the King in his beauty, a divine light shined into my heart, that showed me all things, and now all my comeliness was turned to corruption, and all my former knowledge to foolishness, because I had never yet known Him "whom to know is life eternal." O how good! how gracious! how glorious! how lovely is the Lord! how desirable is He! more to be admired and sought after than precious jewels, or mines of gold. But alas! as for me, folly was bound up in my heart; I had lived till now without knowing Him, and unconcerned to know Him. I said, "I was as a beast before Him, so foolish was I and ignorant." "He taketh vengeance on them that know not God, and that obey not the gospel."

Thus, when I was judged, both books were opened, the law and gospel, and I found them both spiritual, requiring a spiritual obedience; but I was especially judged by the gospel; that scripture was verified in me, "If any man hear my words and believe not," or that "rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (if not in mercy now).

By these terrible things in righteousness I have learned—

1st. That no flesh shall glory in the presence of God; for He hath concluded all men in sin under the law, and all men in unbelief under the gospel.

2nd. That by the deeds of the law no flesh living shall be justified; and by the obedience of faith, resulting from our own will and power, no flesh shall be saved.

3rd. That Christ Jesus is the only way of justification; He being made under the law a curse for us, we are freely justified by his precious blood, received by faith.

Lastly. "That salvation is not of him that willeth, or of him that runneth, but of God that sheweth mercy." "He hath concluded all in unbelief, that he might have mercy upon all."

Now, sir, I conclude my present letter, and if you are not weary of me already, I shall, God willing, in my next, produce other evidence beside my own, and at last appeal to the law and testimony.

I am, dear sir, yours in the Lord Jesus Christ,

A. BLAST.

To the Editor of the Earthen Vessel.

OUR BRITISH BAPTIST CHURCHES.

THE OLD CHURCH BOOK.

No. II.

THE SOLEMN ORDINATION AND PLEASANT DEATH OF PASTOR ARNOLD, AT UNICORN YARD CHAPEL, TOOLEY STREET.

IN our last we gave some of the earliest information of the affairs of this ancient house of worship, and promised to give an account of some interesting events under the pastorate of Mr. William Arnold, who preached to the Church Lord's day, May 29, 1720. "The Church having tasted and approved of his gift, gave him an invitation to come and preach to them for some time, in order to make further trial thereof," to which he consented. The following is an account of his call to the pastorate:—

"Lord's day, August 29, 1720.—This day the Church having given Mr. Arnold a unanimous call to the pastoral office, ordered the following letter to be sent to the Church at Westbury Leigh, under the care of our beloved brother, John Belton, greeting, &c.

"**BELOVED BRETHREN.**—We being destitute of a pastor by the death of our beloved brother Benjamin Hinton, and divine providence having brought our well-beloved brother William Arnold amongst us, whose ministry has been so acceptable to us that we have given him a call, by the unanimous consent of the Church, to accept the pastoral charge among us, which being signified to him by proper persons, as also that he would take up his communion with us, and he showing his willingness to be joined to our Church, we desire, beloved brethren, that you would, as followers of the same Lord, and professors of the same faith with us, recommend and dismiss to us, in the name of Christ, our, and we trust, your well-beloved brother William Arnold, which we desire you will do with such expedition as the case and your prudence shall direct. We commend you to God, and to the word of his grace. Signed, by order and behalf of the Church: John Seymour, James Broase, John Yorke, Josiah Keene, John Valley, Deacons."

The reply was as follows:—

"From the Church, Westbury Leigh, Wilts, &c., &c.

"**DEARLY BELOVED BRETHREN.**—We kindly greet you in the Lord Jesus Christ, wishing that grace may be multiplied unto you and peace from God the Father and from the Lord Jesus Christ, that we may seek the prosperity of Zion, aiming at the glory of God and the common good of all men.

"Brethren: the occasion of our writing is to commend to your Christian care our beloved brother William Arnold, which is in fellowship and full communion with us, and hath walked with a holy conversation as becometh the gospel and his profession; also he

hath been called upon to exercise his gift which God hath lent him, for the work of the ministry, for which he hath been very well accepted by us, and well approved of in many other churches and Christian congregations where he has been in the country exercising his gift among them. Now by Providence, his residence being with you, and he desiring a dismission from us to you, which we cannot so willingly do, by reason we had hopes to enjoy the benefit of his ministry with us, also we should have took it kindly if you had sent to us (before his dismission had been required) of your necessity, that we might the better have judged if your necessity was greater than ours, as well as to keep the communion of churches. But now, if you accept him, we desire you to let him partake of the privileges of the house of God amongst you, watching over him and walking towards him as becometh saints. The grace of our Lord Jesus Christ, the love of God, the communion of the Holy Ghost, be with you all, is the earnest desire of your brethren waiting for the consolation of Israel." Received into communion, Lord's day, October 16th. Mr. Rees administered the ordinance.

November 15th, 1720, being a Tuesday, Mr. Arnold, having signified his acceptance of the Church's call, was ordained as follows:—

At half-past ten in the morning, Mr. Rees opened the meeting with prayer, and a discourse, 1 Cor. xiv. 40, setting forth the duty of laying on of hands in the ordination of ministers and deacons; then Mr. Harrison prayed, and preached a sermon directed to the minister from 1 Tim. iii. 1; then Mr. Rees signified to the people that he and his brethren in the ministry now present understood they had called their brother William Arnold to the office of a pastor, and desired, if they had, and did persist in it, that they would signify it by holding up their hands, which they accordingly did. Then putting the question to Mr. Arnold whether he accepted the call of the Church, he answered in a short speech, that he did acknowledge himself unfit for so great a work, but hoped that God would assist him. Hereupon Mr. Rees laying on his hands, accompanied by Messrs. Parkes, Harrison, Bidle, and Burroughs, pronounced these words:—"Brother William Arnold, we do, in the name of the Lord Jesus Christ and by the consent of this Church, ordain thee to the office of an elder, pastor, or bishop of the Church of Christ in this place;" then all continuing their hands, Mr. Rees improved some time in prayer; then Mr. Burroughs preached a sermon setting forth the duty of the people, from 1 Thess. v. 12, 13, 14, and prayed. The meeting was concluded by Mr. Wallin with prayer, and with singing the 122nd Psalm. The ministers present were Mr. David Rees, Mr. Thomas Harrison, Mr. Joseph Burroughs, Mr. Edward Wallin, Mr. Abraham Wallin, Mr. Abraham

Wallin, with several others; and they dined at the King's Head, in the Borough.

During the pastorate of this good man, there was an election of deacons. It was thought necessary by the Church, June 24, 1728, to choose four brethren more to the office of deacons, which was accordingly done, viz. Brethren Scofield, Bevoice, Hancock, and Lyons. On the day of prayer, these brethren were called upon to give an answer to the Church's call. Brother Scofield accepted the call; brother Bevoice could not find a willingness to accept of that call as yet; brother Hancock accepted the call; brother Lyons declared as follows:—

(As this reply was thought worthy to be recorded, it may be interesting; it evidently shows that this good man had a very humble view of himself, and also a proper view of the importance of being placed in such an office.)

"I never in my life, in any case, found it so difficult as now to give an answer. The unanimous call of a Church of Christ after solemn prayer to God is with me a consideration serious and awful, which has made it exceeding difficult with me to deny; while the improbability of my being useful as others, with some other considerations, have determined me not to accept. I am a debtor to the Church for the good opinion which they have conceived of me, expressed by their calling me to the honourable work and office of a deacon; but my views of myself are very different from theirs of me, &c., &c.

"Such of the people of God whose circumstances in life are not low and narrow, are the most capable of being useful in this office; but this is not my case, mine being mean, and probably will always continue so, working with my hands in the low capacity and station of a servant.

"Things may be so circumstanced that the application of those who are in this office to the brethren and sisters, with respect either to the minister or the poor of Christ, may be very necessary: every man has his peculiar gift of God; as to myself, such application would be heavy work to me, I having a turn of mind better fitted for solitude and retirement, with the obscurity of a private station.

"But suppose I could overcome this bias of my mind, yet it appears to me utterly improbable such a one as I should have weight and influence where it would be most useful and necessary. Therefore, in love to the minister and in love to the poor of Christ, with a view to their having better service, I decline."

With respect to the usefulness of Mr. William Arnold, from what can be gathered his labours were much owned and blessed by God. In the first two years of his ministry, no less than sixty-one members were added to the Church, and above one hundred during his fourteen years' ministry; also several of those who had left to follow Mr. Gill returned to this Church. But, like most of the Lord's ministers, he had his trials in this respect. About 1728, a day was set apart for prayer to God, that He would be pleased to

bless the means and revive his work in this place; there were now no additions, now and then dismissions applied for to other churches. Another day was set apart in May, 1733. From other accounts the cause still declined; yet the general peace of the Church was not disturbed, nor their affection towards the minister abated, with the exception of a few, who were put under Church discipline.

I shall now give the brief account recorded of this good and useful man's last days.

"Lord's-day, March 10th, 1734.—Our pastor having been ill some months, and many Lord's days not able to preach at all, by which providence the Church was greatly afflicted, and being now stayed, Brother Lyons acquainted them that it was our pastor's advice and desire that we would set apart some time solemnly to seek God by prayer on his behalf, and their own account. 'Agreed that this Church meet together at five o'clock for prayer.' According to the above resolution, several hours were spent in prayer. March 14th, the Church assembled and employed some hours in prayer. Agreed to meet weekly for the same purpose.

"Lord's day, May 12th.—Brother Lyons informed the Church that our pastor desired that they would keep a solemn day of fasting and prayer to the Lord chiefly on his account.

"The following Tuesday was kept by the Church in fasting and prayer. Brother Kenward preached on the occasion.

"May 14th.—Service began at nine o'clock. At about eleven Brother Lyons, who had been to visit our pastor, declared he found him very weak in bed, supported by his daughter and another person. After Christian salutation and converse, he had charged him with the following message to the Church, which he expressed with the utmost zeal and most melting affection, viz. 'I desire you would be a mouth for me this day to the Church. Give my love to them as a fellow member, as a minister of Christ, and as their pastor; tell them I am now going to my God and their God, to my Father and their Father. I desire them all to join in praises to God for the exceeding abundant riches of his grace and mercy to me. These words, *'Thy sins, which are many and great, are forgiven,'* have been set home upon my soul with such power and joy as almost to overset the tabernacle; they were words once to me as life from death, and now they are life in death. I am concerned for that little hill in Mount Zion; some of them I believe are seals to my ministry, and will be my joy and crown of rejoicing in the day of Christ. They have been a creditable and reputable Church; they are now so, and it is my desire they may continue in credit and reputation after my decease. I now take my farewell of them, and commit them to the care of the great Shepherd and Bishop of souls. Let them wait on God that He may give them a pastor after his own heart, to feed them with knowledge and understanding.

"I desire them to show their love and value for me by walking in love and affec-

tion one to another, and by filling up their places in the Church: they gave not up themselves to a minister, but to the Lord, and to one another. I desire them to walk closely together in holy communion and fellowship with God and one another, and then they may expect to meet death with joy, as I do now; and so I take my leave of them, expecting to see them in a little time, and that we shall be companions again together, and be for ever with the Lord.

"Our Brother Kenward preached as desired; took for his text Micah vi. 9, 'The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.'

"N.B. Our pastor continued in a comfortable frame of spirit till he fell asleep in Jesus. He was buried on the 21st instant, from his dwelling house, in our own burying-ground: most of the members attending his corpse. Mr. Wilson spoke a suitable oration at his grave. He departed in the forty-third year of his age, having been pastor of this congregation about fourteen years."

These extracts will doubtless be read with deep interest. The solemn ordination, the good man's simple and honest reply to the call to the office of deacon, the success of the ministry, and the glorious and happy death of this favoured servant of God, has made the labour pleasant to the writer. The next will contain the serious disappointment, after long waiting and perseverance, to obtain a certain minister; a second disappointment, with ultimate settlement of the Rev. Thomas Flower, Jun.

The writer begs to apologise for a mistake in the dates in No. 1: it should have been 1700 instead of 1800, &c. A. MILLER.

BAPTIZING IN THE SEA AT CHEL- MONDISTON.

THIS is a pleasant village and fertile parish nearly at the termination of the peninsula formed by the confluence of the estuaries of the Orwell and Stour. The village, which is six miles from Ipswich, is on the bank of the Orwell. A great number of boats are employed here in collecting stone for the manufacture of Roman cement. About two years ago a commodious chapel was built here, on the site of the old one, by the Church and congregation under the pastoral care of the Rev. C. Carpenter, formerly, for sixteen years, minister of Bethel (now Bewlay) Chapel, Somers' Town, London. The baptizing took place in the river Orwell, at Pin Mill, being that part of the village which is by the seaside, on Lord's-day morning, the 4th of May, 1856, in the presence of many hundred persons; but above all, in the presence of the great Master of Assemblies, which rendered the occasion interesting, and the ordinance the means of promoting his glory and the good of many precious souls.

Our pastor gave a powerful address to the people, in vindication of the ordinance, adopting the noble argument of the Apostles, "We ought to obey God rather than men." For the religion we profess is not of human

but divine authority. We do not hold that our faith and practice is to be at all governed by the laws of men; but of God alone. We are not, as to our religion, accountable to men; but to God only. And, moreover, the consequences arising therefrom are not confined to this world; but that which is to come. He then assigned some reasons why so many reversed, by their practice respecting this ordinance, this sentiment, declaring "that they ought to obey men rather than God." Although they cannot deny that the Apostolic churches practised the baptism of believers only, and that by immersion by divine authority, why then should any "seek to worship God after the commandments and doctrines of men?"—*Observer*.

THIRTY-FOUR YEARS' PASTORATE AT LIMPLEY STOKE, NEAR BATH.

[We gratefully accept the following as the earnest of a full account of the Church's birth and fruit-bearing under our good brother Huntley's faithful labours. He has been a favoured man indeed.—ED.]

DEAR BROTHER,—May grace, mercy, and peace be with thee continually, to buoy up and comfort thy poor tempest-tossed soul, for surely you know the meaning of the poet's language—

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud."

And I dare say you can express the other two lines, and bear testimony to the faithfulness of your ever gracious covenant-making, covenant-keeping, and covenant-performing Jehovah—

"He near my soul has always stood;
His loving kindness, O how good!"

I think good news is welcome to almost everybody, but to all the real lovers of Zion, nothing cheers their hearts more than when the Church prospers, her converts increase, the lost sheep of the house of Israel are brought to the blood-stained banner of Immanuel's cross! the rough stones are apprehended from the quarry of nature by the omnipotent power of God the Holy Ghost; and when by their holy lives and the consistency of their walking conduct they seem to bear the mark that they are among the chosen in Christ Jesus, from before the foundation of the world, and that they are fruitful boughs allied to Jesus the living stock. I think, had I time to give you the history of the origin, and rise and progress of the Church at Limpley Stoke, it would be one of deep interest. Here our beloved pastor has, for more than thirty years, been proclaiming a free-grace gospel; and blessed be the name of our God, he has not laboured in vain. Very many living witnesses has he to testify what grace has done for their souls through his instrumentality, many of whom have crossed the Jordan of death, and are landed safe on Canaan's happy shore. Others are scattered through the world, whilst we now have a

numerous and much-united band of the followers of the meek and lowly Saviour, and bless and praise our heavenly Master He is from time to time adding to our number, and smiling upon the honest labours of our pastor; and the Lord having made some willing in the day of his power, and given them a desire to be buried with their much-loved Lord in Baptism, we set apart Lord's day, 28th of April, to attend to the solemn and important service. We commenced, as usual, with our early prayer meeting, and truly it was good to be there; although it was a very wet morning, yet some brethren from other churches, of several miles' distance, were there to join us in our supplications to heaven, that He would deign to condescend to presence Himself in our midst through the day. We arrived at the banks of the river Avon, about 8 o'clock, and although it rained, there were as many people assembled to witness the solemn proceedings, as we have seen on a sunshiny morning on like occasions. Our pastor's two eldest sons took part in the service, the one pouring out his soul in prayer for Heaven's approbation, and the other delivered a very suitable and impressive address; and then, after singing, our pastor, accompanied with one of the deacons, led two candidates into the water, and baptized them in the name of the ever blessed and glorious Trinity; and I believe many felt it to be a very solemn season which *will not soon be forgotten.*

In the morning, our pastor's eldest son preached a wholesome discourse from Deuteronomy xxvi. 17 and 18 verses; and in the afternoon we met to receive the newly baptized into the Church, and break bread; and as is our minister's custom, in an address he gave an outline of our belief, and then addressed the candidates; and from the experience of these two, it appears that one was knocked down like Saul of Tarsus, and was brought to labour under great distress of mind for many months, fearing that nothing but hell could ever be her portion; and so great was her distress, that she was strongly tempted to destroy herself; but God, who is rich in mercy, in his own time appeared for the poor outcast, and led her to Calvary, with a living faith, to see the bleeding hands, feet, and side, of our glorious surety and sin-bearer, which set the captive free; and I would just say here, that God met with her at the water-side at our last baptizing. Ah, my dear brother, we have scarcely ever baptized, but God has blessed the ordinance to some poor sinner's soul. What an evidence of God's approval! The other candidate was brought more like Lydia. The Lord opened her heart; and though not such a great experience as the other, yet there is every satisfactory mark of her having passed from death unto life. We then sat around our Father's board, and partook of the emblems of the bloody sufferings and dying agonies of Him who trod the wine-press alone. Ah! it was good to be there; the chapel full—poor sinners' eyes streaming with tears. But I have one thing more to tell you, in which you will join with me, and say the Lord hath done great things for us.

The husbands of these two were men that had gone even to the brink of hell in sin; but our God has most marvellously displayed the riches of his superabounding grace in snatching these two men—about the same time—as brands from the eternal burning—the Lion is become a Lamb. We may well say, "What hath God wrought." "Sing, O heavens, and be joyful, O earth." The dear Lord seems to be in our midst. We hope soon again to *visit the water.* In the evening, our pastor preached a very solemn and encouraging discourse from Ephesians ii. 12, 13, and the day passed off well. J. H.

[This is a joyful report, indeed! The pastor and his sons uniting in such holy work! Long may they live and prosper! How does our brother Kellaway and the garden near Bath appear this spring-time?—Ed.]

SAXMUNDHAM.

"On May 1st, 1856, our beloved pastor, Mr. Day, baptized two believers upon confession of their faith in Christ Jesus. Mr. Day delivered a very impressive discourse from the words, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins," Matt. iii. 5, 6, showing the place where they were baptized, the qualification for baptism, and the scripture authority for baptism itself. Our little chapel was crammed; and the congregation seemed to feel the solemnity of so grand an ordinance. In the afternoon our pastor received into Church-fellowship those that were baptized, and three others from other Churches, making five more added to our little band. The Lord is doing great things for us. May many more be brought out of darkness into his marvellous light. So prays yours in Christ. A. C. K."

ANOTHER BELIEVER CROWNED WITH GLORY.

Mr. Stephen Mitchell was (through the grace of God) a genuine Christian; one who well knew the plague of the heart and the remedy for it—"the precious blood of Christ." His Christianity was not made up of "many wonderful works" before men; but of the life and love of God in his soul—"the hidden man of the heart"—"the secret of the Lord, which is with them that fear him." Neither was he ever unmindful of the poor and needy of the Lord's people, nor of the cause of Christ at large; but always stood prominent among the helpers, when and where help was necessary. This I have proved, with many others who knew him. I have known him about ten years, and have been during that time much in his company, and always found he enjoyed a solemn and sweet delight in the great and glorious realities of the everlasting gospel. He was a man of few words; but keen penetration and deep thought. He was a constant hearer of mine, with his dear bereaved wife, for seven years, at Snowfields Chapel; and had he been spared, he intended

to "put on Christ by believer's baptism." Since my removal from London, he has heard various ministers, feeling unsettled; but for some time past he and his dear partner have heard Mr. Wells, and the comfort of their hearts and the joy of their souls. He always performed an active part with us, when health would permit, at the Friday Evening Lecture, at the Ark, or Ebenezer Chapel, Newington Causeway, and his kind services were useful and acceptable. But now we have lost his aid, and his emancipated spirit is "crowned with glory." He has proved and learned what we have yet to prove and learn, that "to die is gain."

For many years he had a weakly, trembling body; but a happy and cheerful mind. He had "a good hope through grace," a firm faith in the merit and mediation of the Lord Jesus, with a perpetual dependence on the Saviour's blood and righteousness for life and salvation. During his last illness he was very much favoured with sweet manifestations of the love and mercy of God to his soul; and sometimes he would relate the same to me, to his dear wife, and to others, with "joy unspeakable and full of glory." Christ to him was "all in all." Satan at times hurled his fiery darts at him, and cast gloomy thoughts into his mind; but was sooner or later defeated by some promise applied to his soul, or the presence of Christ enjoyed. He confessed he was a great sinner; but God's goodness and mercy was greater: of which he would sometimes talk (especially to his affectionate wife) for hours. I visited and prayed with him frequently during his last confinement to his room, and generally found him happy in mind, cheerful in spirit, and willing "to depart and be with Christ." Many sweet sentences and verses of hymns escaped his dying lips, to the comfort and pleasure of those about him. His sorrowful partner asked him if he was happy. "Yes," he replied, "in mind perfectly so. All is right. Christ is precious to me; but my poor weak frame is nearly exhausted. Do beg of the Lord to give me patience that I may not murmur and complain." Then he cheerfully repeated these lines:—

"Though painful at present, 'twill cease before long;
And thou, O how pleasant, the conqueror's song!"

Seeing his dear wife in tears, he exclaimed, "Do not fret, my dear. All is well. It will be a glorious change for me; but not for you." (Knowing she would be left with the care of an extensive business and of a large family.) May God's grace prove sufficient for her under her trial.

After many restless nights and wearisome days, with earnest longings to be gone, his happy, blood-washed soul quitted his mortal frame without a sigh or a groan, on Friday, April 25th, 1856. His end was peace. He has entered with perfect peace on high, beyond the reach of harm, where—

"Not a wave of trouble rolls
Across his peaceful breast."

May "my last end be like his." His mortal

remains were interred in his family grave, at Nunhead Cemetery, on Friday, May 2nd, on which occasion I was privileged to officiate. About an hour after our return from the interment of his body, his infant, Samuel Mitchell, six months old, expired in the arms of the nurse. The little dear had been ill a long time; and now its happy spirit unites with his dear father's in praising the Lord above, and shouting Hallelujah before the throne eternal. His dear wife is solemnly learning that "through much tribulation, she must enter the kingdom." May "all grace abound" in her soul's experience; and may the Lord her God so fill the vacancy by his presence, power, and preciousness, as to enable her to bear her cross after Jesus, and in sweet submission to his righteous will, exclaiming, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." So prays her affectionate pastor,

Gravesend. T. STINGER.

A BRIEF ACCOUNT OF THE LORD'S DEALINGS WITH, AND TRIUMPHANT DEATH OF, MISS BRADBY, OF THEALE, BERKSHIRE.

MR. EDITOR.—I am requested to forward the enclosed for insertion in your June number. Many of the readers of the VESSEL will be glad to see this account of the grace of God, for who can count the dust of Jacob and number the fourth part of Israel, hid from human view as the work of Jehovah the Spirit is for a time? I knew Miss Bradby from 1847 to 1855; in and by all the converse I had with her I found her an amiable person. In 1848, I found in conversation something that left an impression upon my mind that in some future day it would be made manifest that she was a vessel of mercy afore prepared for eternal glory. Conscience may accuse, wrath revealed therein may make the poor soul tremble, but hell, with all its horror, will not produce in the soul a hatred of sin as it is manifest in Miss Bradby's experience.

But oh! how sweet is the freeness of God's love to the poor sensibly unworthy sinner! how pleasing the news of electing favours to that poor man or woman who knows that it is not our choice but God's by which we obtain salvation!

The God of all grace be with you as the Editor of a good work, and in your ministerial labours, is the desire of my soul for you and all that love our Lord Jesus and his Gospel. Remaining yours and theirs to serve,

BENJAMIN FLORY.

22, Tonbridge Street, New Road, St. Pancras.

"My object in recording the following is with the hope of soothing any anguish of doubt that may arise in the minds of my dearly loved relatives, as to my interest in the blood of Christ; trusting the dear Lord will enable them to rejoice rather than mourn their loss, that another dear to them has attained her highest wishes. No more mourning an absent God—no more weeping over a sense of sin and unworthiness—no more fear-

ing lest she has neither part nor lot in the matter—but for ever freed from Satan's persuasive powers, and realising that truth 'complete in Him,' wearing a crown, bearing a palm, singing, 'Victory, Victory, through the blood of the Lamb.'

"In looking back to some earlier days, even those of my childhood, I can trace the Lord's sovereign power over me; generally fearing to do that I knew to be displeasing in his sight, but little knowing the evil that was in my heart by nature, I was sometimes overcome by Satan's devices. The Lord, however, in mercy, sent the arrows of conviction deeply into my heart, so that I could have hid my face in confusion, and resolved not to sin against Him any more; was much terrified with a sight of hell, often fearing that Satan would tear me away in the night; notwithstanding all this, was not a praying child, save when my dearest mother was ill; I then, with tears and supplications, called upon Him who is ever ready to answer, and always came away with an assurance that she would recover, which was the case.

"After this, years rolled over like a dream, having nothing particular to relate, till I come to the time when I showed a disposition for society, and (in opposition to my dear parents' wishes) visited the places where dancing and singing songs were the entertainments, but in no one instance was happy. The last time of going, in particular, conscience smote me—my poor heart wept—and if I could have stolen away, freely would have done so. Soon after this, the chilling hand of death took away one of my dearest brothers; shortly after my own loved mother; this was trial upon trial, indeed! Oh! how often I felt that I could not live under it. My dear correspondent, who would have been my partner in after years, had the Lord spared me, endeavoured to infuse sweets into my cup of biters, by directing me to Him, who is ever ready to strengthen the weak, comfort the tossed and tried, and assuage the mourner's grief. For awhile a great reluctance showed itself, feeling that I was not a child of God, and how could I go to Him or call upon his name? but the words rang in my ears, 'Go, tell the Lord!' then I did go, and began to rest in the satisfaction that I was walking in the favour of His sight; till one Sunday morning, when Mr. B. Flory, in Loudon Street Chapel, was describing the characters of the sinner and saint, when speaking of the enjoyments of the latter, the sweet visitations of Jesus, &c., I exclaimed in the bitterness of my soul, then I am lost! I am lost! I am lost! and when repeating it the last time, surrounded as it were by the pangs of hell, the words came from on high, '*Thy life is hid with Christ in God!*'"

Here her pen was laid aside; undoubtedly she was too weak to finish, but her deliverance from Egyptian bondage, as she related, is still fresh on my memory. She remained in great distress for several months, with only a glimmering of hope at intervals that deliverance would some day dawn on account of the promise, "*Thy life is hid with Christ in God.*" She embraced every opportunity to

attend the means of grace, and would listen to her dear father's conversation with Christians, sometimes gaining therefrom a little refreshment. At length the set time to favour her was come, and it was one of those days she so highly prized—the Lord's-day—being then free from the cares of business, which she superintended for her parent. On that day all the family had gone to Chapel but herself; she retired to a favourite spot in the garden, where no human eye could behold, and took up her Bible, hoping to gather some little consolation; but it was as a sealed book; then tried to pray, but could not utter a word. In the midst of this darkness she felt deliverance to be nigh; an exceeding bright light shone around, and in *vision* she saw her dear crucified Saviour on the cross, bleeding for her sins; she was then carried to the portals of eternal bliss and beheld His glory; but she must go no further now. Her peace and joy in believing for some time after this wonderful display of the Lord's love, was, indeed, past all human understanding; she felt she could now endure any affliction or trouble her dear Lord might lay upon her; but her faith was to be tried. Some months after this she lost sight at times of the presence of Jesus, which caused much mourning.

One day, whilst walking round the garden, the words came from on high, "Be very near to me, for trouble is at hand;" she wondered again and again what it could mean, but shortly after realised the truth, for a dear sister was taken ill, which rapidly terminated in consumption, and died, triumphing in Jesus. The Lord now saw fit to afflict her with a nervous affection, so that it was extremely painful to see any one, even her near friends, and every means resorted to for her recovery proved ineffectual; for some time, however, she could say it was all well, as it kept her very near the Lord, and seeking his guidance continually. She was much strengthened and refreshed by the ministry of Mr. Mote in particular, who frequently supplied at Loudon Street Chapel, but being so very timid she never had an interview with him until a day or two before her departure from this vale of sorrow and affliction.

When she appeared to be gaining a little strength, and had purposed being united to her correspondent, she caught a severe cold which settled on the lungs, and showed every predisposition to rapid consumption; in all this her Jesus gave her patience; not one murmuring word escaped her pale lips; she would often say "the Lord is very merciful, He lays no more on me than He gives me strength to bear." She was evidently fast ripening for that glory the Lord had in reserve for her. Her language on one occasion was, "I feel like a tired mariner, longing to get into port, into the blessed haven of eternal rest; the dear Lord is daily showing me that all here is labelled with vanity, and my wearisome heart, finding no home, no place of rest but in the bosom of a precious Christ, will rejoice when the few fleeting days have rolled, and I hear the voice, "Come in, thou blessed of my Father."

On the 3rd of March, at her request, Mr.

Mote visited her, and although she had not spoken aloud for some time through weakness, yet the Lord gave her strength to converse freely and distinctly to him for more than an hour. On the Tuesday she asked if any change was evident in her countenance, saying she hoped it would have been her coronation day, as she was taken worse that day a week previous. On Wednesday, about noon, she felt the chilling hand of death seize her, and requested that her father might be called; as soon as he entered the room, she exclaimed, with joy beaming in her countenance, "Oh! father, the glorious change is now come, it will soon be all Jesus, Jesus for ever—Jesus for ever;" seeing her sisters weeping, "don't weep, my dears, don't weep; rather rejoice and praise the Lord that He is about to take me home." She then asked her father to read one of Watts's hymns to her, "How condescending and how kind," &c., then one of Rippon's, "If God is mine," &c.; many other hymns, as also portions of Scripture, applicable to her situation, were repeated, to all of which she responded, and raised continually her withered hand in token of satisfaction. Her agony in gasping for breath at times during her remaining hours was distressing to witness, and would have made the stoutest heart to tremble, yet withal a heavenly smile beamed on her countenance, and when a little easier she said, "Oh! how precious Christ is to me; when my agonies are greatest—and they are, indeed, far beyond description—then He is most dear to me; I seem hanging upon Him; He gives me just strength sufficient, not one atom to spare;" at another time, "Ah! here is dying grace for a dying hour,—

'My Jesus makes a dying bed,
As soft as downy pillows are.'

Again, "What should I now do, if only an arm of flesh supported me? but,

'On Christ, the solid rock, I stand,
All other else is sinking sand.'

Much more was said, equally indicative of a soul stayed on Jesus; but to pass on: towards night, her agony in breathing being again very distressing, and fearing she should be suffocated from the accumulation of phlegm—the enemy had harassed her at times throughout her illness that her dissolution would be very painful—she begged her father to entreat the Lord's blessing on a drop of cold water, saying that it might allay her sufferings more than all the medicine in the world with His blessing, and grant her a little sleep, if it was His will; one teaspoonful of water afterwards taken had the desired effect. She frequently asked the time; at length, finding midnight had arrived, and still in the body, she said, "I thought I should have supped with my Lord to-night, but am disappointed." The reply was, "You'll breakfast with Him." She then said, "Lord hasten thy chariot-wheels, for ever to be with my Jesus;" she soon after closed her eyes to sleep, and awoke saying, "Sleep in Jesus, sleeping in Jesus," and in a quarter of an hour her ransomed

spirit had taken its flight to the blest mansions without even a struggle.

"One gentle sigh, the fetters break,
We scarce can say she's gone,
Before the ransom'd spirit takes
Her mansion near the throne."

HAILSHAM.

DEAR BROTHER BANKS.—We held our usual service at the Baptist Chapel, Hailsham, on Good Friday last, and were much favoured by the glorious testimony borne to eternal truth by our good brethren Wall, of Rye, and Saxby, of Crowborough; the former preached in the afternoon a very animated discourse from Isa. lii. 13 to the end. He spoke first of the *glorious object*; second of *His humiliation*; third, *His exaltation*; and fourth of the *blessed consequences thereof*. It was both savoury and seasonable to many present.

After tea refreshment had been served out by the Phœbes and Marthas of the family to a goodly number of friends, Brother Saxby preached the words of sound doctrine from John xix. 30, "*It is finished*." The preachers and their sermons were like Moses' silver trumpets—all of a piece, and they blew them with a certain sound, and we were sweetly led into the enjoyment David speaks of:—"Blessed are the people that hear (and know) the joyful sound."

The following lines, written by your correspondent during Brother Wall's sermon, were sung at the close, and are sent by the pressing request of many friends who would be glad to possess a copy of them in their next VESSEL.

WRITTEN WHILE HEARING A SERMON FROM
ISAIAH LII. 13, ETC.

1.

Behold, my soul, the Man—
The Servant of the Lord;
Who brings salvation to our souls
The great incarnate Word.

2.

Behold the wondrous Man—
The God incarnate see!
What wounds, what sufferings He bore
On Calvary's rugged tree.

3.

Behold, behold the Man—
Extolled and very high;
Salvation's glorious work is done—
He lives no more to die.

4.

Behold the Man, ye saints;
He reigns o'er great and small—
He's drown'd your sins and saved your souls—
Then crown Him Lord of all.

CORNELIUS SLIM.

Hailsham, Sussex, May 10, 1856.

BETHESDA, IPSWICH.

ON Lord's-day, the 4th of May, 1856, seven persons were baptized in Bethesda Chapel, Ipswich, by T. Poock. His address was founded on the 12th of Luke, 47th verse. The congregation was large and attentive, and the candidates enjoyed no small share of the Divine presence, calling on all to assist to bless and praise his name for having plucked such brands out of the fire, and honouring them with will and power to follow Him in that blessed ordinance.

Everything, in and from such seasons, my dear brother Banks, is truly refreshing. To see our Lord glorified in his own order and orders; to behold the grace-subdued sinner coming so cheerfully willing, surrounded by eight or nine hundred witnesses, many weeping for joy, others weeping for sorrow because they were not among the number, how encouraging it is to the servants of God—it is enough to enable them to bless their great Master, to preach Him to sinners, and even to speak to the—

“Angels, distinguished in your names, your heights
Of glory, and of power; as you are pleas'd
To see the prodigal return, and shout
With mighty joys, when sinners sav'd and wash'd
In Jesus' blood advance with songs of praise;
Now join with me, sing you his Godhead,
and
Eternity, I'll sing the same, and more;
That He was Man for me. Sing you his power,
By which He made you, and all else that's made;
I'll sing the Love that died for men, and me,
A worm especially. Sing you his glory
And universal monarchy thro' all
Eternity—I'll sing the bleeding King,
The victories He has won, and how his love
Has conquered this my stubborn heart.
Sing
You the favours he has shown to you, your
Service in his presence, and how He kept
You when so many myriads fell. I'll sing
His love that pass'd your nature by, and took
My flesh and blood, and wears it on the throne;
In which I am exalted, rais'd, a son,
A king, and consort, of my Maker, plac'd
For ever in his presence, on his heart,
His glory, and his diadem. The love
That finish'd my transgression, made me pure,
And evermore preserves me, without spot
Or stain, his joy, and his rejoicing. O!
Was ever love like His? Triumphant Zion,
Join with me. Once the sons of tribulation,
Sav'd by the worthy Lamb, your robes now wash'd,
And in his blood made white, the force of love
Distinguishing, forgiving, perpetual,
And unchangeable, you prove, with ever new
Delight: I hear you sing, worthy the Lamb

Who once was slain, and by his blood redeem'd
Us unto God. Since this is all your theme,
With you my every power shall join and sing,
For ever worthy, worthy is the Lamb;
Worthy the holy, slaughter'd Lamb, to live
And reign o'er every world and creature.
Let all the church of God, above, below,
And all things else that breathe, with me
conspire
To lift his sacred praise, till time shall die,
And an eternal state commence. I, smit
With wonder, sink and bow beneath the weight
Of everlasting love, thy love, my God!

Ipswich, May 10th, 1856.

DEBTOR.

THE CHURCH AT SAFFRON WALDEN.

To the Editor of the Earthen Vessel.

DEAR BROTHER,—The past year has been one of great trial with us. We have had much affliction, and many deaths in the Church and congregation. But our loss is their eternal gain.

Amongst the number is brother James Bacon, who was an active deacon; his end was triumphant. It was truly pleasing to be with him. His remarks on Christ and his glorious work were deeply profitable, so that one left his room very much edified and encouraged. The importance of a knowledge of an interest in the blood, righteousness, and complete atonement of Jesus by the power of the Holy Ghost was the constant theme on which he dwelt. How his heart warmed and rejoiced when speaking of the grace of God in giving him a personal knowledge of his interest in the covenant of grace. A few days before his death, he said,—“O brother Wilson, I have had a hard struggle with the enemy since I saw you last, but, blessed be my Jesus, He hath given me the victory through his blood, and the Holy Spirit has powerfully applied these words to my soul, ‘When thy heart and thy flesh faileth, I will be the strength of thy heart and thy portion for ever.’ And, blessed be his holy name, I have no doubts now. O! that word for ever! Jesus is mine, and I am his for ever! O! my brother, preach Him, preach Him as the only foundation for poor sinners. Preach Him doctrinally, and experimentally, and practically; never mind what any one says, God is with you, and He will be with you. Bless his dear name, how precious! how precious!” In this blessed form he continued, until he exchanged time for a blissful eternity.

Dear brother, we have also had some dew-drops from Jesus. Blessed be God, we enjoy that invaluable blessing, union, with peace among ourselves. I have also had the pleasure of baptizing five of the Lord's beloved ones. O Lord, I beseech Thee, send now prosperity. Amen and Amen.

Yours truly,
D. WILSON.

Saffron Walden, May 14th, 1856.

AN INTERESTING HISTORY OF THE
RISE AND PROGRESS OF THE
BAPTIST CHURCH,

AT ALCONBURY WESTON, HUNTS;
OR, THE DAY OF SMALL THINGS NOT DE-
SPISED.

A DEMONSTRATIVE proof of this truth was given at Alconbury Weston, Hunts, on Tuesday, the 15th of April, when a neat little building, capable of holding from 150 to 200 persons, was opened for divine worship. Mr. John Foreman, of London, preached in the morning and evening, and Mr. Defrane, from Lutterworth, in the afternoon. Some few things connected with the rising and progress of this interesting cause will fully bear out the truth of that statement which the prophet was commissioned to declare to his Church, viz. that God despiseth not the day of small things.

Toward the latter end of the last century, there lived in this village an obscure individual named Sprowston, who was isolated from the rest of the villagers by his walk, by his expectations, and by his pursuits. His religion was strange to them, and his habits were strange to them; for instead of following the sound of the bells by the side of the brook to the steeplehouse, he used to wend his way on a Lord's-day morning to Spaldwick, a village four or five miles off, to hear the Word of God as delivered in a meeting-house there, where the late Mr. Manning for many years ministered, and who, some years after Mr. Sprowston was dead, baptized two of his daughters. To his neighbours it appeared a strange anomaly, that he should prefer going so far on a Sunday, instead of going to that venerable pile where the villagers worshipped, and where all good Christians are bound to meet; and, instead of hearing a gentleman decked in surplice and gown, to prefer hearing an unlettered and ignorant man, was a choice certainly that no other person in the place could be induced to make—a position which none other had any inclination to aspire to. About this time, one John Favell came and took up his residence here; he was a good-hearted and comfortable church-going man, and very forward among those who conducted the singing there; and he has been heard to say, that the first thing that made him feel at all uncomfortable about his religion, was a remark that fell from the lips of one of the women singers; they had met to practise in the church after the congregation left, and one of the company asked, "What shall we sing?" "Oh," said the woman, "we don't care what; let's have something funny." This answer startled Mr. Favell exceedingly. He thought of the sacredness of the place, of the sacredness of the day, of the sacredness of their profession as singers, as he had never thought before; this made him most uneasy and restless—the mustard-seed was sown—the leaven had been put into the meal—spiritual life had entered—a principle of grace was implanted in the heart—and Mr. Godfearing had taken posses-

sion of every avenue to the soul. He found himself upon a path he had not travelled before, quite alone, and in a strange road, encompassed in a darkness that might be felt; he went about seeking some one to whom he might communicate a portion of his sorrows, and relate his very singular fears; for he could scarce believe that any one ever had such fears before him. At this juncture he came in contact with poor old Mr. Sprowston; and as kindred spirits commingle together, and musical sounds sweetly harmonise, so their souls became imperceptibly and indissolubly united, while they spake often one to another of the things of God; and by his comforting conversation, by his counsels, and his prayers, he encouraged this young disciple to press forward toward the mark for the prize of his high calling. The Scriptures were diligently searched to see if his spot was the spot of God's children; he found his character depicted by "the poor" and "the needy," "the hungering" and "the thirsting;" and he has been heard to say, that that couplet of Dr. Watts was once made very precious to his soul—

"A feeble saint shall win the day,
Though death and hell obstruct the way."

Our old friend Sprowston about this time died; but God had still preserved a seed in that village; the light of truth, though shining never so dimly, was not to be extinguished—the work of grace was destined to go on and prosper; it was a plant of the Father's right-hand planting, which should never be rooted up—it was the small mustard-seed which should become a tree, under whose branches the villagers around should gather to harken to the tidings of salvation; thus this man resembled Abraham of old, in whose loins was the future Church in embryo. An altar was reared to the Lord God of Israel, at which he and his family worshipped; and sometimes at these hallowed moments, on a Lord's-day evening, he would invite a few of his neighbours to attend, when a portion of the Word of God was read, his praises sung, and supplications to his throne humbly offered. But after a while something more was felt to be wanted; these benighted villagers had never heard the sound of a gospel ministry, and as a preacher of righteousness sometimes passed by that way, Mr. Favell could not enjoy his morsel alone, but had his house licensed that his neighbours around might have the way of salvation more perfectly expounded unto them. In this good work the late Mr. Freeman, of Godmanchester, of blessed and revered memory, was first. He took his text from the 8th chapter of Acts and 5th verse: "Thou Philip went down to the city of Samaria and preached Christ unto them;" and he told the attentive villagers that this would be the burden of his subject to them. This was soon after the beginning of the present century; and from that time to the present, the Word of Life has been dispensed here occasionally, although the place was so obscure that the Home Missionary Society never found its way thither by its assistants or agents. The house being

now licensed, it was always open for worship whenever a minister of truth passed by that way, or felt in his heart a desire to visit the people. Our old friend being a member at Great Gidding, the pastor over that church occasionally used to come and speak; but the roads generally being in such a bad state, and a distance of six miles intervening, made such visits very few and far between, until about 1826, when a Mr. Tandy, the then minister of Gidding, used to come more frequently, sometimes as often as once a month. But whenever the house was open, it was pleasing to see such a desire evinced by the people to hear, as the place was mostly crowded. After the Lord was pleased to remove Mr. Tandy by death, a Mr. Bull was for some years the acknowledged pastor in his room; and as the roads were by this time much improved, before he left Gidding, he used to preach here once a fortnight. Thus, by his conduct and conversation, did this good old saint declare to his neighbours around him, "Choose you whom you will serve; but as for me and my house, we will serve the Lord;" and as the family of Obed-edom of old was blessed for the Ark's sake, so God in his tender mercy was pleased in very deed to bless the house of his servant. About the year 1840, a granddaughter of his, a Miss Barth, was married to a Mr. Robson, a very respectable and opulent tradesman in London. This event appeared at that time to have no connection whatever with that small mustard-seed which her grandfather was the honoured instrument of sowing in her native village; but He whose purposes must stand, and who seeth not as man seeth, had designed that event to be one big with results to that infant cause, as the sequel will show. In the June of 1844, it pleased God of his infinite mercy to release from a body of sin and death this dear and honoured saint, in the 82nd year of his age.* He was truly in the position of good old Jacob when he said, "I have waited for thy salvation, O Lord;" he was respected and revered by the villagers; and many years before his death the generality of them used to call him "grandfather." His son, Thomas Favell, occupied the house after he left it, and still it was a Bethel—a house of bread to the inhabitants; for God had determined that the light of his truth should not be quenched, although there might be oppositions and obstructions thrown in the way. After Mr. Bull left Gidding, which was in 1848 or 1849, a Mr. Fish presided over that people; and then it was the time of Mr. Fish to bring the good news of salvation beneath that hallowed roof, where so many of the servants of the most high God had laboured before him. Mr. Thomas Favell being a member with Mr. Fish, there was no obstruction to the Word of God being still dispensed to the people from this quarter. Indeed, a hearty welcome was given to any minister of the truth who felt inclined to pay them a visit; and a meeting for prayer was now permanently established

* A short account of his latter days and death was written in the *Gospel Herald*, for June, 1845.

on a Lord's-day evening, the good man so frequently officiating in the place of a minister, that he was a sort of priest in his own house. The attendance was regular; and there were several among them whose hearts God had touched. There were several at the adjacent village of Alconbury who loved the truth, and they generally added their number at these social meetings. About 1850 the friends joined and hired a large loft over stables, &c., at Alconbury, capable of holding more than 100 persons. Here now was a door always open, and one of the Alconbury friends, a Mr. Parker, used to speak to the people in the absence of a qualified minister. A Church was formed on pure Gospel principles, as acknowledged by and set forth by the Word of God; and Mr. Leech, from Northampton, has baptized several on a profession of their faith in Christ. Thus the Lord was pleased to bless, from time to time, the labours of his servants amongst them. They greatly began to feel their need of a stated minister, as frequently they were entirely without one at all. This was really a calamity to the infant cause; the people were at a stand, so they cried unto the Lord in their trouble; and, as He is ever wont, He helped them out of their distress, but in such a way as they little expected. About twelve months ago, there was a quantity of land sold by auction at Weston. Mr. Robson, of whom mention has been made before, who married Miss Barth, the late Mr. John Favell's granddaughter, came down from London, and bought a field adjacent to Weston, but lying on the road between the two villages; and out of this field he munificently gave a piece of land on which to build a chapel and vestry, with land to make the chapel twice its present size, if required. He stayed not here in his liberality to this little people; but gave them also ten guineas to encourage them to arise and build. Having such encouragement, what people, however diffident, could resist? Like Abraham, servant of old, they felt assured that the thing proceeded from the Lord, and that the Lord had now made room for them; they felt they must arise and build, and call the name of the place "Rehoboth." A subscription was set on foot amongst themselves and friends; by this means about 76*l.* were raised, and at the opening the people offered, willingly and nobly more than 200 lbs. of meat, in beef, mutton, hams, &c., which were given for the dinner on the day of opening, when tickets were sold at 1*s.* each for those who chose to dine in a large tent; 105 sat down to dinner; and more than 500 sat down to tea, at 6*d.* each. The tea was also a gift by the ladies of the village. This, with the collections at the doors, brought 36*l.* more. Thus hath the Lord blessed his people here; and the opening of the place was a day that will be long remembered by many. The word dropped with a divine unction; it came in demonstration of spirit and with power. God has now sent them a minister also, a Mr. Homyer, late of Kettering, who has been amongst them ever since Christmas last, and appears a minister well suited to such a position. May his

labours among them be crowned with abundant success, that this little one may become a thousand, and this small one a strong nation; and should any one who reads this feel any sympathy towards this interesting cause, any donation will be most thankfully received in postage stamps, or otherwise, addressed to Mr. John Barth, Alconbury Weston, Hunts. They are a needy people; they have done what they can for themselves, and it may be the Lord will stir up the hearts of some of his dear servants to render them pecuniary aid, as, beside the support of a minister, they have still a debt of 170*l.* on the chapel. Surely this is an evidence that "God despiseth not the day of small things."

Cambridge.

JOSEPH.

ORDINATION OF MR. HENRY HUTCHINSON AT BEDMONT, HERTS, ON TUESDAY, MAY 6TH, 1856.

THE morning was very fine; the sun shone; the fields, the woods, and the hedges, echoed with the praises of the feathered tribes—the cuckoo and the nightingale reminding us of the return of spring—the fruit-trees, clad in a snowy whiteness, bespoke the approaching summer. The fields, putting forth the tender blade, seemed to join unanimously together to praise the God of creation, while a few sinners met together to praise Him for redemption, and to acknowledge his providence and grace.

The morning service commenced by singing—

"See, my soul, a structure rising,
From the wreck of Adam's race."

Mr. Milner read part of the 4th chapter of Ephesians, and delivered the ordination prayer. Hymn; and then Mr. Milner proceeded to state the nature of a Gospel church; read for his text, "And the Lord added to the Church daily such as should be saved." He gave some good instruction about the matter, stating what a gospel church *was*, the offices *in* it, the officers *of* it, the ordinances belonging *to* it. He spoke of the advantages and the disadvantages of ministers, the necessity of being set apart for the special work of the ministry, so that a minister's time, instead of being occupied with worldly matters, should be devoted to reading and study; and also that a minister should have his mind well stored with gospel truths, and a good variety of information. He spoke of the privileges of a gospel church; "they were not confined to numbers, whether it was six, or six hundred; neither was there any distinction of sex regarded in the privileges of the grace of God; where you find a body of people enjoying the privileges of the Lord's house, you find a gospel church the pillar and ground of truth."

Mr. Milner next called upon the Church to state the cause of their taking this step, when Mr. J. Ricket, the deacon, stated that about thirty years ago there was preaching at Bedmont, by a farmer of the name of Twitchell, and this continued until Mr. Hutchinson came,

in 1850, as an assistant to help him, being requested by the late James Twitchell, and other friends. This continued till February, 1854, when Mr. Hutchinson, and five females, were formed into a church, under the hands of Mr. R. Searle of Two Waters, and Mr. R. Figg, of Redbourne, four of the number being those that had been called under the ministry of Mr. Hutchinson; and since that time, others have been added to the church; some have been baptized by Mr. H., and some have been received, having been members of other churches that are not now in existence, and the Lord is certainly blessing his labours here at Bedmont.

Mr. Milner expressed his satisfaction with the statement made, and then called upon Mr. Hutchinson to state his call by grace, his call to the work of the ministry, and the doctrines he believed, to which Mr. H. answered:—First, his call by grace, which was simple, nothing very extraordinary, further than being deeply convinced of his state as a sinner, and a fearful apprehension of being lost eternally; this led him to seek for a saviour, sometimes hoping, sometimes doubting, and sometimes mourning, and wishing he had never been born; but he endeavoured to keep these things to himself, for he thought if any one knew what a sinner he had been, they would surely spurn him from them. This began in 1842, and continued till the anniversary of Salem Chapel, Two Waters, in 1846. Mr. Wells preached in the morning and afternoon from Acts x. 34, but he did not find what he wanted. Mr. Wells preached in the evening from Ephesians ii. 19, and though he had heard three sermons preached from those very words on the previous Lord's day, the subject on the present occasion seemed to meet his case; there he found what he needed. Mr. H. then went on to state his call to the work of the ministry. He said:—"After being delivered from so great a burden, and having felt the pardon of my sins, I was anxious for other sinners to hear the Gospel, for I found something in this that set forth the greatness of the love of God, the richness of his mercy, and the freeness of his grace; and if my sins could be pardoned, surely there was no doubt about any one else; if I had obtained mercy, surely there was mercy for any one else; I heard the truth preached, but to me it did not seem to go far enough, for I thought there was a deficiency in the preaching I was privileged to hear, and my heart burned with love and sympathy to poor sinners that, perhaps like myself, had been driven almost to despair; and I was anxious for the Lord to make use of me, thinking I was a brand plucked out of the fire, and that I could testify of his love, mercy, and grace; this desire continued with me. I sometimes conducted a prayer meeting in the absence of minister or deacon, but one night I had a remarkable dream; I thought I was in a certain chapel reading the 3rd of Ezekiel; it was only a dream; the next day I took my Bible and read the chapter, and when I came to these words, 'Son of man, I have made thee a watchman to the house of Israel,' I trembled very much; but

the whole of the chapter was much impressed on my mind. Some time passed, and not feeling disposed to go to chapel one Lord's-day morning, I made an excuse to stay at home; but one of the members called and asked me to go to chapel, as our minister was ill, and could not come. I went, and carried on the service, speaking from 1 Peter v. 2, 3, 4. At another time I went with an intention not to take any part in the carrying on the service, but when I entered the chapel, there was neither minister nor deacon, and I carried on the service, attempting to speak from Isaiah xxviii. 16. These were the first times I attempted to preach. Some time after this I came to Bedmont, and our departed friend, James Twitchell, knowing I had preached at Two Waters two or three times, asked me if I would speak at Bedmont, which I did. I was then requested to come as an assistant, but I did not want to come, and therefore said if our church would consent to it, I would, thinking they would not comply with the wishes of the friends at Bedmont; but one of the deacons answered, when I laid it before the church, 'If the Lord has a work for you to do at Bedmont, we cannot say anything against it;' so I had no excuse; I came to Bedmont, and about the third time I came the Lord was pleased to bless the word to one person in a way of conversion, who is now a member with us, and is present; and several of the members have been called through my instrumentality. We also have four candidates for baptism at the present time; three out of the four profess to have been called under my ministry.' Mr. Hutchinson then stated his views of gospel truth, and Mr. Milner asked if he at any time changed his views of truth, if he would honestly tell the people, and he replied in the affirmative. The church were asked to signify their choice of Mr. H. as their pastor; the show of hands was taken. Mr. H. was asked if he accepted the people, to which Mr. H. replied in the affirmative, and held up his hand as an evidence of the same. Mr. Mills then asked Mr. Wells, and Mr. John Pratt of Redbourn, to give the right hand of fellowship to the newly-recognised pastor and deacon, as a proof of their approbation of the steps they had taken, which Mr. Wells and Pratt, with Mr. Milner, readily consented to. The morning services were certainly very solemn and impressive.

In the afternoon Mr. Wells delivered the charge, selecting for his text Joshua i. 6: "*Be strong, and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.*"

Mr. Wells said: "This is merely a formal ceremony with you, as it is quite evident from your statement this morning, that you have all the elements of a good minister of the Gospel. This is only the beginning of your usefulness; but I certainly believe the Lord intends you for a larger sphere of usefulness, either here or elsewhere; but I hope it may be here. I shall, therefore, address myself to you this afternoon, and notice, first, *the land in which you are to work*:—secondly, *the people*

of the land:—thirdly, *the oath of God*:—and fourthly, *the exhortation*.

"First, the land in which you are to work; this is gospel land, and here are some of the boundaries described: here is, first, the wilderness; that you are no stranger to, for you gave us a proof you know something of this wilderness state:—then you come to Lebanon, which signifies *white*, setting forth sanctification; here you know something of being cleansed from all sin by the blood of Christ: then you come to the great river *Euphrates*, which will mean *fruitfulness*, and that I am happy to say is to be found in you; and then comes the land of the *Hittites*: you must not fear them, neither have anything to do with them, or they will hold you *tight*; they are *tites*; and so you will find them; and coming unto 'the great sea toward the going down of the sun;' my fancy lends me to look at this sea as meaning eternity, it is toward the going down of the sun."

Mr. Wells spoke of the seven fruits of the land, as described in the 8th of Deuteronomy: *the wheat*, he said, was Christian experience; *the barley-cake* next; "If you cannot get any wheat," said Mr. W., "roll in a cake of barley a piece of rough experience; this will do good at times, and will knock down all the camp of the Midianites; *vines* come next, then *fig-trees*; and you will often find the figs will be needed to lay upon the sores of a poor sinner; it is also a land of *pomegranates*; a land of *oil olive*, and *honey*; so your work will begin with wheat and end with honey. This is very remarkable." Mr. Wells also made a few remarks upon the 3rd chapter of the 1st of Timothy, in reference to the work of the ministry.

In the evening Mr. Wells preached to the Church from the 2nd Corinthians vi. 6: "We then, as workers together with him, beseech you that ye receive not the grace of God in vain." He noticed, first, the position "with God," and then being workers together with him, and lastly, the admonition. Mr. Wells showed, "if we are with God, we must first be born again; we must know something of this change, and our being with him would mean, first, reconciliation—secondly, confirmation." Very blessedly did Mr. Wells open up the doctrine of reconciliation to God by the death of his dear Son—how far we had gone in sin from the Lord, how far sin had carried us, and would have eternally destroyed us, but Jesus went to the bottom of hell for his Church—he went further in his humiliation than Satan ever can in degradation. Christ went to the bottom of hell in his sufferings, but Satan can never go to the bottom of his punishment, so that his punishment is eternal. Christ never was degraded by the sufferings He endured; He was humiliated, and He went to the bottom of hell, put an end to sin, abolished death, and triumphed over the devil; and this He did for our reconciliation; we are not only reconciled to God, but we are reconciled to the doctrines of truth.

Mr. Wells gave the Church good advice. Also to the pastor. Mr. Wells spoke very blessedly concerning the work being gospel work, and how the grace of God was received

in vain; thus ended a happy day with the people at Bedmont. We had a good attendance all day, more than could find room in the chapel. H. H.

BETHEL CHAPEL, LEIGHTON BUZZARD.—ELECTION OF MR. BENJAMIN DAVIS, PASTOR OF THE CHURCH.

DEAR BROTHER,—In my last communication to you, I stated that Mr. James Wilkins resigned the charge of the church on April the 6th. Since that period, several brethren have supplied the pulpit; and at your suggestion, Mr. Benjamin Davis, of South Chard, was invited as a supply. Having heard him for three Sabbaths with pleasure and profit, the church have, after deliberation and seeking the guidance of Him who holds the stars in his right hand, come to the conclusion to give Mr. Davis an unanimous invitation to the pastorate. The invitation having been accepted, he will commence his stated labours here on the first Sabbath in June. Our young friend and brother appears designed for much usefulness in the vineyards of his Lord. May much of the unction of the Holy One rest upon him! Yours in the Immutable,
WM. WOODSTOCK.

[THIS is the second time we have been favoured to find a suitable and useful pastor for this people. We shall be much concerned to know that our brother Benjamin is even more successful than the Wiltshire Joseph, whose branches have indeed run over the wall. Surely this "Bethel" is highly favoured, first to have a good soldier of Jesus Christ in the person of the venerable Roberts, then to have a fruitful bough in the person of Joseph Wilkins, and now in Jacob's younger son, Benjamin Davis, to possess a faithful champion, full of holy fire and mental vigour! This is Bethel indeed!—Ed.]

A GOSPEL COTTAGE IN BRISTOL.

DEAR BANKS,—These five years have I been running up and down this city, trying to hear the sound of the glorious Gospel of Jesus, but could find none until within these few weeks, when I met with a Mr. George Harris, who speaks unto a few poor people in a small cottage. The first time I heard him, my soul was knitted unto him. Oblige us with a corner in the VESSEL, that others, who reside here, may have an opportunity of coming to hear this man. He is truly one decided for the truth as it is in Jesus; a man called to endure persecution from those who profess godliness, but who deny its power. There is not, as yet, any Church formed, but we are looking unto the glorious Head of the Church to manifest his all-glorious love unto us, in making known his will towards us, in forming a church upon New Testament principles.

On Monday, February 25th, my father, Mr. Corbet, of Frome, passed through Bristol, and spoke unto us from those words, "For it is impossible that the blood of bulls and of

goats should take away sin." I believe God blessed the word.

Our little place is in a cottage, top of Beehive Lane, Willow Street. If any of your readers cannot find it, I would refer them to Mr. Shadrick, Tobacconist, West Street, opposite the Batch; or Mr. Hains, Kingsland Road, Dings; or Mr. Baker, 7, James Street, Pennywell Road; or me, No. 4, New Bridge Street, St. Philip's. J. CORBET.

THE CHURCHES IN CHATTERIS.

MR. EDITOR,—In your VESSEL of late we hear of the Millennium. There are great mysteries belonging to the Millennium. We hope some of the voyagers now at sea will be skilful enough to discover the rocks, and not run foul and founder thereby; it will require more than human skill. We hope they will be directed by spiritual understanding. Mr. Palmer seems to have spiritual understanding in this very deep, mysterious sea, and we hope he will be patient, and not refractory with those who may venture to sail on, and try to discover the deep things hidden in this ocean.

Some think the period is at hand; they think so, no doubt, from observations, from circumstances and events that occur. Now, Mr. Editor, if these observers lived at Chatteris, in the Isle of Ely, they might be ready to conclude that this blessed period was fast approaching, from what has, and is, taking place. The original old Baptist Chapel, formerly called "Five-end Chapel," or "Old Ladson's Chapel" (it is an endowed property, at about 80l. or upwards per year), and was left by two females many years ago for the use of the particular Baptist interest. The before-mentioned person, Mr. Ladson (then Baptist minister of Needingworth), had the property for his life, and preached there once a month, if he was able; at his death, different ministers occupied the pulpit, and by the management of the trustees it has been carried out until the present time. The last minister that was elected, according to the deed, was Mr. Fisher, now dead. The few years Mr. Fisher was the minister of the place, little, very little was done in the advance. Mr. Fisher possessed very little philanthropy. Since his death, different ministers, as supplies, have occupied the pulpit, and now a Mr. Griffiths has been elected; and, what was never known before, he had a public tea on Easter Monday last, invited several neighbouring ministers, and a pleasant and profitable season it was; peace and joy beamed forth in each one's countenance, and the different ministers spoke on different subjects given—to call the chapel by some definite name—"Bethel" was one, "Carmel" another, and "Salem" the other; and the place is now called Salem; and yesterday (May 18th) Mr. Griffiths commenced a Sabbath school. In Chatteris it is wonderful. The cause is "blossoming as a rose." Are not these signs of something delightful? The signs of the times indicate something to glory in.

A benevolent fund is also commenced to assist the poor. May they go on and prosper, is my prayer. OBSERVER.

FARNHAM.

DEAR BROTHER,—I am now united with the Baptist Church at Farnham, Surrey. I have been with this people since October, 1854, and trust my labour has not been in vain in the Lord; travelling in birth for some, and in bonds for others. I am also favoured with solemn nearness at the Throne of Grace, enduring hardness as a good soldier of the Cross. I have the best of armour, and much liberty in declaring the counsel of God; and feel assured while the Lord is thus with me, no enemy shall shut the door against me.

WILLIAM CÆSAR.

Should the following example of female heroism be thought worthy of a place in your extensive periodical, you can insert the same at your convenience.

At Perth, Robert Lamb and his wife Helen were condemned to die. Her husband was accused of interrupting a friar, who declared in his sermon that no one could expect salvation without praying to the saints. Helen was charged with refusing to pray to the Virgin Mary when in child-birth, declaring that she would only pray to God in the name of Jesus Christ. Robert was condemned to be hanged, Helen to be tied in a sack and drowned, Helen, who loved her husband dearly, implored, as a last favour, that she might be allowed to die with him; she was only permitted to accompany him to the place of execution. As she went, she exhorted him to patience and constancy in the cause of Christ. On parting with him, she said, "Husband, be glad, we have lived together many joyful days; and this day, on which we must die, we ought to esteem the most joyful of all, because now we shall have joy for ever. Therefore I will not bid you good night, for we shall shortly meet in the Kingdom of Heaven."

She saw her husband expire, and was then taken to a pool of water in the neighbourhood, where she was herself to die. Having implored her neighbours to be kind to her fatherless and motherless children, with a look of bitter sorrow, she took from her bosom the infant she was suckling, and gave it to a nurse; she then met her fate with fortitude and calmness. Great was the power of faith which could thus give up husband and children—even life itself—for Christ. It was not alone in the times of early Christianity that "women and others were tortured, not accepting deliverance, that they might obtain a better resurrection." A few words might have saved her life; but then these few words would have involved a denial of her Saviour—so she remained unmoved.

THE LATE HENRY LANGHAM.

Our brother, the pastor of Squirries Street, Bethnal Green, left this world in peace and in faith, on Monday morning, May 19th, 1856. We hope next month to give fuller particulars of his life and death.

BAPTIZING AT EARITH.

In this village, about one and a half mile from Somersham, and adjacent to Bluntisham, is a Baptist cause of truth: there has been preaching here for years; the late Mr. John Nottage preached some time, and was settled as their Pastor for several years. Under his ministry, the cause was much strengthened; but latterly, it was in a low state. The Church was broken up, but still the cause continued; meetings for prayer and preaching by itinerant labourers generally held on the Lord's-day, and occasionally by stated ministers on week evenings, with a hope the Lord would arise and have mercy on this little hill of Zion; and often the labours of the servants of God were made a blessing. Let this encourage such dear servants of God as have no ministerial charge, and who often think their labour is in vain.

Last year, brother Whiting formed the scattered members into a Church; and last October three believers were baptized. Brother Rowles went to preach to them about eighteen months ago; under his ministry the congregation considerably increased, and the desire for church union arose amongst the scattered flock. Our brother's labours are still useful, and on the 1st of May two believers (brethren) were baptized by brother Whiting. Brother Alderson gave an excellent address from the words "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Brother Flory conducted the devotional parts of the service; a large concourse gathered to see the rite administered, and to hear for themselves. Brother Whiting preached in the evening from Acts ii. 42: the house of prayer was full, and the service profitable.

GREAT YARMOUTH, SALEM CHAPEL.

THE Lord is giving testimony to the Word of his grace here. Lord's-day, 18th of May, Mr. James Tann (after preaching from Acts viii. 37, a soul-refreshing discourse) was favoured to baptize two believers; one, his wife, daughter of the late Mrs. Goffin. It was a high day at Salem.

ST. IVES, HUNTINGDONSHIRE.

ANNIVERSARY of the Crown Yard Chapel was held on Tuesday, May 28th. Mr. J. C. Philpot preached in the morning from 1 John ii. 27, a solemn, a searching, and confirming discourse on the Divine Anointing. The chapel was so over full, that a larger place (the Institution) was obtained for the afternoon and evening, which was crowded. Mr. Tite preached in the afternoon from Deut. xxxii. 2. He said God's doctrine was not dry doctrine. It was said, "it shall drop as the rain." It was a good savoury discourse; the dear man shows that age tells upon him.

In the evening, Mr. John Kershaw was highly favoured to preach as with the Holy Ghost sent from heaven. This was his text, "Thy blessing is upon thy people." It was a blessed day for the saints.

Yours faithfully,
J. FLORY.

Somersham.

THE LAW AND THE GOSPEL;

OR,

THE FIRST LETTER FROM "A BLAST" CONSIDERED.

DEAR CHRISTIAN BROTHER,—My mind has oft been refreshed when reading the EARTHEN VESSEL. I have beheld, in the glorious truths there brought forth and elucidated by some of its writers, my Saviour's face, as in a glass, and I have felt quite at home with them in the things of God. I have likewise been encouraged and comforted with the narrations of the Lord's dealings with some of his poor afflicted people. I do rejoice that Christ crucified is preached in opposition to everything in and by the creature for salvation. Our joy in this matter is mutual: we long to see the Saviour crowned, for He alone is worthy. When we were shut up in the dungeon, and condemned to death, who was it procured our discharge, broke our fetters, opened our prison doors, and brought us forth, but Jesus? How precious He appeared to us in the hour that we first believed: his name seemed written in golden letters upon everything around us. Never shall I forget that auspicious day. In much distress of mind, and weakness of body, I came down from London to Chatham in April, 1831, suffering from the effects of a paralytic fit a few months before. Under this stroke I became greatly alarmed; there appeared but a step betwixt me and death, and the grave seemed ready to receive me. In the prospect of eternity I saw nothing for myself but blackness and darkness for ever. When I laid down at night, I feared that I should awake in hell, and sometimes, in my waking hours, everything appeared to sink beneath me. On one occasion, I remember I ran from Smithfield to an acquaintance's house in Shoreditch, under the fear that I should die in the street. I applied to physicians and surgeons, who bled, cupped, and blistered my body, and gave me medicines, but I was nothing bettered by their prescriptions or operations, but rather grew worse. At this time I knew none in London who professed to be religious, and I feared that if I went within a church or chapel, I should die there. Hence I secluded myself (being out of place) as much as possible, and said nothing to any one about my fears and feelings. How often did I promise the Lord that if He

would spare my life but a month, or a week, or a few hours, I would repent, and live a godly life. But, alas! the thing was far from me: I found that as soon might the Ethiopian change his skin, and the leopard his spots, as I, who was always doing evil, learn to do well. I knew, by reading the Word, that Jesus came into the world to save sinners, but I could not, for the life of me, persuade myself that I was of the sort of sinners that He came to save. These I viewed as broken in heart and contrite in spirit for their sins, but I could neither loathe myself nor love the Saviour, but seemed to be given up to a reprobate mind. Arrived at Chatham, I went, I believe, the next Lord's day to the Established Church, and continued to go there a few sabbaths. Here everything appeared dead. After some time, I met an acquaintance, on a week-day, who told me that there was a funeral sermon to be preached at the Baptist Chapel, Clover Street, and asked me if I would go and hear it. I went, and was much surprised at what the minister said of man's fallen condition, having never heard, as I thought, the same before, but I knew the description to be true, as it regarded myself. I attended regularly at this place afterwards, and obtained a deeper knowledge, I trust by the Spirit, of the evil of sin. I sometimes thought that the people must know my character, and that they would turn me out of the chapel. After a few weeks, at times a gleam of hope would spring up in my soul from a view of God's mercy in Christ, as seen in some portions of Scripture. Having, as I considered, murdered myself by transgression, the words of the Holy Ghost, by the prophet Hosea, chapter xiii. verse 9, were truly suited to my case, and from them I obtained some consolation. I was surprised to find such a declaration in the Bible. Though I had read much of the Bible, and committed to memory some forty or fifty chapters from the Old and New Testament, including the 119th Psalm, the remembrance of which appeared to aggravate my case, yet I was quite ignorant of the way of salvation. The veil was then on my heart.

Almost immediately upon my awaking in

the morning of the last Sabbath in July, 1831, it was strongly impressed upon my mind that that day I should die. I feared that the time was now come when I should be called suddenly to appear before God, and receive the sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Although there appeared nothing for me in the ministry but condemnation, still I could not keep away from the chapel. I have no remembrance of the morning text. In the course of the sermon the minister quoted the words of Ehad to Eglon, King of Moab, ere he pierced him with the fatal dagger: "I have a message from God unto thee," (Judges iii. 20.) It was immediately suggested to my mind that I had received a message from God in the morning, and, ere the close of the day, it would be fulfilled.

The afternoon's discourse was upon Christ's temptations in the wilderness, but I was wholly taken up in what related to myself, nor did I obtain any relief under the sermon. On leaving the chapel, I went to a wood, about a mile and a half from the town, on the side of the Maidstone Road. Here, secluded from the creature, I fell on the ground, and attempted to pray, but I know not that I uttered a word. I felt my heart hard, and was shut up. From thence I returned to the chapel. In the course of his prayer at the opening of the service, the minister adverted to the "still small voice" which came to Elijah at Horeh, and begged that some one present might hear it for himself. I felt a sudden desire springing up in my soul that I might be the highly-favoured individual. The text that night was from Joel iii. 16. He spake first of God's voice in the assemblies of Zion, in the roaring thunders of the Law, bringing conviction into the sinner's conscience. It was to me as if I was hearing (like the culprit under sentence of death) my condemned sermon, prior to my execution. I trembled exceedingly, turned to the word that wounded me, felt the sentence denounced against me just, and expected speedy destruction. He then turned to the more pleasing part, and spake of Jesus as the strength and hope of his people. I could not lay hold of Christ's strength ministerially set before me, nor could I believe that He was my hope. On the contrary, I considered that the curses were for me, and that I had nothing to do with the blessings. These last were for the upright, who loved Christ,

and kept his word. I neither had nor could do either, consequently must suffer the doom of the fearful and unbelieving. But "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Yes, He who came as the sealed, sanctified, and sent of God into this world in human flesh to accomplish everlasting love's designs in the eternal redemption of God's elect people, appeared, to my joy. I will not attempt to describe that appearance: suffice it to say, that to me it was in the semblance of his glorious resurrection from the dead, and ascension on high. And I truly arose with Him, and sat down in heavenly places in Him. It was to me life from the dead; a translation from darkness to light; a calling to Christ's kingdom and glory. There was no audible voice, but an inward persuasion, an effectual bidding me to come to Him, nor was I disobedient (how could I?) to the heavenly vision, although, at the first, filled with surprise, I inquired, What, me, Lord? and scarce believed, for joy, the mercy shown to me appeared so great. While under the condemning sentence of the Law, these words followed me almost continually: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh," &c. (Prov. i. 24, to the end of the chapter.) From which I was led to infer that I had sinned against light, love, and knowledge, and that there was no hope in my case.

Just before my deliverance, I seemed to lose my convictions and fears, and to become hardened and indifferent about my state. This very much troubled me. Luke xi. 24-26, and Heb. vi. 1-8, were then brought to my mind, and I feared that I was the character, and that the end referred to in each narrative would be mine. Here I was, shut up "until the faith that should hereafter be revealed;" but when that time was come, as I have already spoken of, the Lord revealed Himself unto me as my Saviour, and I looked unto Him and was lightened, and my face was no more ashamed. How descriptive of my former and then present experience, was the hymn, sung after the service, from Rippon's selection:—

"Hail, sovereign love, which laid the plan," &c.

For some time after this, the name of Jesus was to me as ointment poured forth, and He lived in me, and I in Him. He took from me all that was mine, and gave me of his own, even beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. In a word, He was become all my salvation. How many and great changes have I seen since that period! and I have been learning that it is not in man that sinneth to quicken or keep alive his own soul, or to direct his own steps. How deep indeed our native poverty, how truly helpless our condition! The painful experimental knowledge of this tends to endear the Saviour to me, and salvation through grace, without my works.

On a review of my unworthy life before and since my calling, I have nothing to boast of, but have cause for shame and confusion of face until this day. The blood and righteousness of Christ is all my hope. I am led to see that my salvation originated in the immutable will and covenant council of Jehovah—Father, Word, and Spirit. I am taught highly to prize all the doctrines of sovereign mercy, and would deprecate the thought of substituting anything in the place of these fundamental truths. Far be it from me, or any servant of the Most High, to act so traitorous a part as to mince his Holy Word, or to think that those doctrines which are according to godliness, and apart from which there is no true holiness, need at any time to be guarded or kept back, for fear that ungodly men should take encouragement therefrom to sin against God. "Feed my sheep, and my lambs," was Christ's charge to Peter. This charge the great Head of the Church has left upon record, to be observed and fulfilled by all his ministers.

The living family of God can only be spiritually fed and nourished by the words of truth and sound doctrine. Some ministers deny election *in toto*; others declare that none are elected until they believe in Christ; while some assert that God, from eternity, chose certain persons to salvation on the foresight of their faith and repentance; while others make faith and repentance to be the conditions of the New Covenant. Again, some who profess to believe in sovereign election, particular redemption, &c., add an appendage thereto, declaring that though God, in love, only chose a part of the human race, and that Christ only sustains a grace relation to these same individuals, and, as their re-

sponsible surety, did all that was required for their salvation only, and that the Holy Ghost will regenerate none others but the elect of God and redeemed by Christ; yet it is the duty of all men who hear the Gospel, to believe savingly in Christ; that Jehovah commands it, although, in the exercise of his sovereign pleasure in election, He passed some by, and neither blessed them with the blessing of faith in Christ or Adam. Hence, according to this last statement, some are commanded of God to be what Adam was not in his primeval state, and to do what innocent nature, unweakened by the Fall, could not possibly perform. Your correspondent, "A Blast," appears to be of this latter class. In his letter in the last month's VESSEL, he speaks of the Law commanding perfect obedience of those who hear it, and the Gospel commanding perfect faith of its hearers; by his writing and experience, as therein stated, that some of the unregenerate are under the Law, and some under the Gospel, and that each party will be judged by the distinct covenant that they are under. Now to me it appears, from the Scriptures, that all men naturally are under the Law, and required to do all its commands, and though the Law be weak, through the flesh, nothing being provided therein to enable a fallen creature to return, and to do his first works; yet it justly condemns him to eternal death for every violation of its sacred precepts, or non-performance of its commands, nor is his inability to perform the conditions demanded of it any excuse, for his inability is his sin.

In respect to the nature of unbelief, man's responsibility, the duties of those who hear the Gospel, A Little One, in his eighteenth letter to Theophilus, has written so well, and so truly scripturally, that to me he appears to have left nothing fresh for those who shall come after him. Everything that "A Blast" has written to the contrary, was thrown down by his truthful statements ere he attempted to set up and bring forward his views and objections in the last month's VESSEL. He may conceive that Little One is in deep, troubled waters, and fear for him how he shall come through them; but I think he sees fear for him where no fear is, for the Ark of the Covenant is already gone before him, and cut off the waters, so that his way is clear, and his victory certain, though ten thousand free-will and duty-faith men should rise up against him round about. Nor do I consider it to be

essential that Little One should have been a hearer, and had some knowledge of the Gospel prior to his call by grace, in order for him experimentally to know the direful nature of the sin of unbelief, and the neglecting of the great salvation. God's revealed will must be the standard rule in this case, and not the experience of the newly-convinced sinner. Sin is a departure from the strict given rule, but where there is no law there is no transgression. If the law of faith, the whole Gospel of grace, which excludes all boasting in the creature (which prescribed duty-faith does not), be not binding upon the unregenerate, then their want of the principle, and consequent exercise of spiritual faith in its glorious Author and sacred truths, *is not their sin*. And as the Holy Ghost generally works by the Word, and never contrary to the Word, we cannot believe that to be the blessed Spirit's conviction which is not in accordance with the truth. The convinced sinner who is alarmed at his state, may think, because he has been privileged to hear the Gospel, that he might have availed himself of its benefits, and have done what he conceives he could have done, and thereby been not only a better, but also a spiritual man; and the thought of what he is, and what he ought to have been, spirally, may appear to aggravate his case and increase his condemnation; but who that is enlightened does not perceive in all this the workings of a legal mind? the man is not yet experimentally dead unto himself, and alive unto God, through Jesus Christ. When this is the case, he no longer holds to self-recovery nor blames himself ignorantly for not being the author of his own spiritual birth, but becomes divorced from the Law by the body of Christ, and serves God in newness of spirit, and not in the oldness of the letter. This character alone is manifestly delivered from under the Law and brought under grace, nor will the hearing of the truth, nor profession of Christ, exonerate a sinner from the claims and penalties of the Law; no, nothing will do this but a living faith in Christ crucified, as the end of the Law for righteousness unto every one that believeth. Then, that which was a fact before our birth in nature or grace through the finished work of Christ for us is made manifest, and by faith we have access into that grace wherein we stand, and rejoice in hope of the glory of God. Nor do any of God's ministers need to go back to their first conviction of sin in order to learn the evil of unbelief.

They have sad experience of this daily from an atheistical nature, a body of death which they carry about with them. Your correspondent, "A Blast," may think the Gospel commands are alike to all who hear it, but I beg respectfully to differ from him here. I believe a clear distinction of character is kept up in his addresses, exhortations, and invitation. The children's bread is neither given nor offered unto bond-servants in the Word. God does not, I believe, therein exhort the dead in trespasses and sins to perform spiritual acts, nor invite them as such to receive spiritual blessings. The servants of the Most High show unto men the way of salvation, but they have no authority from their Divine Master to offer salvation unto any. Nor do they, by such a line of ministry, lay the unregenerate under no condemnation for despising and neglecting the salvation that is in Christ, as "A Blast" asserts. Elect angels do not despise or neglect the salvation in Christ, but desire to look into it, yet even these holy intelligences do not possess, consequently cannot exercise, faith upon it as the regenerate do by the Holy Ghost. All natural men who hear the Word do not alike despise and neglect the testimony of salvation in Christ; on the contrary, some naturally revere it, and in its ministration support it by their presence, influence, and worldly substance. "A Blast" concludes, that a man must have and exercise perfect faith in the salvation in Christ, or neglect and despise; such is not necessarily the case. The bondage of corruption is not the cause why a sinner does not come to Christ, though it be the cause of all opposition to Him, but the want of the essential principle, "Except a man be born again he cannot see, he cannot enter into the kingdom of heaven."

Since the Lord in his matchless mercy has quickened my soul and brought me to a saving knowledge of the truth as it is in Jesus, I never could see that duty-faith in reference to spiritual things, was a scripture doctrine, or that man was in any way responsible for his own salvation, and never preached it. My aim has always been to abase the creature, and exalt free grace; to show the sinner what he is as a fallen creature, his responsibility to do the whole Law, and his guilt, condemnation, and death as a transgressor of it—salvation of God, in Christ, and by the Holy Ghost—and its fruits and effects as manifested in the experience and conduct of the regenerate. I must not multiply

remarks. I have written these lines this week from memory amidst much interruption. I wish you, Mr. Editor, and your valuable Correspondents to the "EARTHEN VESSEL" much of the Spirit, power, and presence of Christ. That his dear name may be still glorified in, by, and through you, is the prayer

Of your unworthy Brother,
W. DRAKE.

Sittingbourne, April 25, 1856.

ALMIGHTY MERCY.

DEAR Brother in our precious and adorable Lord Jesus Christ, the covenant head of his body, the Church. The Father, having loved, elected, adopted, and embodied all in Christ from boundless everlasting past; in mystic union and glorious oneness (in his perfection and eternal completeness) must they remain to everlasting future. "Complete in Him! perfect in Christ Jesus! Holy, and without blame before Him in love! Sanctified in Christ Jesus! called to be saints! preserved in Jesus Christ, and called! predestinated, called, justified, glorified, to the praise of the glory of his grace! What shall we then say to these things?" Such is the language of the Holy Ghost respecting what the Church is, and was, and must for ever remain, and who calleth those things which be not as though they were.

Christ and his Church are only one object in Jehovah's view; and as He hath loved Him, so hath He loved her, and not until He can cease to love the head, can He cease to love the body. And when will that transpire? when the Divine Majesty shall become subject to mutation; and when will that be? verily NEVER! All hail! peace be unto thee, my brother! Let not thy heart be troubled; sin and Satan have done all that can be done to frustrate and render null Jehovah's purpose, respecting what He anciently willed his Church to be; but in vain! for in the thing wherein they dealt proudly He was above them, and renders that, which in its very nature would blast all, and frustrate all, subservient to the accomplishment of the wondrous design; thus, doing great things past finding out, yea, and wonders without number. Oh! the depth of the riches both of the wisdom and knowledge of God; the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory;

the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, but is now made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, wherein He hath abounded towards us in all wisdom and prudence, thus discovering the mystery of his will, according to his good pleasure, which He hath purposed in Himself, the which our apostle calls the deep things of God. Joseph, the Hebrew, that illustrious type of our Almighty Joseph, said to his brethren, "Ye thought evil against me, but God meant it unto good; now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." Such sayings as these call up a vast train of thought in the regenerate mind, and fill with holy amazement our adoring souls; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand (and stand for ever), and I will do all my pleasure."

Beloved, this adorable scheme of Almighty mercy, originating in the will, purpose, counsel, and covenant of the sacred Three, that bear record in heaven, being brought to pass by Jehovah the Son, in our nature, according to ancient settlements and divine enactments, comprises the whole of our salvation. He, our most blessed Lord Jesus, finished the transgression (of his mystic members), and made an end of their sin, and reconciliation for iniquity, and brought in everlasting righteousness, thus accomplishing the work which was given Him to do, and which He said was to Him meat and drink; and by which (from the dignity of his Person) Jehovah is more honoured, (by his amazing humiliation, obedience, blood, and death), than He was ever dishonoured by all the sins of the whole body of his elect.

Now shall He see (unquestionably) of the travail of his soul, and be satisfied. His redeemed shall come forth to life and light, to vital union with Himself, to a knowledge experimental, accompanied with deep feelings of remorse and godly sorrow for sin individually, and to a revelation of salvation by an application of the blood of the covenant to the conscience, producing pardon, peace, and glorious deliverance; being made free indeed, and all this, not by free-willism, not by duty-faith, nor under the preaching of the yea and nay no-scheme, but by the invincible power, operation, and

grace of God, the Holy Ghost, being thus made willing in the day of his power, and when thus made willing, kept so, and sealed to the day of redemption.

Pray for a poor worm.—Affectionately yours in the Lord the Lamb,

W. BIDDER.

March 8th, 1856.

22, Sutherland Square, Walworth.

HOW TO APPROACH GOD IN PRAYER.

To the Editor of the *Earthen Vessel*.

23rd May, 1856.

DEAR SIR,—AS I have for years been the subject of a soul-withering exercise, permit me, as a constant reader of the *VESSEL* since 1850, and one who has never troubled you before, to mention my case to you and to your readers. There are many, perhaps, who, like myself, have long heard a free-grace Gospel, and yet may not, either in hearing or reading, have met with a case like to their own. The deep trial, or rather one of them, I have so long been under, lies in my attempting to pray, and having no feeling of access to the Throne. For although I am not unconscious of my many necessities, yet I know not how to address my prayer, or order my speech, and this causes me to groan, being burdened. I know not how to approach absolute Godhead, seeing that I cannot say "My Father," but would fain pray to the Lord Jesus Christ; but then it comes upon me that I am as it were setting at nought the Holy Father and the Holy Spirit. And then again, I am fearful of doing dishonour to the God-Man and Mediator; and again I am tried lest I should, by crying distinctly to the Holy Three, be, as it were, calling upon three Gods. So that in prayer I am distracted, shut up, and cannot come forth. I have never read of such an exercise as this, and never heard it spoken upon except by a mere glance. I beg of you and Mr. Wells, as ye have freely received freely to give, as the Lord shall enable you in this matter. I do not expect of you an explanation of that which is incomprehensible, but you will at once perceive my sore difficulty, and may be able to help me. I have no one to speak to familiarly, and it may be that many a poor creature may be in the same difficulty; for there are many things that shy and sensitive people will not

speak out, and so go groaning and roaring in solitude all their days.

You may, perhaps, conclude I must be a Hagarene, or I should not be so dark in this matter, and I shall not find fault with you if you do, for I bear more the mark of Cain than of the seed royal, and surely I am one READY TO PERISH.

AN ANSWER TO "READY TO PERISH."

THE twofold exercise and trial of our correspondent are not at all uncommon to those who are by discipline divine made to feel the plague of their own hearts; for it is not enough to learn by merely reading in the Word, of the *desperate wickedness* of the heart; but the fountain of the deeps within must be broken up, otherwise the testimony of God as to what we are by nature is not *demonstrated*. Almost everything short of hell itself is felt at times by the living in Jerusalem: it is, therefore, nothing new for the true believer to find no access to a throne of grace. "Bring my soul out of prison," says one; "Oh, that I knew where I might find Him," says another; "I cry and shout, and He shutteth out my prayer," says another; and Jesus himself hath said of his disciples, that they should desire to see one of the days of the Son of Man, and shall not see it; that the bridegroom shall be taken from the children of the bride-chamber, and then shall they fast; and how all this comes to pass is well known to every truly-convinced sinner. These are the valleys which only the Mediator of the new covenant can fill up; they are the crooked things which He alone can make straight; it is the darkness which He alone can turn into light.

Would to God there were much more of this casting down; then false Gospels and slippery apostates would not find such favour in our churches. It is the afflicted,—the man who becomes sensibly poor through affliction, soul affliction—not one who learns from the letter of the Word, or from others, or from books, to talk of being poor in spirit; but one who by soul affliction becomes poor in spirit, that is, *spiritually* poor. These are they that are left in Zion, and that trust in the Name of the Lord.

The law of God is *spiritual*, and by the law entering the conscience is the knowledge of sin. Such feel that they are *carnal*, sold under sin; and herein lies both their poverty and their imprisonment;

and yet blessed are such, for the Saviour comes to open the prison-house to them that are bound, and theirs is the kingdom of Heaven. This is what the Lord says of such, and He will, in his own time, say so to such.

But the chief matter we have in these remarks to do with is, the Name of the blessed God—the Father, the Word, and the Holy Ghost.

In ancient times the difficulty was to maintain the *unity* of God, men being constantly tending to a plurality of gods; now, on the other hand, men have gone over into error another way, and so maintain the unity of the one God as to deny that distinction of personalities in which He is revealed in the Word.

Now, the blessed God is not one in the same sense that He is three; nor three in the same sense that He is one. So that although the doctrine of the Trinity be an infinite *mystery*, yet there is no *self-contradiction* in it; nor must we use any metaphor or simile whatever to set forth this mystery, therefore we cannot follow those who have tried to illustrate the doctrine of the Trinity by the three leading faculties of the soul,—the understanding, the will, and the affections; nor those who have tried to do the same thing by the three celestial fluids of light, air, and heat; and many other trinities of nature which men have pointed us to; but all more tending to obscure than to illustrate the mystery.

Let us, then, be content with the Word of the Lord; and there we shall find, in a very early part of the Bible, a *plurality* in God: "the Spirit of the Lord moved upon the face of the waters." "Let us make man." And from after parts of the Bible we learn that this is a *trinal* plurality—that there are three. We need not, indeed our space does not allow us, here to demonstrate both from the Old and New Testament, this *trinal* plurality of persons, and these three are one. This doctrine of the Trinity is of infinite and essential importance; with this doctrine stands or falls the Godhead of Christ, consequently the atonement, and everything else pertaining to eternal salvation; but not even upon this attractive department must we now dwell.

We again, then, say that the blessed God is not one in the same sense that He is three, nor three in the same sense that He is one, for this would be a self-contradiction; He is but one as to *existency*. There is not in the Godhead a succession of existencies, for this would make three

Gods, and would give a priority and minority, a superiority and inferiority, in the Godhead; for one divine person—a purely divine person—to be begotten by another divine person, is a figment of human imagination; for Jesus Christ our Lord is never once in all the Bible, called the Son of God without *reference* to his *complexity*. If, therefore, He had not stood as the promised Seed, and in the fullness of time become man, He never would have been called the Son of God. There is not, then, in the Godhead any succession of existencies. There is but *one* existency. The one eternal I AM, not *we are*, for that would imply a plurality of existencies; but I AM THAT I AM. Here, then, is the unity of one existency. "From everlasting to everlasting Thou art God."

So there is but *one nature*. He is divine; God is a spirit. But then this nature is infinite and eternal in all its attributes, immortal and blessed for evermore.

And there is also perfect *oneness of mind* and purpose: one Divine Person has no mind or purpose out of the other, because each being infinite and eternal, they dwell in each other, mind in mind. Were it not so, there must be *three* infinities, and which, from the very nature of things, is impossible, for infinity is infinity, and it is that kind of thing that there cannot be more than *one* infinity; but while the blessed God is in existency, in nature, in greatness, and duration, *ONE*, He is in the *mode* of his existence *three*, so that He is not in *Himself* a *solitary*, but a *social* being. Both the oneness and the plurality are infinitely delightful truths.

The Father is one person in the Godhead. The term Father, when used in a Gospel sense, is to be taken as a personal and relative term. The Divine Word, the "Logos," is also a personal and relative term. The term Holy Spirit is, as explained by Him who never erred, a personal and relative term. "He shall take of mine; He shall guide; He (not it but He) shall testify of me," &c. Thus we see Father, Word, and Holy Ghost, are new covenant personal and relative terms.

We may here just observe that one of these names is both interchangeable and universal to the Eternal Three. Hence (Isa. ix. 6), the Saviour is called the "everlasting Father;" so the Holy Ghost: "Every one that hath heard and learned of the Father cometh unto me;" and this is especially the work of the Holy Ghost. And then

The term Father sometimes includes the blessed Three in one, as when the Saviour says, "My Father is greater than I." He here speaks merely as man, but immediately after as God-man: "I and my Father are one."

"There are three that bear record in heaven, these three are one," is a clearly-declared truth. It is an infinite mystery, but it is *only* a mystery; it does not, as we before said, involve in it any self-contradiction; as there is in this mystery room both for the oneness and plurality of the Godhead. We have then the Father in oneness with the Word; and the Word was made flesh, and thus appeared among us as the only begotten Son of God; then we have the Holy Ghost in oneness with the Father and the Son. Take away the distinct personality and equality, then away goes eternal redemption, for no mere man can redeem his brother. Take away the oneness, then we make a schism in God, and shall become Polytheists, worshipping many gods. But while we have three divine persons, they are all in *one* existency, one nature, one in mind and will, and one in greatness, duration, and immutability; and thus what is done to the one is done to the other; in a word, He is one God, and yet so delightfully is He three persons, that one could take our nature, meet all the claims of law and justice, and establish eternal oneness between God and man. Upon this much might be said, but we must forbear.

Let us now see how this matter stands in prayer to God. Now we lay down as a general rule, allowing the exceptions which we shall notice, that the usual custom, as seen in the Bible, is to approach unto God in his own Name, in the unity of his eternal existence. Hence it is we read so much of calling upon the Name of the Lord; and this Name must be the Name that *He chooses*—his own Name. Take Exodus iii., verse 15, as a guide in this matter: "The God of Abraham, the God of Isaac, the God of Jacob: *this is my Name* and my memorial to all generations." Hence we find the Old Testament saints often saying, "O Lord God of Abraham, Isaac, and Jacob;" and sometimes it is, "O Lord God of Israel," or "Lord of Hosts," but still keeping up the idea of the unity of God. He will never be forgotten as the God of Abraham. As He could swear by no greater, He swore by Himself, and this oath belongs to all the spiritual seed of Abraham. Now if Jesus be the mediator

of the new covenant to confirm the *sworn* promises made unto the fathers, then Jesus takes up and establishes the memorial, or the oath and the promise by which He will be remembered in all generations.

Are we then to come in the Name of Jesus? What is this but coming in God's own Name? Jesus means *Saviour*, and this is the Name of our God. It is a Name by which He will be remembered for ever. The people of God have never in any age come near to God but by faith in the promised Seed, by faith in his atonement. This was, this is, this ever will be, God's own way; so that to come in the Name of Jesus to a throne of grace, is to come in the Name of Immanuel—God's own Name; the Name *He has given* us to come in; and He will not deny Himself. Now Jesus Christ is the mediator of the *new* covenant, and the Edenic and Jewish way to God being closed, Jesus is, as He always was, unto true believers, both of Old and New Testament times, the new and living way to God; so that we still come to God by the great High Priest of our profession: in a word, in God's own Name. Jesus Christ is God's own Son, and thought it not robbery to be equal with God; therefore let us embody in the term *Father*, the Godhead—Father, Word, and Spirit; and let us come to God in and by his own Name. His Name is Saviour, his Name is Salvation; this Name, this Salvation, is in and by his dear Son, who is God and the Son of God; we thus come direct and at once to God by his own Name. His Sinai Name is a consuming fire, a Name of distance, the mount must not be touched; but his Salvation Name is a Name of nearness; here He comes, takes up his abode with us. Our God is one: the manhood of Christ makes another nature, but not another person, therefore it is still God's own Name in which we come; nevertheless, while we thus come to God in the unity of his essence, we do no wrong to pray distinctly to any one of the divine Three. "Awake, O North Wind, and come, thou South, and blow upon my garden, that the spices thereof may flow out." The Holy Spirit is spoken of as the heavenly wind blowing where He listeth, and so we take the above words to be a direct appeal to the Holy Spirit. The North may, perhaps, refer to the humiliation and death of the dear Saviour, as He endured all the blasts of the Law which

must have been our portion. The South may allude to his exaltation, and so the Holy Spirit of God brings the living fragrance both of the sufferings of Christ and of the glory that follows.

Again, "Come from the four winds, O breath, and breathe upon these slain, that they may live." And again, the Holy Ghost is spoken of as personally and distinctly honoured or sinned against. It was revealed unto Simeon by the *Holy Ghost* that he should not see death before he had seen the Lord's Christ. And he blessed *God*, and said, "Lord, now lettest thou *thy* servant depart in peace." Here we see the Holy Spirit is called the Holy Ghost, *God*, and Lord; but then the Holy Spirit did not thus favour Simeon *apart* from the love of the Father and the salvation of the Saviour; so that personal distinction here is not personal separation.

Again (Acts v.), "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto *God*." Again, "Lord Jesus, receive my spirit." Other Scriptures, did our space allow, might be quoted to show that while the more general custom of the saints has been to call upon God in the unity of his essence, yet that under some circumstances any *one* of the eternal Three is appealed to, nor is one blessed Person dishonoured by another being prayed to, and for these two reasons; first, because they are one God, and, secondly, because one Divine Person never does anything without the other Divine Persons. Hence we see both personal *sovereignty* and *subserviency* ascribed to each Divine Person. "The Father quickeneth whom He will." Here is *sovereignty*. "No man knoweth the Father, only he to whom the Son will reveal Him." Here is *subserviency*. The Father does not reveal Himself, but the Son reveals Him.

Again, "The Son quickeneth whom He will." Here is *sovereignty*. "No man knoweth the Son, only he to whom the Father will reveal Him." Here is *subserviency*.

Again, "The Holy Spirit giveth to every man severally, as *He* will." Here is *sovereignty*. "*What he shall hear*, that he shall speak." Here is *subserviency*. Thus, whether we call upon our God in the unity of his essence by the name of Jesus, or whether, from any peculiarity of circumstance or feeling, we appeal to the Father, or to the Lord Jesus, or to the Holy Spirit, in either way we shall not err; in each way

Gospel ground must be the ground of appeal, the ground of all real and acceptable prayer unto our God.

Thus have we the full assurance of understanding (Col. ii. 2) that the doctrine of the ever-blessed Trinity is a doctrine of the Bible, and, as such, we glory in being led into the *acknowledgment* of the mystery of God, and of the Father, and of Christ. *Acknowledgment* is all we can arrive at, and we are not ashamed to glory in the very truth that the mystery is infinitely too great ever to be approached even by the highest archangel otherwise than by *acknowledgment* of its truth and blessedness.

We have heard that a Socinian once, while travelling in company with a Gospel minister, asked him if he could *explain* how three could be one, and one three? "Yes," said the minister, "I can, when you can *explain* to me *how* God exists at all." This laconic reply ended the matter.

From everlasting! What is this? Who can explain it? But is it not as *delightful* as it is mysterious? To everlasting!—no end! Who can explain it? who can comprehend it? But is it, on this account, the less delightful? Yea, does not its very glory consist in its mystery, in its endless, endless duration? Blessed God! who that knows Him can but love Him; and in the Gospel God Himself is love. Our correspondent "Ready to Perish" will never perish: and our not knowing how to order our *speech* before God, is but of secondary importance, for God looketh on the heart, for if we know not how to speak to Him, He knows how to speak unto us, and it is not our speaking, but his speaking that puts us right. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with all who are "ready to perish."

EPISTLES TO THEOPHILUS.

LETTER XXV.

MOST EXCELLENT THEOPHILUS,—In my last I reminded you that *many* are called, but *few* chosen. I trust you are one of that *few*, therefore, you must be content to belong to the *few*. Let me, then, here point out to you some of those divine teachings by which you have been, and by which you are, and by which you will be kept firm in the truth and faithful unto death, that you may receive the crown of life.

First: a *soul-humbling* knowledge of your own heart. Such will be the workings thereof, that you will feel that, after the flesh,

you have no fear of God before your eyes. Your experience will confirm the testimony of Him who alone, altogether and entirely, knows the heart—that it is “deceitful above all things, and desperately wicked.” Now, what, with such a heart as this, can the natural man do acceptably in the sight of God? Does the man dead in sin attempt at justification by the works of the Law? What has he in possession by which to obtain it?—A heart “deceitful above all things, and desperately wicked.” Now all the workings of such a heart are *like itself*, and savour of itself. However such workings may be gilded off, or under whatever form, or disguise, or mask they may appear, they are still nothing but the workings of old, fallen, corrupt nature, and so saith the Apostle (Rom. vii. 5), “When we were in the flesh, the *motions of sins*, which were by the law, did work in our members to bring forth fruit unto death.” The motions of sins did work; there was nothing else to work; so that if anything moved at all, it must be *sin*; for in the flesh, even of the regenerated man, dwelleth *no good thing*. But the natural man is all of a piece; he is unclean throughout; but sees it not, feels it not, and, therefore, mourns it not. And does the natural man meddle with the Gospel? Every touch, as it were, of his finger is unclean; his very prayers are sin. So, then, they that are in the flesh cannot please God. This deceitfulness of your heart you will be every day learning, and will be a plague, a burden, a hindering, a drawback everywhere with you; but nowhere so much as in the house of God, at the Throne of Grace, in reading the holy Scriptures, and striving for communion and fellowship with the blessed God. This heart of yours will put the worst possible construction upon all the Lord’s dealings with you, labouring to make you forget his mercies, and to fill you with hard thoughts of Him; and instead of looking to Him as a father, pitiful and of tender mercy, it will make you think of Him as a lion, or a bear, intending to tear you to pieces. These wild beasts within will overrun everything, and make your soul like the veriest wilderness; and under a consciousness of this you will see that if one thing towards your salvation depended upon yourself, you, having nothing but a *sinning* nature, must have been eternally lost.

Now, my good Theophilus, mind this one thing, that what you now feel yourself to be after the flesh, you were when in a state of nature altogether. So here then there was no good thing in you. Your very soul was but a sink of sin, loathsome and filthy in the sight of a holy God.

As soon may a dunghill turn itself into a heap of wheat; as soon may a dog turn itself into a sheep; as soon the leopard get rid of his spots; as soon may the Ethiopian change his skin; as soon may dry bones turn themselves into living men—as the natural man do one thing to forward his eternal welfare.

Now, what does all this do for you? Does it not make you at times tremble at yourself? Does it not make you at times fear that, after all, you will prove to be a *Mayor Missib*—a

terror to yourself? Does it not make you loathe yourself in your own sight, and repent in dust and ashes? and does it not make you feel, that except you are born of incorruptible seed, born of God, your religion is nothing but a most awful deception to your own soul? and does it not make you look well to your goings, and try yourself by the Word of God, whether or not you are truly in the footsteps of the flock? and does it not make you cling with earnestness to the testimony of Christ that it is finished? and does it not account to you for where David was when he said, “He hath made with me a covenant eternal, with no one uncertainty in it,”—and all his salvation was here, and that he did not desire ever to add anything thereto or to take anything therefrom? He was satisfied with it just as it was; it answered to all his desire; and even when the dew thereof was not resting upon his branch—yes, even when it was yielding him no fruit—even then he would not have it altered; he knew that it was his security in the dark, as well as his joy in the light.

Take away, then, the incorruptible seed of which you are born, *what* would you be but a child of wrath, a thorn, a bramble, upon which the fire of hell must for ever prey?

Take away the substitutional sacrifice of the Saviour, *where* would you be, but under the Law and its bitter but righteous curse?

Take away the new covenant, and what would not be, or could be, your *security*? Would not even the travail of the Saviour be floating about (as to its results) upon uncertainties?

Take away the Holy Spirit’s care of you in carrying on his work; take away the Good Shepherd’s care of you; take away the care of that Father, with whom there is no variability, neither shadow of turning, and how long would you watch and pray? how long would you seek the green pastures and the still waters? how long would you, or could you, say, “I love the habitation of thy house, and the place where thine honour dwelleth?” and if all your springs were not in God, would they not very soon run dry?

Yet, but for this plague of the heart, there would not be in you that cleaving unto the truth which there now is. You therefore have the witness in your own soul’s experience, that it is by grace, through faith, that you must be saved; herein then lies your necessity.

Forsake the truth—alter the truth—throw the doctrine of duty-faith in its face—make a confederacy with those who exhort dead men to do what God alone can, instead of preaching the *truth* to those dead men, whether they will hear or whether they will forbear, and so becoming a sweet savour of Christ unto God, by telling them the *truth* in them that perish, and in them that are saved; telling the truth faithfully both ways. What then, I say, forsake the truth, or make a confederacy with its perversers? Never! No! the sympathies between the truth and the truly poor and needy are too strong for them ever to part; the *rich*, that is, the Pharisee—the Pharisee in whole or in part—sends the truth empty away, and so the truth will by-and-bye send them empty

away. These easy, laughing professors, as well as the laughing ungodly, will yet have to weep, and if grace prevent not, they must weep for ever in hell; this is an awful thought, but not more awful than true, for none but the truly poor and needy will be suffered to remain (*after death*) in Zion, and those shall be called holy (Isaiah iv.), and are written among the living in Jerusalem; they are one with eternal election and all its advantages.

Now, my good Theophilus, does not this deep and daily necessity fire your soul for the new covenant truths of the Bible, and for every one of the good ointments by which Immanuel's name is as ointment poured forth? Fear not to come out from all half-way professors, let them be who they may; honour the Lord with your confidence, and he will honour you; be bold for Him, and He will be bold for you. Stand out for his blessed truth, and He will stand out for you; fear neither fiery furnaces nor lion's dens, nor Haman's fifty cubit high gallows; hearken to no Pharaohs, who are saying, ye shall not go *very far away*; listen not to such, stay not in all the plain of Egypt, hasten to the promised land of freedom, the land, the gospel land, that floweth with milk and honey.

But you have not only this deep necessity, you have also an unquenchable love to the truth; and can you easily leave what you so supremely love? And where and how can your love be kept up, increased, and made to abound? But just where God hath loved you. Did *sin* abound in the fall? Grace hath, in the Lamb slain from the foundation of the world, *much more* abounded. Did *sin* abound in your personal origin? Grace did much more abound in and by the Babe of Bethlehem. His *holy* infancy has both taken away your unholy infancy, and established for you a heavenly infancy. Has sin abounded in your *heart*? His heart abounded only with perfect holiness and perfect love to God and man. Has sin abounded in your life? Grace has much more abounded by the life of Christ. Do infirmities still compass? He will be merciful to your unrighteousness, and your sins and iniquities He will remember no more. Has sin abounded to corrupt you in every part? His blood cleanseth from all sin. Has sin abounded to your condemnation? Grace shall much more abound to your justification. Does sin, in spite of all your strivings, often gain the mastery? Grace, when it does not abound by power, will abound by pardon. Does sin abound unto death? Much more shall grace abound unto the resurrection and eternal glory.

And although you often come short of conformity to the precept, yet you will never come short of a single iota of the promise: the flesh is weak, the spirit is willing, and the Lord knows how, and when, and where to take the will for the deed. He is not an austere or hard man, but meek and lowly in heart, and his yoke is easy, and his burden light. You have been made to fear lest a promise being left—and there are certainly promises left to them that believe—now you I say have been made to fear, lest your faith should not be the faith of God's elect, and so you

come short of the promise; but in your faith you do not come short of the promise, for you can truly say that you do embrace the *Yea* and *Amen* promise as your only hope; and as you do not come short in the *faith* of it, you will not come short of the *fulfilment* of it. But those who come short in the *faith* of the promise, who are not *poor* enough to need it, these certainly will come short in the fulfilment of it; these, not *rightly* believing God's truths, cannot enter in because of unbelief: thus the one gets possession by faith, the other comes short by unbelief, and faith is the gift of God.

You then, my good Theophilus, have that living love to new-covenant truth which no mere professor ever did, or ever can, possess; and these gospel endearments keep the soul alive and lively.

But you also *fear* God. You *dare not* deviate from the order of his covenant, but feel that you must seek Him after the due order. You shudder, you recoil at the thought of making yourself wiser than God, as though you knew better than He does what is proper for the conversion of sinners, and for the government and well-being of his people. His holy Word, therefore, has your most solemn reverence. Like Micah, your language is, "What my God saith, that will I speak;" and if in so doing you get an evil name among men, rejoice, and be exceeding glad, for great is your reward in heaven.

These, then, who are poor in spirit, and love and fear Him—these are the few that are chosen; they are chosen to be his *witnesses*, and they *can* be his witnesses, for they can, from their own souls' experience, bear that testimony which justifies Him in all the transactions of saving grace; and so the Scriptures are fulfilled, which saith, "Wisdom is justified of her children." It is not very likely that the Lord would choose those to be his witnesses, who speak self-contradictorily, and mix up works and grace: such get their testimony from another quarter.

The few are chosen to be vessels of *mercy*, and how unitedly and gladly do they acknowledge that it is of the Lord's mercies that they are not consumed—that it is according to his mercy that He hath saved them!

They are chosen for the *defence* of the Gospel; and as they well know what that Gospel is, they are well fitted for this work. They *know* what they are contending for.

They are chosen to worship God in spirit and in truth, or in a *true spirit*, in contrast to a false, wavering, yea and nay spirit. And so, in the true spirit of the true Gospel, their souls do honour to God; yea, they praise Him with their whole heart, and thus glorify God.

They are chosen to walk in true unity to the *true* brethren, and in all those brotherly kindnesses by which they are to adorn the doctrine of God their Saviour.

But the natural man *cannot* be a true witness, nor conform to new-covenant mercy, nor defend the true Gospel, nor worship God in a Gospel spirit, nor dwell in true union to the true brethren; but a few are chosen to be the Lord's servants, and He does not turn away even

A LITTLE ONE.

OUR BRITISH BAPTIST CHURCHES.

THE CHURCHES OF CHRIST, AND THE GOSPEL OF CHRIST.

A SERIES OF SHORT LETTERS ADDRESSED TO
THE THIRD SON OF AN ANXIOUS ISRAELITE,
NOW RESIDING AT BRIDGE, IN KENT.

MY much beloved Brother in the faith, and in the affections of a fallen nature.—Seeing a letter from you the other day, in which I find, like the rest of your family, you are treading out a very trying path, I have found in my heart a desire again to open up a little correspondence with you; in order that you may know something of my work and warfare, and with a hope that you and others who are anxiously watching the hand of the Lord towards me, may be stirred up to supplicate the throne of grace more fervently that a full deliverance may be granted unto me. I am writing this letter at Whitchurch, in Hampshire, having been three days from home, and preaching in different places according to appointment.

Having to wait some time for the train to take me on homeward, I surveyed the externals of this little town. I walked carefully through it; I saw one chapel, one church, and a host of low paltry houses where poison is sold, and I concluded that pure religion was at a low mark here; while the paths of the destroyer are very thickly strewed. There is in this part of the country a profession of religion that stands in *forms*, is expressed in modern scholastic *fictions*, and results in ministerial, congregational, and circumstantial failures. Andover and Whitchurch, Basingstoke and Winchester, with many other towns and villages in Hampshire, are almost destitute of a vital, energetic, and decidedly discriminating testimony to the truth as it is in Jesus. My heart is very full; I could lay before you volumes of matter illustrative of the condition of the churches, the peculiar experiences of some of the Lord's people whom I have met in my travels—and especially as descriptive of the mysterious path, through which your elder brother, the writer of these lines, is daily passing. I must only give you a small leaf from my note-book at a time. If a day of full freedom be ever granted to me, then I will hope to unfurl my banner, and fully declare all the way the Lord hath led me while in this desert I have trod. But now I am so oppressed and filled with earthly sorrows, I must silently bear the reproaches of the enemy, the slights of the brotherhood, and the censures of all who misjudge my conscience altogether. A glance at my present journey is all I must give you now. Last Lord's day I preached three times, and arose on Monday morning with a heavy heart. I was pledged to take one service at Reading Anniversary, and then to proceed into these parts. But thick dark clouds threatened to

stop me. Oh, how I groaned in sorrow, and wished I had not bound myself to go! After some severe sacrifice of feeling, the clouds opened, and I left the Paddington Station at four o'clock, was in my brother Vinden's bedroom before six o'clock, and there in earnest prayer I sought for a word to carry up before the people. On rising from prayer, and opening a Bible which lay on the table, these words were laid in my mind:—"And Moses said, If now I have found grace in thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin; and take us for thine inheritance."—Exod. xxxiv. 9.

A few moments' meditation, and I went to my post. Mr. Alldiss had preached to them in the morning; Mr. Beacock in the afternoon; and Mr. Henry Allnutt on the day previous; it fell to my lot to finish up the anniversary services; and in doing so, goodness and mercy strengthened me, and under a feeling sense of the solemnity of the work, I spoke a long time to the people. Between the friends of truth at Reading and myself, there existeth a happy union of spirit, and a joyful day would it be to see the right man settled over them as a useful and honourable pastor and preacher of the ever-flowing streams of salvation. I found the Reading Church deeply grieved at the recent cruel attack made upon the ministerial character of the late Mr. James Raynsford, of Horsham, in Sussex. The church at London Street, Reading (as well as very many other churches), found Mr. Raynsford's ministry unusually refreshing, establishing, and edifying; therefore, they sorely feel the attempt made by some to write disgrace upon his grave. I trust he is "without fault before the throne."

The next morning (Tuesday), May 13th, I travelled from Reading to Basingstoke, and from Basingstoke to Andover, where the bishop of the Shipton diocese met me with his carriage—Mr. Dyer, the recently settled pastor of Long Parish, also being with him. Across the Hampshire hills, and down into the Shipton valley we were driven—through showers and sunshine—arriving at our Brother Mower's chapel about half-past two; it was full of people; friends had come in vans, carts, and on foot, from several churches round, and a very happy-looking company were there gathered together. At the last moment I was helped to speak from these words,—“Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. Oh, let not the oppressed return ashamed; let the poor and needy praise thy name.” “The dark places of the earth” are those unhappy regions, and those unholy hearts where the life-inspiring rays, and soul-constraining powers of the Gospel have never fully been received. In those dark deserts, Popery and prejudice, ignorance and delusion, perversion and persecution have reigned, and still continue to deny God's truth, to distress God's people, and to

deceive the fallen sons of men. Asaph besought the Lord to "have respect unto the covenant," for, by the blood of that covenant, all Christ's prisoners are to be "sent forth out of the pit, wherein is no water." We see from these words how the ancient Church grieved over the ruins of the Fall—how her faith rested (not in the free-will powers of mortal man, but) in the undying engagements of the everlasting covenant—and how, in times of darkness, she put God in remembrance, and cried unto Him to "have respect unto the covenant"—to bring oppressed souls to his mercy-seat—and thence to release, and relieve, and restore them; and so to enrich the poor, and to bless the needy, that they might praise his name. How often do we go to the word of truth, to the throne of grace, and to the worship of his house, burdened and oppressed! How often do we return ashamed, because unbelief and a host of infirmities have there distressed our minds! This, indeed, has been my path for very many years. But for earnest, seeking, praying souls, a time of jubilee will come.

The afternoon service being over, we repaired to the pastor's barn, where a large company enjoyed their tea. It being found impossible to get one-half the people into the chapel, the evening service was holden in the barn. Brethren Mead, Mower, Dyer, and myself addressed the meeting; and I believe the seed threshed out in the barn that night will never be lost. It is hard labour to travel to these country districts; but when we see the families gathered from different quarters, and when we receive the blessing of so many who are filled with joy and peace in believing, we are strengthened to hope the Lord will not let us suffer loss.

The next morning we had to travel over the Hampshire hills again, a distance of about 14 miles; and the showers of beautiful rain came in such thick succession, that between them we could not pass; but our good bishop provided us with a covered carriage, and himself became our coachman; so in safety we were conveyed to Long Parish, an extensive village near to Whitchurch, where a beautiful Baptist chapel is the scene of Mr. Dyer's labours. Paul's words to the Ephesians had, that morning, been shining in upon my mind, where he speaks of one of the great results of our salvation,—“That we should be to the praise of his glory who first trusted in Christ; in whom ye also trusted,” &c. Some exalting views of Gospel truth filled our hearts with gladness, and in happy freedom we spent the day. A beautiful barn was richly hung with boughs and bouquets—where many took tea. In the evening Mr. Dyer gave us the history of the Church at Long Parish; and Mr. R. Mower, in a very long address, exhibited both the interior and exterior of the Gospel kingdom. The Long Parish pastor has promised to give the history of the cause. It is valuable. I must say, for the present, farewell. C. W. B.

Having this spring and summer travelled thousands of miles, and laboured hard, I hope every month to furnish you with some of the notes I have taken.

CARLTON, BEDS.

MR. EDITOR,—I here give you an account of the baptizing at our place the last Sabbath in March, 1856.

It is the custom of the place that the persons who are about to join the church by baptism late their experience before the church and congregation. We began the service at eight in the morning. Our large meeting-house was filled. A solemn sight to see such an assembly on such an occasion! We began with singing, after which one of the young men was called upon to pray. Not four years ago he was a swearer and a daring sinner; he addressed a throne of grace, and had sweet liberty. After prayer was concluded, I called upon our female friend to come forward and tell out in her own way how the Lord met with and what He had done for her. I did, with others, fear for her; but the promise was made good to her, that "as thy day, so shall thy strength be." She began by stating that she was at the first led to think about religion, and to attend the meeting, because her husband did attend. She stated that it was while hearing the Word was brought home to her heart with saving power. Her tale of mercy was pleasing.

The next person was one of our male friends. He is not, like some, favoured with a gift to express himself with ease; but the Lord was his helper. He has been a man who has always lived a moral life, attended to his work, strove to please his employers, and kept close to his church. He began to come to us, and felt an increasing desire to hear the Word preached. One Sabbath morning I was led in much anguish of spirit from the well-known passage, "but they that wait upon the Lord shall renew their strength." It pleased God to make that sermon the happy means of his conversion to God; it will, by him and others, be long remembered; and with much heartfelt feeling he told out what great things God had done for him.

The other person who spoke was the husband of the female, and he spake well, and with much deep feeling, and amidst tears, how he was led to come, and what changes he had gone through, what conflicts he had had, what temptations had assailed him; how he had often thought the earth would open her mouth, and he should go down into the pit; and this was brought about from several sermons he heard me preach, until I preached from "Why art thou cast down, O my soul? I shall yet praise Him." That sermon was not only made a blessing, but a rich and lasting one; and even to this day there is no other portion that will make him look up with such pleasure. He has been in our Sabbath school as a teacher.

The other was our good friend William Stock, who is a widower, and has seen and gone through deep afflictions, having last year lost a good and godly wife, to whom the Lord had made me useful, and who died a most happy death; instead of my baptizing her, I had to bury her; and shortly after her death, the Lord took from poor William his youngest son. He spake well, and was very thankful to the Lord for his goodness to him.

In the evening we began the service at five o'clock; and the meeting was thronged to excess. The four persons were baptized; and after that was finished, our friend Parker gave out a few verses, and we held a prayer-meeting in the chapel. We found it good. May the Saviour ever keep us! I have been permitted to baptize 16 persons while here.

J. EVANS.

CLAPHAM.

DEAR MR. EDITOR,—As a watchman on the walls of Zion, and one of her very few faithful chroniclers, I make no apology for sending you a few lines for insertion in the "VESSEL," expressive of the Lord's gracious dealings with that portion of his visible Church worshipping at Garner, where of late, to his honour be it said, our Beloved has come into his garden, and has tasted of his pleasant fruits, and has once more put his broad seal of approbation upon the humble instrumentality of our dear pastor, and has favoured him with fresh seals to his ministry, which was evinced publicly on Wednesday evening, the 30th April, when we had the high joy of witnessing our dear pastor lead through the waters of believer's baptism 15 persons, 4 males and 11 females, all of whom were enabled to give a satisfactory testimony of a work of grace in the soul, and to assign with meekness a reason for the hope formed within them; and we believe, that never since we have existed together as a little church, have we been favoured with a season of more solid joy, or of more savoury refreshment, than we were permitted to enjoy on the evening when these dear saints came into our little camp to testify what the Lord had done for their precious souls, and to declare their allegiance unto the great King of kings, and their desire to follow Him in all the ordinances of his house, regardless of all obstacles. As our dear friends varied in years (their ages ranging from 18 to 80), even so diversified was the manner in which the Lord had dealt with them in leading them to identify themselves with the cause and people of the Lord; for we had the testimony of the giant, the man of full stature, the young man, the weakling in faith, and even down to "thinkers" upon his name and "hoppers" in his mercy; but such, by the way, as dare not think on any other name, or rely for salvation upon anything save the free, the boundless, the unmerited, and incomprehensible mercy of our covenant God in Christ Jesus, so that we have had no hesitation in saying unto them, "Come in, ye blessed of our Father," in humble confidence that they with us will be found at last among that happy number who shall surround the throne of God and the Lamb through the countless ages of eternity, and join the sweet and never-ending song in praise of that matchless love, that precious blood, and that irresistible power which, in eternity past has chosen them, in time has redeemed them, and in eternity to come will glorify them beyond what human thought can conceive, or human tongue express.

We feel the Lord has dealt very bountifully with us, and has permitted us to occupy the

happy position of Manoa and his wife of old—to stand by and see the angel of the living God perform his wonders; to which God, and whom alone, we call upon all the powers of our soul, and also upon all the partakers of like precious faith, to unite in ascribing all the praise, and join us in heart while we sing with the poet—

"Then give all the glory to his holy name,
To Him all the glory belongs; [Hume,
Be ours the high joy still to sound forth his
And crown Him in each of our songs."

I would just add, that, in addition to the foregoing, we have received, since the commencement of the present year, by baptism, six other brethren and sisters, besides three from other churches.

Yours affectionately in Jesus,
EDWARD PHILLIPS.

HALSTEAD, ESSEX.

BROTHER BANKS,—Believing the welfare of Zion lies near your heart, I take this opportunity of stating how (through the mercy and goodness of our covenant God) we are getting on at Providence Chapel, Halstead, Essex.

We had our anniversary on Tuesday, the 3rd of June. Brother Bloomfield gave us two savoury discourses, preaching the Gospel of the Blessed God from the heart. So much so that there is a savour of that Name, which is above every name, left upon the hearts of his dear family. The attendance and collections were as good as we could expect.

Relative to our position in spiritual matters I have the pleasure to inform you that our beloved minister, Mr. John Thurston, had the pleasure of administering the ordinance of believer's baptism to three sisters on the morning of the 8th of June, 1856, in Box Mill River, in the presence of a large assembly, and who behaved well. Our minister addressed us from Acts, 2nd chapter: "Then they that gladly received the Word were baptized." Such of us as know the grace of God in truth could say it was a time of refreshing. We see our Lord will honour his own divine institution. His command to his called and faithful servants is, "Go into all the world, and preach the Gospel;" "He that believeth and is baptized shall be saved." Blessings for ever on his name, to crown it all with, "Lo, I am with you always, even unto the end of the world."

There are more looking over the walls of Zion whose hearts the Lord hath touched, and who, by the blessing of the Lord attending the word spoken by our minister from time to time, we hope will soon give themselves up, first to the Lord, and then to his Church and people, according to the revealed mind and will of the great King of Zion.

When brother Thurston first came amongst us (nearly twelve months ago) we were very low; but we have a good gathering together on the Lord's day, and prayer meetings and Wednesday evening lectures are much better attended. As a church of God we have much to be thankful for, and much to humble us. May peace be in her walls and (soul) prosperity in her palaces.

THOMAS ROOPE

BEXLEY HEATH, KENT.

On the third Sabbath in May, five believers passed through the ordinance of baptism—three from Orpington, and two of Bexley Heath. Our brother Wallis preached from Ephes. iv. 5, "One Lord, one faith, one baptism." Speaking of baptism, Mr. Wallis said:—"It was not the baptism of the Holy Ghost; that had ceased long ago. He thought we should be all frightened, and run out of the place, if, as it were, cloven tongues sat upon each of the candidates. (Read the whole verse, Acts ii. 2.) The baptism of the Holy Ghost was love and language; love prompted their zeal, and language to speak with other tongues. The operation of the Holy Ghost is the same as it ever was in the hearts of believers. He thought these things ought to be more insisted on by the Baptist brethren, because it is the only subterfuge the Independents fly to. Take this from them, and they have no argument left."

On June 10th, we held our anniversary. Brother Hanks, of Woolwich, preached a Gospel sermon from "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." In the evening brother George, of Walworth, from "Ye are my witnesses, saith the Lord." It was a soul-cheering day. Between the services, above 100 sat down to tea, which was provided by the friends.

YEOVIL.

DEAR BROTHER,—Through the good hand of God upon me, it was my privilege, on the evening of Tuesday, May 20th, to baptize four of the Lord's redeemed family in a river at Coker, after speaking at the room from Acts viii. 37. The Master of Assemblies was with us, refreshing the hearts of the candidates and the hearers also, so that, if spared, and as soon as my health will permit, I hope again to attend to this delightful and much neglected ordinance of the Gospel. One of the candidates was a very old traveller in the good way; but he said he should not go home happy without following the despised Lord in his own appointed way. Hence, my brother, we see sovereignty here most clearly displayed. The whole family called by grace, and walking together in all the commandments of the Lord blameless. What a mercy! "All that the Father hath given the Son shall come," &c.

While I am thus favoured to sing of more, so also must I experimentally of judgment; for I am now, and have been for a long time, suffering from the elongation of the uvula of the throat, which I have this week had operated upon twice with caustic; and should that not succeed, must undergo the more painful operation of having it cut.

But my Father is at the helm. He knows I need furnacing; and blessings on his dear Name, having helped me thus far, He will not leave me now. May the blessing of Joseph in all its fulness rest upon thy soul.

ISAAC COMFORT.

HIMSELF HATH DONE IT.

THERE are many deep and mysterious things in the providence of God towards his Church, the *right* of which no good man would dare dispute; but *why* the Lord suffers it, may well occupy the prayerful minds of the spiritual in Zion.

Affliction and death lays low the fond and only child of the Christian parent, while his neighbour and friend, oft oppressed with poverty, has around his table a numerous family. The active and useful member of a church, to whom his pastor and friends are looking with hopes of his long continuance as an "helper of their joy," by his ready and spiritual mind forming, in their view, an almost indispensable acquisition to the comfort and peace of the little circle where he moves; but just as the fruit of one so blessed is about being gathered, wasting and decay appears in his frame—he sinks—he dies—and sometimes, which is more grievous, the mind, once so apparently spiritual, becomes, by a variety of painful causes, ensnared and spoiled for usefulness in the churches of the saints. Again, there are members of churches, whatever they may be in the sight of God, who appear more of an hindrance to the prosperity of the Church, than otherwise; there appears in them a visible want of spirituality, and a sad proof of worldly-mindedness and sinful selfishness; but these *live on*, and *last long*; and when "like sheep they are laid in the grave," though their seat in the House of God may be vacant, yet the influence attending a godly life, the savour of their prayers, the wholesome counsel of their lips, and the fellowships of their hearts, are not missed by the surviving friends.

The righteous government of our God, concerning his ministers, may well occupy the minds of the godly in Zion; and holy pleasure, solemn inquiry, and deep regret will, by turns, be uppermost. Sometimes even from infancy, the Lord begins to work upon the minds of those he intends to bless as his own ministers. As of old, in the instance of Samuel and David, so in more modern and present times, the mind is just expanding, the heart beats for sinful pleasures, and the passions are just ready to break forth, and a practical plunge into open sin is greedily sought for; but God very graciously arrests the mind, and by a divine and wonderful change, brings forth his servant in all the fervour of youth and manhood, to labour hard, to labour long and successfully in the Gospel, and like the beloved HAWKER, GAUSBY, STEVENS, and others, to maintain them unstained in their moral character, and unswerving in their testimony to the great doctrines of the cross, to the latest hour of their long and useful lives. These instances afford room for a pleasurable review to every Christian; as also that we have now good and godly men who have long stood approved of God and by the churches; and though their locks are whitening with age, and some of them begin to feel the body must soon die, yet the triumphs of salvation, truth, the mediation of the Saviour, the spiritual advance-

ment of the Church in knowledge, grace, and the declarative glory of God, are themes and motives that may well move them *upward* in communion with God, *onward* for conquest, and *heavenward* for eternal peace and rest. We are sorry that any of them should be allowed to turn aside even for a moment to dispute with disputers, who seek by subtlety and cunning to sow discord where holy peace should reign. Is it not also a pleasurable thought that God has his ministers amongst the churches now, who are young, vigorous, and truthful? and though some of their elder brethren in the ministry may say unlovely things of some of them, especially if God should give them more welcome and greater success amongst the churches than it has been their lot to enjoy. Oh, may God embolden his ministers, with the Bible in their hand, the truths of it in their heart, the influence of it in their life, and the God of it as their glory, to go forth with an independent mind, and a pure motive, to declare it to dying men, without stopping to inquire whether this man or that will give his sanction; but each having the broad seal of Heaven's approbation in his own conscience, be encouraged while he sings,—

"Careless myself, a dying man,
Of dying man's esteem;
Happy, O God, if thou approve,
Though all beside condemn."

Again, we say, the government of God, and the doings of his hand in Zion, may well call forth *solemn inquiry*, united with an urgent appeal, as with the psalmist, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." We believe, though a Toplady, and many others, possessing great gifts and special grace, adapting them for special service, died in the midst of apparent usefulness, yet the gifts they possessed did not die with them, for "every good and perfect gift cometh down from the Father of lights." But we may well regard the removal of a man of God with emotions and feelings that may lead us to inquiry before God, when we see the mind becomes expanded, and the heart warmed, and his acceptance in the churches increased, and his felt delight in the hallowed work of the Gospel more realized, and the demonstration of its being the Gospel is more evidenced in the heart of the saint—and it is proved such in humbling the heart of the sinner; friends gather round, and gratitude to God arises, truth pierces the heart, and mercy stoops to heal it; tears of contrition flow, and tears of joy follow; the minister's home is happy, his heart is gladdened, and the Church, in peace, spirituality, and numbers, increases. But soon, ah! in a few short weeks, the pulpit has lost its welcome inhabitant—the friends mourn—their under shepherd is no more—the heart once beating ceases now—the tongue once moving, "as the pen of a ready writer," is silent now—the good man sleeps; we know he "shall rise again," but not to preach the Gospel to sinners; no more on earth to point the weary one the only road to rest, or speak to the

troubled saint of the triumphs of Jesus, and his needed succour for tempted souls. We could say concerning such, as we may watch their sinking frame, "Lord, why wilt thou not spare them a little longer? Thou hast made them beloved, useful, and blest; why take them now, when so many churches round are wanting their valuable services? Oh, spare them a little longer, spare them, good Lord!" But while love prompts our warmest wish, faith needs to check our repining, and grace to help us bear submissively, and in the spirit and meekness of our redeeming Lord, to say, when even the most endeared and useful men may die, "Father, not my will, but thine be done." We do well to encourage grateful emotions, rather than angry and unrestrained repinings, inasmuch as they were raised up, and sent forth as heralds of mercy at all; and that they were blest so much and so long, and were not allowed to swerve from the *hearty* and *honest* avowal of truth, to gain esteem from dying men, nor yet to *outline* their usefulness by an indolent and loose living, or an indulgence in a litigious and pulpit bitterness, until they became contemptible to all, and died unlamented and unloved.

We have been led to these remarks by the removal of our beloved brother, Mr. Nathan Horsley, minister of Zion Chapel, Chatteris, Cambridgeshire, who died peacefully and happy in the Lord, on Tuesday, May 29, 1856, and just entering upon his 44th year, and more than five years' ministry at Chatteris.

Perhaps it would be wise to say but little more, as it is not needful to remind his friends of his worth; they feel his loss, and thereby learn his worth; but by the request of those to whom by grace, and ministerial usefulness, our brother was much endeared, we may give a few things relative to the Lord's gracious and loving favour towards him next month, should the Lord spare us,—

"For to the praise of grace we sing,
Thought of a dying saint we tell."

And we may say of the Lord's gracious dealings, as of his bereaving providences,—
"Himself hath done it."

COLNBROOK, JUNE 19, 1856.

Mrs. Mary Weekly, Longford, for many years a member of the Baptist Church, Colnbrook, Bucks, departed this life in peace, aged 76, resting on Christ the rock. She died happy, after being nine weeks confined to her bed; she fell asleep without a sigh or a groan, on Saturday, June 14th.

The writer of the above had the pleasure of spending a few days at her house last year. I found her dependence was solely on the great and glorious atonement, not a twig to hang upon but Jesus and his precious blood. Frequently perplexed with doubts and fears, but at eventide it was light.

J. WALLIS.

ORDINATION OF JOSEPH WARREN, AT
NEWICK, SUSSEX, ON MONDAY, JUNE 9.

THESE happy services commenced by Joseph Chislett, of Walsworth, reading and praying; after singing, Samuel Cozens preached from 1 Cor. i. 2, "the Church of God at Corinth."

A sober and practical distinction, whereby the Church of Christ differs from all formal and nominal Churches, introduced the subject, which embodied seven principal ideas, richly clothed with new-covenant truth and Gospel matter. Mr. Cozens first showed that the true Church was a chosen one, that her salvation originated in the foreknowledge, in the divine purpose, and in the omniscience of the Eternal Three-One Jehovah. 2. It is a redeemed Church, redeemed by the precious blood of the God-Man, God's co-equal, co-eternal Son. Blessed illustrations of redemption mercies were here given. A soldier in the Crimea was wounded seven-and-twenty times, but was neither killed nor taken captive by Russia; so, vessels of mercy may be wounded by Satan, may be afflicted by sin; but they cannot be taken captive by Satan so as to be bound by him, and by him to be buried in death and hell. 3. God's Church is a regenerated Church, begotten again, they cannot tell when, nor how; but the fact of their internal panting for God, proves it. They are born to know God in his law, to know God in his Gospel, to know God in his spiritual blessings, to know God in the precious atoning blood of the Lamb. If I sympathise with dear Hart in one thing more than another, it is in that sentence:—"Great God, I'm clean, I'm clean." The preacher's witness to the peace-imparting and sin-removing blood of the Lamb, was conclusive, and very powerful. His declaration of his own soul's sufferings as a condemned sinner, a struggling sinner, and as a Christ-viewing sinner, was exceedingly expressive of a heart baptized into the realities of eternal truth. In the afternoon, C. W. Banks asked the questions. The Report read, and the answers given by brother Joseph Warren, were of universal interest. To a crowded assembly of earnest listeners, the statements made by Joseph Warren, as evidences of his conversion to God, his call to the ministry, and his determination to abide by New Testament laws, ordinances, and doctrines, were received with considerable feeling and satisfaction. It has never been our privilege to witness a more spirited and happy settlement of a pastor among his people. The chapel and grounds were filled with cheerful Christians taking tea; after which, Mr. Warren opened the evening service by reading and prayer. C. W. Banks then gave an address to the pastor, from the words—"Be thou faithful unto death; and I will give thee the crown of life." He referred to the painful fact, that in this day, there were great minds employed in writing down, and preaching against, three essential principles: 1. The redemption of the Church by the sacrifice and offering up of the body and blood of the Lord Jesus Christ. 2. Of the final perseverance of the saints. 3. Of the distinct personality and essential work of the Holy Ghost. Against these great princi-

ples of the Christian faith, men were fighting; faithfulness to God, to the Lord Jesus, to the Holy Comforter, to the Scriptures, to the Church, and to all who either listen to, or profess the Gospel, is therefore of mighty moment. He spoke of the minister's work, of the minister's wants, of his warfare, of the solemn warnings written for him in the Word; and lastly, of the minister's reward. Mr. Joseph Chislett then addressed the church in a good wholesome spirit; and the services of the day were closed. The history of the church as read at Newick, and Mr. Warren's experience and views, as written by himself, we hope to give in our next.

A FRIENDLY HINT.

To the Editor of the Earthen Vessel.

DEAR SIR,—Detained at home on Sunday evening last, I took down from my bookshelves two or three back volumes of the VESSEL, and although I had read them before, yet all appeared new; and as I turned over page after page of the histories and origin of churches, coupled with the most interesting accounts of the early life, conversion, and call to the ministry of their excellent pastors, I felt as though each number was a volume worth double its price; and I cannot but think that it needs only to be seen and known, to be more widely read, seeing it is the only organ of intelligence (properly so called) which is possessed by the Particular Baptists of the United Kingdom. I have somewhere read that your circulation is about 7000 per month. Why, really, sir, I do not think that is one each for the members of our London Particular Baptist Churches, who profess to hold the truths it advocates, of whom, I believe, at a rough computation, there are at least 8000, and at least double that number of attendants, who are not connected by membership. How many the country churches number, I cannot pretend to say; but at any rate, many thousands. Surely, then, some means may be devised whereby your valuable periodical may become better known, and more widely circulated, and yourself rewarded for the years of toil and care you have bestowed on its production. Now I have thought that if you were to make up some cheap sample packets of your back numbers, some of our friends might be induced to purchase them, and distribute them about where they were not previously known, which they can do through the post at a very cheap rate; and thus, I conceive, two ends would be answered at least—your warehouse lightened of the surplus stock, and the circulation of your magazine extended. You will pardon me, I am sure, for venturing to dictate to you on this subject, seeing my object is good.

I am, dear sir, yours faithfully,

A LOVER OF THE EARTHEN VESSEL.

London, June 9th, 1856.

[The Editor thanks his friend. Many thousands of the EARTHEN VESSEL are now done up in packets. If our readers would endeavour at once to remove them off, it would be a relief. The Editor contemplates visiting Cornwall, Wales, Scotland, &c., and hopes to circulate many in those parts.]

MAZZAROTH ;

OR, THE

TWELVE SIGNS IN THE BIBLICAL
HEAVENS.*(Continued from page 128.)*

I RETURN again to the twelve sons of Jacob. I wish I had taken a more concise view of them; for I long to come to those richer types, whereby the LIFE and GLORY of the Church shone forth amid the darkness of the Law; but being led into Jacob's house, I cannot abruptly leave it; although the anniversary services this spring and summer have left me in a weak and nervous state, often fearing I must soon give up. The great Apostle of the Gentiles once wrote a sentence concerning himself, that I have deeply entered into. Many have reproached and censured me for allusions to personal sorrows and circumstantial trials—but truth is truth—and this is truth;—in the year 1843, on a certain day, when I was awfully sunk in darkness of soul, I fell on the floor of Mr. Spettigue's printing-office, in Chancery Lane (all the compositors being gone to their dinner), and there I vowed most earnestly that if the Lord would reveal himself to my soul, in pardoning, restoring, and up-lifting power, I would never cease to speak of his mercy as long as I had life. In the summer of that year, the Lord sent deliverance to my captive spirit through the instrumentality of that dear man of God, Mr. George Abrahams, when he preached from the words—"Thou art more glorious and excellent than the mountains of prey." In the November of that same year 1843, the Lord sent my brother Elijah Packer, to find me out, and to fetch me out, and made him the instrument of thrusting me into the ministry, in which now for nearly 13 years I have stood in London, and in all parts of this kingdom; and I have never yet dared to refuse to go to any place where a request has been made that I go and preach the Gospel, albeit the trials and difficulties arising therefrom will never be told—but, like Paul, *to my friends*, I say—"I would not, brethren, have you ignorant of the trouble which came to us, being pressed out of measure; above strength, insomuch that we despaired of life." Pastors, whose labours are limited to their own churches, or nearly so, can neither sympathise with, nor kindly feel for, those who are made willing to "*go forth, with weeping—bear-*

ing the seed basket;" and scattering "*handfuls of purpose*:" but some few know that such a man's life is, of necessity, so divided as to almost entirely deprive him of quiet rest, and the comforts of church associations. Leaving all this (a bursting heart will "*out*" sometimes), let us go to the Word of God; and may the Holy Anointer reveal in us the wondrous grace of God as it began to be seen in the lives of ancient patriarchs, and the fathers of olden times.

Of the tribe of Reuben, there are two things of honourable mention. The first is that which may be considered *temporal*; the second is that which is more *spiritual*. In both cases, there was at first a misunderstanding; but after explanation was given, things went well. In the 32nd of Numbers, we read that the children of Reuben and Gad had a great multitude of cattle; and they sought for the land of Jazer, and the land of Gilead, to dwell in, those lands being well watered, and good for cattle. Here, in the first place, if we view this merely as a history, we see that the Reubenites and the Gadites were still industrious fellows; they had their eyes open; and having a multitude of cattle, they were desirous of fixing in such parts as might be suitable for the increase and well-being of the same. Moses, at the first, thought that these Reubenites and Gadites wanted to settle down in their nests, and not go out to battle, whereupon Moses read them a very stern discourse indeed—"Shall your brethren go to war, and shall ye sit here?" You may read that sermon which Moses preached in Numbers xxxii. 6—15. The answer of the men was becoming and good. They said, "We ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities. We will not return unto our houses until the children of Israel have inherited every man his inheritance. Thy servants will do as my lord commandeth."

Here are many excellent features of character, which thousands in our Gospel day would do well closely to follow. As members of the common community, it was well for them to be concerned to have such a position as might be suitable for their large possessions. As fathers of families, and heads of tribes, it was binding upon them to watch over their welfare; and as men that feared God, and sought the well-being of his kingdom, and obedience

to his will, it was noble in them to declare their readiness to go armed and fight the Lord's battles; resolving never to return until the Israelites inherited the inheritance appointed unto them. As citizens, as fathers and husbands, and as Christians, their spirit and deportment was magnanimous and praiseworthy. I would ever desire to manifest such a wholesome and happy spirit as this. Carelessness, as regards our stake and standing in this time-state, looks not well in a Christian: inconsideration, or the want of a well-balanced parental affection toward those dependent upon us, is worse than inhuman. Our position in this world is one of great human, natural, and relative responsibility. As brethren, as husbands, as fathers, as masters, as servants, as neighbours, and as members of society, we are bound by ties the most tender, and by claims the most powerful, not one of which can either be strained or broken, but we must suffer loss ourselves, and entail much misery on those who come after us. Lazy, lukewarm, and one-sided Christians! look ye well to this. When a man is set over a church that cannot fully provide for the wants of himself and his family, I think it argues much for that man's uprightness, when he employs all the powers, and uses all the means, within his reach, to prevent either the church or his children from suffering thereby. And how pleasant it is to read in the beginning of Joshua, chap. xxii., that it went well with these industrious tribes. "Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; and now the Lord your God hath given rest unto your brethren, as he promised them; therefore, now, return ye unto your tents. So Joshua blessed them, and sent them away."

Let us take another view of this part of Biblical history. We will consider Reuben, Gad, and Manasseh as types of lively and decided Christians, in this time-state. The land of Jazer and the land of Gilead we may consider as types of a good, a faithful, a fruitful, a full-weight Gospel ministry. Jazer is "*he that helps.*" A man in the ministry whose heart and head are right, in whose hand there is the pure candlestick, and the lamps well-lighted up with the pure oil olive beaten for the light (Lev. xxiv. 2) "to cause the lamps to burn continually," and whose heart is as a

fountain of waters, the river of *life* and of *love* flowing fresh for ever there—such a man will be a help indeed, not only to individual believers, but to churches, and to the visible kingdom of Christ at large. Saul of Tarsus, once a foe, now becomes a friend; oh, what a helper in the Gospel hath the Apostle been, for eighteen hundred years and more! The same may be said of every true servant of God: in his measure, he is a helper; and with such an one Reuben loves to dwell. Gilead is "*a heap of testimony:*" that is, a good heaped-up Gospel, *the everlasting covenant*, with all its gracious provisions; sovereign grace, with all its holy doctrines; *salvation*, with all its blessed promises; *a living faith in the soul*, with all its beautiful evidences; and a *Christian obedience*, with all its observances of ordinances, its conflicts, victories, hopes, and labours. This is "*a heap of testimony,*" where true spiritual Reubenites and Gadites love to dwell. I am sure I love a good minister, and a heap of testimonies, when from the heart they freely flow; and, although, with one exception, ministers have been my greatest hinderance (that one exception is myself, self has been the saddest source of all my sorrows); still, some have been to me most blessed helps. John Bunyan, William Huntington, Isaac Beeman, William Gadsby, Joseph Caryll, Benjamin Keach, Alexander Cruden, William Bridge, John Owen, George Abrahams, James Wells, William Skelton, William Allen, and many more that I might name, have been real helps to me *in the Gospel*, and with them I hope, through the tender mercies of a dear Redeemer, ever to dwell, where all shall join to sing the song "*worthy the Lamb,*"

"And crown Him Lord of all."

Once more, for Reuben, and I must leave him.

I shall undertake to say that the children of Reuben and the children of Gad, with the half tribe of Manasseh, were the first Sunday school teachers in the tribes of Israel. Master Raikes, of the Gloucester city, only restored that which these ancient men set up in the earlier ages of the world's existence.

Read the 22nd chapter of Joshua. When Joshua sent them home with a blessing, what did they do? Why, they built up a Sunday school. How so? say you. Read for yourself, "When they came unto the borders of Jordan, they built there a *great altar to see to.*" Au

altar that might be a witness for the generations to come after them; that unto their children, and to their children's children, they might say—"Behold, THE PATTERN OF THE ALTAR OF THE LORD." It was not an Altar of Merit, but an Altar of Mercy. Not an Altar for Sacrifice, but an Altar for Salvation unto the ends of the earth.

When the children of Israel heard of the Reubenites building this altar, they gathered themselves together at Shiloh, to go up to war against them. And they came with mighty words, and many menacing threats, thinking some dreadful thing was done.

When this poor little "EARTHEN VESSEL" first went out into the world, its simple aim was, to be a witness to the truth and faithfulness of God. As of old, so then, nearly the whole of the congregations of Israel rose up to war against it. "Oh," they said, "it is in opposition to this, to that, and to the other;" and many hard stones were flung at the pitcher, in order to dash it to pieces; but the more it was afflicted the larger it grew; and although its bruises and bonds are many, hope helps us still to pray that even now, for a little space, grace may be showed from the Lord our God, that He may still give us a nail in his holy place; that He may lighten, or lift up our down-cast eyes, and give us a little reviving in our bondage (Ezra ix. 8.) What I have said of this work, is true of all new efforts ever made to set up "the Great Altar to see to." Sunday schools and all evangelical enterprises have been discouraged; but if they have no other motive than to lift up and to call attention to the Great Altar of Heaven's Ordination and Provision—if their one aim is to show "the Pattern of the Altar of the Lord," "the thing will please the children of Israel" (Josh. xxiii. 33), the children of Israel will bless the Lord; and good will be done. For no other ends doth the writer of these lines desire either to live or to labour; and therefore, in the faith and hope of heaven, he subscribes himself, your companion in tribulation,

CHARLES WATERS BANKS.

June 14, 1850.

THE OLD CHURCH BOOK.

[The continuation of the history of the church in Unicorn Yard Chapel is deferred this month to make room for some out of the many communications which have come to hand. The third part of the above is written and ready for next month.—ED.]

OPEN COMMUNION.

To the Editor of the Earthen Vessel.

SIR,—Some months ago, I asked you a question relating to members of an open communion church, uniting with a strict communion church at the Lord's table, whether such practice was consistent with strict Baptist principles. Silence, on your part, makes me suspicious, that you are afraid to speak out upon such a matter.

JAMES DRUMMOND.

[The delay has been occasioned by constant labours out of doors at anniversary services. Our principle and our practice is, a strict adherence to Acts ii. 41, 42. We believe that baptism, by immersion of persons who have a true evangelical repentance wrought in them, and a good confession of faith in the Lord Jesus for salvation, made by them, to be in strict accordance with the mind of Christ, and the practice of his Apostles. We advocate, we practise, we countenance no communion in ordinances with those who either do not, or will not, see this to be right.—ED.]

THE ALARM, AND THE NEW EFFORT.

To the Editor of the "Vessel."

DEAR SIR,—It is acknowledged now, by some who have heretofore denied the accusation, that the spirit and power of the Gospel are ignored in the ministry of many of our popular preachers, who deal much in literature and science, but omit the first (the fundamental) principles of the oracles of God. The evil has been growing for years; and when a faithful testimony has been raised against it, the magazines, newspapers, and pulpits have joined in a yell of indignation, crying out, "Bigotry! Hyper-Calvinism! Antinomianism!" &c., &c. And the alarmists have been accounted enemies, because they have declared the truth—Gal. iv. 16. This kind of fencing will no longer serve the wish to prevent inquiry, nor sustain a reputation for evangelical purity, where the cross of Christ is not preached and the Spirit's work is not insisted upon. We hope the excitement which is now extending over the length and breadth of Protestant Christendom will not spend itself in coarse personalities and fierce judgments, nor die out as a decayed fire of fleshly zeal; but that it will operate as apostolic reproof did among the Corinthians, producing *godly sorrow*, increased *carefulness* of the trust committed to us, *clearing* of ourselves from pride-engendering heresies, *indignation* against sin, both in believing and behaving, *fear* of God and his just rebukes, *zeal* for the Saviour's honour and the healthy discipline of his Church, and *revenge* against the ensnaring influences of an ingenious, but Christless, theology—2 Cor. vii. 10, 11. I am requested to make known to you that a society has just been formed for the purpose of asserting and spreading the ancient and glorious doctrines of eternal truth, and for gathering up the scattered

strength of Zion for a more united and energetic defence of the Gospel against open assaults and secret treachery. The meetings of the friends who originated the movement have been held hitherto in Salem Chapel, Meard's Court, and Zion Chapel, Chadwell Street, St. John's Street Road. An address to the churches and lovers of the truth as the same is in Jesus, is already prepared, and will be published in a few days. It contains the doctrinal platform of the society, a declaration of the objects to which the society is pledged, and the means of action. A copy will be forwarded to you as soon as printed. I am, dear Sir (for the Committee), yours respectfully,
T. JONES.

The Vicarage, Lewisham, June 18, 1856.

[There have been many efforts made to purify and to unite our churches. It has hitherto been found a difficult matter. May we hope that by this new association something permanently good will be effected?—Ed.]

THE CRIMINALITY OF UNBELIEF.

[It will be impossible to stem the torrent of criticism and controversy which "A Little One" has drawn forth. The insertion of some pieces may lead many to read "The Epistles to Theophilus" again. They may help us all more fully to examine principles of great importance, and much to our profit. This is our hope, our aim, our prayer.—Ed.]

DEAR MR. EDITOR,—I have read the 24th letter to Theophilus, signed by a Little One, but see error in it. His ascription of salvation in all cases to the free, sovereign, unmerited, and unconditional mercy of God, is very scriptural; but he certainly errs when he says that if a man be lost, it is *not* his own fault. This is never the scripture doctrine, but an addition of his own. He says, if we declare that a man's ruin is his own fault, we *make the Word of God contradict itself*. His whole argument lies in this sentence, printed in italics; but to talk thus, begging Little One's pardon, is to *beg the question*.

The fact is, the assertions of Scripture may often appear to contradict themselves, to man's poor carnal reason. The reason is, we know but in part, and prophesy but in part. "Little One," by making everything all plain and smooth, and consistent to carnal reason, even when drawing its own unhallowed inferences, makes out that he knows altogether.

Little One really throws up much dust in our eyes when he talks of the Word of God being made to contradict itself, and so he makes us, if possible, lose sight of the true question, which is, *whether or not Scripture lays the blame of man's ruin on himself*.

We do not exactly value his opinion of such a doctrine as he does himself, but we are quite sure God will not contradict Himself; a straight stick when put slantingly into water appears crooked, because it passes into a denser medium; but the stick is still straight, and I believe it would be quite possible to bend a stick in such a manner that when put

into water, it would appear straight; but if it appeared straight, that would show it was bent or crooked.

So when truth passes into the denser medium of our corrupted reason, it appears contradictory; but it is no less truth on that account. The proper question, then, is not whether Scripture contradicts itself according to Little One's ideas, if it assert that man's ruin is to be laid at his own door, but whether Scripture lays the blame of man's ruin on himself, or does not. That is the only question which can be considered. Take a few texts: "O Israel, *thou hast destroyed thyself*;" "He that believeth not shall be damned," where the text plainly shows that the man is damned for his unbelief. What can be plainer than the following text, John iii. 18, "He that believeth not is condemned already, *because he hath not believed in the name of the only-begotten son of God*?" Need I quote another text after that; the unbeliever is condemned, because he hath not believed? Is then unbelief no crime or fault in a man, when it condemns him at once? "The wages of sin is death," but is death the wages too of no fault and no crime as well?

The scripture doctrine is, that sin is imputed where a law is given and is violated; where a law is there is transgression.

We are a fallen race, and fell in Adam, and so by nature we have lost the desire and will to serve God; but we are not on that account relieved of our responsibility.

It is man's fault if he do not receive the Gospel, and if he do not in fact believe with the heart; but it is out of his natural power to believe. These two propositions are both plainly stated in Scripture, and he who denies either is unquestionably taking from the Bible, a most heinous sin in God's sight.

Please send this note to Little One for his benefit, and I hope his next letter will show a rectification of his views on the important point of *the criminality of unbelief*; and such a letter might be also useful to your readers, whose eyes may have been blinded by Little One's erroneous statements.

I am, dear Mr. Editor,

Yours faithfully,

"LET'S HAVE ALL THE TRUTH."

JOSEPH WILKINS ON SIN.

SIN A TYRANT.

"Sin hath reigned unto death."—Rom. v. 21.

O MONSTER sin, thou hideous form! no art can paint thy horrid shape, nor set forth the nature of thy rule. Not savage kings, who thirst for blood, could e'er compete with thee; their acts of ornelty and death, were innocence compared with thine. Nor untamed beasts, with hunger torn, full bent upon their prey, could e'er depict thy heinousness. Nor thought, nor tongue, sufficient to conceive or give the history of thy crime.

Thou didst divide the armies of heaven, of angels made devils, and damned them. Thou hast opened the bottomless pit, and filled it with misery and woe. Thou hast

changed the courses of nature, and cursed the nature thus changed. Thou hast mantled creation with mourning, and kept it groaning till now. Yea, sin stirred up a world to rebellion, and drowned a world of rebels. Sin destroyed Sodom when four had escaped, and turned to salt one of them who had fled. Sin made Pharaoh a monster, and mocked him at last as a fool. Sin made David a slave, and changed his son's wisdom to folly. Sin made Israel rebel, and scattered him at length to the winds. Sin made Judas a demon, and damned him at last with his gold. Sin scattered the apostles of God, and put their blessed Leader to death.

Thou tyrant of tyrants. Thou hast filled the palace with pain, and drenched the cottage with tears. Thou hast saturated the earth with the blood of thy slain, and never hast said, "'t is enough!" Thou caterer of death, thou hast mocked the Creator, poisoned a race, cut a way to the tomb, and, but for thy CONQUEROR, hadst locked us for ever in hell.

Brighton.

REVIEWS AND NOTES.

LOVE TO THE BRETHERN.

WE have had no time, of late, to review new works; but we have promised to notice the first of a series of "SERMONS by the REV. JAMES WELLS" (published by James Paul). The title is "*The Blessing of Abraham*;" the text is Gen. xii. 3. "I will bless them that bless thee," &c., &c. We think good use has been made of the text, and its sense has not been omitted; still, to us it appears that the original drift has been considered quite in a secondary point of view. We take occasion here to state that we have noticed there is much preaching that may be described as preaching *away from*, instead of preaching *into* the words selected. We should all aim to avoid this habit, for habit it many times is. There are pleasant, precious, and profitable effusions of a thinking mind in this discourse. Here is one sample.

"You may depend upon it, the Word of God does not in vain speak so very largely as it does of brotherly love. This is a doctrine embodied in our text, and it has been one of the most powerful and constringing parts of my experience, since I have known the Lord. When you see men so eager to rake up the supposed or real faults of the children of God, and yet applauding a parcel of carnal professors, and a set of Pharisees who would rob us of the liberty of the Gospel, what spirit is it that does that? It is the spirit of the devil that does it. 'Love covers the multitude of faults; but enmity and envy stir up strife.' It is well, then, for us to search what manner of spirit we are of. Give me the real children of God, whether they are wandering in sheep-skins and goat-skins, or whether, like Daniel and his companions, they stand high in the province of Babylon, and are in Nebuchadnezzar's palace. It matters comparatively little to me what their external circumstances may be. The Word of God, I say, does not in vain en-

large so much upon brotherly love. As to love to the minister, I have never entered into this matter so much as some have. I have heard very few ministers, and only two or three of them with savour and power, but I have felt such a union of soul to them, that I would rather drop down dead than turn a hair of their head aside, if I thought it would afford them a single moment's pain. Therefore, I believe, that whenever we have real love to a minister, for his work's sake, or to any member of the Lord's family, that love will show itself in appropriate forms. Oh! what have I enjoyed in this respect for many years, notwithstanding a few troubles and drawbacks! What minister has been more favoured? So much so, that, I believe, there is not a member of this church and congregation who knows anything of the truth, but has such a union of soul with me that he would not hurt a hair of my head, but would rather do me a thousandfold good. 'I will bless them that bless thee.' Oh, what a sweet thing to be brought into this love to God, love to the truth, and love to the brethren! Can all the men of the world lower that man in my esteem, or dethrone that man from my affections, whom God has exalted? I heard a man preach, many years ago, before I entered the ministry, and the word came with such power to my soul, and he entered so thoroughly into my position, that I acquired a union of soul with him that I never lost; and when I came to preach his funeral sermon, because he had been overtaken in drink—of course, we all lamented that—one of my hearers said, 'I have found you a text for So-and-so's funeral sermon.' 'What is that?' I asked. 'All manner of sin and blasphemy shall be forgiven.' 'No,' I said, 'I cannot take that.' 'Why not?' 'Because,' I replied, 'I shall want to save it for you.' He went off very quietly after that. It is very easy to be severe on other people's faults; but, depend upon it, there is not much love where that is the case. How truly Dr. Watts says of the heart—

'Our stubborn sins will fight and reign,
If love be absent there!'

And I am convinced that if the vitality of God's truth does not keep up brotherly love, nothing else will. You may exhort people to brotherly love, you may scold them, and woo them, and try a thousand ways, but nothing will do it except God's truth. When the Lord speaks the word, and brings us into the enjoyment of his mercy and into the liberty of the Gospel, then we love the Lord's Abrahams, and Isaacs, and Jacobs. Say you, 'I do not know that I like them all three.' One says, 'I like Abraham, because he was a grave sort of man; but I do not like that Isaac, because he laughed so much.' Well his name was 'laughter,' and he could not help it. The Lord made him laugh. Another says, 'I don't like that Jacob, he is always complaining; he says, All these things are against me.' But I hope you will be led to like them all three. If father Abraham was grave, I am sure it is a good thing when we are brought sometimes into a solemn and grave state of mind, to prepare us for some sweet fellowship with

God; and if the Lord turns our captivity, and fills our mouth with laughter and singing, and changes us into Isaacs, I do not see why we should dislike one another on that account; and if we sometimes get into trouble, and say with Jacob, 'All these things are against me,' I do not see why we should quarrel with each other. Nay, all these things ought to unite us. I like to see a variety of qualities. Do not let us dislike one another on that account. The ministry has a variety in it, and that variety is endearing; the Christian has a variety in him, and that variety is endearing; the Bible has a variety in it, and that variety is endearing; Christ has a variety in Him, and that variety is endearing; heaven will have a variety in it, and that variety will be endearing. No real religion can sink down into a dull monotony, a dead sameness, a cold, miserable, gloomy level; it will always be undulating, and flowing on in all that vast variety of form that shall keep happiness and love in full tide; for we shall be 'perfect before Him in love.'

THE WIFE SILENCED AND SATISFIED.

WE quite long to dip into "Josiah's" volume, "The Life and Letters of Mr. William Tufnell;" but articles of experimental value tend to keep us back. One great fact of an interposing Providence we here quote. After his conversion, his exchequer suffered. But, "As a proof (says our author) how his mind was stayed upon the 'helper of Israel in the time of trouble,' I will here relate, nearly in his own words, an instance thereof:—

"A creditor came upon him for 100*l.*, with a demand that he should pay it in a week. Enabled by faith to trust in the Lord, he committed himself into the hands of his God; and thus left it for Him to provide, prayer being the only part he took in the transaction (Psa. cix. 4). In the course of the week his lady said to him, 'Well, are you not going to see about the money?' 'No,' replied he; '*God will provide it.*' Such was the conviction wrought in his soul. Again, on another occasion, after the dear man had been pouring out his complaint unto God in his garden, and had received a promise from the Lord that the bill should be met, his wife again said to him, 'Well, have you the money?' 'Oh, yes,' he replied, 'I have got the money' (secretly referring to the certainty that God would get it for him, and, therefore, it was to faith as a thing done); when she again urged it upon him, with reproaches, for depending upon *such a source* for the supply. But ever faithful to his word, God was there, and that to do as He had said, and to perform the promise He had made, and that in the following manner:—

"The morning before the bill became due, as the 'man of God' was out riding (I think he said in Colchester), a gentleman, comparatively a stranger, overtook him, when, after exchanging a few words, the stranger put into his hands some papers, saying, 'he did

not want them, and they were only laying in his drawers for the mice to get at them.' Well, the man of God would have replied; but the stranger rode off. On arrival at home he took the papers out of his pocket (not knowing what they were), and laying them down upon the table at which his lady was sitting, said, a '*Mr. R.—, who did not want them, had put them into his hands; you asked me if God would provide the money, I told you He would, and here it is.*' She opened the packet and found there was 200*l.* in Bank of England notes, being 100*l.* wherewith to meet the bill, and 100*l.* to spare; and this circumstance ever after put a salutary check upon the upbraidings of his wife, so that she durst no more say, 'Where is now thy God?'"

YOUNG MAPEI AND THE OLD MATRON.

WE have the first number of a work entitled "*L' Eco di Savonarola Foglio Mensile*;" it is an evangelical organ, struggling, like ourselves, to aid a good cause, but in the midst of many discouraging circumstances. It contains interesting and useful matter, and we wish to call special attention to it. We therefore quote the following as illustrative of the character and contents, both of the periodical and the cause it aims to serve—which is, the spread of the Gospel in Italy. In a biography of one "Camillo Mapei," the following facts are related. Camillo Mapei, from his earliest years, manifested a desire for ecclesiastical devotion, and there is cause to believe deep convictions led him to fly into the bosom of the Romish Church. His biographer says:—

"Desirous of leading a holy life in the rigour of penitence, and thinking to pacify the offended justice of God, and purchase heaven by means of good works, he no sooner arrived in the metropolis of the pagan world, than he forthwith paid a visit to the Abbé Pallotti, to whom he had letters of recommendation. This venerable priest, though immersed in the darkness of his Church, possessed, according to the testimony of many, that lively faith in Jesus Christ, without which it is impossible that man can be saved. The Abbé Pallotti, having heard from him the object of his coming to Rome, threw his arms around his neck, and, weeping, thus addressed him: "What, ill-advised young man, what can have induced you to have abandoned the sweet quietude of your mountains, to enter this *savage wilderness*, where the sun is veiled, and where the *right path* has long been lost? Do you not know that Rome is the Babylon of the peoples, the mother of fornications and adulteries? Fly, oh my son, fly from Babylon, return to your own friends, and but no. Perhaps God, for his providential ends, wills that you should remain for a time here in Rome. Remain, then, if such is the will of the Lord. Let Him be your Counsellor, your Guide, your Master, your Light,

your Saviour, the sole and single aim of all your actions. Averse as I am to the intrigues of the Vatican, little, very little, can I do for you. I shall say to you, with Saint Peter, *Silver and gold have I none, but such as I have give I unto thee.*" Then taking down a Latin book from a shelf, and handing it to him, he continued:—"Take this, my son; it is the volume of divine wisdom. In it, and nowhere else, is to be found the secret of true happiness." Finally, after having implored the celestial benediction on his new friend, he thus concluded:—"Now, go in peace. If you will accept it, I will give you my friendship, or rather, I will be your spiritual father in Christ our common hope. When your heart has need of tears, come to me, and we will weep together before the Lord: together we will joy and rejoice before Him in the brief moments of comfort and peace. To Him we will direct our prayers, to Him we will go in ignorance, doubt, need, tribulation, in all the circumstances of this poor life."

"Let not the reader be surprised to hear that a Roman Catholic, and still more a priest, should pronounce words of such a nature. Among Protestants, it is generally believed to be impossible to find Christians among the members of the Romish Church. This is a very great mistake: some rays of light shine here and there. The following digression will serve to illustrate the truth which we have asserted:—

"A poor old lady, bed-ridden for ten years, the paternal grandmother of the writer of this article, used very often to say to him, 'Why do you not read me some good book.' He would take a tale, and, seating himself beside her, would prepare, as he imagined, to satisfy her. At that time, he had no taste for heavenly things. He fulfilled, it is true, all the precepts of the Church in which he was born; but his heart, far from God, beat only for the vanities of this poor world. She would interrupt him, saying, 'You know I do not care for your romances. When I could not bear them when I was young, how is it possible that I can like them now that I am ready to sink into the tomb? Read to me, pray, something about the love of God to us his guilty creatures;' and she would point out to him her favourite book, the title of which was, 'Birth, life, death, and miracles of our Lord Jesus Christ, extracted from the four Evangelists, translated into the Italian language by Monsignor Martini.' Sometimes he has seen her weeping bitterly; gradually she became more cheerful; and at length, unable to contain her joy, she broke out into a song of praise and thanksgiving. When asked the reason, she would give the following reply: 'When I wept, it was because I was a wicked sinner. Notwithstanding all my efforts to do good, I have done nothing but evil; and, therefore, God, who is just, condemned me to hell, together with all the transgressors of his law. If I rejoice now, it is because Jesus Christ, the only begotten Son of God, came upon earth to save sinners through his own precious blood. He came to give his life not for the righteous, but for sinners. I am not righteous, I am a sinner; and hope I am saved

by Him, by Jesus Christ. He took upon Himself, on the cross, all my sins, and suffered in my stead. Should I not therefore rejoice in so great a benefit?'

"The poor old lady believed in confession, and scrupulously fulfilled all the duties imposed upon her by the Church. She considered such practices not as means of salvation, but as acts of pure obedience. She erred from ignorance, and not voluntarily. She had never read the Bible, because her Church had taught her that it was the priest's book, and that they alone had the right and obligation to read it and explain it to the people. The poor woman died the same as Protestants do. Had the grandson of this child of God at that time known the Lord, and, with the Scriptures in his hand, undertaken to demonstrate to her that confession, mass, the invocation of saints, and many other things of the same nature, not only were not to be found in the Bible, but were expressly prohibited by the Word of God, she would have been undeceived, and would not have hesitated for an instant to reject all such erroneous practices, and separate herself from a false and lying Church, whose only support consists in the ignorance of the people, and in persecution."

One feature in this work, of amazing interest to us, is the report of "The Protestant Movement in Italy." These reports clearly show that in Italy, as in England, there are at least four distinct kinds of professors of evangelization. Of the fourth party of the professing Church there, the Editor says:—

"The fourth, and last element, is the *Evangelical*, or Christian party. It is composed of the wisest of all; yea, of the truly wise. This party, compared with the above-mentioned, is certainly small, yet still, considered in itself, it is large, and the Lord is making it increase every day, more and more. These have united themselves to the Waldensian Church, or to other evangelical Churches, not for political ends, or worldly views, but solely from conscientious motives. Having in Jesus Christ received the pardon of their sins, and being born again by the work of the Holy Spirit, they feel the need of glorifying God, of adorning Him in spirit and in truth, and of proclaiming everywhere his goodness and mercy.

"In spite, then, of human passions, the Lord is working powerfully in our country. He extracts good from evil; and causes the glad tidings of salvation through Jesus Christ, to penetrate the hearts of many. His word is read with avidity. Even in those countries of Italy, which are still groaning under the yoke of slavery, the Bible is the book which all desire to read."

Mr. J. A. Jones's interesting "Brighton Incident," in our next—"GO YE—four letters breaking forth from the Fountain of Everlasting Love—diffusing Spiritual and Eternal Life—clothing its Ambassadors with Divine Authority—thereby bringing to glory all the Written Ones of Heaven's Delight"—will appear somewhere.

THE TRUTH-SEEKER IN CANADA.

COMMUNICATIONS from the different Colonies, America, and the Isles of the Seas, testify of the scarcity of the Gospel in the power of God, and of the thirsting of many living souls after those privileges which in England they once enjoyed. Take the following as one sample :—

To the Editor of the Earthen Vessel.

DEAR SIR,—Will you favour one who loves you in spirit with a few thoughts on the following passages of Scripture, viz. Heb. vi. 4, 5, 6; 2 Peter iii. 9; 1 Timothy ii. 4; Romans v. 18 (latter clause); as I often hear these passages brought forward to maintain certain doctrines, and explained in a way that I think is not according to truth. You will think I ask too much of you at once: I admit it seems imposing; my only excuse for it is this—“I don't expect to have an opportunity to write to you again very soon.” A few words will be very acceptable, just giving an idea in what light these texts are to be understood for them to harmonize with other parts of God's Word. I have read the VESSEL with much interest for years past in England, and, through the providence of God, have been favoured to receive it the greater part of the time I have spent in America.

It may be some comfort and encouragement to you to know that your labours are gladly received in Canada, and that you have the affections and prayers of some even in this “far off” region, who love “the truth as it is in Jesus.” I received some copies of last year's VESSEL very recently, from a dear Brother, who is a deacon of the church under Mr. J. Foreman's care (to which church I also belonged when at home). Thus was the VESSEL introduced into this town. It can now be had through the agent in New York, and already four others besides myself have become subscribers for it this year; and my earnest prayer is, that the Lord may strengthen and help you to go on, and supply you from the stores of his boundless grace, that you may have wherewith to freight the VESSEL, and that it may be chartered to sail forth on the sea of God's Providence, and thus find its way

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into every dark corner of this sin-benighted world.

May great grace be with you, to sanctify all your trials, to support you in all your conflicts, enabling you to press on, with the blood-stained banner of Immanuel uplifted and unfurled, to the terror and dismay of all his foes, to the joy and rejoicing of all his followers, and to the glory of a Triune God!

Yours in the love of Jesus,

WILLIAM PECK.

Belleville, Canada West, North America.

April 24th, 1856.

Remarks on the Above.

We rejoice that the VESSEL is working its way into the Western world. What chronological or terrestrial distance can separate, in the spirit, the followers of Him after whom the whole family in heaven and in earth is named, and all embraced in that blessed eternity which will for ever be their home? Our correspondent, William Peck, does not forget old England. A strong feeling to his native land is, perhaps, one part of his motive for wishing the EARTHEN VESSEL to carry to him and to his brethren a little Gospel communication for the sake of a little Gospel fellowship with his brethren, locally but not spiritually far from each other. And we will not in this disappoint him, though it is not in our power to say anything very luminous, but as we have freely received we freely give. And with pleasure we tell our brother Peck that his former pastor, Mr. John Foreman, is well, and still going on, by the grace of God, with the holy war, mightily and successfully as ever, and no doubt will to the end, when it will be, “Well done, thou good and faithful servant, enter into the joy of thy Lord.”

We can give but a word or two upon each of the Scriptures to which our transatlantic correspondent refers. We begin with 2 Peter iii. 9: “*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*”

The key to this Scripture is found in the word *us*, and the key to the word *us* is found in 1 Peter i. 2: “*Elect according to the foreknowledge of God the Father.*” This

9th verse of 2 Peter iii., will lie straight with *no other* rule, for He hath mercy on whom He will have mercy, and whom He *will* He hardeneth. The long-suffering of God waited for the *elect's* sake while the Ark was preparing, and, *few* as they were, they were too many to be destroyed: "No, not a hair of their head shall finally perish." It was for his chosen "Lot" that He would not destroy the cities of the Plain until Lot was out of the way. It was for the chosen Israelites that He waited until they were safe upon the opposite shore before the waters could roll in upon the Egyptians. It was for the elect's sake whom *He* had chosen that, in the time of Jerusalem's ruin, the days of affliction were shortened, and kept within the needful bounds. It was for the sheep that Christ died, and for the *elect's* sakes that the Apostle Paul endured all things. It is God's elect who shall long enjoy the work of their hands.

Here, then, is the *us*, on whose behalf the Lord is long-suffering, not willing that any of this *us* should perish, but that all this *us* should come to repentance. And so all who are given to Christ shall come to Him, and they shall never perish; and they are (verse 15) brought to account that the long-suffering of the Lord is salvation. And, concerning them in the past, it is written that the election hath obtained it; and, concerning them in the future, it is written, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We can get all God's elect, but not one more, into this *us*. He is long-suffering to *us*-ward, not willing that any of the *us* should perish.

The will of God *legally* is the condemnation of all who are *not* found in Christ Jesus. His will covenantally is the salvation of all who *are* found in Christ Jesus; and so *all* Israel shall be saved, seeing their Deliverer hath turned away, put away, their sin by the sacrifice of Himself.

We must not forget that God's will is revealed in a twofold form, in a *Law* form, and in a *Gospel* form. In the one He will by no means clear the guilty, in the other there is no condemnation; the guilt of the one remains, therefore they are blinded; the guilt of the other is removed, therefore they become enlightened with the light of life, and are brought to know both the truth of God and the God of truth, and this is life eternal; so that God's long-suffering endured with

the vessels of wrath is for the *sake* of the vessels of mercy.

The will of God legally, or in the Law, can never be overthrown; every jot and tittle of the Law, on the one hand, is as certain as, on the other hand, is every word of the Gospel; so then God in covenant hath willed that not any whose names are in the book of life should come short of the city which He hath prepared for them.

The not willing any should perish, but all should come to repentance, is a *Gospel will*; and if the *us* mean the whole human race, then not only will the heavens and the earth pass away, but Christ's words would pass away, for He hath said his sheep shall never perish; but millions of the human race will be lost. But if we say any for whom Christ laid down his life perish, then we make Him a liar, and the truth is *not* in us.

But to 1 Tim. ii. 4: "Who will have *all* men to be saved, and to come unto the knowledge of the truth." "All men"—that is, all classes of men. It does not mean literally every individual of Adam's race. If we say, "Yes, it does," then in what part of the Word of God shall we find a scripture to bear out this interpretation of universality?

The new covenant (and the new covenant embodies every particle of Gospel found in the Bible)—this new covenant stands thus,—"For this is the covenant that I will make with the house of Israel," &c., &c. "And they shall *all* know me, from the least to the greatest." Now, "they which be of faith are blest with faithful Abraham," and are the seed of Abraham, of Isaac, and of Jacob, or Israel. So that the words *house of Israel*, mean the people, the *spiritual* people (whether Jew or Gentile) of Israel; *for the children of the promise* (whether Jew or Gentile) are counted for the seed.

Are we then to tear this heavenly parchment of the new covenant to pieces, and become *Will-forgers*, and that in defiance of our Maker? are we wiser than He? are we stronger than He? are we holier than He? shall we condemn the most High? we dare not. We therefore conclude that the *all men* He will have to be saved, and come to the knowledge of the truth, does *not* mean every individual of Adam's race, but that it means all classes, and conditions, and nations of men.

To set aside the new covenant, and bring in an interpretation which the Word of God does *not* bear out, is to *teach*

rebellion against the Son of God. And we know that his enemies shall perish, but upon Himself shall his crown flourish.

Rom. v. 18: "The free gift came upon all men unto justification of life." If this means all-men literally, how is it so many are condemned and lost? For if this *free gift* unto justification *came upon* them, there would then be an end to condemnation; for if they be under justification, then they cannot be under condemnation. And, especially, such a justification as is established by *Jehovah* our righteousness; and it is declared to be a *free gift*. Now, if it be a *free gift*, it could not be waiting for any condition or worthiness on their part; and if it *came upon* them, then they possess it; and if it be unto life, then they cannot be hurt of the second death.

The Apostle in the whole drift of his reasoning here, in the 5th of the Romans, makes the mediation of the Saviour triumphantly and eternally prevail over the fall of man; but if some be lost for whom He so prevailed, why then, in fact, He hath *not* prevailed; and so the whole of the Apostle's reasoning is *wrong*.

Now let us just remember that Christ took upon Him *not* the seed of Adam, but He took upon Him the seed of *Abraham*, and thus became their head and representative. So what Adam became by his fall, the whole human race became by his being their head and representative; and what the Saviour achieved by his mediation that those who were given to Him became; so that upon all these came the free gift unto justification of life. The one all the seed of Adam, the other all the seed of Abraham. This we believe to be the mind of the Holy Ghost in this Scripture.

There is another turn, though unnecessary, that we may give to the words, and render them thus: that *all* men who are justified are justified freely by his grace, *as a free gift*; no man can be justified in any other way. But the words, as we have said, need not this turn; they are to him that understandeth clear as they are. The words are as an axe laid at the root of all human pretensions to justification by the works of the Law; they are words suited to the poor, the wretched, and the miserable. May we ever be kept from perverting the words of the Holy One.

Neither time nor space will allow us to say more at present, but we hope next month to give some remarks on the other Scripture named by our correspondent, namely, Heb. vi.

THE GOSPEL OF CHRIST,

AND

MAN'S FREE-WILL.

MR. EDITOR,—Having often been spoken of as unkind, bitter, and narrowminded, because I cannot receive the doctrine of universal offers and exhortations; and finding it written that we should be always ready to give a reason for the hope that is in us, with fear and trembling, I feel desirous, through the medium of the *VESSEL*, to give the following nine reasons why I cannot receive the doctrine of universal salvation:—

1. Because the principle is opposed to eternal election.

1 Peter i. 4 shows that there are a people elected according to the foreknowledge of God; and Paul, in Rom. xi. 7, says, "the election hath obtained it, and the rest were blinded." There is a remnant at this present time, according to the election of grace, Rom. xi. 5, "that the purpose of God according to election might stand, not of works, but of him that calleth" (Rom. ix. 11).

General invitations are at least opposed to this doctrine. Inviting indiscriminately all mankind to accept of salvation, and go to heaven, implies that all depends on the will and power of the creature to receive, and so sets aside the purpose of God in election; therefore, I reject the doctrine of free-will.

2. Because it is opposed to personal justification.

The Scripture showeth that, in the Lord, all the seed of Israel are justified, and shall glory (Isaiah xlv. 25); and that the elect are justified by his blood, and are saved from wrath through Him (Rom. v. 9), and that they are sanctified and justified in the name of the Lord Jesus, and by the spirit of our God (1 Cor. v. 11).

But general invitations, at least, suppose that neither the life, the death, nor the resurrection of Christ, made anything perfect. They lay the whole stress of salvation on the obedience of a sinful creature, by assuring men that it is in their power to save themselves if they will. Therefore, as these exhortations and invitations represent the work of Christ imperfect, without the assistance of the creature's will and work to complete it, I reject them as offensive to God, and as pernicious to man.

3. Because it misrepresents and undervalues the work of the Spirit of God.

The Scriptures teach, that all God's children shall be taught of Him; that the Spirit quickeneth to eternal life; that He createth them anew in Christ Jesus unto good works, whereunto they were before ordained, that they should walk in them (Eph. ii. 10); that there are some that cannot receive the spirit of truth (John xiv. 17); that a man can receive nothing except it be given him from heaven (John iii. 27). And Jesus says, that "when He the Spirit of Truth is come, He will guide you into all truth; for He shall receive of mine, and shall shew it unto you" (John xvi. 13, 14). But general invitations and exhortations teach that the Spirit striveth equally alike with all men, and that He strives to quicken, and to bring all men to Christ; that He tries with all his might to reveal and show Jesus as their Saviour, but cannot accomplish his end, because the creature is not willing. *If this was the case, we might reverse the Scripture, and say, the Spirit can profit nothing, the fleshly will of man saves him, and will make all things that God hath done profitable by his receiving them.*

I, therefore, cannot receive general exhortations and invitations, because they contradict the life-giving power of the Spirit of God in regeneration, and render the whole of God's eternal purpose and work useless without human agency.

4. Because it is contrary to the general tenor of Scripture.

The Scripture teacheth that man, by nature, is dead in sin; that he knows not, sees not, understands not, neither can he receive the things of God (1 Cor. ii. 14); that salvation is not of him that willeth, nor of him that runneth, but of God that showeth mercy (Rom. ix. 16); and that none can come to Christ, but such as the Father draw unto Him (John vi. 44).

But general invitations and exhortations teach that, by nature, man is not quite fallen, but he is in a salvable state, and capable of receiving or rejecting the power of God, and so can save himself if he will; that he doth know the things of God, can see them, and may receive them, if he will, thus declaring that he is not destroyed by sin, not dead in sin, but can help himself if he will. Men who thus teach contradict the Word of God. Therefore, I reject them, because they deny the authority of the Bible.

5. Because it denies the power of God.

Scripture shows that God's power is unlimited, and only regulated by his will. Job says, "I know that thou canst do everything" (Job xlii. 1). David says, "He speaks, and it is done; he commauds, and it stands fast" (Psalm xxxiii. 9), and "Nothing is too hard for the Lord; none can deliver out of his hands; he will work, and who shall let it" (Isaiah xliii. 13). But general invitations and exhortations (as employed in the doctrine of free-will), teach God is dependent on the creature; He commauds, but is not able effectually to save, without the will and obedience of man; and that men can, and some do, effectually resist his will. I am compelled to reject these pretensions, because they represent man as stronger than God.

6. Because it despises the perfect wisdom of God.

Scripture teacheth that God is too wise to err; that by his wisdom he founded the earth; that counsel and sound wisdom are his; that He is understanding (Prov. viii. 14); and that the world, by wisdom, know not God, and that the foolishness of God is stronger than men (1 Cor. i. 21, 25); that such is the profound wisdom of God, that none by searching can find Him out to perfection (Job xi. 7).

But universal invitations and exhortations teach that God, in ignorance, attempted the salvation of all men by saying that He chose them all, redeemed them all, calls them all, strives to quicken them all, justifies them all, and sanctifies them all, equally alike by Christ, yet does not know how many of them He shall have, until they get home to glory, because all depends on their obedience and perseverance.

This doctrine is at variance with infinite wisdom. I must reject such sentiments, because they teach that sanctification, redemption, justification, and the imputed righteousness of Christ, are altogether ineffectual to save a soul without human agency, and that those who are lost, are as much the blood-bought as those that go to heaven, for all have a like opportunity of being saved.

7. Because it is opposed to the everlasting love of God.

The Scriptures teach that God loved his people with an everlasting love (Jer. xxxi. 3); that if we love God, it is because He first loved us (1 John iv. 10); that having loved his own who were in the world, He loved them unto the end (John

xiii. 1); that God is love; and he that dwelleth in love, dwelleth in God, and God in him (1 John iv. 16); and Christ telleth his righteous Father that He had loved them as He had loved Him, and that He loved Him before the foundation of the world (John xvii. 23, 24); that God was rich in mercy, for his great love wherewith He loved us, even when we were dead in sins (Eph. ii. 4, 5).

Universal free-will invitations and exhortations teach that God does not love man until man loves Him; that it is possible for any man, by diligent perseverance and good works, to get into the favour of God; and if he continues these good doings, and increases in them, he will get further into favour. But unless he thus continues himself in the love of God, God will cast him off, and he will be lost for ever. Therefore I cannot embrace this doctrine, because it makes God's love and favour to depend on the love and obedience of a sinful creature, at the expense of the love and obedience of Christ, and thus puts the cause for the effect, and the effect for the cause; the creature in the place of the Creator, and the Creator in the place of the creature.

8. Because it is at variance with the Gospel.

The Gospel is a proclamation of good tidings from a far country. It teaches that salvation is a free-grace gift; and the Gospel of Christ proclaims liberty to the captive, and the opening of the prison to them that are bound; proclaims the acceptable year of the Lord, and administers comfort to them that mourn in Zion; gives beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness (Isaiah lxi. 3). It testifieth that Christ was the end of the Law for righteousness (Rom. x. 4); that He destroyed death, and him that hath the power of death (Heb. ii. 14); that God delivered them from the powers of darkness, and translated them into the kingdom of his dear Son (Col. i. 13).

But universal exhortations and invitations deny all these positive expressions; reject the God-glorifying and soul-cheering "I wills and they shalls" of God's Word, though they are all yea and amen in Christ Jesus to the glory of God. I therefore cannot receive that doctrine which leads me from the living fountain of God's positive wills and shalls, to trust in the broken cistern of the professed free-will of man.

9. Because it attempts to destroy the oneness of Christ and his Church.

The Scripture showeth that Christ and his Church are one—He in them, and they in Him; that He giveth unto them eternal life, and they shall never perish (John xvii. 2, 10, 28); that all his saints are in his hand, and they sit down at his feet, every one receiving of his word (Deut. xxxiii. 3).

But the doctrine of free-will, and universal exhortations, teach that Christ has done something *negatively and conditionally for everybody*, and that, by their adding their obedience to it, they may become his Church; that they may sit down at his feet, if they will; that they may receive of his Word, if they will. Now, the more I examine this doctrine, the more dreadful it appears; and I am fully persuaded that if this scheme of free-will could be proved true, that moment it would be proved true that there is not now, nor ever will be, one soul of Adam's race found in heaven. I therefore reject it. JOHN CORBITT.

Chelmsford, Essex.

MAZZAROTH;

OR, THE

TWELVE SIGNS IN THE BIBLICAL HEAVENS.

(Continued from page 168.)

I COULD freely linger over Reuben and his tribe a little longer, but I dare not. Nevertheless, I will say it filled me with a little comfort when I read that sentence, "of the tribe of Reuben were sealed twelve thousand." Poor Reuben! I feel a love to him; it is, I think, the love of relationship, the love of sympathy, the love of gladness, because, with all his faults and failings, there was found in him some good thing toward the Lord God of Israel; and it is thus I feel toward all who really in heart love the Lord and his great salvation. This love, that comes from life, and leads on to endless liberty in heaven, is to me a precious gift indeed. But I often fear I have none of it, and as often fear that multitudes who talk largely of themselves, of their fallen nature, and of their trials for the truth's sake, are as destitute of this pure, secret, heaven-born love, as ever Balaam was. Love to self, love to certain theories, love to them that love and honour us,—of this kind of love I believe there is an abundance; but that vital flame, which lights up the eyes, fills

with holy compassion the heart, purifies the conscience, cleaves to the Lord, listens to HIS Word, strives hard to walk in all HIS ways, delights in giving glory to HIS name, and trusts alone in HIM, hangs alone on HIM, labours hard for nearness and likeness to HIM,—such love is either very rare to find, or it so hides itself, that one hardly ever meets it even in the streets of Zion, or in the public courts of the Lord's house.

Reuben was never very far from Jordan—his inheritance was there; and, when the waters overflowed the banks, he and his children would often cry out, "Save me, O God, for the waters are come in unto my soul." But to Reuben I must say farewell.

In coming to the next branch of Jacob's typical family, it strikes my mind with much astonishment that Jacob joins Simeon and Levi together, but Moses passes Simeon by with silent contempt. Jacob was very haughty and very peremptory when he speaks to and of Reuben; but, when he comes to Simeon, his anger boils almost into a rage, and, out of this vehement indignation, he pours forth such feelings of abhorrence and indignation as can hardly be equalled. Look at, listen to his prophetic denunciations, and then ask, "*Why all this wrath? what can it mean?*"

Take Genesis xlix. 5, 6, 7. "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." What a text to preach from! There are volumes of the deepest mysteries, and prophecies of the darkest deeds, herein spoken of. I am bold and free to confess that this brief portion of God's own Word is, to me, like a bright lamp throwing its trembling rays across the desert of time, and foretelling much that we have had to learn of men, and have yet to suffer from them, who are the descendants of this (in some sense) unhappy pair. "*Simeon and Levi are brethren!*" What does that mean? Judas came of the tribe of Simeon. "Of Simeon, Judas Iscariot is said to come;" so writes Master Trapp. Jacob's prophetic eye (enlightened, anointed, and filled with inspiration by the Holy

Ghost) ran through the dark ages, and, fixing itself on the fulness of times,—the days of our Lord's incarnation,—he there saw the descendant of Simeon, in the person of Judas Iscariot. He saw his perfidy, his traitorous conspiracy, his betrayal of Christ, his awful career, his dreadful end,—tumbling, like a stone, until he came to his own place; hence, "in their anger they slew a man; and in their self-will they digged down a wall." Literally, this referred to the massacre recorded in Genesis xxxiv. 25; but the words of Jacob are to be borne in mind, when, on commencing his farewell address to his sons, he said, "Gather yourselves together, that I may tell you that which shall befall you in the last days;" so that the words of Jacob to Simeon and Levi were prophetic. Levi, or the Levites, were types of the ministers of the Gospel; Simeon, or the Simeonites, were typical of the worst parts of our fallen humanity. These two met together in the one person, Judas Iscariot. And in how many thousands of instances have these two been united in the persons of those who have been famous for their gifts as Gospel preachers! And this idea is not to be confined to such as may ultimately have been considered bad men; but even among those who are manifestly good men, how often is it seen (and, where it is not seen, it is most deeply felt), that where grace and gifts conspire, under God, to set a man up on the walls of Zion, as a faithful and fruitful watchman, even there the most unholy passions work and wage war against the soul, and sometimes do dreadful damage to the cause and character of that precious Gospel we profess to love and exhibit! Oh, what cruel jealousies—what covetousness—what bitter revilings—what tyrannies, and what slaughterings, have we reason to fear, is to be found with those who in holy orders stand, and in holy works abound! The thought is too painful, the effects are too dreadful, to dwell on here. I will betake myself away from this dark scene; but to remove entirely from the poisonous influences of these deadly powers is impossible while in this world we stay. "We that are in this tabernacle do groan, being burdened;" and groan we must, until redemption not only takes the soul out of the fall, but the body out of corruption. Then, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, shall be brought to pass the saying that is written, O death, where is thy sting? O

grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"Simeon and Levi are brethren." Just the same as a cruel deacon and a poor half-starved Levite are sometimes *professedly* brethren. I have known men who will, Judas-like, stand up at the church-meeting and kiss the poor Levite, by calling him "*Our dear pastor*," while, at the same time, there is nothing but cruelty in their hearts towards him. Among many of the churches in these days, there is much of this unhappy work going on. One branch of the nonconforming church has begun to make a stir, in order to protect their pastors from deaconic persecutions, but nothing can be done where the minister's power is destroyed. If there be a gathering and a guiding power in the ministry—if the Lord crown the preaching of the Gospel with good success—if it be instrumental in begetting souls, in winning and espousing them unto Christ—if it feed and make fat the souls of them that have believed—if the ministry stand in the fulness and freedom of the Gospel of Christ, and have a conscience void of offence toward God and toward man, then, publicly or officially, no Simeonitish office-bearer can hurt it; but if in any of these points there is a failure, that failure will open a way for the instruments of cruelty to wage war, and destruction, in some sense, is sure to follow.

Blessed be God! while these things are undeniable, and too painfully true, yet it is a mercy to know that in multitudes of cases the deacons and officers of our churches are gracious, devoted, compassionate, and truly useful men: like Aaron and Hur, they hold up their minister's hands, fill their office well, and purchase to themselves a good degree of esteem and honour in the midst of the saints among whom they stand. Even Simeon's escutcheon in the Old Testament is not wholly black; there are some bright spots in it. Andrew Fuller says, "Jacob's sons were children of Belial, who knew not the Lord." I hardly think this statement is beyond the reach of contradiction. There are some good things said even of this much-degraded Simeon. He was one that was to stand upon Mount Gerizim to bless the people. See Genesis xxvii. 12. Beside this, please to read the first part of Joshua xix. You will see there that

Simeon's inheritance was "within the inheritance of the children of Judah." How distinct! how emphatic! how certainly does the Spirit of the Lord speak! After enumerating the different portions of their inheritance, He says: "This is the inheritance of the tribe of the children of Simeon, out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them, therefore the children of Simeon had their inheritance within the inheritance of them." Here is grace indeed! This is Old Testament Gospel, sirs; and it is as good as Paul's preaching unto the Corinthians, when he saith to them, "Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you: but ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." So saith Peter: "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

The Lord taketh no pleasure in sin; but He knoweth that sin is the product of Satan: He knoweth that Satan goeth about as a roaring lion, seeking whom he may devour; and often when a poor sinner is in the very jaws of Satan, and when Satan is just packing that poor sin-ruined soul off to the bottomless pit, Omnipotent Mercy, Sovereign Grace, and Redeeming Power, come to the rescue; they pluck that brand from the burning, take him out of Satan's kingdom, plant him in Christ's kingdom, and then he can feelingly sing,

"A debtor to mercy alone,
Of covenant mercy I sing."

Simeon's inheritance was "*within* the inheritance of the children of Judah." Judah was a grand type of the Mediator. Judah's children were "the election of grace" among the ancient Israelites—the Jews. But in Christ there was "more grace" than could possibly be emptied out simply among the Jews. "Other sheep I have which are not of this fold; them also I must bring, that there may be one fold under one Shepherd." Who are these other sheep? They are the poor Simeonites, the poor Manassehs, the poor Magdalenes; they are the poor Gentiles—the wretched heathen—such as seem to be born out of due time—"Of whom I am chief," they say; such as have been driven to the ends of the earth. They are the monuments of mercy, in whose salvation the extreme power of Christ's ability to save is proved,

for it is said, "He is able to save unto the uttermost all that come unto God by Him." And these men solemnly attest the truth of the Apostle's words, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom we—poor Simeonites—are chief." This is grace indeed.

Jacob denounces Simeon altogether, and Moses will not take up his name at all; but "Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him" (Judges i. 3). How often is this the case! Good men—like Jacob and Moses—will not condescend to look upon us: no, our names must not be mentioned in their presence; we are, indeed, a stink in their nostrils. By these "good men" we do not mean the Archbishop of Canterbury, nor the Bishop of Sodor and Man. We do not mean the Doctors of Divinity at the heads of the colleges and denominational sections of the professing Church. We do not mean any of those aristocratic dissenting ministers, who call us "hypers," and warn their people against ever associating with us, whose names in these pages we do not presume to write, but we do mean some of those really good men, who preach THE GOSPEL of the grace of God, in doctrine, experience, and practice, and who have been blessedly preserved from the defiling attacks of the great enemy; whose path has been clear, whose prosperity has been great, whose standing in Zion is in faithfulness and in truth. Many of these will not condescend to men of low estate, like us poor outcasts. They cast us off, as Jacob did; they leave us as cyphers, as Moses did; and in all this they are right, no doubt. But there may be faith even in the belly of hell, as in Jonah's case; there may be faith at the ends of the earth, as in David's case; there may be faith at the eleventh hour, as in the dying thief's case. Ah, so clearly was this proved in the experience of the ancient Church, that she cried, "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me?—*are they restrained?*" There is a pause: from that solemn frame of spirit a poor soul might sink into despair, if the grace of faith came not in to the help of the feeble against the mighty. But faith springs up: she makes

a desperate effort: she lays in her claim of relationship. "Doubtless, thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not:—Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting." Yes! glory to God on high. Judah says unto Simeon *his brother*—his brother—(see Judges i. 3) "Come up with me into my lot:" for "I AM THE LORD THAT HEALETH THEE" (Exodus xv. 26).

Now I must say no more this time. Art thou a poor dejected, despised minister of Christ? Does no great man notice thee? never calls to see thee? nor asks thy company with him? Does Jesus say, "Come up with me?" Then let thy sorrows for man cease; let thy soul admire and adore thy best-beloved Friend. He is a brother born for adversity, and if it pleases Him to keep thy company for Himself, let it be so; do not murmur, but be resigned. My naughty heart has often led me to wish I had the sympathies of some who are great in Israel. But sin and Satan, adverse trials, and a complication of crosses and losses, have given many of them to feel toward me as Jacob did toward Simeon. And yet, I think, some thousands of times, Christ has said to me, "Come up into my lot." Then, like Paul, I have thanked Him, for that He put me into the ministry. Almost in despair as regards earthly things, I still sometimes do sing—

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all;"

and desire, in honour, in usefulness, and in every particle of truth, still to be found a willing and a waiting servant in Zion.

July 14, 1856.

CHAS. W. BANKS.

SOCIETY FOR THE EVANGELIZATION OF FOREIGNERS IN LONDON.

THE number of foreigners dwelling in this vast metropolis amounts to nearly one hundred thousand. This Society proposes, with the Lord's help, to facilitate their arriving at the knowledge of the Gospel of Christ, which is the "power of God unto salvation to every one which believes" (Rom. i. 16). Without speaking of what it will do when Christians are induced to aid it more liberally, we will merely state in few words what it has already done, and what it is now doing. It has opened at No. 7, Newman-street, Oxford-street, an Evangelical chapel, where, every Sabbath, at three o'clock p.m., the Gospel is preached in French, and at half-past six in the evening, in Italian. At the same place there is a social meeting in French, on Thursday evening, at seven o'clock, for the reading and study of the Word of God.

EPISTLES TO THEOPHILUS.

LETTER XXVI.

MY GOOD THEOPHILUS,—I thought I had, in my 18th letter to you, said enough to show wherein consisted and wherein did not consist the sin of unbelief; but as you are surrounded with duty-faith men, a few words more bearing upon this matter may do you no harm.

That *unbelief is sin* there can be no question; but that the non-possession of saving faith in the Saviour is sin, I utterly, and entirely, and distinctly *deny*.

The doctrine that men are eternally condemned for not having saving faith in the Saviour is one of the most monstrous and God-dishonouring sentiments a rational (to say nothing of a spiritual) man can hold. Just look at it. Here are poor fallen creatures *not* embraced in the love of God; but, like Esau, are hated; not chosen to life, but left, and for whom the Saviour did not die, for He died for the sheep only; not regenerated by the Holy Ghost, for it is God's own children only who can be savingly taught of God. Now these, according to the duty-faith doctrine, are to be *damned to all eternity* for not being what the Most High himself *never* willed them to be; for "He hath mercy on whom He will have mercy, and whom He *will He hardeneth*."

The doctrine of duty-faith is like this, that your body is to be damned to all eternity for not raising itself from the dead, or at least doing something towards it. Here you can at once see the monstrosity of this duty-faith doctrine; for it is as much the work of the Son of God to raise the soul as it is his work to raise the body; both must be brought about by the quickening voice of the Son of God. No religion short of this can save the soul from hell.

To tell carnal men that it is their duty savingly to believe in Christ is like *jesting* with the awful state in which every one by nature is.

The doctrine of its being the duty of all men savingly to believe in Christ is from *beneath*: it is a basket of *poisonous tares* which the enemy has put into the hauds of even some good men: it is a doctrine which labours by all the lying workings of Satan to take the place of, and pass over, and set aside the *real, vital* work of regeneration. Thousands upon thousands are deluded by being thus put off with mere natural instead of supernatural faith.

Men are condemned in their fall in Adam. It was by *one* man's offence that judgment came upon all men to *condemnation*. Here it is that all have sinned, and here it is that all died, and here it is that all are lost; for they are dead, and held in the grasp of an almighty law; and just so far as original sin is their fault, just so far it is their own fault that they are lost. But is it not a cruel mockery upon the misery of man to tell him that it is his own personal, *avoidable* fault if he be lost? whereas the sin by which men are lost was *finished* thousands of years ago, while

all the evil-doings of men are nothing but streams from the fountain of original sin.

And, my good Theophilus, if you should have any doubt upon this solemn matter, just take the case of *infants*. Are not infants in an entirely *lost* condition? must not an infant enter heaven upon precisely the same principles as the adult? must not the infant be, by the Spirit of God, regenerated? must it not be accepted by the Atonement? in a word, must it not be saved by *grace*, and grace alone?

Are not, then, our fall in Adam, together with personal violations of right—are not these sufficient ground for the condemnation of the soul, without bringing in, and adding to all this, the monstrous doctrine of being condemned for not being regenerated by Him who alone can quicken the dead? Surely these duty-faith lovers of death and hell may be content with the righteous curse of God's eternal law, without turning the mercy of God into a law of wrath. Such men are full of self; and when such get among the people of God, they become a pest and a curse to our churches. Woe to the poor minister, if he be a man of God, who has one of these enemies in disguise as a deacon or an influential man in the church; their pretended humility, and concern for what they call practical godliness, is nothing but loathsome and detestable hypocrisy. Beware, my good Theophilus, of these simpering, *soft-tongued* professors! they carry pious acidity enough with them to sour a whole church, and poison their minds against the *vitality* and *harmony* of the new-covenant ministry of the Holy Ghost. They will wish you to receive their contemptible, self-contradictory Gospel; and in order to *awe* you, they will exalt their deadly perversion of the Word of God into the character of sacred *mystery*, saying, "Well, there it is, and we are not bound to reconcile it." No: there is nothing to reconcile until they *themselves create* a self-contradiction, and then palm their delusion upon the Word of the all-wise God. For myself I disdain either to be their vassal or to court any fellowship with them. Those among them who are alive from the dead will by-and-by come over unto us; but we are never to go over unto them.

But I must just point you to another duty-faith error, absurdity, and delusion; and it is this, that as they contend that a man is damned for *not* believing, then, by parity of reasoning, man is saved *for* believing; but what saith the Scriptures? They speak thus, that as many as were *ordained* to eternal life *believed*, and whom He did foreknow, He called, justified, and glorified. Now, in these Scriptures, what is there that *precedes* faith? and what in these Scriptures follows upon believing? In the one there is divine *decree* before faith, and in the other there are both decree and *effectual* calling. And then, what follows upon believing? In the one, eternal life; in the other, justification and glorification. What then is *faith* here but an *evidence* of things not seen—a work, a distinguishing characteristic of life in the soul; and he that is not thus ordained to eternal life will be

damned. But how is the one distinguished from the other? They are distinguished thus: he that believeth shall be saved; but he that believeth not shall be damned. Yea, he is condemned, or damned (for the word in the original is the same), already. But how do we *know* such are condemned, that is, still in a state of damnation? How do we *know* this? We know it *because* he does not believe on the Son of God. But *how* is it known of another that he is brought out of condemnation? It is *because* he believes on the Son of God. And again, *how* do we know that most men are in a state of condemnation? We know it *because* they love error rather than truth, or, which is the same thing, darkness rather than light.

But still, while faith is the gift of God as the effect of his good will, yet faith does in its place and turn become a cause. No harm came to Daniel, because he believed in his God. The Lord gives faith, and then honours the grace that He gives. He will not forsake the work of his own hands.

So, while unbelief is an effect of sin, it also becomes a cause of sin; and sin becomes a cause of condemnation.

Now, then, if we ask, who is to be saved? the answer is, he that believeth: and if we ask, who is to be finally condemned, the answer is, he that believeth *not*. And thus faith and unbelief both become characteristic causes of the two opposite dealings of the Lord finally with the two opposite characters: the one, because he is *not* a believer, is banished from the presence of the Lord, and from the glory of his power; the other, because he *is* a believer, is received up into glory; and the Law of God, on the ground of sin, banishes with awful certainty the one, as much as the Gospel, on the ground of grace given, receives with eternal certainty the other.

Now the sin of unbelief lies in a disbelief of the Word of God, and all men are by nature under this unbelief; but the light of the Word, and natural conscience, bring many into a natural and moral belief of the Word, and are in many things which are morally good led by the Word, and live and die as conscientious men; and so their condemnation will not be so great as the condemnation of scoffers at the Word. The exception to this will be in those who, while they profess to be believers in the Word, are practical, sworn, and bitter enemies and despisers of vital godliness and of the people of God, and that under a hypocritical concern for holiness—these shall receive the *greater damnation*.

Now, my good Theophilus, remember that a man may believe every iota of God's Word, and yet not *spiritually* possess or spiritually understand one particle thereof; for the *natural* man is a natural man still, and his faith is but natural—it is not the faith of God's elect—it is not the faith of regeneration, and without such faith no one can be saved. Thus, though the natural man believes as far as a natural man can believe, yet, not being a regenerated man (and which is no fault of his), he is not *spiritually* a believer, and must therefore be dealt with as a natural

man; and this non-possession of saving faith is no sin; for where there is no law there is no transgression, and he who dies in his natural first Adam state, never had any new-covenant relationship to God. Such never was a sheep, but only a goat; therefore there is no law in the new covenant either to give them faith or to demand saving faith of them, for this would be demanding *falsehood* of them; for it would be demanding of them to believe in that which was never provided for them. But in truth the new covenant does *not demand* saving faith at all, *any further* than it gives saving faith. By saving faith I mean the faith that accompanies eternal salvation. Now the new covenant bestows this, as well as every other spiritual blessing, upon all the true Israel of God. So stand the questions—*who maketh thee to differ?* and, what hast thou that thou didst not receive?

There are, no doubt, some among duty-faith men that are well-meaning men, and they see and feel that in man being lost there is fault somewhere; and they very rightly feel that they must not find fault with God, or lay blame upon Him; and so, to help themselves out of one difficulty, they bring a much greater difficulty in its place—by holding that if a man be lost, it is his own *avoidable* fault; and whereas the whole secret of it lies in the fall of man, that is the key which unlocks the awful secret of the origin and ultimatum of condemnation. But Satan trembles at this secret being opened up, because it has a tendency to open men's eyes to their *real* condition as sinners before God; and when once thoroughly convinced of sin, there is no rest until salvation be found.

Now wherein lies the sin of unbelief, for which men are condemned, I have shown in my 18th Letter to you. I cannot speak more clearly than I have there done; nor must you forget that it is given unto you not to believe only, but also to suffer for the truth's sake; to *hold fast* the form of sound words; to *contend* earnestly for the faith once delivered unto the saints; to endure *hardness* as a good soldier of Jesus Christ, and to abide faithfully by the inheritance of your father Abraham, nor move an inch for sin, men, devils, tribulation, life or death, or anything else: may you be enabled to cry mightily to God, and go on in his name and strength, conquering and to conquer. Let no man, rich or poor, great or little, pious or profane, popular or obscure, hot or cold, friend or foe,—let no man take from you your crown of Gospel freedom. So prays yours to serve in a Saviour's easy yoke,

A LITTLE ONE.

P.S.—You must not omit, my good Theophilus, to read carefully a letter, by Mr. Drake, of Sittingbourne, in Kent, in the July number of the VESSEL; it is a powerful, masterly, well-written letter, and is a good help to us by the way.

THE LATE MR. NATHAN HORSLEY,
(OF CHATTERIS.)

HIS CONVERSION—HIS MINISTRY—HIS HAPPY
DEATH.

"HIMSELF HATH DONE IT."

(Continued from our last.)

BELOVED READER,—How blessed—how solacing, under afflicting and bereaving trials, to trace out this one fact,

"My Father's hand deals out the cup,
And what He wills is best."

A promise was given in last month's "VESSEL" to give a few things relative to the Lord's gracious dealings with the late beloved pastor of Zion Chapel, Chatteris. There is a desire to know something of the beginning, as well as the end, of those who are brought out as ministers of the Lord Jesus; though the writer regrets that no written records of the Lord's dealing with our deceased brother are at hand. This is a fault too often to be deplored. How welcome to the survivors is it to find the godly exercises of those beloved, recorded as he only who feels and passes through them can best do.

Our brother, "Nathan Horsley," was a native of Soham, in the county of Cambridge, and in early life was directed to London, where he found the good hand of God in providence and grace to afford him matter, in after years, for holy gratitude and praise.

How many dear youths leave the country homes of their parents, and are suffered to plunge into almost every evil with which the fallen nature of man is so in love, and temptations in which the "mighty metropolis" so abounds! But the feet of our brother were preserved from treading those iniquitous paths, and were providentially led to "Mount Zion Chapel," where, under the ministry of the beloved JOHN FOREMAN, his soul was rescued from the hand of the destroyer, helped to rejoice in salvation, and to find a home with the saints of God in that honoured sanctuary, where so many have, and do still find the ministry of Mr. Foreman spiritually profitable. It was here our dear brother was baptized and united with the Church; and here also, in the year 1838, the writer first became acquainted with him, and found in him that spiritual mindedness, united with an unaffected and easy manner, which won upon the mind and gathered strength even until death. Very soon after his mind became deeply concerned about the ministry; but as these soul exercises concerning a work so solemn and important can only be told by those who experience them, we shall not attempt to give them here. His first exercises in this work were known and approved by many of the little churches in and near London, where the "Gospel of the grace of God" was proclaimed by him.

In the year 1842, our brother received an invitation to supply the pulpit at BURGH, in Lincolnshire; and here his ministry was, indeed, acceptable to the people, and blessed of God. And in the November of that year he

entered upon his first pastorate, and was much blest to this little cause of truth, his mind became more expanded, and his heart increasingly in love to the great doctrines of the cross. Up to the time of his settlement with the friends at Burgh, his opportunities for reading and study had been very limited; but now he felt the great work of preaching the Gospel to absorb the powers of his soul, and in a little time his labours became increasingly valuable. The churches round sought to avail themselves of his occasional services. While at Burgh our brother was called to give up his beloved wife (as the 6th volume of the "EARTHEN VESSEL," written by himself, will prove), which was in January, 1850, and at the close of that year he was led (after much earnest prayer and watchfulness, with all affection and friendship) to resign his pastorate over the church at Burgh, being with them a little more than eight years. The feelings which prompted our brother to take this step were best known to himself and the Lord; it was thought by some to be a wrong step, but the after review of it to him was one of solemn pleasure. We may well be grieved at those many and painful causes which give occasion for some ministers to be constantly removing from one people to another, nor do we think the whole of the fault, in but few cases, can be attributed to the people; but are there not often honourable and justifiable motives moving some of the Lord's ministers to think and act in these matters, without any just occasion being supplied to doubt their integrity? There are some, and we *revere* and *honour* them, who have spent the strength of youth, and have employed the riper powers of middle age, and are now fast approaching the "three-score years and ten" in the service of God, chiefly in one locality, and they are almost regarded by the younger branches of families as a kind of "heirlooms" to their inheritance. But we would not say that other good men may not have been, perhaps, as much blest of God for usefulness in the conversion of sinners and building up of individual saints, though they have been called to suffer inconvenience by change of locality; sometimes it may have been on the "sunny side," and prosperity has indeed cheered them, and their boughs have extended until the sphere allowed seemed too contracted; a change is granted them; the "north winds" cut them severely for a time, but the Gospel "mattock" is vigorously, and, by God's blessing, successfully employed, the seed of the Word is sown with a liberal hand and a prayerful heart, and *some* fruit to God appears. And again they are called to meet with new trials in another part in doing the work of the Lord; but these good men, as long as they are kept FAITHFUL and HONEST, FEARLESS and HEARTY in the great doctrines of the everlasting Gospel, are more deserving the sympathies and prayers of those long-standing and stationary ones, than they are of suspicion and censure. To return to the case of our brother Horsley. He received an invitation to supply the vacant pulpit at "Zion Chapel, Chatteris," where his ministry was soon found to be acceptable; the power and

blessing of God was found to accompany it, so that in January, 1851, he commenced his stated ministry.

It was thought by many that our brother's simple, though *spiritual*, testimony would not be welcomed after the ministry the friends at Chatteris had been accustomed to hear from their former pastor. Beyond the expectation of many, that large and beautiful chapel (with gallery at one end) was soon made larger by two commodious side galleries to give room to the many who came to hear. We have often heard him with deep humility confess it was not his talent, but the evident blessing of God upon his own Word, in simplicity and heartfelt truthfulness delivered, that gave him so much welcome and so good success in the ministry.

In July, 1854, the Lord gave our brother Horsley another and a valuable blessing in the person of his now sorrowing widow, by whose truly spiritual and affectionate disposition his home comforts were increased; and by her acceptable and willing services amongst the friends, at their female prayer-meetings, and in the Sabbath school, her influence soon began to tell amongst the friends in a pleasing form. I write not this to flatter the living, but, as the friends at Chatteris can bear testimony, that even the ministry of their late beloved pastor seemed to be rendered more welcome, and their hearts to receive a fresh and a united stimulus, by an association with one so much beloved. But this state of things was soon to be marred; for at the close of last year, the apparently strong and healthy frame of our brother showed symptoms of disease, which soon assumed a stubborn form; and though the skill of the medical adviser, resident in Chatteris (with all the kindness his unremitting attention could afford), was given, the disease gathered strength, and evident signs of something serious appeared to others, if not felt by himself. His beloved employ of preaching the Gospel in the beginning of this year was denied him more than a few times, and the last time he appeared in his beloved "Zion" to speak to the people, was by request to say a little relative to the departure of a very aged and beloved saint of God, by whom his ministry was much prized. In April he was anxious to try the "hydropathic treatment," and by the suggestion of friends he went to the institution at Leicester, and for a few days after he had received the treatment there, he seemed to gather strength, and was pleased at the idea of soon returning to his labours at Chatteris. But as soon were his hopes disappointed, for though the skill and the attention of the establishment might benefit others, it evidently did not effect any permanent good for him; his disease was beyond the power of human skill to remove; though when we visited him, after his abode there about a month, he expressed his belief that he was better, and seemed fondly to cling to life, though for many years he had been graciously lifted above the fear of death. This clinging to life is natural, and it was strengthened by the strong tie of a *happy home*, and the *ardent love* of his soul to the ministry of the Gospel,

wherein the blessing of God had been encouragingly afforded him in his labours at Chatteris. These, in submission to the will of God, were powerful reasons why he might well wish to live a little longer. The following letter, which was the *last he wrote*, will prove the state of his mind.

"Abbey House, May 1st, 1856.

"MY DEAR FRIEND ASHBY,—I am most happy to say I am better to-day than I was yesterday, and feel I shall now get well again, by the blessing of God. I would also tell you how the Lord has blessed my soul to-day—such joy and peace in believing I think I never enjoyed before in my life. It was from this portion: 'Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.' I was ready to say, 'Oh, magnify the Lord with me, and let us exalt his name together!' 'for I shall not die, but live and declare the *work of the Lord*.' I wish I could write more; but my sight is bad yet, and my hand trembles very much. I fear you will not be able to read this. Love to all friends, Mrs. A. especially. The Lord bless you!
Yours, NATHAN."

On the 4th, Mrs. Horsley received a letter from the medical gentleman resident in the establishment, not to her at all favourable, concerning her beloved husband; and though the claims of an infant of seven months old made a strong appeal upon her maternal affections, yet the very doubtful state of her beloved husband made an appeal yet stronger; so, after commending her child first to the Lord, and then to the care of friends, who were ever ready to sympathise and help, she went the same day to Leicester, and remained there until the 19th. Having to wait the convenience of the train for Chatteris, the writer met them at Peterborough, and provided a room where every comfort was at hand. We could but rejoice together, seeing the Lord had so strengthened our brother for the journey, which he accomplished with so little fatigue; He seemed to joy in the Lord, and in the hope that he should soon again be able to preach that Gospel which had been so precious to him in his afflictions. But his hopes were again brought low; for the signs of a speedy removal were visible in him on the second day after his arrival at home. His disease prevented him from talking much, yet many and sweet were the testimonies he bore to the power and worth of the religion of Jesus in his own soul; and whenever he spoke of his end, it was in the spirit of holy assurance of safety in Jesus. On Saturday, 24th, he said to brother Fish, "It is the opinion of the medical man that I shall not recover; but who can tell? While there is life there is hope; and I do not know that it is *wrong to hope*. But I leave it with the Lord. *My mind is at peace. Christ is precious*. I have had such enjoyment in my affliction as I never had before." On Sunday morning our brother Fish called to see him again, when he said, "I think this will be my last day on earth;" and with much energy he added, "Oh, what will it be to spend a Sabbath in heaven! I have been trying," he said, "to

think about heaven; but am lost to conceive of what it is, and the blessedness to be there — but that can only be known by us when we arrive there. But my mind is in peace." Brother Fish was going to preach to the friends at "Zion" that day, and our friend Horsley said to him, "Give my love to the friends at 'Zion,' and tell them I am as near death as it is possible for a living man to be, and that I do not think I shall live through the day; and tell them it is a *great pleasure* and *comfort* to my mind that I die in the affections of my people, in peace with them, and with God," adding, "they have been kind, exceedingly kind to me in my affliction—the Lord bless them!" Our brother Fish says, in a note to the writer, "After the first hymn was sung, I delivered this message to the people assembled in Zion Chapel, as from the bedside of their dying and much-loved minister, when some hundreds of eyes flowed with tears. The effect I shall not soon forget; and the trying position I was in to preach to them you may well conceive." "On Monday," writes brother Fish, "I visited him again, when he said his enjoyments were not so great as they had been; but 'God's love is the same,' he added, 'there is *no change in that*; and I do think He will grant me more blessed discoveries of Himself yet, but, be that as it may, *all is right*. I do not know that it is necessary, though I could desire it."

"On Tuesday morning, 25th, I saw him again (the day he died). After a little while he said, 'Brother Fish, you would like to know the state of my mind before you leave me.' He said, 'I am happy. Christ is precious. I can leave all, and feel perfectly resigned. Come death *this minute, an hour, a week, or a month* hence, I am ready to depart.' And with great feeling he said, 'And is this heaven, and am I there?' Beloved reader, we know not how it may be with you; but we feel before God ready to wish we had also finished our little work too, 'having a desire to depart, and be with Jesus.' Ah, well, it will soon come, when the fingers that write, and the tongue that now feebly speaks for Jesus, will have no more employ on earth. Seek, then, beloved, to 'work while it is day,' for the night cometh when no man can work."

Our brother took leave of his dear babe; and after kissing her again and again, he most heartily commended her to the Lord in words the dying Christian parent can only use, and then he said, "Take her away; for my heart is still deceitful." On one occasion, he said to his dear wife, "Read me something about heaven." She read from Revelation xxii., "And there shall be no night there," &c., which seemed very precious to him, as also the 746th hymn in Donham's. His restlessness was great at times during the day, and he wanted cold-water cloths constantly applied to his head, which was done by his dear wife and Mr. A. About half-past three o'clock p.m. he took some tea, and seemed to enjoy it; and about an hour afterwards strong convulsions came on, utterance failed him, consciousness left him, and at five o'clock he ceased to breathe. He had many times

during the day inquired for the writer, who had been sent for, but did not reach Chatteris until about an hour after the spirit of one so much and so long beloved had fled to its blest and everlasting home.

Whittlesea.

D. ASHEY.

P.S. A few more things will (D.V.) be given next month relative to our deceased brother.

A BRIEF MEMORIAL OF

THE LATE MR. GEO. GOODCHILD.

GEORGE GOODCHILD died at Beezley End, near Baintree, on the 21st of May, 1856, in the 63rd year of his age. He lived and preached some years in the neighbourhood of Guildford; but the latter part of his life was spent in Essex, where he was useful as an itinerant preacher. The following letter is written by his daughter.

[A separate memoir of the life and latter end of this choice and excellent saint is preparing for the press, by our good brother J. Hunt, of Halstead; of which we hope to give further notice some day. The late Mr. Goodchild's daughter says:—]

"It has been a source of deep regret to my mind, since the decease of my dearly-beloved father, that some one of us did not, from time to time, commit to paper some of the beautiful and touching expressions that often fell from his lips; as it is, a very imperfect sketch is all that can be given of him. I once said to him, 'I should like to write down many things you say, father;' but he said, 'They are not worth it, child.' As long as strength permitted, and an opportunity offered, how earnestly and affectionately would he talk, if he thought it possible, by so doing, to benefit a fellow-creature, as many can testify, constantly aiming to exalt a precious Saviour by dwelling upon the theme of sovereign, free, unmerited love and mercy to poor guilty, sinful man. He loved, and strongly advocated, the doctrine of *free grace* and electing love, utterly abhorring that which teaches the creature to mix up some of his own doings as a plea for acceptance with God; he used to say, if the salvation of his soul depended upon one good action, or even a holy desire on his part (unassisted by the Holy Spirit), he should assuredly perish, and whatever others might think of their good works, yet 'he had not so learned Christ.'

"From an early age he was the subject of serious impressions, but a dream he had when a youth seemed to be the more direct means made use of in bringing him from

darkness to light, at which time he attended the ministry of the late Mr. Mark, of Wethersfield, to whom he was devotedly attached, finding in him a spiritual father and friend. The means of grace were now so precious to him, that after attending them, he has frequently retired to rest without food, because his mind should not be disturbed by any worldly conversation.

"After removing from place to place, he went into Surrey, and finally came into Essex again; but wherever he was, or in whatever station he was placed, he always endeavoured to be useful to the souls of his fellow-creatures, and his labours, in many instances, were not in vain. Many remarkable interpositions of Providence in the time of danger, I have heard him relate, and in which, in looking back upon, he could trace the good hand of the Lord upon him.

"Very truly might it have been said of my dear father that he 'daily walked with God.' It was not till the mournful affliction which terminated his earthly career, that he was led to experience in so great a measure the hidings of God's face; but so it was, that after forty years of great enjoyment in the Divine life, and favoured to walk very much in the light of God's countenance, he was once so bereft of all hope as to exclaim, he was a lost soul; and on being reminded of his usefulness to others, 'Ah,' he said, 'that may be, just as you see a scaffold raised up and made use of in the formation of a building; but not being part thereof, it is taken down and cast aside.' He frequently said, through mercy he could very clearly see the plan of salvation, and Jehovah's way of saving poor sinners, but he wanted brighter evidences that he was in the way, for it was not what others thought of him, neither past experience, that would do to rest upon in the views of death and an eternal world; nothing short of a fresh manifestation of God's love to his soul would satisfy him, and in his earnest entreaties at a throne of grace he would say, 'Do, dear Lord, grant one smile more, one more token of thy love and favour.' He was greatly supported one morning from this verse being impressed upon his mind, 'Yes, I to the end shall endure,' &c.; and although during the greater part of his illness there was an absence of that lively sense of his interest in Christ which he had formerly enjoyed to such a high degree, still he was not without many rays of comfort. He once repeated the following verse:—

'Shortly this prison of my clay
Must be dissolved and fall;
Then, O my soul, with joy obey
Thine heavenly Father's call.'

And then said, 'I think if I could hear his lovely voice call me, I should say, Speak, Lord, for thy servant heareth; but if it might be consistent with his sovereign will to grant me a little strength, I should like to praise Him here; if not, that He would take me home to Himself,

"Where, in a nobler, sweeter song,
I'll sing his lofty praise."

If I do get there, no poor sinner ever had cause to sing louder than I shall have.' He could very plainly see that though the furnace had been rather severe, still it was necessary it should have been so, not only to take away some of the dross of sin, but it would also tend to make home much sweeter. He hoped that nothing would be said about him after he was gone but that he was a poor sinner, saved by grace, and now gone home to glory. Very anxiously opening his precious Bible, as he loved to call it, one day, rather more than a week before his death, after pleading with God that He would be pleased to reveal Himself, if, indeed, He was his child, his eye was directed to the first verse of the 25th chapter of Isaiah, and it was made so precious to him, that he felt he could say without a doubt, 'O Lord, Thou art my God;' and he continued in a happy frame till the last, longing to be gone, that he might see his dear Saviour face to face. It was often suggested to him by the great adversary of souls, that he would leave the world in darkness; but thanks be to God, he proved Satan, in this respect also, to be false; for he said to a dear friend a week before his death, that Satan had left him now. Poor dear, he spoke of several things concerning his funeral, as calmly and composedly as if he were going away but for a short time, but, to our unspeakable grief, he has gone never to return. May we be made meet to be partakers of that inheritance of which he is now the happy possessor, the thought of which ought to reconcile us more to our loss, knowing that now

'He has done with sin, and care, and woe,
And with his Saviour rests.'

As a valuable Christian friend, as well as a kind affectionate husband and father, his loss is deeply felt by his now sorrowing partner and children; may it be our happiness to meet again, a whole family in heaven.

"HANNAH GOODCHILD.

"Coggeshall, June 27, 1856."

OUR BRITISH BAPTIST CHURCHES.

THE CHURCHES OF CHRIST,
AND
THE GOSPEL OF CHRIST.THE SECOND SERIES OF LETTERS ADDRESSED
TO THE THIRD SON OF AN ANXIOUS ISRAEL-
ITE, NOW RESIDING AT BRIDGE, IN KENT.

MY FAITHFUL AND MUCH-TRIED BROTHER,—I am now alone in what they call "*the Dummy*;" that is, the empty carriage next to the engine, into which they never put any passengers, unless compelled, because it is most dangerous. But I am pushed into it because there is no other place where even so small a piece of fallen humanity can be lodged. I am on the Great Northern, its tunnels are many, and its clatter anything but pleasant; nevertheless, I must try and write you a few lines. Last week, I was laid down prostrate in nerves, so that I did not expect to preach on Sunday, and our brother Williamson, of Notting Hill, kindly came and took the morning service for me; and a most happy time it was. He preached Christ in an excellent manner; so that even my rocky heart was melted down in contrition and softness. That morning, in my bed, I had read the last chapter of Isaiah's prophecy, and I had found it very good; it abode with me; so that at night I preached from the 19th and 20th verses; the opening of which to my mind was so great and solemn, that I have much desired to give the substance of it in a tract; and will do so, if mind, means, and men will serve me, and if God permit me. Myself and my sons have toiled hard to complete the "*VESSEL*" for July; I closed up my labours with it late last evening; and now I am travelling to Bedford, to Cransfield, to Carlton, and to Two Waters, being engaged to preach seven times in four days, if the promise in me be fulfilled.

Last Tuesday evening I was led to preach from a singular text, one that seemed to be put into my mouth as expressive of my commission and position. The words are (Acts xii. 17), Peter said to the praying church, "Go, show these things unto James, and to the brethren. And Peter departed, and went into another place." I noticed the persecution—James killed, and Peter cast into prison—the church praying—the angel descending—the prisoner delivered—but I could say nothing about Peter going into another place; but, so long have I been in a circumstantial prison, and so much have I laboured to get out of it, that I fear to hope I shall ever be delivered while in London I attempt to stay; every thing around appears to have a voice, saying, "*Depart*." Well, this morning I left the dark, dense city with a heavy heart; I left my sons in the deepest perplexity; and how to turn or what to do, I could not tell. As soon as I sat down in this carriage, I opened a letter from Saxmundham; and in it found the fol-

lowing scrap of paper sent to me by friend Barnes, with permission to do with it as I thought best; so I give it here as written by the author himself.

"Attend unto my cry; for I am brought very low."—Psalm cxlii. 6.

"How various and many are the persecutions, trials, temptations, and afflictions of the children of God! But what an unspeakable mercy and source of consolation to the persecuted, desponding, tempted, tried, and afflicted follower of Christ, to have a friend to whom he may repair in time of trouble, and in whose presence he may safely unbosom all his cares, spread his wants, make known his temptations, relate his grievances, and present his petitions, with perfect security, and freedom from any apprehension that the trust thus reposed will be betrayed, or that his cares, wants, temptations, grievances, or petitions will be unheeded or rejected, for this friend has graciously promised that whosoever cometh to Him, He will in no wise cast out; yea, moreover, He has invited his tried and tempted children to call upon Him in the day of trouble, and He will hear them, and they shall glorify Him; and to inspire them with confidence and fortify them with courage against persecution and danger, they are assured that no weapon formed against them shall prosper, and that every tongue that rises up in judgment against them, He will condemn; that He will make crooked things straight, and the rough places plain before them. These things will He do for them and not forsake them; for however mysterious the way in which they may be called to walk, He will lead them in the right path. They may be persecuted by the world, groan under their own corruptions and depravity—they may be in heaviness through manifold temptations—clouds and darkness may obscure their path, and they may be brought very low, but in due time He will hear their cry, and will help them—the clouds will be dispersed, darkness chased, and light spring up in obscurity.

"19th June, 1856. R. BARNES."

How suitable these words were to me, you may a little guess! I took out my Bible, found the 142nd Psalm, and read it. How singular the description given, (and how emphatic the title,) at the head of this Psalm! "*David showeth that in his trouble all his comfort was in prayer unto God.*" A Psalm of David giving instruction: a prayer when he was in the cave."

Poor David was in the cave, and there he prayed. Well, Robert, I know not how soon I may be in a cave; but let us together meditate upon this remarkable Psalm. I am near the end of one journey, and if the Psalm speaks to me, and opens up usefully, you shall hear of it if I live; in the meantime, let me first give you a scrap of previous journeys; and finish this another time. As I write these short epistles while travelling,

and have no time to re-write, or revise them. you must forgive all blemishes found in your afflicted Brother,
C. W. B.

Monday Morning, *June 15, 1856.*

MY KIND AND FAITHFUL BROTHER,—Soon after four o'clock this morning, I was called to arise, and prepare for a long journey, and for another hard week's work. I am now on my way to the city of Norwich, where I stand engaged to preach for three days, if the good hand of God will preserve and supply me. My position in the world was never more difficult, never more painful, my labours in the ministry never more abundant. Yesterday was a good day with us at Unicorn Yard. I spent some time yesterday morning in private reading, and in weak prayer, receiving but little, if any, real comfort therefrom. I went up to the Lord's house without scarcely an idea, truly I walked in darkness, and burdened in my mind so heavily, that I sighed and sorrowed with many fears; and in this state of mind I began in public to read and pray. I could not help telling the Lord in prayer, how full of grief and anguish I felt. I read these words for my text, "He shall glorify me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you" (John xvi. 14, 15). Immediately a ray of light broke forth on the words—I saw the Three Glorious Persons in the ever-blessed Godhead. The FATHER "possessing" all new covenant mercies, as the Fountain of Life, Love, and complete Salvation; the SON as "receiving" these mercies for dispensation; and the ETERNAL SPIRIT as the Revealer of them in the hearts of the redeemed; the distinct faith of regenerated souls in the several persons in the Godhead, and the different fears of the godly as regards their interest in the electing love of the Father, their union to the Eternal Son, and their sanctification by the blessed Spirit. I was favoured with a sober and happy frame of mind; and am confident the Lord will bless a testimony that came so directly and sweetly from Himself.

In the afternoon I went to preach for Mr. Joseph Wilkins, in Providence Chapel, Bridge-street, Greenwich. It was the re-opening of that substantial and commodious house of prayer. Few places have passed through greater changes than this Greenwich "Providence;" but the Lord has now sent them a man, in the person of Mr. Joseph Wilkins (late of Eaton Bray), whose ministry is suited, with the Lord's blessing, to build up the walls, and to be a blessing to the people. They have recently built a most spacious school-room, fitted up with every convenience; the prospects for the cause are good, for the minister and the members "have a mind to work."

Norwich, Wednesday morning, June 18th.—Having fulfilled my commission in this city, before six this morning, I left for London. On Monday afternoon and evening, I spoke to the people at Orford Hill; and yesterday, a tea and public meeting was holden in the same place. Our good brother Brand, of Al-

dringham, preached three sermons to them on the Lord's-day, and very acceptable his labours proved. At the meeting last evening, we had some good addresses from the venerable pastor of Chery Lane Chapel. Mr. Gowing, Mr. Tann of Yarmouth, Mr. Brand, Mr. Albert Brown, the pastor of Orford Hill, and myself. The churches holding the truth in this city are not flourishing; the population is immense; how many fear God and have the faith of his chosen, none on earth can say, but their appearance is not great; still, there is some excellent salt, and so the city stands.

THE SUFFOLK CHURCHES, AND THEIR CIRCULAR LETTER FOR THE PRESENT YEAR.

WE mean those churches in Suffolk, with a few in Norfolk, who are united together in and represented by the ministers and messengers at "the Suffolk and Norfolk Association," which Association this year met in Walsham-le-Willows, on the third and fourth days of last June. Their Circular Letter has been sent us, which we may notice, we hope in a useful, profitable, and suggestive spirit. The subject of the Circular is "Praise." We will first glance at the tabular and statistical departments; and then at the interesting subject to which the letter calls our attention. The leading men in this Association are first, the venerable George Wright, of Beccles; secondly, John Cooper, of Wattisham; and thirdly, S. Collins, of Grundisburgh. It is astonishing how, for many years, these three good men have been the principal leaders in all public matters connected with these churches. Mr. George Wright is fast advancing to a ripeness for glory, and cannot take that active part he has been wont to do; but he has had an excellent day's work; he has been honoured, in comparative quietness, in domestic comfort, in church harmony, in Gospel usefulness, and in fraternal friendship, to labour on for a long and happy period; and now, like Jacob, he is leaning upon his staff, and not unfrequently, as he feels the infirmities of old age creeping on, you may hear him softly whispering, "All the days of my appointed time will I wait until my change come." The church at Beccles (so long under Mr. Wright's ministry) is not in the enjoyment of great prosperity at the present. Its report is rather of a gloomy aspect. We hope a revival may come; and that when the aged pastor leaves the field of labour for the final rest, he will leave in his favoured Zion many precious sons and daughters who will, instrumentally, perpetuate and maintain the pure principles of the Gospel of our Saviour and of our God. The "brethren Cooper and Collins" are like the horses in Pharaoh's chariot, well-trained, well-equipped, and being well employed, they pull together well, and by a multitude of Christian people they are highly esteemed and beloved. The Wattisham church numbers 128, and is peaceful, with pleasant prospects of a revival. Mr. Collins and the Grundisburgh church are moving on in the

truth; 285 members and 37 children in the school, make up the staff; it is the largest church in the Association, but nearly the smallest school—this appears singular. At Waldringfield, Laxfield, and Chelmondiston, cheerful reports are given; but, upon the whole, the Suffolk churches demonstrate nothing expressive of cord-lengthening, or the ingathering of regenerated souls to Christ's kingdom. There are many churches in Suffolk not in union with this Association; we hardly think this wise. An association of ministers and churches of the same faith and order may be useful in many ways; but we fear that the extremely stringent laws of Associations on the one hand, and the peculiar prejudices of pastors and people on the other, too frequently prevent that union and cooperation which, under God, might be of very great use in the progress and promotion of Gospel truth. Let not the brother of high degree think himself of too much importance to stoop; neither let the brother of low degree think himself too little to approach the Christian brotherhood. Let not the clear-sounding bell of "high doctrine" condemn the deep-taught pomegranate; neither let the pomegranate too harshly judge the clear in doctrine. Let us believe that in this time-state there *may be*—there *is*—there *must be*—diversity in the body; let us well consider that *diversity, adaptation, and unity*, are essential to our present well-being as a Christian community; let us not forget that we have one common cause, the glory of Christ in the growth of his kingdom; that we have one common enemy, who, knowing he cannot *destroy*, will aim to *divide*, and, by dividing, doth often deeply distress the dear family of God. Let these things be thought over, prayed over, talked over, and let them be well walked out; and many a solitary brother might be cheered, many a weak cause might be strengthened, and, with the Master's smile, many a desert would blossom and rejoice. The only law that can possibly be laid down for that Christian amalgamation we would promote is this—such a vital union unto the Living Head as produces an unflinching decision for essential principles, a loving devotion to the house and all that concerns the honour of the Master, and a cheerful obedience to that most touching of all Gospel tests "*if ye love me keep my commandments.*"

We cannot so fully notice the subject of the Circular "Praise," as we could wish this month, we therefore promise that in our next.

INTERESTING INCIDENT.

To the Editor of the Earthen Vessel.

DEAR BROTHER,—I thank you for the kind notices you have given the readers of the VESSEL and CHICKERING WORDS, of my little pamphlet of "Grateful Recollections," and your extracts therefrom. You say, "What a volume of incident such a life could produce!" Yes, indeed, my life has produced a volume of incident, of which the "Recollections" form but a very small part. I send you

one as a sample; to yourself and readers it may prove interesting.

In the month of August, 1829, I paid my usual ministerial visit to Brighton, and preached three times on the Lord's day, at Bond-street. In the afternoon the chapel was greatly crowded. I entered the pulpit under a most solemn frame of mind; the Lord was there, and He was with me too. I preached from Jonah ii. 7, "*When my soul fainted within me, I remembered the Lord.*" In the midst of the sermon, I felt constrained to say something, in substance, like the following:—"There may be *some one* here who, though, like Jonah, he has not been *literally* in the deep, yet may have meditated or *intended* being there; and, if there should be *such an one now present, may the Lord look on him, and be merciful to him.*"

I preached eight sermons at Brighton during my week's stay. On the Thursday evening, after service, on leaving the house of Mr. Parker, one of the deacons, I was followed by a gentleman, who, tapping me on the shoulder, said—"I knew you were here, and have waited outside more than an hour to see you, knowing that you intended leaving Brighton in the morning. I came here," said he, "from London, about a week ago, in *deep distress of soul, and under a most dreadful temptation to destroy myself; but the Lord has prevented me!* I have walked on the sea beach several evenings, with the intention of *casting myself in*, but I was prevented by various interruptions. On passing by Bond-street Chapel on Lord's-day afternoon, seeing many people going in, *I thought I would turn in too.* The Lord spake through you to my poor tempted troubled soul. The snare was broken, and *I am delivered.* I shall now return to my home calm and peaceful in my mind, *a miracle of mercy!* Here (said he), take this trifles, and *God bless you.*" He put a sovereign into my hand, grasped it firmly, and then hastily left me, before my agitation permitted me to say to him *even one word.* I lifted up my hand, and mentally exclaimed, "What hath God wrought!"

I am, yours in Gospel bonds,
Jireh, June 6th, 1856. J. A. JONES.

SUFFOLK AND NORFOLK ASSOCIATION
OF
PARTICULAR BAPTIST CHURCHES.

This Association held its annual meetings at Walsham-le-Willows, June 3rd and 4th.

In the morning of the first day, the letters from the various churches were read before the ministers and messengers, and a large congregation assembled in the spacious tent of the Association.

The letters were of a more cheering and encouraging character than those of the preceding year. The churches generally reported increased congregations, prayer-meetings well attended, and additions of professed followers of Christ. There were some few, however, who could not give tidings of the work of the Lord progressing, but who are patiently waiting in

the expectation that the "set time to favour Zion" will come.

In the afternoon, brother Aldiss, of London, preached from Luke i. 32. "He shall be great." In the evening, brother Woodgate, of Carlton-road, preached from Ps. l. 23.

On the following morning at six o'clock, a prayer-meeting was held, which to many was a soul-refreshing season. At 10-30, brother Collins preached the morning Association Sermon, from Song v. 16, with much unction and power to a large concourse of people—about 2000. In the afternoon, brother Brown preached the other Association Sermon from Isaiah ix. 6, "And the government shall be upon his shoulder."

The collections for the Association Fund, which is designed to aid poor churches in supporting their ministers, were very good. The ministers and messengers voted 60% to different churches for this noble object.

At the private business meeting of the ministers and messengers, the following resolution was resolved unanimously:—"That, while we rejoice in the extension of the Redeemer's kingdom, both at home and in distant lands, and feel it imperative to cultivate a spirit of missionary co-operation and zeal, uniting with our brethren in the promotion of the legitimate objects of missionary institutions, we nevertheless deem it necessary to affirm our uncompromising adherence and attachment to the doctrines of distinguishing grace, as the only scriptural basis of all missionary efforts.

"And whereas we have with deep concern of late observed the growing latitudinarianism in the principles openly avowed by many of our leading brethren of our great missionary societies, to the disparagement and rejection of those fundamental truths, we hereby disclaim all sympathy with those who thus virtually sap the foundations of discriminating grace; while we earnestly protest against the semi-Pelagian errors to which the 'Baptist Foreign Missionary Society' and the 'Baptist Home Missionary Society,' at their late annual meetings, have given utterance, and to which the weekly organ of the denomination has given its unqualified sanction.

"And especially do we deprecate and deplore the hostile spirit in which some of the younger ministers of the denomination have at these meetings assailed the advocates of distinguishing truth, misrepresented their principles, and traduced their motives and conduct in relation to missionary operations.

"Sincerely regretting, also, the adoption of that policy which converts the platforms of missionary institutions into arenas of controversial bitterness and strife, we can but regard the recent proceedings of the Societies to which we have alluded, as calculated to injure the cause of missions, to weaken the efforts of its sincere friends, and to perpetuate the evils of division and disunion in relation to that important part of Christian enterprise."

JAMES BALDWIN, *Moderator.*
G. WRIGHT, *Secretary.*

CHELMSFORD AND FORTH END.

DEAR MR. EDITOR,—Knowing that you are always glad to hear, and spread abroad, the prosperity of Zion, I take the liberty, as a lover therein, to send you a few lines relative to the *Lord's goodness* to the people of the Baptist Chapel, Chelmsford, Essex, especially on their Anniversary Day, June, 1856.

The morning was remarkably fine, all nature seemed to smile as we wound our way toward the sanctuary of the Lord. At half-past ten, the neat chapel belonging to the Baptists was well filled with persons, many of them from a distance. We also noticed Mr. Cox, from Mersey Isle, and Mr. Night, of Maldon, and Mr. Trotman, from Blackmore, and other faithful followers of the Lord present. Mr. J. Corbitt, the minister of the place, commenced the service by singing the 18th hymn in Gadsby's selection:

"Now to the Lord a noble song!

Awake my soul, awake my tongue."

After which, Mr. Spurgeon proceeded to read and expound the 53rd of Isaiah, and, after prayer, he took for his text, Heb. vii. 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The speaker opened his subject in his usual manner, and afterwards handled the subject so as to engage the attention of the whole congregation; his remarks were calculated to encourage the self-condemned and desponding. After service, about 40 or 50 persons sat down to dine in the vestry; all seemed very happy.

At half-past two in the afternoon, a great number of persons congregated together in the Independent Chapel, kindly lent for the occasion. Mr. Spurgeon took for his text Isaiah liii. 11, "He shall see of the travail of his soul, and shall be satisfied." The preacher described the soul sufferings of Christ. Many listened to him with profit and with much pleasure, others had the enmity of their minds slain, and confessed they were no longer prejudiced against Mr. Spurgeon; thus the Lord will work for his servants, and often throws back false charges from whence they came. After service, about 200 persons took tea in the open space of the Baptist Chapel; after tea was over, Mr. Corbitt gave us an excellent address on the good of **SOCIABILITY**, and concluded with an appropriate prayer; after which, Mr. Wilkins, of Greenwich, delivered an appropriate address, on the advantages to be derived from social tea meetings, relating many circumstances that had come under his own notice.

In the evening, at seven o'clock, the chapel was again filled, when Mr. Wilkins, in his free and telling manner, preached a rich Gospel sermon; the people listened to him with as much eager attention as though they had not heard a sermon for months; many were delighted and profited under him—all glory to the Lord. Thus concluded a day not lately, if ever before, witnessed in Chelmsford, and such a one as we hope to see again and often repeated in this place, and all others where the glory of God, the good of souls, and the

welfare of Zion is sought. The collections were good, and the service ended by singing—

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

On the day following, Mr. Corbitt and Mr. Wilkins, with an omnibus full of friends from Chelmsford, went over to Forth End, where one of Mr. Corbitt's members preaches with some degree of success. Zion Chapel was kindly lent for this occasion. Mr. Corbitt preached an excellent sermon in the afternoon, showing man's inability, and God's ability to save. Mr. Wilkins preached again in the evening, and truly it was a happy season. I never heard a sweeter description of the *grace of God, the glory of Christ, the sinner's Friend*, than this was; altogether, it was one of the happiest seasons I ever enjoyed. The Lord bless his servants, is the earnest prayer of

AN ATTENTIVE AND GRATIFIED HEARER.

JIREH CHAPEL, GARDEN ROW, LONDON ROAD.

THE twenty-second Anniversary of this little daughter of Zion, and the first of the present ministry, was held on Lord's day, June 22nd, 1856, on which occasion three sermons were preached by brethren Davis, of Poplar, S. Cozens, of Beulah, Somers Town, and W. Caunt, of Greenwich. It was a day of good tidings. On the following Tuesday, brother Stringer, of Gravesend, preached in the afternoon, and delivered a faithful and profitable discourse, which was well received; after which, a goodly number took tea. At the public meeting, brethren Stringer, Mote, Caunt, and Sack, addressed the friends on the following subjects consecutively:—The Mediator of the New Covenant; the Ever-living Intercessor; the High Priest of our Profession; the Divine Surety; and some truly weighty, powerful, and blessed truths were told in a faithful and unflinching manner by these servants of the Lord. Our brother J. Cooper, the present minister of the place, made a few remarks commendatory of the addresses, and of the goodness and faithfulness of God, which, with a short address to the Throne of grace, closed the services of the day. This house of God had been among the destitute churches for some time, and had declined to a small number indeed. The appearance at the present time is sufficient to make any grateful Christian exclaim, "What hath God wrought?"

TIME.

TIME is but a small rivulet, let forth of eternity, and is fast flowing back to the mighty ocean from whence it came.

For soon will it be said, "That time shall be no longer."

Clare.

J. PELLE.

THE ANNIVERSARY AT SAFFRON WALDEN.

To the Editor of the *Earthen Vessel*.

Saffron Walden, July 14th, 1856.

DEAR SIR,—On Wednesday, the 2nd of July, we had another delightful opportunity of celebrating the goodness of a covenant-keeping God in Christ. We were favoured with the presence of those dear fathers in Israel, Mr. G. Murrell, of St. Neots, and Mr. J. Foreman, of London; also a goodly number of friends and ministers from the neighbouring towns and villages. Mr. Murrell was with us at the prayer-meeting on the Tuesday evening, and spoke upon that subject (prayer) with sweetness and power; he also delivered a sermon on the Wednesday morning from 2 Cor. iii. 5, "Our sufficiency is of God;" and though I had not the pleasure of hearing it, I was informed by those who did that it was indeed a feast of fat things well to be remembered. Mr. Foreman spoke in the afternoon from 1 Pet. i. 20, "For you;" and in the evening from 1 Pet. i. 4, "For you." It was very cheering to hear that faithful under-shepherd tell some of the many opportunities he had had of proving the faithfulness of his dear Lord and Master; there was sincere milk and encouragement for weaklings and little ones, and he held up to the view of the Christian what great things the Lord had prepared for him both in this world and in that which is to come.

Dinner and tea were provided in a barn, nicely decorated with flowers, and kindly lent for the occasion by Mr. George Esland, to whom much credit is due for the exertions he made.

In looking back on the past year, we, as a church and people, have indeed very great cause for gratitude to King Jesus, who hath done all things well. We have had the oil of joy for mourning; have proved, that in ourselves we have nothing that is good and everything that is bad, but "our sufficiency is of God," who has abundantly supplied all our need.

Dear Mr. Wilson has had many trials, but he also has plain proof that the Lord is with him, and that he need not fear what man shall say.

I think I may say that nothing tends more to the fostering of brotherly love, cementing the churches together, and exciting a prayerful interest for one another, than such seasons as these; *this* was to us a high and happy day in Zion. How great are the Lord's mercies, how little do we deserve them!

I remain, dear Sir, yours respectfully,

F. E. WARD.

CLARE, SUFFOLK.

On Tuesday, July, 1st, 1856, our brother Pells having attained his twenty-ninth year, his young friends, the teachers of the Sabbath-school, presented him with a very handsome volume of Bunyan's *Pilgrim's Progress*, with illustrations and notes, as a mark of respect, and high regard they had for him, as their minister, and for his assiduous attention to promote the welfare of the school.

THE RECOGNITION OF MR. BENJAMIN DAVIES AT LEIGHTON BUZZARD.

THIS interesting service took place on Thursday, June 12th, 1856. A report of the day's proceedings has been forwarded to us, from whence we extract the following portions:—

The morning service began by Mr. Davies giving out the hymn commencing, "See, my soul, a structure rising;" after which Mr. Wyard, of Tring, read a portion of the Word and engaged in prayer; he then proceeded, in a clear and luminous way, to state the nature of a gospel church, founding his remarks upon "*The Church of the living God.*" Mr. Wyard then called upon Mr. Davies to give an account of his call by grace, and call to the work of the ministry. After prayer for divine assistance, Mr. Davies told us what the Lord had done in him and for him, the substance of which is as follows:—

His parents dying when he was very young, he had the privilege of being brought up in the family of a pious aunt, where he had a good example set before him and good words spoken to him. During this time he seems to have had occasional convictions of sin; but they were like the morning cloud and early dew, they soon passed away, and, notwithstanding these convictions and the warnings and entreaties of friends, he began to indulge in sinful practices, his principal companion being an abandoned young man, who soon after went to sea, and has never since been heard of. The time when the first lasting impression was made upon his mind was at the Wesleyan Chapel, Randwick, Gloucestershire. These convictions were not accompanied with any very great terror or dread. Although he felt himself to be a great sinner, and richly deserving eternal punishment, yet he saw that in Christ there was a ground of hope; and he began to seek after salvation. Many were the prayers which he offered up, and many were the vows he made; but he could not keep from sin; for—

"The more he strove against its power,
He sinned and stumbled but the more."

He was seeking salvation by the works of the Law; but he could not find it, until at last he began to know experimentally that solemn truth, that by the deeds of the Law there shall no flesh be justified in God's sight. He then began to fear that there could be no salvation for him, although at times hope would spring up. He continued in this way, sometimes hoping and sometimes fearing, until the Lord was pleased to assure him of his interest in Christ in the following way:—Walking home from chapel one Lord's day evening in company with another young man, the conversation turned upon the way in which the Lord had led him: he was much cast down, his evidences not being so clear as he desired. "Well," said his friend, "you can say that once you were blind; but now you see." He never remembered to have noticed that portion of the Word before; but immediately it was spoken it seemed to drop with sweet power and savour into his soul, knowing and feeling this change had taken place.

Since this time his exercises and trials have been many and varied; but the Lord has brought him through them all, and he still continues hoping in and longing for that precious Jesus who is the sinner's only hope.

Mr. Davies then gave his call to the ministry.

When he first began to know Christ as a Saviour, he felt a great desire to tell others of Him; he, therefore, became a Sunday-school teacher, but did not continue long, finding that he had but little, if any, gift for the instruction of youth. He began preaching in the villages near the town in which he then resided.

Soon after this, removing into Staffordshire, he became a member of the Baptist Church at Willenhall, and was introduced by Mr. Cozens, his pastor, to one or two of the neighbouring churches as a supply. As he became known numbers of doors were opened, and he found plenty of employment amongst the many destitute churches of South Staffordshire. At length he was removed, in the order of God's providence, to South Chard, in Somerset, where, for the last eighteen months, he has laboured with some degree of success. Mr. Davies feared many would not consider these circumstances as a sufficient evidence of his call to the work; he had had many fears about it himself; had often come to the determination not to speak any more in the Lord's name; but God's Word was in his heart as a burning fire shut up in his bones, so that he could not forbear; and as the Lord had condescended to bless his labours, both in the conversion of sinners and the comforting of saints, he felt constrained to go on in the name of the Lord.

Mr. Wyard then called up Mr. Davies to state what were his views of truth, which we shall give in a future number.

Mr. Ratt, one of the deacons, then read the following statement, showing the leadings of Providence in bringing Mr. Davies to that place:—

Christian friends,—In giving you a statement of the leadings of Providence in bringing Mr. Davies amongst us, I think it advisable first of all to give a brief outline of the rise and progress of the cause of God in this place.

For some length of time it had been the anxious desire of some few of the Lord's people residing in this town and its neighbourhood to obtain a place where they might meet together, to attend to the ordinances of God's house, to hear his Word, and praise his great and holy name. Consequent upon this, strenuous efforts were made by brother Matthews and myself to obtain the meeting-house in North-street, belonging to Mr. Chew, but without success. We were, therefore, almost in despair, and thought that our desire would not be granted, when the Lord appeared for us in a most unexpected way, and thus answered our many prayers. This He did by inclining the late Mr. D. Deverell, of Soulbury, to come forward and voluntarily offer to lend us 200*l.* towards the purchase of a piece of land and erecting a chapel thereon. We therefore consulted with Mr. Collyer, of Ivinghoe, and Mr. Figg, of Cheddington, and

came to the conclusion that Mr. Deverell's kind offer should be accepted. Accordingly, the trustees were chosen, the ground bought, and the chapel erected at the cost of 330*l*. It was opened for public worship on the 19th April, 1843. Brethren Foreman, Milner, and Smith officiated upon the occasion: it was a good day, and the Lord's presence was realised by many. On the 26th of May in the same year, Mr. Collyer baptized Ruth Deverell, Daniel Deverell, Sen., John Smith, and myself; after which he united us in church fellowship by the joining of our hands.

We continued for seven years without a pastor, the pulpit being supplied by a number of ministering brethren from various places, during which time the number of our members increased to eighteen.

In the early part of the year 1850, we became acquainted with our late esteemed and venerable pastor, Mr. W. Roberts, who continued with us for the space of two years and nine months, when he was removed suddenly by death. During his ministry our members increased to 25; but on account of removals and deaths at the time of his decease, we numbered but 20. After the Lord had thus suddenly deprived us of our beloved pastor, our pulpit was again supplied by various ministering brethren for the space of five weeks, when, through the kindness of our much-esteemed brother, C. W. Banks, and in answer to our united supplications, we were directed to our late beloved pastor Mr. Joseph Wilkins, who continued with us for the space of three years. During the time of his pastorate our members increased to 43; and the congregation so far increased in number as to make it necessary to enlarge the chapel; in fact, throughout the whole length of his ministry, we were favoured with a good share of prosperity. But at length, through the tempting offers of the friends at Brighton, he was induced to leave us; and we again became destitute of a pastor. We, therefore, as a church unitedly sought the Lord in prayer, entreating Him once more to send amongst us one who should feed our souls, and be made a blessing in this place. We trust that He has answered our petition by sending to us our young brother Mr. Davies, which was brought about in the following way:—Remembering that our brother C. W. Banks had been the means of our late pastor coming amongst us, I felt constrained to write to him again to ask him if he could recommend us to another minister who, he thought, would be likely to suit us. In his reply he very strongly recommended our brother Davies; therefore, after due consideration, it was thought advisable to invite him for three Lord's days on probation. His ministry proved to be acceptable, and as it appeared that he would be likely to suit us as our pastor, a church meeting was called, when an unanimous invitation was given to him to continue amongst us for one month longer; but it was found that various circumstances prevented him from accepting this invitation, and as the distance from which he came was so great, another church meeting was called, and after prayer for direction, it was agreed at once to give him a

call to the pastorate. This call being accepted has led to the present meeting or service being held, in order that he may now be publicly recognised as the pastor of our choice. We are happy to say that our congregation has not fallen off; but our numbers have been on the increase; in fact, we have a hope that ere long even this commodious place will be too strait for us. You will perceive by this account of the Lord's dealings with us, that we have much to be thankful for, and we desire to feel grateful to the Father of all our mercies. We would also publicly thank our dear brother Banks, of London, for his kindness in sending us both our late pastor Mr. Wilkins, and our newly-chosen pastor Mr. Davies.

And now to the name of our covenant God would we ascribe all the glory; yea—

"All the glory,
All the glory,
All the glory,
Lord be thine."

After this the church were requested to signify their choice of Mr. Davies as their pastor by holding up their hands; they did so, and Mr. Davies held up his hand as a token of his acceptance of their call. The ministerial brethren also who were present each gave the right hand of fellowship to the newly-recognised pastor, and spoke some suitable and kind words of admonition and encouragement.

After singing and prayer, this most interesting service was brought to a close. It was a time that will not soon be forgotten.

In the afternoon, after reading and prayer by Mr. Wyard, the charge was delivered by Mr. Davies's esteemed pastor, Mr. Samuel Cozens, of London, who selected the two following portions of God's Word as the basis of his remarks:—Ezekiel xlv. 16, "And they shall keep my charge;" 2 Chron. xxviii. 15, "And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked amongst them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees."

[To be continued next month.]

MENDLESHAM, SUFFOLK.

June 30.

DEAR BROTHER,—It is just the turn of nine years since you first promised (by the help of God) to send us some men of truth; and it is astonishing how the Lord has blessed the Word, and is still doing so. During the past nine years nearly sixty have been baptized, and four more gave a testimony of a work of grace in their souls, and will be baptized next Lord's day. Brother Merrett desires his love to you; he was saying last night he should never forget with what earnestness you did beg of the Lord to bless him and the people to whom he might go; he is a deeply-tried, experimental man of God.

J. F. RONECKLES.

IS THIS TRUTH OR NOT?

Beræa, July 14, 1856.

DEAR MR. EDITOR.—You are conferring a great boon on many Christians, by admitting into your magazine a discussion on the subject of what some call duty-faith, and duty-repentance.

No doubt, opinions are held on both sides by true Christians, and therefore either view is entitled to deference, but still we must all allow the great question is, "What saith the Scriptures?"

Those who dissent from the duty of faith and repentance, as binding on all who hear the Gospel, call it a duty-faith and a duty-repentance.

These epithets, however, are not fair, because they suggest the idea that the faith and repentance we mean are of an *inferior* kind, and, in fact, of *human* origin; but, on the contrary, when we say faith is the duty of every hearer of the Gospel, we mean the faith that lays hold on Christ, that worketh by love, and which is the faith of God's elect; and when we say that repentance is the duty of every hearer, we mean *that* repentance which Christ is exalted to his Father's right hand to give, together with remission of sins.

The faith required stands not in the wisdom of men, but in the power of God, and the repentance must be of that kind which causes joy in heaven. In a word, the faith and repentance required are in every case God's special gifts to his elect, and a sinner could no more produce them in his own heart than he could create a world.

But why require what is impossible? The question, however, is, has God required them, and is it not our own fault if we do not exercise these graces?

It is very observable, too, that the difficulties are *theoretical*, not *practical*. Let any poor sinner go to a throne of grace, feeling his want of wisdom, and want of grace, and ask for these things, will he be rejected? Certainly not, and God Himself must have shewn him experimentally his want of these things.

Now in order to be as brief as possible, I shall quote some additional texts to prove that repentance and faith are the duty of all.

That repentance is required, seems plain from Acts xvii. 30: "God commandeth all men everywhere to repent," and the reason assigned is, that we may stand well in the day of judgment by Jesus Christ.

Luke xiii. 3: "Except ye repent, ye shall all likewise perish."

St. Peter told Simon Magus to repent of his wickedness, and pray God if perhaps the thought of his heart might be forgiven him. Now church history tells us this man died a reprobate, and being unconverted, was incapable of repentance and prayer, and yet these gracious acts and spiritual feelings were his duty. Christ tells the church of Thyatira, that he had given the Jezebel that was in it *space* to repent of her fornication, and she repented not. Many other similar texts might be quoted.

That faith is the duty of every hearer of

the Gospel, seems plain, from the following Scriptures:—

John iii. 36: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John viii. 46: "If I say the truth, why do ye not believe me?" John viii. 24: "If ye believe not that I am he, ye shall die in your sins." John xvi. 8, 9: "And when he is come, he will reprove the world of sin; . . . of *sin*, because they believe not on me:" unbelief, that is, while in an unconverted state. I John v. 10: "He that believeth not God hath made him a *liar*; because he believeth not the record that God gave of his Son."

If it be not man's duty to receive the Gospel into his heart, all these texts seem to lose their meaning.

There are other texts which bear on the subject:—

Hebrews ii. 3: "How shall we escape, if we neglect so great salvation?" 2 Corinthians ii. 15, 16: "We are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death," *i. e.* their rejection of the Gospel involves them in a more dreadful death than that in which it found them. Hebrews x. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," &c. Rev. vi. 16: They "said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb," *i. e.* the great but rejected sin-offering.

With such texts as these occurring every now and then, I cannot but feel persuaded that *impenitence* and *unbelief* are the *greatest crimes* of which we can be guilty under the Gospel dispensation, nor do I believe for a moment that man's moral inability to perform these spiritual graces, rids him of their obligation. That is only a *human inference* from a divine doctrine, and I constantly teach that we have no business to draw any inference from a text which is not necessarily conveyed in its meaning, unless that inference be clearly stated in some other texts of Scripture.

The great temptation of ignoring many texts of Scripture into which so many fall, arises from the incapacity of these persons to work these texts into their system of doctrine. They break up the beautiful harmony of their system, because *Scripture really sets before us a view too large for our present comprehension*.

Hoping you will kindly insert these few reflections, and assuring you I will read most carefully, and I trust prayerfully, anything written on the other side, I am, dear Mr. Editor, yours faithfully and obliged,

LET'S HAVE ALL THE TRUTH.

CHARITY.—"The following donations thankfully received through the VESSEL. I am still confined to my room. John Gardner, 13, Cambridge Street, Golden Square. Be ye warmed and filled, 10s.—A Friend, 2s.—Mr. Cushin, 1s.—A. Sister and Friends, 6s.—From Friends at Goring, by Mr. C. Holmes, 7s.—Mr. S. Clapham, 1s."

THE WORD OF GOD OUR GUIDE.

EXTRACT of a letter by the late Rev. Chas. Simeon, of Cambridge, showing how he made the Word of God his guide.

"I have long pursued the study of Scripture with a desire to be *impartial*. I call myself neither a predestinarian nor an anti-predestinarian; but I commit myself to the teaching of the inspired writers, whatever complexion it may assume. In the beginning of my inquiries, I said to myself, one thing I know assuredly—that, in religion, of myself I know *nothing*. I do not, therefore, sit down to the perusal of Scripture in order to *impose* a sense on the inspired writers, but to *receive* one, as they give it me. I pretend not to *teach* them; I wish, like a child, to be taught *by* them. When I come to a text which speaks of election, I delight myself in the doctrine of election. When the Apostles exhort me to repentance and obedience, and indicate the freedom of my will, I give myself up to that side of the question, and behold I am an Arminian! Don't you know, my dear brother, that the wheels of your watch move in opposite directions? Yet they are all tending to *one result*. Let two balls be projected from equal angles—I care not what angle it may be—against a third ball lying before them; and if the forces are even, it will move forward in a line perfectly straight. But if the ball on the right hand be alone projected against the central ball, the latter will fly off to the left. If the left-hand ball is the only one which strikes it, away it rolls to the right. So it is in religion. Hope and fear are the strongest motives which actuate the mind of man. Here comes the doctrine of election, fraught with hope and consolation, and strikes the mind of the believer from one quarter. From the opposite quarter comes the doctrine of free-will and man's responsibility, calculated to excite our *fear*. They operate in true harmony, and the believer moves straight *forward*. Let him embrace the doctrine of election only, and off he goes to the left hand; or of free-will only, and away he flies to the right. Nothing will preserve him in a straight line, but the joint action of both motives, or, in other words, *undivided Christianity*.

"ANTI-BIGOTRY."

"BY THE GRACE OF GOD, I AM WHAT I AM."

THIS was the view the Apostle Paul took of himself; he felt there was a great change wrought in him, and a great work wrought upon him, and he ascribed it all from first to last to the exceeding riches of divine grace. It is impossible for a true Christian to come to any other conclusion; we may have our different views upon many subjects, yea, we may feel it our duty strenuously to oppose each other upon some points; but here we must be united; upon this subject there must be no dissent; I scruple not to say, that man who cannot endorse this sentiment *ex animo* is not a true Christian, that is, is not yet truly taught by God's Word, nor savingly enlightened by God's Spirit.

Nothing is more clearly revealed in God's Word than the doctrine, that all our good is from God, and all our evil from ourselves. And nothing is more indelibly impressed upon our hearts than this *great truth*—this is the fruit of a life-time experience—"O Israel, thou hast destroyed thyself, but in me is thy help."

But what was the Apostle Paul by the grace of God? A struggler against sin, a wrestler against corruption: he felt a load of sin and death pressing him down, and he could not but groan, and sigh and cry. Ah, here is the secret of true religion, here is the exercise of grace, here is the fear of God, here is the new nature which cannot consent to sin—"that which I do, I allow not." What a mighty struggle there is to get rid of sin, to conquer the sin which doth so easily beset us. "I have done with all that poor low work," says a conceited Pharisee, or a presumptuous professor. Have you, indeed? Then you never began it. I do not deny but there may be many happy reprieves, many gracious intermissions, when the Christian is enabled to triumph over all his enemies, but he must return to the conflict, and wrestle, not only with flesh and blood, but principalities and powers. "Ye have not yet resisted unto blood, striving against sin," says the Apostle; but how many wounds and bruises the Christian gets in the encounter, and these "*stink and are corrupt because of his foolishness*." Now if it were not so, it would only be a sham fight. All the Lord's soldiers get wounded in battle; they carry about with them the scars and marks of severe encounters, and yet they all eventually come off more than conquerors, through Him that loved them.

But while the desperate encounter lasts, they are not sure of this—they are sure of it doctrinally—viz. that all the Lord's people are victorious, but they are then not sure they are of the happy number.

What with the dust and smoke, and storm and tempest, they get so enveloped, that they cannot but

"Wonder where the scene will end."

At times, the poor soldier comes to a dead stand; "O my God, my soul is cast down within me." And can it be wondered at, to have sin rise, when we almost thought it dead; to have Satan roar, when we thought him vanquished; to find resistance within weak, when we thought it strong; to find God withdraw his help, when we most needed it? This is enough to discourage the bravest soldier, but God will not let him turn coward—he must not withdraw from the deadly conflict. "If any man draw back, my soul shall have no pleasure in him." Oh, that word "draw back unto perdition," how it fills the soul with awe and dread; lest, after all, it should be his case, and especially after the Lord has left him to grapple with some sin in his own strength, and he has been foiled! In that case, sin becomes stronger, Satan more vehement, self weaker than ever, because the Lord has hidden his face: this is the time for the exercise of faith. There is a cleaving to God, though prostrate in the dust. There is a looking again and again towards God's

holy temple, though cast out of God's sight. There is that self-abhorrence and deep humiliation which proves us the subjects of saving grace and godly fear. During all this there is the presence of faith, and the absence of despair in the soul: a true believer can never despair, because his faith in its root and principle never fails. "I have prayed for thee, that thy faith fail not." Oh, ye tempted, afflicted, distressed sons of God, look at the certainty of your triumph, the Lord is on thy side, He does not come to help thee just when thou callest, because He would exercise thee a little. If He obeyed thy first summons, thou wouldst not know the severity of the conflict, thou wouldst not see the power of sin, the strength and cunning of the devil, neither wouldst thou glorify the Lord in the fires.

"This only way can pilgrims go,
And all complain, as thou wilt do,
Of crowds that daily come;
Yet though beset by crafty foes,
And passing through a thousand woes,
They get securely home."

Yours in the everlasting Gospel,
THOMAS SMITH.
Wootton, Beds, *May 2nd*, 1856.

SOMERSHAM, HUNTS.

On Wednesday, the 16th, the Festival of the Lord's Day School in connection with the Baptist Meeting took place.

The day was dull and wet, but it was a happy day for children and friends.

The children were questioned at the chapel by Mr. Whiting, Needingworth; after singing and prayer by the pastor, another hymn and prayer, the children, one hundred and twelve, partook of tea, and then retired to a field to amuse themselves.

At five o'clock upwards of two hundred friends sat down to tea in the barn kindly lent by Mr. Robert Childs, the superintendent of the school.

A public meeting was held in the evening; and, after a few remarks from Mr. Flory upon the Lord's goodness to us as a people and school, a tribute of respect was paid to the memory of the late N. Horsley, who was one with us last year. An Ebenezer stone was erected in praise to the Lord Most High. Mr. Ward, Somersham, next addressed the meeting, showing that the Lord blessed feeble instrumentality in his cause in the Ministry and in the Sabbath School. Mr. Whiting spoke upon the benefits of scriptural education, and took as the foundation of some precious remarks, "Ye are no more strangers," &c. Eph. ii. 19.

After a vote of thanks to Mr. Childs, teachers, and friends, one of the most pleasant meetings closed by singing, "All hail the power of Jesus' name," and supplicating intercession for Heaven's blessing.

"THERE WAS NO MORE SEA."

REV. XXI. 1.

On Patmos' desolate island once stood
The beloved disciple in thoughtful mood;
Being taught from above by vision there, he
Spake much of a world where there's no more
sea.

In calmness of soul he look'd on the main,
Its billows heaving again and again,
His mind was transported where peace would
be,
To the rest on high, where there's no more sea.

Each wave, as it broke on the rocky shore,
Pictured the limit of Roman power;
As a prisoner now, yet soon to be free,
He long'd for the world where there's no
more sea.

He doubtless thought of his friends far away,
With whom he had conversed many a day:
And then of that home where, far happier, he
Should meet them again where there's no
more sea.

Beneath those waters how much there would
lie
That was deeply hidden from human eye;
All the mysteries, too, he knew would be
Made plain in that world where there's no
more sea.

The storm-wind might blow, the dark cloud
appear,
The lightnings might flash, the tempest be
near;
He knew he was safe, and soon he should be
Where storms are unknown, for there's no
more sea.

Long since has he pass'd from this earth away,
To those brighter realms of heavenly day,
Where no clouds gather and sorrows flee,
For the joy is pure where there's no more sea.

And all the redeem'd by grace led along,
Shall meet near the throne and join in one
song;
Not one will be absent, and all will agree
In the theme of the world where there's no
more sea.

Then, child of affliction, cheer on thy way,
Hope shoots through the cloud her comfort-
ing ray,
The promise is firm, thou surely shalt be
By Jesus brought home where there's no
more sea.

R. WYATT.

OBITUARY.

WAVE UPON WAVE.—Our brother S. K. Bland has again been bereaved of his valuable partner. How quickly in succession do these bereavements, and other trials, follow some of us! The following is the brief announcement as we received it:—

On Wednesday, July 9, after a brief season of severe suffering, Deborah, the endeared wife of Mr. Samuel K. Bland, Baptist Minister of Cheshunt, fell asleep in Jesus, triumphantly anticipating glory, and leaning with calm joy upon her Lord.

A TABLET TO THE
MEMORY OF FATHER EVERETT.
BY HIS WIDOW.

[THE last pastor of Zoar Chapel, Upper Holloway, was the aged Isaac Everett. Our acquaintance with him was not sufficient to enable us to write his memoir; but his bereaved widow has furnished it in the following letter, which we hope will be found profitable, not only to the many who heard and enjoyed his ministry, but to thousands beside, who love a living and holy declaration of that Gospel which is the power of God unto salvation to every one that truly believeth.—ED.]

In reply to a wish expressed that some one would send a sketch of the life and labours of Father Everett, the last pastor of Zoar Chapel, Upper Holloway, an effort is here made to give a short account of his early life, conversion, his call to the ministry, his work in it, and, finally, of his departure from this wilderness, and his blessed entrance into the promised land of peace and glory. He has left an account of the Lord's dealings with him, which extends to the completion of his thirty-fifth year. He was born of poor but industrious parents, in the village of Melbourne, near Royston, in Cambridgeshire, January 17, 1791: his parents (having a large family) were compelled to set him to work at eight years of age; up to this time the father's poverty prevented his putting his son to any school; but the Lord did his own work in his own way. When he was nine years old, he was visited with keen convictions, which were awakened within him by the awful circumstances attending the death-bed of his uncle (an ungodly man), who declared, at the last, that the devil was waiting to receive him. This made a powerful impression on his mind, which continued with him more or less till he was fourteen years of age. He prayed often and earnestly that he might never come to so miserable an end. After this time those convictions disappeared, and he associated with profane companions until he was nineteen years of age. When he married, he resolved to alter his course of life, and to attend a place of worship, which he did for some time. Convictions now followed him sharper than ever, being revived and strengthened by the execution,

at the Old Bailey, of two of his former companions. The Lord of heaven and earth appeared for his deliverance: he was reproved for his base conduct by a good man, which was not very pleasantly received; yet it pleased the Lord to make this rebuking Nathan the honoured instrument of his conversion; he led him to chapel, and the discourse that evening was from Ephesians v. 14. Isaac thought some one had told the minister all about him, as he brought forth the sinfulness of his character. On the following Lord's Day he went of his own accord to the same chapel, as he was in great anguish of spirit. He was without hope; his convictions became stronger; his trouble and his terror seemed overwhelming. He was tempted to stay from chapel, and to such a height did his mental misery rise at this crisis, that, through the darkness of despair, he fell into a state of derangement, which continued nine days. This insensibility of mind appeared afterwards as a dream. It was succeeded by a gleam of hope, but dark clouds soon collected again; various were the temptations under which he suffered; the most awful was an inclination to commit suicide. These struggles lasted until the 18th of April, 1813, when peace of mind was given. Having now obtained the pardon of his sins through the blood of Jesus, he felt as much lightened and delivered as Christian did when his burden fell off. He now learned to read, and began to teach the children in the Sunday-school amongst the Wesleyans. After this he became a visitor for the Strangers' Friend Society. After this, he received an invitation to preach to the poor in the work-house: he had repeated applications before he consented; but after he had once engaged in it, he took delight in the work, and was proposed as a preacher by the brethren, and received an invitation to preach a trial sermon before them. He was sent to the Waltham Abbey circuit for two years with much acceptance, and remained a minister amongst them for many years. We have no document to show how the Lord extricated him from the errors of

Wesleyanism, and brought him into the blessed truth, with the full light of Gospel grace, as preached by him amongst the Strict Baptists; but we collect the following brief particulars. He was baptized about the year 1830, at Bethel Chapel, City Road, by Mr. Lucombe. Shortly after that he himself baptized, in the same chapel, several persons who were brought, under the Spirit's teaching, to follow our divine Lord. He preached for some years at the East End, in Half-moon Street, Bishopsgate; in Bethesda Chapel, Great Garden Street, Whitechapel; for seven years in Somers' Town; and was for eight years an itinerant preacher, in connection with the Strict Baptists; and his last labours of love in the Lord's vineyard were in Zoar Chapel, John Street, Upper Holloway. The following is in his own writing:—"After having preached the Gospel for forty-two years, I was parted from my people, and went out to preach the Gospel, where God, in his Providence, should call me. This I continued for seven years, during which time I received many invitations to settle; but as I had no wish to do so, I continued to attend once a month at Ilford, Walthamstow, Hounslow, Goring, Reading, Swallowfield, Theale, and many other places, till January, 1855. About this time my constitution began to give way, and my mind and spirits became very low and depressed, till I could neither work nor preach. I told the people accordingly that I must give up, and I did so about the latter end of January, 1855. I received an invitation to preach at John Street, Upper Holloway, on the first Lord's Day in February, to which I agreed. Soon after, I received the following letter:—

"April 4, 1855.

"DEAR BROTHER,—By request of the Church meeting at Upper Holloway, I invite you to supply us for three months, with a view to the pastorate. I can assure you the Church is unanimous in their desire for you; the Lord having blessed the Word delivered by you from time to time, to the refreshing of our souls, and to our spiritual edification.

"JOHN BATTSON."

"I returned a friendly reply, stating I found a will, but my nerves were unstrung, my spirits broken, my natural strength diminished, my constitution broken up, my age sixty-four; and I could not think of becoming a pastor again: but I received a unanimous call to become their pastor,

and, after much prayer and consideration, I accepted, and commenced my stated labours amongst them the first Lord's Day in June, on which day I received ten members into the Church; of this number I had baptized seven. I felt liberty in preaching Christ to them, and have no reason to doubt that it was the Lord who brought me to Upper Holloway; to what end, is best known to Himself, but it was the joy of my soul to behold the blessed increase of Christ's kingdom." He writes, January 19, 1856:—"I am this day sixty-five years of age; I hope I have known the Lord for the last forty-five years. I have been forty-three years in the ministry." His last text was Nehem. i. 7. From this time the health and energy of this tried and faithful servant of God declined rapidly; those that were with him, and who watched him with affection, could perceive that his days were short: he was swiftly drawing nearer and nearer to the close of his mortal career. He had to undergo three operations to relieve him from the painful sufferings attending his complaint, which was a complication of diseases. He did not wish to live longer, but he prayed that patience might be given unto him, and that he might be kept from murmuring. The night before his departure he was in great agony for about three hours; after that he sat up in the bed, like Jacob, strengthened, while a spiritual light of celestial rapture illumined his countenance; he poured forth the fulness of his soul with rapid utterance for above half an hour, with great energy; it flowed like a torrent from his lips: but we could not distinctly understand, except a few words at different times. "Lord God of Abraham, amen, and amen," we heard distinctly and with great vehemence, and it filled all that were present with delight: we thought it was like the day of Pentecost. A short time after he laid down and stretched himself out, and fell asleep in Jesus. He never moved hand nor foot, but he breathed till five o'clock the next day, June 9th, 1856.

Thus ended the last days of Isaac Everett, aged sixty-five, of No. 83, Charlton Street, New Road, King's Cross.

SARAH EVERETT.

His mortal remains were deposited at Highgate Cemetery, on the 16th June, 1856. Mr. James Nunn kindly gave an address over the grave.

THE REVELATION OF JESUS CHRIST.

REVELATION i. 1.

THE above portion of Scripture at once gives us the substance of the whole volume of inspiration; for "to Him give all the prophets witness," and "the testimony of Jesus is the spirit of prophecy." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself;" as He said to his enemies, "For had ye believed Moses, ye would have believed me; for he wrote of me;" and as saith the Holy Ghost. For David speaketh concerning him, and the apostle adds, "I speak concerning Christ and the church." And when the eunuch asked this question, viz. "I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." So that, as the Master hath said, they, the Scriptures, "testify of me." And do they not, indeed, testify of his Godhead and manhood, of his divine Sonship and Mediatorship, of his ancient guarantee on behalf of the whole election of grace, and of his having betrothed them unto Himself for ever, of his incarnation, obedience, sufferings, death, resurrection, ascension, session, and intercession? And in the revelation of this unequalled subject, Jehovah hath "abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself."

And sure I am the Church of God can never sufficiently bless the Lord the Spirit for revealing so much of the Almighty Person, love, blood, righteousness, and rich salvation of God's dear Son, as He hath been pleased to do in the word of the truth of the Gospel. And to be led into communion with Him, in and by this revelation, as suited to all our wants and wounds, guilt, ruin, death, and sin by that most gracious teacher the Holy Ghost (for all the children are to be taught of Him and by Him in their day and generation), is heaven upon earth.

"Tis heaven on earth, 'tis heaven above,
To see his face, and taste his love."

How insipid are all things compared with a revelation of Christ to the soul! John said, "When I saw him, I fell at his feet

as dead;" and Paul said, "When it pleased God" (not, as some would fain have it, when I thought proper to renounce my Phariseism, to act faith, and to summon my free-will powers into exercise: no), "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I should preach him among the heathen." What was the consequence? Why, "straitway he preached Christ in the synagogues that he was the Son of God." So that, from that time until he finished his course with joy, was his almighty and most precious Lord the sum, substance, and comprehensive whole of his ministry. And what bears the least comparison with this subject, nay, what is worth preaching beside? Is it not worse than waste of time to substitute anything in its place? O ye ministers of his, that do his pleasure, turn not aside from this unequalled subject to please any! And, O ye redeemed of the Lord, and called by his grace, listen to none save those who, like our Apostle, are determined not to know anything among men save Jesus Christ and Him crucified who preach not the creature, but the Creator; not the puny doings of mortals, but the glorious, perfect work and finished salvation of the Christ of God; not man's free-willism and duty-faith, but the invincible work, operation, and power, teaching and anointings of God the Holy Ghost.

And blessed are those who can, from experimental evidence, adopt the language of John:—"That which was from the beginning, 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; for the life was manifested (revealed), and we have seen it." "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The people that walked in darkness have seen a great light, God was manifest in flesh. We were eyewitnesses of his majesty said Peter; have I not seen Jesus Christ our Lord? said Paul; these things, said Esaias, when he saw *his* glory and spake of *Him*. And what was said to Simeon holds good spiritually to all Jehovah's predestinated people: viz. they shall not see death before they have seen the Lord's Christ, and then most cheerfully will each say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." A faith's view of Christ disarms

the soul of all fear respecting death and dying, and fills it with all joy and peace, so that it is a most pleasant thing for the eye to see the sun. Thus said the Apostle. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face (or person) of Jesus Christ, who is the brightness of his glory, and the express image of his person;" so, as He Himself said, "He that hath seen me, hath seen the Father." Not but that they are distinct as to personality, but one in essential divinity, or essence, power, majesty, and glory; and he that honoureth not thus the Son by ascribing to Him as a person in the Godhead all that adoration and worship which is due to the Father, equally no less to the Son, honoureth not the Father.

But I must stop. The God of our Lord Jesus Christ, the Father of Glory, give unto his dear people more and more of the spirit of wisdom and revelation in the knowledge of Him, and sweet communion with Him, that each may know blessedly the contents of that portion, viz., "we all, with open face beholding (in the Gospel) as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord;" and if a sight of this mighty **HIM** be so soul-transforming in grace on earth, what, Oh, what must it be to behold Him as He is in his full-orbed glory!

Now to Him that is of power to establish you according to his Gospel, and the preaching of Jesus Christ, according to the REVELATION of the mystery, which was kept secret since the world began, but now is made manifest, and, by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. To God, only wise, be glory through Jesus Christ for ever. Amen. So prays one who wishes well to Zion.

W. BIDDER.

PREACHING IN PURITY AND PATIENCE.

[Extract from a Sermon preached at Billesdon, on August 3, 1856, by F. W. Thompson.]

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. vi. 9.

THE Apostle is just about finishing his epistle to the churches in Galatia, and after sharply reproving their conduct for adhering to the old rites, which he had

laboured to show were continued because they were pleasing to the flesh, and not according to the Spirit, he reserves this sweet portion of Scripture as his final and earnest desire that they should not be weary in well doing; but, inspired with confidence of reaping in due time, amongst other things his heart and mind is fixed on the ministry. Just preceding these words we read, "Let him that is taught in the word communicate unto him that teacheth in all good things;" and, "bear ye one another's burdens." Do you love the truth? be not weary in supporting it. Outward circumstances are dismal enough in this place—to see so few gathered together in a chapel like this. Is the secret disciple here? the outcast, the poor, the faint, the vessel of mercy? I feel as if it were even so—and how sweet the blessing! The work of God in the soul is as immovable where two or three are met together, as in the great congregation: therefore, "be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord;" though nothing appears, as far as mortal eyes can see, to hold you up: but the eye of faith can pierce the cloud, and see the hand of God engaged to save the meanest of his sheep.

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

The path of much tribulation is the way to the kingdom of heaven, and some of the Lord's choicest saints are sowing in tears nearly all their days, but they shall reap in joy. We know not the length of this path, neither can we measure out the cup of human woes; but the Lord will deliver, help, and save his people, as the prophet says, "He that feareth God shall come forth of them all." In this world how often is that saying true, "one soweth, and another reapeth:" for instance,—you build a house, another inhabits it; you buy a farm, another possesses it; and riches are uncertain; yea, all you have and are is vanity: but "he that soweth to the Spirit, shall, of the Spirit, reap life everlasting." This corrupt form must sink under its Adam nature, and years tell us—sickness, sorrow, and pain tell us—that the malady increases, and we, too, must soon be unclothed, and go to the dark and silent grave before we put on incorruption.

In patience possess ye your souls—the Spirit is life—life from God incorruptible, which liveth and abideth for ever. One with Christ, in God, I will not fear, though

unbelief rage and swell at times to make my way dark; yet, instead of moving my soul, makes me better able to meet the fiery darts of the wicked; and I do believe, as Calvin said, it is possible for a believer "to look with contempt upon danger;" it is a long time since I read the words, but they are still with me. Are we, then, to have no fathers in the present day? we have thousands of instructors, but how few who lead us on to see that even in this present evil world the Gospel affords confidence and certainty—why then dealt out so sparingly? Keep these things back, and a part of the Gospel is wanting; yea, if these things be in you, and abound, you will soon look at all your enemies until you see no danger, no fear. "With Christ in the vessel I smile at the storm."

But many despise and reject these truths, and often say we do not preach to sinners; you must speak to them, whether you feed the Church of God or not: but I don't know how to do this in the same breath. "Let all things be done decently, and in order;" there is a portion provided, and the Word of God contains it: the Son quickeneth whomsoever He will, and the same word which is appointed to build up, and strengthen you, the Lord can send home to the heart of one dead in trespasses and sins; so that declaring the whole counsel of God is opening up all the Gospel contains, and those truths which are thought unfit for the conversion of sinners by many professors and their teachers, are the very means employed by God to bring his people to himself. The love of Christ, then, to my soul constrains me to speak the truth in love; but to offer the things of God to everybody and anybody, and to force them on the mind of carnal men by vain exhortations, contrary to the truth, and setting up free will and the ability of man to enjoy at any moment such costly treasure, is another Gospel, which is no Gospel at all, because it does not contain a word for the living in Jerusalem: it is a solemn mockery to be sowing to the flesh, because it pleases man. The effort of the Galatians is still the fashion of the day, though in another form. The offence of the cross will not cease, after all is done and said; but the uncertainty of the will, mind, judgment, and counsel of man must end in dishonour. Who values the exhortations more than those to whom they are addressed? The Scriptures, without the quickening power of God, are only the letter of truth; and just so as regards the

exhortations—there must be a quickening Spirit to produce obedience. David said, "I will run the way of thy commandments when thou shalt enlarge my heart." The child of God at times feels great desire, without the power to act; and he must be in the Spirit before he can act so as to obey God rather than man. You may do all the good you can, and, if you be a believer, you will do it to the Lord and not to man. Boast not of merit; beware of pride; flee from idolatry. We love to see much fruit: if there be a good root, there will be good fruit—love, joy, peace, long-suffering, gentleness, goodness, faith.

■ THE BIBLICAL INTERPRETER.

No. III.

BY SAMUEL COZENS.

MINISTER OF BEULAH CHAPEL, SOMERS TOWN.

[We regret the long interval between these pieces; but they have been by us mislaid.]

ASAPH, AND CHRIST'S ASCENSION.

ASAPH — A'-saf, a collector, gatherer, finisher, one that assembles together, one that finishes and completes. The son of Berechiah was a prophet and a seer, who composed psalms under divine inspiration, and was ordered by King David to sing them in the temple service, and to insert them in the psalter, where they now stand with his name to them; which are the following,—50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. Some say he could not be the author of all those psalms, because several of them contain allusions to later periods, but let it be remembered that Asaph was a *prophet*, a *seer* (1 Chron. xxv. 2; 2 Chron. xxix. 30), who spoke of things future as present. His *compositions*, as an *Historiographer*, are most authentic. Agreeing with the Pentateuch of Moses, see Psa. lxxviii., in which he gives a history of the Israelites from their first coming out of Egypt, to the times of David. His *predictions*, as a *Prophet*, were the most important. In Psalm lxxiv. and lxxix. he predicts the destruction of the city and temple of Jerusalem, by Nebuchadnezzar, and the Babylonish captivity. In l. and lxxv., the first coming of Christ in the flesh, and his second coming to judgment. As a *Christian*, his *experience* was deep. As a *Divine*, his *doctrines* were precious. Asaph was a type of Christ. *First*, in the interpretation of his name. A *gatherer*, unto whom the gathering of the people shall be, Gen. xlix. 10; Psa. l. 5. A *finisher*.

He finished the work of redemption his Father gave Him to do, by fulfilling all righteousness, finishing transgression, conquering all enemies, satisfying justice, ratifying all promises, enduring the penalty of death, and by obtaining eternal salvation for his people. *Secondly*, in the *perpetuity of his sufferings*, lxxiii. 14. *Thirdly*, in his *intercession for the people*, lxxiv. 2, 3, 19, 21, in which verses the people are described:—1st, as God's purchased congregation; 2nd, as his redeemed inheritance; 3rd, as his dwelling place; 4th, as his turtle dove; 5th, as his poor; 6th, as the oppressed; 7th, as needy. *Fourthly*, in his *paraboli cal ministry*, dark sayings, or the things which were kept secret from the foundation of the world (Matt. xiii. 34, 35), or *eternal mysteries*, such as the dateless love of God to his people, his eternal choice of them, and his everlasting covenant with them, Psa. lviii. 2. The sons of Aaph constituted the first class of the temple singers. When engaged in their duties, they were arrayed in white linen, and stood at the east end of the altar, to make ONE sound to be heard in praising and thanking the Lord, saying, *For he is good*: for his mercy endureth for ever, 2 Chron. v. 12, 13.

ASCEND, to mount, or climb upwards:—The people shall *ascend* up, Josh. vi. 5. Who shall *ascend* into the hill of the Lord? Who shall *enter* the church of Christ? Who shall be admitted into the fellowship of saints? Who shall have access to the baptismal sign, and the blessed bread? He that hath clean hands (he that is pure in practice; *hands* denote actions; *clean hands* the quality of those actions), and a pure heart (he that is pure in principle) from which flows purity of life. Christ's *ascending into heaven*, while He continued on the earth, yea, his being *in heaven* at the same time as He was talking with Nicodemus *on earth* (John iii. 13), declares Him to be the Lord of glory, the God of infinity, who is everywhere present, and nowhere absent. Christ, by his ascension (forty days after his resurrection), carried home to his Father's court the princely imperial honours of war, the glories, trophies, and triumphs of his death; therefore, says the Holy Ghost, when He ascended on high, He led captivity captive! as it was usual for the Roman conquerors to fasten the spoils and conquest of war at their chariot wheels, and then make an open show of them through the city royal; thereby they dedicated a song of immortal honour to

their names; so the Lord Jesus Christ by his death conquered sin, by his resurrection He triumphed over it; but, by his ascension, He rode in triumph through the palace royal of heaven, as the captain of our salvation, with a train of victories over sin, death, and hell, fastened to the chariot wheels of his salvation, as an immortal warrior, whose vestment is dipt in blood; therefore immortal praises are ascribed unto his name for ever.

The ascension of Christ to heaven was foretold by four *scripture prophecies*, and by four *scripture types*.

The *first* scripture prophecy is in Psa. xlvii. 5, "God is gone up with a shout, even with the shout of eternal victory (as above) over all his foes." The *second* prophecy is in Psa. xxiv., "Lift up your heads, O ye gates; and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle." The *third* prophecy is in Psa. lxxviii. 18, "Thou hast ascended on high, thou hast led captivity captive." In his death by his blood, He redeemed all his people from the captivity of sin, Satan, and all other enemies. At his resurrection He led out the captives of the grave, Matt. xxvii. 52, 53. Who they were is not known; some have thought them the ancient patriarchs, as Adam, Noah, Abraham, Isaac, Jacob, and Job. Others think they were Zechariah, the father of John the Baptist, John Baptist himself, old Simeon, Joseph, the husband of Mary, and others, well known to persons then alive. Thus Isaiah's prediction was accomplished, xxvi. 19. Ainsworth says on these words, "Christ's enemies, sin, Satan, death, hell, &c., were by Him subdued, his elect, captived by Satan, were of Him redeemed." The *fourth* prophecy is in Mic. ii. 13, "The breaker is come up before them." (See BREAKER.)

The *first* Scripture type was Enoch, the son of Jared, who was translated from earth to heaven, from mortality to immortality, without tasting of corruption, Gen. v. 24; Heb. xi. 5. The *second* type was Elijah, who was carried up to the heavenly mansions without seeing corruption, 2 Kings ii. The *third* type was the yearly entrance of the high priest into the sanctum sanctorum with sin, atoning blood, and precious incense, Exod. xxx. 10; Levit. xvi. 12-15; Heb. ix. 7, 24, 25. The *fourth* type was the bringing up of the ark of God from Kirjath-jearim to Mount Zion, 2 Sam. vi. Psalms xxiv. and xlvii. are said to

have been penned on account of the ark's ascension to Zion, the resting-place of Israel, and the dwelling-place of the Most High.

The manner of Christ's ascension, or in what sense He might be said to ascend: not figuratively, as God is said to go down and to go up, Gen. xi. 6, and xvii. 22, nor in appearance only, as it might seem to beholders, but in reality and truth; nor was it a *disappearance* merely, as in Luke xxiv. 31, nor was it in a *visionary* way, as the Apostle Paul was caught up into the third heaven; nor in a *spiritual* manner, in mind and affection, in which sense saints ascend to heaven, when in spiritual frames of soul; but *really*, visibly, and locally; this ascension of Christ was a real motion of his human nature, which was visible to the apostles, and was by change of place, even from earth to heaven.

MAZZAROTH ;

OR, THE

TWELVE SIGNS IN THE BIBLICAL HEAVENS.

(Continued from page 180.)

In the few remarks I have made on Simeon's character, I hope I have been under the influence of the best of all teachers; and in going somewhat further, I pray to be instrumental in laying open another page of that deeply-hidden wisdom which lays within the folds of that heavenly register, the Word of God. I will not this month digress, if I can hold the reins of my thoughts tight enough. I must be brief; for we are in deep waters, and where the "VESSEL" may be driven none on earth can tell.

In Simeon, see, first of all, a picture of the hardness and cruelty of some men's hearts. See, secondly, how true it is, that what a man sows that shall he also reap. Jarchi says that it was Simeon who said to Levi, when little Joseph approached them, "Behold, this dreamer cometh;" and that it was Simeon who cast Joseph into the pit, and would have killed him outright. Such was Simeon's cruelty. He was a man of a fierce and desperate disposition. When, therefore, we read, in Genesis xlii., that Joseph would take one of Jacob's sons and keep him as prisoner, while the others went to carry corn and bring down Benjamin, the historian says, "Joseph took from them Simeon, and bound him before their eyes." It is thought Joseph saw there was still a hardness and unre-

lenting about Simeon; also Joseph thought his father Jacob would much less feel Simeon's being bound than any other of his sons; therefore Simeon was bound and put into prison. There was an opportunity for him now to reflect upon all his evil deeds—whether it was to the humbling of his spirit is not said; but when the brethren returned with Benjamin, Simeon was released. Simeon sowed cruelty and he reaped accordingly; let this be remembered by us—it is not possible to avoid sustaining injury ourselves when we inflict injury upon others. This is one of the dark consequences of the Fall. I gladly turn from it, and invite my readers' attention to two things. First, to the triumphs of mercy over the evil results of sin; and secondly, to the faithful fulfilment of every part of the Word of God. Read the following from Thornley Smith's "History of Joseph." He says: "Israel's curse did not fall upon the persons of Simeon and Levi, nor yet upon the persons of their children and posterity, but *only on their sin*. Would no sad consequences, then, follow from their conduct? Hear the old man's words:—'I will divide them in Jacob, and scatter them in Israel.' 'If you mark,' says Bishop Andrewes, in a singular but admirable sermon on this passage, 'the punishment is very proper, and well-proportioned to their fault. Their fault was a bad union; their punishment is a just division. Their fault was "hand in hand," they were too near; their punishment is, they shall be set far enough asunder, for taking any such counsel any more. So whom the devil hath joined, God puts in sunder. And a righteous thing it is it should so be. For punishments should have in them the nature of medicine: they cure ever by contraries; heat by cold, drought by moisture. Even as this doth—an evil joining by a just dispersion.'

"Jacob here speaks as a prophet, and the prophets are often said to do what they predict. This prophecy was literally fulfilled. On the division of the land of Canaan, the tribe of Simeon received an inheritance within the inheritance of the children of Judah (Josh. xix. 1), which, however, became too small, so that it is supposed that they were 'under the necessity of frequently emigrating from their own part of the country, to seek a residence and bread for their families amongst their brethren of the other tribes.' (See 1 Chron. iv. 41-43.) There is a Jewish

tradition in the Targum of Jerusalem to the effect that 'multitudes of Simeon's posterity were scattered among the other tribes in the capacity of teachers, so that the Hebrews were accustomed to say that every poor scribe and schoolmaster was a Simeonite.' Then, as to the tribe of Levi, it had no inheritance in the land; but 'the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, cities and suburbs,' so that they were indeed scattered throughout the country. (See Josh. xxi. 3.) Their punishment, however, was turned into a blessing; for they were chosen to perform the services of the tabernacle, and Jehovah himself became their inheritance."

"Simeon and Levi are brethren." Of this Old Testament Simeon there really is but little said of a cheering character; but he is joined with Levi, and although Moses says not one word of Simeon, he has a most remarkable prediction respecting Levi. (See Deut. xxxiii. 8-11.) A more glorious prediction of the character and work of the gospel ministry I never have found, nor do I think the Old Testament furnishes anything more brilliant, more comprehensive, or more correct. Here is a sign indeed of the first magnitude—an hieroglyphical star hung up in the biblical heavens, wherein every feature of a true and living ministry is drawn by the Spirit of the true and living God. This Levitical prediction is "a bundle of myrrh" I never saw untied yet. If the Lord would open it to me, and in me, I shall cheerfully give to my readers all that is given to me; but I feel my mental and spiritual destitution so deeply, that I really fear to approach a mystery so sublime. If any of my brethren have clearer light into this Word than I may be favoured with, I truly hope they will be enabled so to throw in their light as to remove all the darkness and difficulty hovering over my mind. I would consider the prediction in the following order:—1. The tribe of Levi as representing the separated and sanctified servants of God, and officers in the maintenance of the worship of his house. The Levites were a kind of outcasts. In the settlement of the land of Canaan, the sons of Levi had no share in the division; they had no inheritance with their brethren. How strong and emphatic is that Scripture—"At that time, the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before

the Lord, to minister unto him, and to bless in his name. Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him." In a worldly and temporal point of view, I have said, they were a sort of outcasts; they had no share in the land. And how true this is of the greater portion of the Lord's ministers to this day. I know many of them, poor fellows! they have no palaces, nor 6000*l.* per annum pensions; they have neither houses nor lands; they have neither farms nor fruitful fields. The rising or falling of the funds is not a matter noticed by them. Their inheritance, generally speaking, is the Bible, the throne of grace, the gospel of Christ, and the hearts and the prayers of a few poor people, among whom they live and labour, and from whose hard earnings is derived the small pittance whereby the "earthly house" of the poor Levite is kept together. Could you look into his cottage—(beg pardon, I mean his parsonage)—on many days in the week, you might have full proof that he is both a teetotaler and a vegetarian; for a small piece of bread, a few nice potatoes, and a glass of clear cold water makes up his healthy and his economical meal; and for the most part he is therewith content. It is quite possible that when the poor provincial Levite hears his noble and valiant metropolitan brother exclaim in the pulpit at P—R—, "I have 1800 congregation and 700 members, and they keep me well!"—I say, it is just possible that a little sprig of old Adam's weed, called "carnally coveting," might then spring up, and he might almost wish some such portion had fallen to him; but he may wish long enough in such days as these, when churches and chapels are nearly as thick as the streets, and when popular parsons are every day coming into such amazing notoriety that no places can hardly be found large enough for the crowds who flock to feed upon the dainties there provided. Nay, indeed, from all that I have seen for many years, if a man be sent to work in the Lord's vineyard (unless he have some extraordinary natural gift; unless he marry some very rich wife; unless he be called to stand in the well-prepared shoes of another, as the Manchester Standard-bearer stands in the shoes of his venerable predecessor; or, unless he be left executor to a property for which no owner can be found—unless some of these "accidentals," as they are called,

fall into his lap), he must be resigned to be "a respectable, well-dressed country pastor, passing rich at twenty pounds a-year." But what of that? If the Lord be his inheritance, the unsearchable riches of Christ are his eternally; and with him, at last, it must be well.

"Levi and his sons," says Dr. Hawker, "were all types of our LORD JESUS, JEHOVAH'S HOLY ONE." They were also types of all Christ's true ambassadors; and then the first feature noted of them is POVERTY, as regards an earthly inheritance. Take the Bible, and read therein how the word "POOR" stands identified with everyone's worldly position who has been called to do business in the spiritual vineyard of the Lord. It is emphatically declared of THE MASTER, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." connection with this, do you mark the strong sympathy Christ has with the poor? He says, "I will feed the flock of slaughter, even you, O poor of the flock." It was "the poor" of the flock that waited upon the LORD, and they knew his Word. "Unto the poor was the Gospel preached," and it was preached by them that were poor; for the first disciples said, "Lo! we have left all, and have followed thee." They left ships, boats, nets, and all, and went after Christ. And Paul could say, "for whom I have suffered the loss of all things." And what was Christ's answer? "Verily, I say unto you, there is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come ETERNAL LIFE." How can such a declaration be understood? Where shall I turn to find a true exposition of such a scripture? Some men, in modern times, have had very little to leave for Christ's sake. They worked hard in manual labour for a few shillings per week; now they work gloriously in the Gospel, and receive bountiful remunerations. Look at the low estate of William Huntington, William Gadsby, John Warburton, and many I might name, but I forbear. Still the question returns, Is Christ's answer in Mark x. 29 to be understood literally? One saith, Christ doth not mean literally that a man shall receive a hundred brethren,

sisters, lands, &c.; but if not *in kind*, it shall be *in equivalency*: he shall enjoy more in God than all creatures would be to him were they multiplied an hundred-fold. The gifts and graces, the comforts and consolations of the Holy Spirit, are a thousand times sweeter and better portion than all the houses and lands this world contains.

My own path has been one of unusually heavy trial. For above thirty years I have had wave after wave: my own sinful heart, and ever-willing hands, have made for me a succession of heavy sorrows; but in the midst of them all I have many times been so enriched in soul-feeling by the unfolding of Divine truth, and have been so favoured in preaching and in private converse with the living in Jerusalem, that I could not wish to exchange my position with the richest worldling on earth.

While on this point, I must refer to one scripture which has for some years been a trouble to and a witness against me. Paul, in his second epistle to Timothy, says, "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." This scripture has for years stood point blank against me; because when the first church was formed over whom I was pastor, a kind gentleman distinctly offered to secure to me 80*l.* per annum if I would leave the printing business and devote myself entirely to the ministry. But I had a young family, and many fears as regards my ministry; and I had not confidence to believe that the Lord would supply my needs; wherefore I refused, and resolved to keep close to my trade, still preaching every Lord's day, and sometimes in the week. But, from that very rejection of an offer so noble and needful, I trace all the dreadful troubles that befell me. Judging from circumstances, if I had left my business, given myself up to the Lord, and his work, I should never have known those dreadful sorrows which afterwards befell me. A cleaving to my business, and trying to do more than I could do, has thrown those chains around me that I sometimes fear never can be removed. I write these things only as *cautions* to the many thousands of young men now coming up into the ministry. To them, I say, first, be sure, by prayer, by close self-examination, by a diligent observance of all Providential dealings, and by the use the Lord

makes of you among his people, that the Lord has chosen you to be a soldier. Do not you run about *asking* the churches to enlist you: but if the churches will run after you,—if they *press you into* their service—if in that service the dew of heaven rests upon you—if the liberty of the Spirit be enjoyed by you—if the saints *continue* to receive you—if the word of the Lord is *opened* in you, and *successfully* proclaimed by you,—then, secondly, be careful how you become entangled with those secular matters which may injure you bodily, spiritually, and circumstantially; for no man can possibly serve two masters.

I am compelled abruptly here to leave this part of the subject, but, the Lord permitting, you shall hear again next month from CHAS. WATERS BANKS.

NO LIE IS OF THE TRUTH.

DEAR MR. EDITOR,—I am far from thinking that the admission of such pieces as that by "Let's have all the Truth," and "Anti-Bigotry," is a *great boon* to the readers of the "VESSEL." If their views be the truth, they might sign their names; or are they ashamed of *their* gospel? I am not ashamed of the gospel of Christ, nor of being known as one who adheres to the exhortation of Jude—"Earnestly contend for the faith which was once delivered to the saints." And at the outset I may ask—How can it be the *duty* of man to possess that which is alone the gift of God? Repentance is the gift of God (Acts v. 31, xi. 18). Faith is also the gift of God (Eph. ii. 8). And while the Lord Jesus said, "No man can come to me, unless the Father which hath sent me draw him;" and, "All that the Father giveth me shall come to me,"—I would sooner take his words than all the words of all the duty-faith men in the world. For He hath said, "Heaven and earth shall pass away, but my words shall not pass away." And I do not hesitate to say, whosoever asserts or teaches such doctrines, contradicts, and gives the lie to Him who is alone "the truth." It may be said this is strong language; it is so, and truth requires it. (2 John 10, 11.) Now what saith the scripture? Why, of all who believe, they testify that they are "born again." Do they procure or produce their own birth? No! they are born, "not of blood, nor of the will of the flesh, nor of man, but of God." They are a "new creation." Have they created them-

selves? No! they are "his workmanship, created in Christ Jesus." They are quickened. Who quickened them? "The Son quickeneth whom He will." They are begotten. What! by their own act or will? No! "Of his own will begat he us with the word of truth." Now it may be said, all this is granted. So it is, and contradicted in the next paragraph, and the very opposite contended for. And then the question is asked, "Why require what is impossible?" God has not been pleased to reveal the *why*. But He hath declared the impossibility (1 Cor. ii. 14). Then, again, God hath not lost his right to demand obedience, or to command repentance, though man has lost all power to obey; yea, his very impotency is his sin; for God made man perfect. But under the influence of the carnal mind, man always thinks his own inventions best.

The man with the one talent, in the gospel, charged his master unjustly when he said, "Thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow." All who contend for duty-faith and repentance appear to have the very same idea, and to be in the very same position. Out of their own mouth may they be judged. And what saith the Lord concerning such?—Go, do your duty, and make *two* talents of the *one*? No! but, "take away the talent, and give it to him that hath ten." Then, in regard to every text adduced, that to some persons seem to favour such views, they declare solemn and incontrovertible *facts*; but it is man's *fiction* to say, that because such declarations are made, it is man's duty to believe and repent. A writer in the "Gospel Magazine" well and truly observes, "Men fancy they can obey *most* of God's commands. There is one, however, which I find generally stops them, viz. 'Make you a new heart' (Ezek. xviii. 31). This they usually acknowledge to be impossible; and yet until they have that heart they will never do or think anything that is good; for from the old or natural heart nothing can come but evil." (Mark vii. 21, 22.) Hath God by his prophet declared the truth? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Then this is a complete and decisive answer to all the advocates of duty-faith in the world; for the mouth of the Lord hath spoken it.

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EPISTLES TO THEOPHILUS.

LETTER XXVII.

MY GOOD THEOPHILUS,—You know that it is written that the law entered that the offence might abound, but where sin abounded, grace did much more abound. Now you will not once see that this abounding of grace does *not* mean everywhere where sin hath abounded; sin hath abounded in the Fall, to the final condemnation of thousands, where neither grace nor mercy has ever come. What, then, is the conclusion? it is this, that where conviction, by the power of the Holy Ghost, enters the conscience, there it is, that the sin of the heart is brought to light (Rom. vii. 1), the conscience becomes burdened, and the spirit of such an one is broken down. He tastes the wormwood and the gall, and here, and *here only*, it is that grace abounds and reigns with unerring and infallible certainty unto eternal life. Do not, my good Theophilus, lose sight of that new covenant to which you belong, nor for one moment be moved by the jargon of those whose "arrogant humility" leads them to boast of yielding themselves up to the letter of Scripture; that is, they are so arrogantly humble, that they content themselves with the *sound* of the Scriptures, but trouble not themselves about the *sense* and meaning of the Scriptures. Pity the poor simple Apostle Paul should, in his Epistles, especially those to the Romans, the Galatians, and the Hebrews—pity he took so much trouble to give the *sense* and meaning of the Scriptures. If he had been but versed in the modern science of uniting free will and free grace, or rather of one time serving one master, namely, free grace, and another time serving another master, namely, free will. O Paul, you simpleton! if you had but known how to serve two masters, you would have had no occasion to say, wherefore *serveth the law?* You would have had no occasion to say, if by grace it is no more of works, otherwise grace is no more grace. Oh no, the Simeons,* or rather Simons of modern times, would teach us to be good Catholics, and be content with the letter. There it is, and we must ask no questions for conscience' sake, nor must we even ask our God and Saviour to *open* unto us the Scriptures. It is true the opening up of the Scriptures did make the hearts of the disciples burn within them; but I suppose we must not think much of that, because the poor simple disciples had no religion, except what they had from above, which perhaps may, in a measure, account for their being so anxious for many things to be *explained* to them; and indeed the great Teacher was, and is still, kind to us, even in our weaknesses; and so it was, that for this weakness, this *incapacity* in not being able to content themselves with the sound without the sense, he indulged them, encouraged this weakness in them, rather than not; for when they were alone, he *expounded all things* to his disciples (Mark iv. 84). Well, my good

Theophilus, I am not at all sorry that you are the subject of this same incapacity, this same weakness. You may well glory in this infirmity, that the power of Christ may rest upon you.

Well, these Simon-anthings happily do not practise all they profess, or not a man of them would have a right eye, a right hand, or a right foot, left; for if they took the letter just as it is, they must, if they practise what they profess, part with at least some of their precious members. Yea, I know not how they could continue to live at all; for it is written, "Put a knife to thy throat, if thou be a man given to appetite" (Prov. xxiii. 2); and I suppose they have such a feeling sometimes as that of appetite. I am sure even for their health's sake I hope they sometimes have this feeling, and I hope they *always* do their duty, and with *heartfelt* gratitude at *all times* thank the Lord for what they have.

But, my good Theophilus, as you belong to the incapacitated, and are so weak-minded that you like to know the sense of things, I must, for your profit as well as my own, just notice a few Scriptures.

"God said, Let there be light, and there was light;" and just so it is where God *commands repentance*.—He commandeth all men everywhere to repent (Acts xvii. 30). Now look at the *explanation* of this (Luke xxiv. 47), that repentance and remission of sins should be preached in his name among *all nations*; and He is exalted a Prince and a Saviour to give repentance unto Israel, and remission of sins; and this Israel are a people out of all nations, for those that be Jews inwardly are the Israelites indeed. Unto these, one by one,—for ye shall be gathered one by one, O ye children of Israel,—unto one by one of these God commands repentance into the heart, as He did into the heart of Saul of Tarsus; and all such, and none but such, will stand well at the judgment day: and so *all* Israel shall be saved.

"All men everywhere,"—that is, wherever his people are: He knows where they are, and will search out his sheep. This command is like, "Lazarus, come forth!" It is not a mere letter command, but a living command; that is what the Lord is pleased to make it—a living command: no room for duty-repentance here.

Peter's exhortation to Simon Magus I have, as you know, disposed of in a former letter, and that in a manner that no one can gainsay.

Again: "Except ye repent, ye shall all likewise perish." Well, and "except a man be born again, he cannot enter the kingdom of heaven;" but is it the *duty* of the creature to regenerate his own soul? And so a declaration of the *necessity* of repentance no more implies it was their duty than it was their duty to regenerate their own souls. Its being their duty to repent with a repentance which is unto life and salvation, is an *inference* that men unwarrantably and unscripturally draw from such scriptures as these. The necessity of repentance, and fruits meet for repentance, is to be preached unto all men. It is a testimony which God will own and bless, only let that testimony rest upon right grounds. But these

* See last month's VESSEL, p. 195.

duty-faith men dare not admit the new covenant in its own order into their system;—it would spoil the flesh-pleasing, eloquent, Pelagian, part of their oratory. But, my good Theophilus, be not thou like unto them.

Again: "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The wrath of God abideth on him! of course it does; it came upon all men by their fall in Adam, and he who is not born of God is still under that wrath. None can savingly believe but those ordained to eternal life; is it, or was it, their duty to make their Creator before the foundation of the world ordain them to eternal life? The lost have no vital relationship to the new covenant, and, therefore, it is neither their duty nor their privilege savingly to believe. Again; "If I say the truth, why do ye not believe me?" Well, my good Theophilus, we have a very plain answer to this question—here it is, John x. 26: "Ye believe not, because ye are not of my sheep;" but men *infer* that it was their duty savingly to believe: that is what men infer, but the Saviour does not say so; his *explanation* is, "ye believe not, because ye are not of my sheep." I am sure you, my good Theophilus, will prefer the wheat to the chaff, the duty-faith doctrine is the chaff, the Saviour's *explanation* is the wheat; and what is the chaff to the wheat? saith the Lord.

"If ye believe not that I am he, ye shall die in your sins;" but they believe not, because they were not of his sheep: nor does the Saviour tell them that they could believe, that it was their duty to savingly believe.

"And when he is come, he will reprove (convince) the world of sin; of sin, because they believe not on me." Does this mean the sin of unbelief merely? no, certainly not. Take the words in their proper connection, you then get the sense: of sin, because they believe not in me; of righteousness, because I go to my Father; of judgment, because the prince of this world is judged. Now, then, no one can rightly, savingly believe in Christ unless he be *convinced* of his state as a sinner before God; and as no one does by nature, or can believe savingly in Christ, therefore, in *order* that they may believe in Him, the Holy Spirit convinces them of sin; of sin, because *without* this conviction they do not believe in me, and then being convinced of sin, they then become convinced of the perfection of the righteousness of Christ; of righteousness, because I go to my Father; and then they go on to be convinced of the final negative put upon the Prince of Darkness; but what has this beautiful order of the Holy Spirit's work to do with the soul-deceiving doctrine of duty-faith?—Again: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

The Scriptures bring home to every reasonable man's bosom a conviction of their truth; and it is the duty of every man to act according to the light thus brought to him; but if some be given up to a reprobate mind, and so deny the truth of the Scriptures, does it follow that, because they close their eyes to those convictions of which they are capa-

ble, that it is, therefore, their duty to be in possession of what God alone can bestow? But does the Apostle allude to the infidel at all? Does he not allude to professors who pervert the truth, and so in reality deny the *true* record, or witness, or testimony (for any one of these words will answer to the original), which God hath given of his Son? And this is the record, or testimony, that God HATH GIVEN, not offered, but *hath given* to us eternal life, and this life is where it can never be lost, it is in his Son. Now he (as all free-willers do) that denieth the certainty of this life, *maketh God a liar*.

Thus, my good Theophilus, you will understand the Scriptures much better without the doctrine of duty-faith than with it, as it is clear to you that if it be the duty of all men savingly to believe in Christ, then the new covenant loses its force and meaning. A testament is of force after men are dead, otherwise it is of no force at all while the testator liveth; but Jesus is risen to carry out every item of that testament which his death for ever confirmed. And you know this is all our salvation and all our desire. But how shall those professors escape who neglect this great salvation? A poor sensible sinner will never fatally neglect this salvation. His language is, I am poor and sorrowful. Let thy salvation, O God, set me up on high!

And you know also that the Apostles were unto God a sweet savour of Christ in them that are lost, because they have told the *truth* concerning them; and in them that are saved, because they have told the *truth* concerning them also; and the truth they have told concerning each is, that the election hath obtained it, and the rest were blinded; that the Lord had mercy on whom he would, and whom he would he hardened; that all by nature were alike; that it was grace that made men to differ. Thus were the Apostles unto God a sweet savour of Christ by telling out that truth which wins the election of grace to Christ, and conquers and confounds the others, and puts it out of their power to overthrow the truth or the counsel of God. His enemies shall be clothed with shame; but upon Himself shall his crown flourish.

"I gave her space to repent." This is the repentance of reformation which was her duty; but giving *space* to repent is one thing, to give repentance itself is another—quite another thing.

"How much sorer punishment!" Yes, certainly, apostate, malicious, persecuting professors, no doubt, treasure up to themselves wrath against the day of wrath. It was their duty to abstain from that wilful conduct which they knew to be wrong.

A LITTLE ONE.

Theophilus will perceive that I have here run through those Scriptures quoted in a piece on page 194 of last month's "VESSEL." The writer of that piece signs himself, "Let's have all the truth." As I cannot, in my letters to you, take any more notice of him, I hope some one signing himself "Let's have nothing but the Truth" will teach him the way of God more perfectly.

OUR BRITISH BAPTIST CHURCHES.

THE CHURCHES OF CHRIST,
AND
THE GOSPEL OF CHRIST.

THE THIRD OF A SERIES OF LETTERS ADDRESSED TO THE THIRD SON OF AN ANXIOUS ISRAELITE, NOW RESIDING AT BRIDGE, IN KENT.

THE RESTORATION OF ZION CONSIDERED: SEVEN PRINCIPAL THINGS ESSENTIAL THERETO.

Saturday Evening, July 26.

MY DEAR BROTHER ROBERT,—After working as hard as brains and bodily strength would admit through another week, I am now leaving Euston Square in an express train, hoping to reach Woodford, in Northamptonshire, this evening, where Sunday-School Anniversary Sermons are to-morrow to be preached. This Northamptonshire journey has been a long time in contemplation. The friends there have had a deal of trouble, and I have been sorely opposed in going; but I must be there, if the good hand of God will hold me in safety. I hope there is a something to be done that none on earth beside can do, and that thereby the Lord will be glorified and the Church made to rejoice. This is the third consecutive Sabbath I have been from home. It is a trial to me and to some of my friends; but my work in the ministry in London has so long appeared declining, and the calls for me in the country have been so numerous and urgent, that I have very much left the former and cleaved to the latter, although fears, like floods, have threatened to drown my faith, and make a wreck of my feelings and all I possess. The Church in Unicorn Yard has long hung her harp on the willows. The cloud over my head has gathered thick, and that cloud has darkened my mind; the people could not see (in circumstances) where I was, so off they ran, lest in the darkness of the night they should lose their way. I could tell you of many things; but I hold back for the present, not being without a little hope that in some way, and at some time, the Lord may yet lift up my head and set my feet in a more even path.

As I left home this evening my heart was a little stirred within me with a desire to be the instrument, under God, of once more raising up the walls of our earthly Jerusalem; and while I thought on these things, a plan for effecting such a restoration appeared to fall into my mind. I will give you the outline, it may be useful to some.

First, then, there must be deep and holy desires in the hearts of the people toward such a restoration. The building of the altar, the making of the ark, and the rearing of the tabernacle, all were done by express command from heaven. When the second temple was to be built, it is said (in Ezra)

that all them whose spirit God had raised went to the work. I wish to feel, and I hope some of my dear people feel, a warm desire to see such beautiful words as those in Isaiah lxii. 4 fulfilled: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah (My delight is in her), and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Love to Christ in the hearts of his dear people will indeed constrain them to labour for Him. When we get more of this it will be well. The saints of God can sing very earnestly sometimes—

"Come Holy Spirit, heavenly dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

Secondly. Prayer to God for his presence and blessing to restore the Church to usefulness and honour, is essential. When the Lord said to the people of old, "I will take away sickness from the midst of thee," it was in connection with their obedience to the voice of the angel which the Lord would send before them: "O hear his voice, said God, for my name is in him." Prayer is like that angel. True wrestling prayer is of the Lord's giving and working; it goes before our deliverances, it goes before our recoveries, it goes before our usefulness and happiness (if it is not always recognised in the experiences and exercises of the saints). I mean this: if a good man shall say to me, "I had mercies brought to me before I prayed for them—I had deliverances wrought for me before I called upon God for them,"—well, that may be; but still I will say, prayer went unto God before those mercies and deliverances came to you. In proof of this, hear what our Lord said to Peter, "Simon, Satan hath desired to have thee that he might sift thee like wheat; but I have—I have in the past tense—prayed for thee, that thy faith fail not." Oh, this is a mercy that our great High Priest ever liveth to make intercession for us. Still the principle holds good. If Zion is to be restored—if the Church is to prosper—if the ministry is to be successful, I will say, in the wholesome words of Joseph Hart, "the remedy is before thee—PRAY." When the Fall came in, with all its floods of sin, Satan thought he had cut off all intercourse with God, and that Adam's fallen family must for ever be driven to darkness and eternal death—the Black Sea of iniquity covered the land, and the waters of Jordan overflowed all the banks, so that no sinner could wade through, swim in, or climb over those awful floods; even Christ himself, when He came into the work of suretyship—when He came to stand in the sinner's stead—He cried out, "Save me, O God, for the waters are come into my soul!" Ah think! He not only had the water-floods of the Church's transgression beneath, but there were the vials of wrath poured out

from above. Oh, what tremendous words are those! "Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me." Travelling in the greatness of his strength, Christ passed through, finished his work, returned to glory, and now for all his own He pleads, and doth prevail. Love in the heart, and prayer going up to heaven are two essential works toward restoration. The other five I can only name in this paper.

Thirdly. Unity among those who are on the Lord's side. *Where* this is to be found, I know not. There are but few Churches, or denominations, or even Christian people, that have union one with another. Still there is a secret and a vital unity among true believers—it is a unity of faith in the person and cross of Christ as the source and means of salvation.

Fourthly. To effect a restoration, we must have the diligent, the honest, the persevering use of all the appointed and of all probable means. Industry in Zion, and the going forth of earnest labourers, is one of the best features of our times.

Fifthly. A willingness to sacrifice time, talent, and possessions for Christ's kingdom is another essential.

Sixthly. Faith leaning on the promises which predict Zion's prosperity; and

Lastly. The removal of all stumbling-blocks and hindrances.

The day that beholds these things shall see a restoration in our Churches.

Woodford, Northamptonshire.—The train conducted me safely to Ringstead station, about eight o'clock on the Saturday night. There, on the platform, I stood a perfect stranger: black clouds were in the heavens, rain was pouring on the earth, and what was before me I could not tell. I passed over the rail into the road: a boy said, "Are you going to Woodford, sir?" "Yes," I said. He had a gig—we mounted; but I was full of fears, for I thought it was a fly-away, and we had such steep hills to descend that I was rather disposed to walk than ride. We had proceeded some distance when a beautiful shower came down upon us. My little coachman and I crept under the hedge, and the horse and gig stood in the road. As I had no umbrella with me I was well watered; and in this way walked to the farmhouse of Mr. Mitchell, where the greatest possible kindness was shown me, both by himself and his godly housekeeper, Miss Ruffell, for which I shall ever feel thankful, I am sure. I was soon introduced to their minister, Mr. Clements, whom I believe to be a very worthy brother; and after some refreshment retired to rest.

Woodford is a small town in Northamptonshire, it stands partly on a lump of pretty little hills, which gently drop you down into a sweet quiet valley, and by looking out of that valley you may see Ringstead and Raunds: the latter place is where our brother Abbott is located, and they say he is the soundest man in the neighbourhood; but some of those loud extollers soon turn crucifiers. I hope Robert Abbott may spend many happy and useful

years in Raunds. An account of the Sabbath I spent in Woodford, I will try and give you soon. Dear Robert, I am still thy brother,
C. W. B.

CONFESSION OF FAITH.

AS DELIVERED BY MR. BENJAMIN DAVIES, AT HIS ORDINATION AT LEIGHTON BUZZARD.

We gave last month a report of one portion of the proceedings of the above interesting occasion; and promised the following articles of faith as delivered by the newly-chosen pastor.

1st. I believe that the Scriptures of the Old and New Testament are the word of God, being written by inspiration of the Holy Ghost, and that they are the *only* ground of the Christian faith, and the *only* rule of his practice.

2nd. I believe that there is but one living and true God, that there are three distinct persons in the Godhead, Father, Son, and Holy Ghost, who are equal in nature, power, and glory; and that these three are *one*, one in essence, one in purpose, one in all the attributes and perfections of Deity.

3rd. I believe in the distinct personality and Deity of the Holy Ghost, who is not an office character which the Father or Son may assume, but a distinct person in the Godhead.

4th. I believe that our first parent Adam stood as the federal head, and representative of the whole human family; that when he fell into sin, we all fell in him, and have derived from him a sinful and depraved nature, and stand condemned, the guilt of his sin being imputed to us.

5th. I believe that all men in a natural state are totally unable to recover themselves, or even to perform any spiritual act whatever, neither have they any desire for that which is spiritually good, but are the willing slaves of Satan.

6th. I believe that Jehovah did from all eternity choose a people out of the world for Himself, without respect to their works, either good or bad, and that this choice of them was an act of his own free and sovereign grace.

7th. I believe that Jesus Christ the eternal Son of God was set up from all eternity, as the Mediator of the New Covenant, the covenant head, representative and surety of all God's elect.

8th. I believe that the Lord Jesus Christ did assume our nature, becoming bone of our bone, and flesh of our flesh, that He might bring us to God.

9th. I believe that Jesus did really suffer and die as a substitute for the elect, whereby He made all that satisfaction for their sins, which the law, and justice of God could require, so that justice is satisfied, and the law magnified and made honourable.

10th. I believe that the salvation which was purchased by the death of Christ is special and particular (*s. e.*), that it is only designed for the elect of God.

11th. I believe that the justification of a sinner in the sight of God is by the righteousness of Christ imputed to him without any righteousness of his own.

12th. I believe that the work of regeneration, conversion, sanctification and faith, is not an act of man's own will or power, but of the mighty, efficacious, and irresistible grace of God, and is the alone work of the Holy Spirit of God without any aid from man, although man is sometimes used as an instrument by the Lord in the conversion of others.

13th. I believe that every true believer will earnestly desire, and constantly endeavour to maintain, a conduct and conversation becoming the Gospel, not working *for* salvation, but because he is saved.

14th. I believe that all those who are chosen by the Father and redeemed by the Son, shall be sanctified by the Spirit, and finally persevere, so that not one of them shall ever perish, but have everlasting life.

15th. I believe that there will be a resurrection of the dead, both of the just and the unjust; that the just will rise to the resurrection of life, and the unjust to the resurrection of damnation.

16th. I believe that baptism by immersion, is an ordinance of God's appointment, to be administered to all truly-regenerated persons not to regenerate them, but as a sign that the Holy Spirit has already done it.

17th. I believe that it is the duty and privilege of all regenerated persons to be baptized, and after baptism to commemorate the death of Jesus, as often as convenient, by partaking of the ordinance of the Lord's Supper.

18th. I believe that we have no authority or precedent in the word of God for partaking of the ordinance of the Lord's Supper before baptism, and that none but baptized believers have a scriptural right to the privilege of church fellowship.

HALESWORTH.

23rd July, 1856.

DEAR MR. EDITOR,—Will you be pleased to insert the following interesting circumstance which took place in the Baptist chapel, on the morning of July 6th ultimo.

Mr. William Gooding had been baptizing a female sister, and when he ascended the baptistry, a man who had been witnessing the solemn ceremony broke silence and said, "Mr. Gooding, here is water, and what doth hinder me from being baptized?" which was responded to by Mr. Gooding: "If thou believest, thou mayest." The good man then said, "I believe that Jesus Christ is the Son of God, and that He is the Saviour of poor sinners, which I can testify through his goodness and mercy in raising me from the depths of sin and woe, and has implanted grace in my heart, that where sin abounded grace does much more abound. This change took place about five years ago, during which time my mind has been deeply exercised on the ordinance of Baptism; and I am fully persuaded that it is God's instituted ordinance." Upon this public profession, Mr. Gooding said, "When would you like to be baptized?" He said, "Now." Then he withdrew into the adjoining vestry, took off his coat, waistcoat, neckcloth, and shoes, came into the

chapel, and they both went down into the water together; and Mr. Gooding baptized him in the name of the Father, Son, and Holy Ghost. After which he walked three miles to get to his home in his wet clothes, feeling that in keeping God's commandments there is great reward. While this was going on there was a female making preparations to do likewise, when several friends, actuated by that noble principle, viz. "Let everything be done decently, and in order," said, "You had better wait; propose yourself to the Church; then you will come prepared to change your wet things, for she had not previously thought of walking through the ordinance then, although her mind had been seriously exercised on the subject of Baptism. After duly considering the consistency of the advice, she thought it would be more proper to wait, propose herself to the Church, and follow her Lord in due order, which she has done; and very shortly we expect she, with some others, will be baptized. This, I am happy to say, is the way the Lord is blessing the ministry under our esteemed pastor. The house of God is filled morning and afternoon; and during the summer months he goes to the adjoining villages and preaches in the open air. These opportunities are wonderfully made a blessing to the poor needy countrymen and women. To use their own language, "They love to hear a finished salvation and in through the Lord Jesus Christ, and the work of the Spirit insisted upon;" without this they cannot receive any comfort, only as He is pleased to take of the things of Christ, and to reveal them unto them, proving their adoption and interest.

There is one remark I wish to make respecting the good man, which may prove a blessing to some of your numerous readers that are placed in the like position as he was before he burst asunder the bars of sophistry, and yielded to the dictates of his own conscience and to the revealed will of God.

He has been a consistent member of the Independents for some time past; and feeling it to be a duty to go and acquaint his minister of his feelings on Baptism, went, but alas! he came away more perplexed in mind. His spiritual adviser told him that Baptism was only a form, and no good could result from forms; but he felt it to be a command, and every time he perused the word of God on this point, the more deeply was he concerned: from this motive he went to hear and witness the ordinance; and so persuaded was he of the duty, that it became imperative upon him to walk in the ways and commandments of God blameless. That thousands who are thus halting between two opinions may go and do likewise, is the desire and prayer of

Halesworth.

J. Poock.

CHESHAM.

Chesham, June 13.

THIS town is snugly laid in one of the Buckinghamshire valleys. The worthy Baptist pastor, John Parsons, who laboured with me yesterday at Lee Common Anniversary,

kindly took me for the night, and gave me bed and board. He is one of the few country pastors who for some years has stood, and continues to stand, in usefulness and much acceptance among his people. At Lee Common, yesterday, he gave us a rich discourse on Stephen and his Martyrdom: "He, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." A powerful testimony in proof of a Divine revelation. Stephen saw the heavens opened—Stephen saw the glory of God—Stephen saw the glorified Person of the dear Redeemer. Facts of this kind are exceedingly cheering to weary pilgrims whose hope is in the Lord alone. The Church at Lee Common dwells "Under the palm-tree of Deborah, between Ramah and Bethel, in mount Ephraim; the children of Israel come up to her for judgment;" and she hath called one Joseph Cartwright to be her pastor—her spiritual Barak; but she plainly declares that if he runs from her council-chamber so much as he of late hath done, the journey shall not be for his honour. I was glad to learn that the Lord has raised up a young Epaphroditus from the midst of the Chesham church, whose occasional labours on the Common have made the children glad. At Berkhamstead, an adjoining town, a shut-up Wesleyan chapel has recently been re-opened by Mr. James Wells, of the Surrey Tabernacle, on behalf of a few friends in the Particular Baptist interest; but whether it will prosper remains to be found out in days yet to come. We hope to have a happy day at Berkhamstead on Tuesday, September 16, when the ordination of brother Moores is to take place, if the Lord will. C. W. B.

PRESTWOOD COMMON.

*Prestwood Common, near High Wycombe,
July 31, 1856.*

On this Common there is a small Baptist chapel. Two-and-twenty years since it was enlarged and re-opened by Mr. James Wells; and in it the Truth has been and is preached in simplicity and to some good effect. At the present time the pulpit is supplied by two aged men by the name of Wheeler. They are brethren in the flesh and in the Spirit, and labourers together in the same glorious Gospel. On this day we had anniversary sermons, and collections for the good ministers. Mr. Parsons, of Chesham and the "EARTHEN VESSEL," preached. I know it was a good time with many.

IPSWICH.

On Lord's Day, August 3, seven persons were baptized at Bethesda Chapel, Ipswich, by Mr. T. Pook, on which occasion he preached from Psalm cxix. 72nd verse. The gracious Lord fulfilled his sweet promise, his name was poured forth, and the candidates found that in keeping of his commandments there is great reward. May the Lord bring away his dear children from human creeds, to the same obedience of faith and joy of love. ZUAM.

MENDLESHAM GREEN CHAPEL.

DEAR BROTHER BANKS,—I beg a corner in your "VESSEL." Four of the Lord's dear children, three females and one male, after they had stated the nature of the work of God in their souls before the Church of Jesus assembling in the above-named place, were, on the Lord's Day morning, July 7, baptized upon a profession of their faith in the Lord Jesus. The subject chosen on the occasion was, "Why baptizest thou?" (John i. 25.) We do not believe it essential to salvation; for we are saved by grace. Not because we consider it meritorious, or ever merit anything through attending to it. Not that it cleanses persons from sin; for the blood of the covenant alone is sufficient to do this, and every believer is fully and freely forgiven all sins.

Therefore, my reasons for baptizing are as follows:—

Because Christ commanded it. (Matt. xxviii. 19, 20; Mark xvi. 15, 16.) Because the Lord Jesus left us the example that we should walk in his steps. (Matt. iii. 13-17; Mark i. 9, 10; Luke iii. 21.) Because it is a part of heaven's counsel. (Luke vi. 29.) Because it was attended to in the Lord's presence and by his sanction. (John iii. 22, iv. 2.) Because believers formerly considered it a privilege to be baptized in the name of the Lord Jesus. (Acts viii. 36-39, x. 46.) Because it answers to a good conscience toward God. (1 Pet. iii. 21.) Because it glorifies God in obeying his positive command. (Rom. xix. 11.) It is a holy ordinance. (Jas. iv. 17.) It is a part of Christ's preceptive will. (Luke xvii. 4-7.) By attending to it we acknowledge Christ's kingly office and authority. (Rom. xiv. 22-25.) Therefore infants possess no right unto it, because it is only those that are capable to confess sin and forsake it that have any right to attend, holding fellowship with Jesus in his sufferings. (Rom. vi. 3, 4; Luke xii. 50.)

In the afternoon of the same day, we assembled together at the Lord's table to receive into the Church those four baptized believers in the Lord Jesus, with two other sisters dismissed to us from a sister church. The subject chosen to speak from at the time was, "Whom he loved," John xix. 26. The leading outlines were—the love of God, it was everlasting. (Jer. iii. 13;) also the love of God is of a constraining nature (1 Cor. v. 6.) It is also a great love displayed in the gift of Jesus—"God so loved the world" (John iii. 16.) It is inconceivable; for the Apostle prays that the Church of Christ may know the love of God in power and sweetness. (Eph. iii. 19.) It is also immutable: "Whom Jesus loves, He loves to the end." (John xiii. 1.) Amidst all our changes and sorrows, He appears to relieve, comfort, and bless us at such times as these, when our souls are melted down—when contemplating his personal agonies and sorrow in the garden and upon the cross. Here is friendship without a flaw, love without dissimulation.

Throughout the day the attendance was good; the chapel and the vestry was filled to overflowing, and a great number of persons standing outside, listening with great atten-

tion. The Lord's presence was greatly enjoyed by the people: it was a time of refreshing from the Lord. The good Lord is still at work among the people here. I do expect some others to cast their lot amongst us here. The attendance is so numerous that the place is too small. For such mercies as these I feel grateful to my Lord and Master for thus blessing such a poor worm of the earth, and blessing souls—yea, living souls. Through my feeble ministry, the good Lord is blessing his own Word to so many of his own sheep here. The Lord be praised!

My dear brother, may the Lord bless you as a minister of the Gospel, and also as an editor! May the "VESSEL" spread far and near with the fame of Jesus! So prays yours in Jesus,

Suffolk,

CHAS. E. MERRETT.

BAPTIZING AGAIN IN THE SEA, AT CHELMONDISTON, SUFFOLK.

A DAY, better than a thousand, was enjoyed by the Baptist church in this village, on the 3rd of August, when the pastor, Mr. Carpenter, baptized seven believers in the far-famed river Orwell—one of the most beautiful salt-water rivers of which this country can boast, winding its course for a distance of about twelve miles from Ipawich, where it joins the Stour and falls into the German Ocean, the umbrageous woods and beautiful parks reaching, on either side, to the water's edge. A vessel in the harbour, with her flags hoisted—the numerous boats and windows filled with spectators—and upwards of a thousand persons standing on the shore—presented a delightful landscape. A large vessel now building served the minister for a pulpit; and the whole service being gilded with the rays of two suns, the day was felt by many to be better than a thousand. At three o'clock the chapel was again crowded to excess—the newly-baptized party were publicly received into the Church, the ordinance of the Lord's Supper was administered by the superannuated pastor, Father Double, and the solemnities terminated with the grateful acclamations of the people, saying, "What hath God wrought!" The Church on this day welcomed to the table of the Lord several members from London and other neighbouring Baptist churches, who kindly visited them on the occasion.

OBSERVATOR.

SOMERSHAM, HUNTS.

ON Friday, August 1, at Earith Bridge, after a Sermon by Mr. Alderson Willingham, Mr. Joseph Flory baptized five believers—four sisters (one his beloved wife), and one brother. It was a hallowed service.

The vast concourse of persons (about 1000) appeared all attention.

In the evening, brother Whiting, at the Baptist meeting, Somersham, delivered a stirring and encouraging sermon from Acts viii. 39. May we have many such days, and then you again of us shall hear, and God in Trinity be praised.

MANCHESTER.

DEAR SIR,—Observing a mistake in your VESSEL to-day, I am obliged to inform you "Mr. William FANE" does not preach at 15, Dickinson Street, in this city, as announced by you. Whether this mistake is intentional, or not, it is not for me to say; but it sounds very much like a *burlesque*, either upon me, or upon my ministry; and if so, is highly indecorous and unseemly. I neither *feign* to preach, nor *feign* what I preach; but in *simplicity* and godly *sincerity*, according to the ability given, proclaim every Sunday in the above-mentioned room, the unsearchable riches of Christ.

Feigned words, and *feigned* matters, occupy no portion of my ministry, as my constant anxiety is to commend myself to every man's conscience in the sight of God.

Yours most respectfully,

16, Ellen Street, Green Heys, W. TANT.
Manchester, Aug. 1, 1856.

[THE mistake is entirely the printer's. He put "Fane," instead of "Tant." We are not sorry now, as it has given Mr. Tant an opportunity to speak for himself; and it will greatly rejoice our hearts to know that the Lord is abundantly blessing his ministry in Manchester.—ED.]

EBENEZER, WIDCOMBE, BATH.

BROTHER BANKS,—You will be glad to hear that since I have been at Ebenezer, the church and congregation have gradually increased. On the first sabbath in June we baptized seven in the river Avon,—two males, and five females, two of the number being high in years. One of the men had got a large lump on his knee; being asked how it came there, said, "it was by thirty years' knnckleing at the throne of grace."

Very early in the morning I felt deeply affected, and began the sabbath with weeping prayer; and as many people had a desire to hear my voice at the water, it devolved on me to address the people upon the ancient and modern mode of baptism, and the proper persons for it. Then brother Huntley baptized the candidates in excellent order; and there was a striking evidence of the presence and power of God, while a concourse of people were struck with awe. We then retired to hold our morning service in the chapel, when I spoke on Psalm lxxii. 6, "He shall come down like rain upon the mown grass; as showers that water the earth."

In the evening we had a good Gospel sermon from brother Huntley. The day passed in sweet harmony; some gentle breezes from the Holy Ghost; some bright beams from the Sun of Righteousness; and some gentle showers of covenant blessings.

Since then the church has unanimously agreed to give me a call to the pastorate, and I am waiting, and watching, and praying, and studying the word and providence of my God, to give a decided answer.

Yours in the best of bonds,

GEORGE KELLAWAY.

AN ARMY OF RAILWAY NAVVIES AT LIMPLEY-STOKE, NEAR BATH.

ESTEEMED BROTHER.—Great grace be with you, and the whole Israel of God. If the Holy Ghost was pleased to record important facts for the encouragement and information of those who should succeed the primitive Church, I feel assured we cannot err in recording what our dear Lord is pleased to accomplish, through the instrumentality of a free-grace Gospel, as faithfully proclaimed by our beloved pastor, and what delightful services we had in our little Hill of Zion on Lord's day, July 27, and following day. Our Lord has dealt graciously with us, in making bare his potent arm; making sinners cry out from their souls, "Lord, save, or I perish." The Lord having done this, the day was fixed to baptize, and the services were as on former occasions; an early prayer meeting, when a great number of praying souls met together from different churches; it was, in reality, a delightful prayer meeting. One event was particularly interesting. A poor old pilgrim, bent almost double with old age, leaning on his staff like the patriarch, and rejoicing and praising God in stopping his prodigal son, for whom he had prayed thousands of times, and now he had come to witness his baptism. We went to the river side in procession, and there were assembled on the banks one of the largest congregations ever known. The morning was delightful, the sun shining forth gloriously. After singing, prayer was offered by our minister's second-born son, and the address delivered by his first-born son, and then our pastor went down into the water, and baptized four persons in the name of the ever-blessed Trinity. One of the men was a *navvy*, working on the railway which is being made through our village. God, who is rich in mercy, directed the heart of this vile *blasphemer* to come into our little sanctuary, and heard from our minister's lips, words that broke his heart, and sent him to *Calvary* for life and salvation; and in consequence of this man being baptized, we had all the *navvies* of the line to witness the solemn proceedings. Out of this concourse of people, not one was permitted to interrupt. We hope this service will prove it was not vain in the Lord. The other was the son of a praying parent, who had drunk deep into sin, fought with hands uplifted high against God, and the prayers and admonitions of a praying father; but now compelled by sovereign and omnipotent grace, to throw down his *weapons at the cross of Christ*. One woman who had regularly attended our place of worship more than twenty years, was now caught in the Gospel net. She was met with at the water side when we baptized three years ago. Thus the Lord is mysteriously working, and bringing in his chosen vessels of mercy. Our chapel was crowded, the services of a most animating nature. Our minister was assisted throughout the day by his *eldest son*.

On the Monday, we had a tea meeting to rejoice over the Lord's goodness towards us as a Church. About 150 partook of tea. It was a delightful season, we had no less than

eleven ministers of the Gospel present; and their addresses were of a very interesting kind, congratulating our beloved pastor in his *present position*. Among those that spoke were our dear *brethren* Webster, of Trowbridge; Hawkins, of Bradford; Kellaway and Wassell, of Bath; Pearce, of Road. We may say we never had two such days in Stoke before. The Lord has done great things for us, whereof we are glad. JOHN HUNTLEY.

CRANSFORD, SUFFOLK.

THE King of kings has once more been pleased to sanction the ordinance of believers' baptism by immersion in this place.

On Lord's day, April 13, our beloved pastor, Mr. J. Baldwin, baptized five persons in the presence of a large and attentive congregation, and among them two young men came as spectators; one had been a member of the Established Church for upwards of six years. Here the Lord was pleased to show him the errors he was then embracing, and the Scripture rule of baptism by immersion for believers only, as a pre-requisite to the Lord's table.

The other, who at that time, was living in a careless and unconcerned state, was brought by invincible grace to feel the need of salvation through the atoning blood and merits of the Lord Jesus Christ; and in a few weeks, by the help of the Holy Spirit, was enabled to lay hold of the hope set before him, which hope we have as an anchor of the soul, both sure and steadfast. And on Lord's day, August 10, our two brethren were baptized, and added to the Church, after a solemn and weighty discourse by our pastor, from Dan. x. 21, "But I will shew thee that which is noted in the scripture of truth." Thus may the Lord go on to work mightily among us, and get to Himself a great and glorious name. H. CHAMBERS.

COTTENHAM.

ONE of the most spirit-animating, soul-rejoicing, Christ-exalting, and God-glorifying seasons in the experience of hundreds was realised on Tuesday last, July 22. From one to two o'clock a scene of animation presented itself in equestrians and pedestrians, with numbers of various descriptions of vehicles, directing their course to the river-side. Two suns shone forth in great magnificence—one from the second heavens, the other (and infinitely the most glorious one of the two) blazed forth from the third heavens. Various ministerial brethren took part in the solemn service. Mr. Flanders delivered an important address; and Mr. R. G. Edwards then baptized seventeen believers in the river, whilst an holy solemnity seemed to pervade all. Greater order and attention was never seen in any chapel at any period. Mr. Ayrton preached, in the evening, sweetly about the rock Christ, to a crowded congregation; and in a word, it was "As one of the days of heaven upon earth."

A CHEERFUL MEETING AT BRIDGE STREET, GREENWICH.

ON Tuesday, July 22nd, a good company assembled to a tea meeting in our new school-room, after which a public meeting was held in the chapel. Our pastor, Mr. Wilkins, in the chair, supported by Mr. Field, our late pastor (whose presence was pleasing to many), Mr. Corbett, Mr. Brand, and other ministers.

Mr. Wilkins gave out a hymn, Mr. Manning, engaged in prayer, and Mr. Wilkins explained the object of the meeting, and said,—“Dear friends, most of you will remember that about six months ago, we held a meeting in this place for the purpose of endeavouring to raise funds to finish the adjoining school-room, and books for collecting were issued to many kind friends for that purpose; and as I then promised to lay before you a balance-sheet of collections and expenditure, I feel a pleasure in now doing so, as our call has been responded to in a manner that must fill our hearts with grateful emotions to our God” (he then read from balance-sheet as follows):—finishing and furnishing school with forms, gas stoves, 40-gallon boiler, &c., 10*l.* 3*s.* 7*d.*; fees to surveyor, &c., 9*l.*; total, 112*l.* 3*s.* 7*d.*

There had been brought in on books three months ago 60*l.* 8*s.*, and he hoped that the remainder of books would bring in the means of settling the account. There had likewise been 15*l.* expended on repairing, colouring, and painting the chapel, and he hoped with God's blessing, and his people's exertions, we should soon have it paid. But as he did not wish to take up much time, he would, with the Lord's help, before calling on his esteemed brethren, make a few remarks on the following three points, as connected with God's cause at Bridge Street. The past, present, and the prospect of the future.

In speaking of the past, he would venture to give a little advice, which was, that everything unpleasant should be buried in a deep grave, and buried for ever. Had God (for Christ's sake) buried our sins in an unfathomable deep, and cannot we for his sake, bury the weaknesses of our Christian brethren? He hoped it would not be in a shallow grave, dug up again to create more offence than if it had never been put under ground. He said, there are many things in the past that must not be buried (God's past mercies); what Heaven-taught soul would wish to bury them? Had not the Lord been merciful to the Bridge Street cause? had not many been called to a knowledge of his truth there? had not many tried saints been comforted, by being brought to lean more fully on Jesus? and had not God's presence been enjoyed by many in this building? These things we must not forget.

The present he compared to a cheerful spring morning; a small cloud here and there may be seen, but (with God's help) they will pass away. The church was peaceful; he believed of one mind and one heart: without, there were a few dissatisfied, but the ship must not stop because a sailor's hat is overboard. The Master's interest, and the Master's glory impel us forward, and with the Master (our Triune God) FORWARD WE WILL GO.

The future: he hoped the church, and those that wished well to the cause, would persevere in prayer for its prosperity, and manifest continually a spirit of love to all; and if we thus stood a united, prayerful band, God would give strength, and aid, and His presence.

Mr. John Corbett, of Chelmsford, addressed the meeting. He showed the extent of God's gift in his Son, and how cheerfully given, and that cheerful givers were (in their measure) like God: their offerings were (for Christ's sake) acceptable to Him. The spirit of the giver, not the amount given, was what was pleasing to God: the main point to be observed was perseverance. The bee brings but little honey each time, but by perseverance she fills the hive; he had been calculating that, if the following scale was persevered in, it would soon free any cause from debt. Weekly subscribers, 20 at 1*s.*, 52*l.* yearly; 40 at 6*d.*, 52*l.* ditto; 40 at 3*d.*, 26*l.* ditto; 100 at 1*d.*, 21*l.* 13*s.* 4*d.* ditto; 151*l.* 13*s.* 4*d.* yearly. He said, “Tradesmen! cannot God send you an extra customer? Fishermen! cannot He that holds the winds in his fist prosper your vessel? and does not God keep you in health? then acknowledge his mercies. Perseveringly aid to uphold his cause, and free it from debt.”

Mr. Field addressed the meeting. He said, “I feel a pleasure in congratulating my brother Wilkins on his position and prospects with this people; but more particularly I would congratulate him on the glorious position in which, at this moment, both himself and this people stand. What is it, my brother, that constitutes the glory of our land? Look at our hospitals, our schools, and our asylums, and tell me from what source they all spring. Man, in his nature-state, would never have thought of such things. Sin had darkened his mind, hardened his heart, enfeebled his powers, and made him selfish and sensual, seeking his own gratification by creating misery to man and beast; but the operation of God the Spirit having brought light into his dark and selfish mind, he then, under the influence of the love of God, and feeling his great goodness in the gift of Christ, looks on man as his brother; and from this source alone (the love of God) you will find those who formerly created misery to all around seeking out the miserable, and by kindness relieving their temporal necessities and seeking to lead them to God; and in many cases succeeding, by the aid and assistance of his Spirit. And this, Christian friends, is your object in meeting here. How noble such an object!—That the cause of the Lord might be helped forward; that your school-room might be paid for; that the children of the dark, benighted poor might be taught the way of salvation through Christ. Go on in your noble work, and his blessing will rest upon you.

“I will say a few words on three subjects. 1st. Themes for thought; 2nd. Motives for action; 3rd. Encouragement to action.

“One question—What state, before God, are you yourselves individually in? do you hate your sins and reverence your God in his dear

Son? do you feel for the lost position of the many that know not God? Oh, how many of them live and die neglected by man, and may truly say, *What man cares for my soul?* Your presence to-night shows that you do think, that you do feel, and that you will aid the cause of suffering mankind.

"Motives for action.—What is man? ('tis true)—his foundation is in the dust; but how noble the structure that God has built thereon! Think of the value of his soul, and ask thyself, "What am I doing for God?" Man knows not what he can do till he tries; each can do something to make his brother happy and honour his God. You say I cannot save his soul. True: God alone can do that; but remember, He uses instruments; and how know you but that your efforts may be blessed of God to the delivery of souls? Some over-rate the labour of a Christian, as Popery, that tells dying men whose lives have been spent dishonouring God to buy heaven by leaving their wealth to the Church; or they say by sufferings or labour man can win God's love. But some under-rate it, and seem to despise it. Christian friends, let great principles be kept in their right places; and if we do so, we will see in the Christian's labour to honour his God and serve his fellow man—a proof that God has loved him, and called him to a knowledge of himself, and is now working in him to will and to do the good pleasure of his Lord.

"Encouragement to action.—1st. Consider Jesus. He took our debt, and paid it too; and shall we not aid to clear his cause below from debt? What moved Him to do so? *Love*. And do not his actions prove his love? and shall not our love, if we really possess such a feeling, be made manifest by our zeal in his cause?

"Again: Consider the Apostles, the martyrs, and the early Christians. What have they not done and suffered? and how has God blessed their efforts to the salvation of souls and the spread of the Gospel? Are we not, under God, indebted to them for our present privileges? and shall we do nothing for our own and future generations? Are Satan and his agents not labouring? and shall we not labour? What better cause can we labour in? Look at the noblest works of man—the pyramid, the palace. Nay, look at the sun, the moon, the star-bespangled sky; they will pass away, not a vestige will remain; but your labour of love in the cause of Christ will endure for ever and ever.

"Again: Let every instrumentality stand in its proper place as the effect of the love of God, shown in the gratitude of the humbled sinner's every act, and tending to elevate poor, lost, fallen man from the depths of the lowest hell to the glorious position of a child of God. Go forward, therefore, dear brethren. The way may be rugged; but God is your strength, and the blessed Spirit your guide; and in the hour of weakness remember that good is done, 'not by power nor by might, but by my Spirit, saith the Lord of Hosts.'

At the conclusion of Mr. Field's address, the Committee retired to the vestry to receive

subscriptions from the collectors; and Mr. Brand then addressed the meeting in a congratulatory address.

Mr. Wilkins then gave the following account of the collectors' success:—Received at last meeting, 60*l.* 8*s.*; Ditto at this meeting, 31*l.* 13*s.* 3*d.*; Total received last six months by subscription-books, 92*l.* 1*s.* 3*d.* And as the provisions for tea had all been given by the ladies, the profits thereon had to be added (as it was not yet known fully); and as many books were not yet brought in, there would be another meeting at a future day, when the remaining books would be brought in; and he doubted not but that the balance of the debt would be completely wiped away.

With many thanks to the friends, the meeting was concluded with a hymn and prayer. It was the happiest and most encouraging meeting this people have seen for several years; and we trust it is the commencement of a new era of blessings to our cause.

H. B.

A LETTER FROM SAMUEL WARD,

OF NO. 39, NAPIER STREET, COLLINGWOOD,
MELBOURNE, AUSTRALIA.

DEAR BROTHER BANKS,—Grace and peace, with the sweet enjoyment of the blessed Spirit's power and teaching, rest upon you, and upon all our dear brethren in the ministry and service of Christ. I feel they have a claim upon my poor prayers and cries for their great kindness to me and mine, which kindness I shall ever remember with a deep sense of gratitude, and a solemn mixture of joy and pain. May the richest blessings of our most blessed Jesus (in his mediatorial fullness) rest upon them, and all my dear friends that love the unmerited, rich, and distinguishing grace of God. At my farewell meeting, held in Crosby Row Chapel, I promised to send a few lines to you for the "VESSEL," and in so doing, I will be as brief as possible. Leaving the highly-favoured land of Old England, our dear friends after the flesh—dear brothers and sisters in Christ after the spirit—the breaking up of home—the parting and last farewell—I shall not attempt to describe; all this was cutting and trying beyond imagination. But the Lord was all-sufficient; and gave me a settled confidence, that ere long in this dark cloud, I should see the rainbow of peace, and that the famine in England would be the means under an all-wise and gracious Providence of bringing me to a land of plenty. We reached Liverpool, and went on board the "*Sultana*," and sailed on the 21st of October. The wind was contrary, and many fears now arose in the mind as to whether we should reach the far distant shores of Melbourne. The Lord brought this sweet passage of Scripture to my mind, "While the ark was a preparing, wherein few, that is *eight souls* were saved by water;" this gave me much comfort, and was, during the voyage, an every-day portion. The voyage itself was a very fine one—indeed, I may say, a mere pleasure trip. Many times during this long and tedious journey did the Lord

remind me that He holds the wind in his fist, and the waters in the hollow of his hand. We had but little sickness on board; provisions good, and plenty of them; but with all these comforts, sea is sea, and land is land. Many are the trials and privations that passengers must experience under such circumstances. We felt very much alarmed, for, out of 225 passengers, there were but three sinners that really felt the plague of the heart, myself and dear wife, and a stranger; all the rest were Wesleyans in heart, and many in profession, and two or three preachers belonging to them. We were glad when we safely landed in Melbourne, which was on the 11th of January, 1856, on a Monday. I found a place for my family, till I could hire a house; after a short time I found employment. The first Lord's day I went to Rehoboth Chapel; the minister's name, Mr. Mauritz, Baptist Minister; after I sat down in the very neat little newly-built chapel, I thanked God and took courage, and thought to myself how glad I should be if I could see some one from England.

To my surprise and joy, I saw a man of God in the house of God, that used to hear me preach at Hadlam. He was delighted, and so was I. After service, he told me that he and a few of the children of God had been like sheep scattered abroad without a shepherd, and for six or seven months past they had been wishing for and praying to the Lord of the harvest to send out a labourer into this part of his vineyard; and he said I will see some of my friends at once. He did so; and me and my dear wife were invited out to take tea the same evening, with a little company of real lovers of Gospel truth. Oh, what a welcome! happy, blessed change as to company; and after having an hour or two with these new Australian brothers and sisters, it was agreed upon to give me a call for three months; and that the services should be held in the most suitable place that could be obtained. It was arranged that one of our friends should see Mr. Mauritz, and ask for the use of the chapel on every Lord's day afternoon; this was readily granted; and since then, Mr. Mauritz has given up his pulpit and chapel alternately, morning and evening, each Lord's day. So we have two services each Lord's day, and preaching in it also every Wednesday evening. What the end of all this will be, I must leave with the Lord; this I may say, that it is quite clear, that the dear Lord is with us, and gives power with his blessed Word; many a poor withered hand has been healed, hard hearts softened—the halting cheered on his way—the hungry fed—the thirsty led to the healing stream of New Covenant mercy, and as the dogs begin to bark, the wolves growl, and lions roar, we hope the Lord will bring in the outcast, and restore the diseased, and thus in our midst fulfil his own sweet promise, "the lame man shall leap as an hart, and the tongue of the dumb shall sing." There are three places of truth here. But there is much breaking through and complaining in our streets for want of vital, experimental truth. But I can only now say, my leaving England, the way

the Lord made for myself and family, my safe arrival in this country, and the circumstances connected with my present position, all seem to say, it is the Lord's doing, and marvellous in our eyes. I say this not only for the glory of his name, but for the encouragement and satisfaction of my numerous kind Christian friends. May the Lord bless them a thousand-fold for his name's sake. I hope in a short time to send you further particulars concerning our progress in the cause of God: arrangements will be made for the regular sailing of the "EARTHEN VESSEL," every month in the port of Melbourne. The Lord help you to keep her colours well up to the mast-head of free grace, and her hold well stored with the Spirit's production; and you need not fear.

THE VENERABLE HENRY DOWLING.

THE announcement given last month has been confirmed. The following is from Mr. Dowling's own handwriting. Many in England rejoice greatly that this good man has been so long spared, and that, at his present advanced age, he is so highly esteemed, and still living in usefulness and in the affections of his people.

Launceston, Tasmania, May 2, 1856.

DEAR BROTHER BANKS, — On Monday evening, January 7, 1856, at the invitation of the pastor of the Baptist church, Launceston, Tasmania, a tea-meeting, followed by a devotional service, was held, when the pastor, H. Dowling, observed that it was to him a season of deep interest—a memorial of the Lord's goodness, extending over twenty-one years at Colchester, and the same period in Launceston, as also the fiftieth year of his testimony of the Gospel.

This was followed by the testimony of some of the brethren to the gracious favours of our God to them as a people, with sentiments of affection towards the pastor, in his person and work in the ministry. It was a season of instruction and refreshing—a time to be remembered.

Another meeting, of the same character, took place on March 24, 1856, when the affectionate interest of a beloved Church was manifested by an affectionate address, accompanied by a purse containing 125 sovereigns.

Not that I desired a gift; but as a fruit of the Lord's grace, it is an Eben-Ezer to his adored name. HENRY DOWLING.

REVIEWS.

Mr. John Kershaw's Sermon for the late Mrs. Sussey Hodgson. One of the happiest ministers in all England, is JOHN KERSHAW, of Rochdale, in Lancashire. In that town he was born, brought up, called by grace, put into the ministry, ordained as pastor of Hope Chapel, and preserved for a long series of years in the experimental enjoyment of Gospel truth, and in the publication of the glad tidings of salvation, while thousands have fallen on his right hand, and on his left. We had almost said we never heard one unkind word spoken in disparagement either of his cha-

acter, or of his creed; but we remember some little ministerial murmurings, because John Kershaw did not think so highly of some good men as he would have done, if he had known them personally; but these little jealousies and distance-keepings—these unkind suspicions and hard speeches—these are things which will be found among the best of men, while in this imperfect state they dwell. We are more than ever resolved—the Lord helping—to speak evil of no minister who stands in the truth; neither will we receive an evil report against any. We have most bitterly proved that Satan can forge and frame, propagate and publish, falsehoods the most foul. He can also magnify imperfections the most minute, and by these means he can divide and distress the Lord's family, hurt and hinder the visible Church, and give great occasion to the enemies to reproach. It shall be ours, as much as in us lies, to resist the adversary in this his most dreadful work; and while our few remaining days may run out, we will do all the good we can for them, and speak in the kindest terms, and hope the best of all those who truly and practically "favour the Lord's righteous cause."

We dearly love a good man, and the more a man breathes Christ's spirit, and is conformed to the Master's image, the more union of soul we feel toward him. We do not recollect that ever we saw John Kershaw out of the pulpit; we never exchanged one word with him, nor do we ever expect to; he is at the head of the *Gospel Standard* party, while we belong to no party at all, except it be to the regiment that went to David in the cave. Nevertheless, we sincerely esteem the good Rochdale pastor, and feel no small pleasure in noticing the sermon he preached for Mrs. Hodgson, and which is now published by John Gadsby for two-pence, which, with John Warburton's sermon at Biggleswade, and some preached in London this summer by Mr. J. C. Philpot, are now laid before us.

In reading over Mr. Kershaw's sermon, we see how well the word of God doth wear in the hands of a living minister. Here are four-and-twenty pages of doctrinal and experimental statements which, we may fairly suppose, Mr. Kershaw has preached thousands of times; and yet there is a secret something that makes them always fresh, always good, always new. Ah, brother John, thine has been a happy lot in this low-land; and no doubt thou dost often feel ready to burst out like David, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Mrs. Hodgson, of Halifax, was one of Mr. Kershaw's old friends. Speaking of her in this sermon, he says:—

"As near as I can remember, it is more than thirty years since we first met, and that meeting has often been referred to by her. In those days I preached once a month at Lilly Hall, Heppenstall, near Hebden Bridge. She had heard of the strange man that came from Lancashire to preach, and she came with some others to hear him. The place was crowded. The text taken was Isaiah xlii. 11, 'Let the inhabitants of the rock sing, let them shout from the top of the moun-

tains.' Christ was spoken of as the Rock of Salvation, whose work is perfect. The inhabitants of the rock were described as God's elect, called by grace, brought up out of the horrible pit and miry clay, having their feet set upon the rock, and a new song of praise and thanksgiving, with a shout of triumph over all their enemies, from the top of the mountains of God's eternal truth. After I had spoken an hour and a half, and said I must come to a close, though she had been standing all the while, she felt sorry, and was ready to say, Go on; for the word had reached her heart in the power and demonstration of the Spirit; so that, like Jeremiah, she could say, 'Thy words were found, and I did eat them, and they were the joy and rejoicing of my heart.' From that period to the day of her death, she never forgot the comfort and consolation she felt at that time. The cords that bound her heart to those immortal truths were never broken. Time would fail me in going through the history of this dear woman. The Psalm that was read at the commencement of this service, the 71st, was very precious to her soul, especially the 20th and 21st verses: 'Thou which hast showed me great and sore troubles, shalt quicken me again, and bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side.' I have seen her in the midst of these great and sore troubles, and have admired the strength and support that God gave her to enable her to endure them. In Him she put her trust, and found Him a very pleasant help in time of trouble. She had many enemies who were looking for her halting, and would have rejoiced at her overthrow; but she lived to see many of them clothed with shame. In watching the dealings of the Lord towards her, I have seen the fulfilment of that precious promise in Isaiah li. 17, 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'

"On all occasions when I have been with her, before we parted the word of God must be read, and prayer made to Him for his blessing to attend us; and on parting, how earnestly did she entreat me to remember her and her children at the throne of grace. We have reason to believe, that these prayers have been heard and answered."

The matter composing Mr. Kershaw's sermon, and his more general deportment, may be seen in the brief extracts which follow:—

"Brethren, let us offer up our petition to the Lord, that he would ever keep us very poor and needy, growingly sensible of our wants and of the fulness there is treasured up for us in Christ Jesus. Our late sister was kept very poor and needy in her soul, feeling and often repeating the following lines as being expressive of her state:—

"A beggar poor, at mercy's door,
Lies such a wretch as I;
Thou know'st my need is great indeed:
Lord, hear me when I cry."

Beloved, I am a poor beggar myself, and have been for more than forty years; and hope to live and die begging, and knocking at mercy's door. They who want to have all their spiritual wants supplied, must go to Christ that they may obtain mercy, and find grace to help them in every time of need. Blessed be his name for the great encouragement He hath given us to come to Him at all times and in all circumstances, saying, 'Him that cometh I will in no wise cast out.'

Again, as expressive of his own insufficiency for so great a work, he says:—

"Beloved, I have not the ability sufficiently to exalt the dear Redeemer, in the salvation of our immortal souls. The Lord knows that it is in my heart to exalt Him, in his precious name Jesus, which is above every name in heaven and on earth, because He saves his people from their sins; in his precious blood, that delivers us from guilt and condemnation, and that purifies us from all our iniquities; in the triumph of his cross, and the power of his resurrection, He having finished all our sins, made reconciliation for our iniquity, and brought in everlasting righteousness, swallowed up death in victory, led captivity captive, and entered Heaven in immortal triumph, 'being exalted at God's right hand as a Prince and a Saviour, to give repentance to Israel and the remission of sins;' where He ever lives as our Advocate to plead our cause, and to manage all our affairs; bless his dear and precious name. He is King of kings and Lord of lords. His ministers are commissioned to say unto Zion, 'Thy God reigneth;' for it is written, 'Hallelujah! for the Lord God omnipotent reigneth.' His beauty, glory, and preciousness can never be fully told. A circumstance comes powerfully to my mind which took place more than thirty years ago; it may not be amiss, perhaps, to mention it now. I had been preaching at a certain place in this neighbourhood, and endeavouring to exalt the Lord Jesus upon the poie of the gospel, in his power, ability, and willingness to save to the uttermost, and encouraging poor, lost, helpless sinners, that feel their need of a finished salvation, to cast themselves at his blessed feet, and to commit their souls' eternal all into his hands. When I descended from the pulpit, an old man stepped up to me, and putting his staff under his arm, took hold of my hand with both his, and with great earnestness, looked me full in the face. I could not tell, from his manner, whether he was going to express his approbation or disapprobation of what he had been hearing, until he burst forth as follows:—

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;

All are too mean to speak his worth,
Too mean to set my Saviour forth."

He added, 'And so art thou, my lad, although thou do'st thy best.' My soul responded, and I added my hearty Amen. The repeating of the above lines left a sweet savour upon my spirit that I hope never to forget."

By the publication of these little memorials,

we little know how much good is effected. Thousands who never heard Mr. Kershaw, nor knew Mrs. Hodgson, can here read and learn the blessed effects of grace divine. We sincerely pray that good John Kershaw may live and labour many years yet, and preach and publish a multitude of sermons like this one for Susey Hodgson.

"*Christ is All. The Gospel of the Old Testament.*" By the Venerable Henry Law, M.A., Archdeacon of Wells. London: Wertheim and Macintosh. Weston-super-Mare: J. Whereat.

For a long time two volumes of Archdeacon Law's Sermons on the Types have been lying on our table, and many a sweet morsel have we fetched from them; for, although the dishes which this good man serves up are hardly deep enough, or large enough, or hot enough, for us, still there is so much of CHRIST—such a soft and savoury unfolding of his person and work,—that we must rejoice in the fact that a man so devoted to the dear Saviour is found in such a position. To every heart that holds Jesus by love and faith, these volumes must be more valuable than any words of ours can declare. A few of the brightest pages from these books we purpose to give from time to time; and by way of introduction, we will first let the dear man open his heart a little with reference to the people of his charge. Addressing himself "to the inhabitants of Weston-super-Mare," he says:—

"Dearlly beloved in the Lord,—If there be a bond, holy, strong, and tender, it is that, which unites a pastor to his flock. It is the nearest feeling, which earth knows, to the immeasurable love of Jesus towards his church. The faithful minister lives, when the people, for whom he watches, live, through succouring mercy, in the full faith of the Gospel. It is, as it were, his death, when they lie dead in unbelief and vanity.

"Beloved, when I draw this picture, I am painfully conscious, that it casts me far into the shade of shame. But I desire to quicken myself by openly avowing, that your best interests should be mine, and that, in the service of your spiritual welfare, I should count all labours light, all prayers but few.

"My constraining motive is, that the name of our Lord Jesus Christ may be glorified in you, and you in Him. I know, and am deeply persuaded, that all peace, all joy, all salvation, are in Him. I see, as a very sunbeam, the grand truth, that you are blessed, and are blessings, just in proportion, as you abide in Him, and He in you.

"Woe, therefore, is unto me, if I leave any effort untried, to set Him before you. Let me rather use every voice of lip and pen, to beseech you to hear Him, to look to Him, to receive Him, to trust in Him, to love Him, to follow Him, to serve Him, to live in Him, and by Him, and for Him. I would thus strive, wrestling with the Holy Spirit, to work so mercifully and mightily in your hearts, that Christ may there be enthroned, an adored and rightful Lord."

We could wish, indeed, that all our ministers thus felt towards their people; but more of this another day.

"*William Huntington, and his Works.*" London: W. H. Collingridge, City Press, Long Lane.

Six volumes, beautifully bound in cloth, and illustrated (comprising the select works of the late William Huntington), have just been issued by Mr. Collingridge, forming in themselves a complete library of experimental divinity. Mr. Doudney, in his preface to the first volume, expresses a conviction that poverty and infidelity are making fearful inroads upon the light and liberty of our land; that we are "rapidly sinking into a most portentous darkness;" therefore the re-publication of such works as William Huntington's are exceedingly opportune.

In the days of our first-love, and in the early dawn of our ministry, the works of William Huntington were more precious and profitable to our souls than we can ever describe; and we feel a holy pleasure in recommending all young Christians to read them through carefully and prayerfully. We are fully persuaded of this one fact, that there is more vital experience, more Gospel light, more solemn discrimination between persons and things that differ, in these volumes, than is to be found in any dozen volumes of modern times.

William Huntington's was a powerful ministry for a plain and a sin-plagued people. In him, in a measure, Christ fulfilled that prophecy—"I will feed the flock of slaughter, even you, O poor of the flock." We purpose to take these volumes one by one, and dissect and draw from them the richest morsels for such precious souls as cannot purchase.

"*The Gospel Cottage Lecturer.*" London: W. H. Collingridge. Two volumes of this work are now complete; and the fourpenny part for August commences the third volume. Mr. Doudney, the minister of Charles' Chapel, Plymouth, is the editor; and in a very pretty and pleasant spirit his lectures are written. We here give the opening portion of Lecture I. in the August number. The reader will see from it that Mr. Doudney notices, and faithfully records the experiences of his own soul; and this one feature makes us very fond of the *Gospel Cottage Lecturer*. We do not want men either to preach or to publish abstract details of the workings of their depraved hearts; but those exercises which bring us in the deepest humility to Christ's feet, and are preparatory to seasons of pure fellowship, heavenly discoveries, and happy deliverances; ought never to be concealed by the Lord's servants. Find a minister, or an author, where you may, who has been extensively useful in the Lord's vineyard, and you find a man who unfolded the Lord's gracious dealings with his own soul, and thereby was instrumental in feeding the church of God. Mr. Doudney says:—

"That dear saint of God, John Bunyan, in the second part of his divine story of the Pilgrim's Progress, paints a picture of one of the Lord's little-faiths, which has been a cordial to my soul a hundred times, since it was first made, in the hand of the holy Comforter, the key to unlock one of my especial spiritual difficulties, namely, the *reality* and

earnestness of that prayer, in which, in feeling, one seems to be shut out from the presence of the Lord.

"I had been for many days in great darkness of soul, labouring under a combination of temporal and spiritual exercises, until my heart was so far brought down by labour that I was ready to give up in despair, and say with poor Job, 'My soul chooseth strangling, and death rather than my life. I loathe it!' (Job vii. 15.) When, as I was wandering on through the busy streets of London, I was attracted by an 'old book stall,' which, like Jacob's Bethel, proved unexpectedly to be a spiritual house of bread to my soul. The first book I took up was a copy of the precious old Pilgrim, which I opened upon the words spoken by Christiana to Mercy, after they had both been admitted at the 'wicket-gate.' 'I thought I never heard such a knocking in all my life—said Christiana—I thought you would come in by violent hand, or take the kingdom by storm.' Precious power and light broke in upon my soul as I read the words, and ran my tearful eyes over the connection, for I saw at once that in all my doleful misgivings of heart and faintings in spirit, I had been knocking by fervent groans and cries with the same earnestness that made the knocks of Mercy—in spite of her little-faith, and although to herself she appeared scarcely to knock at all—what her fellow pilgrim described them to be. And especially afterwards, upon Mercy sweetly inquiring, in the true humility which always accompanies the triumphs of true faith, 'But, pray, what said my Lord to my rudeness? Was he not angry with me?'

"'When,' said Christiana, 'he heard your lumbering noise, he gave a wonderful innocent smile!'

"Yes, and it is so still, my poor faint-hearted brother, as the dear man of God adds in the little side note, in explanation of these words of Christiana's, '*Christ is pleased with loud and restless prayer.*' But prayer will never be loud in groans and restless in earnestness, until the living needy one comes to his 'wit's end.' Then necessity compels him to burst forth in many a 'lumbering' groan and lamentation, which, I believe, tends more to terrify the devil, than all the polished oration-like petitions which are presented at the throne of grace, in our set seasons of formal prayer.

"But there is another feature in the sweet simple picture of the pilgrims, which came to my heart on that never-to-be-forgotten season of spiritual help, which has continually cheered me as it has been brought to my remembrance since. It is the simple conclusion to which the dear pilgrims come after recounting their mutual conflicts. '*But now we are in, we are in!*' Homely as these words, in their unaffected simplicity, at first sight appear, it will prove at last, that an eternity of infinite blessedness hangs upon them, and that it is in fact the only question of real moment we have to determine morning by morning, 'Am I inside the door of hope? Am I inside the narrow way? Am I inside Christ? If I am in, I am in for eternity! No power of sin or Satan can ever pluck me out.'"

A BIBLICAL VIEW OF THE ORDINANCE OF MARRIAGE.

DEAR MR. BANKS,— I send you a few thoughts on one great and much-neglected command of our God. I seldom hear or read one word on the subject of marriage. Why is this? There are thousands contending for the faith once delivered to the saints, yet the subject of marriage is omitted (Exod. xxxiv. 16). It appears clear to me, by the Word of God, that his children were chosen by Him to be holy, and without blame before Him in love (Ephes. i. 4). They are a distinct people from all the world besides (John xvii. 9), being predestinated unto the adoption of sons (Ephes. i. 5). The Holy Ghost is sent into the heart; carries the blood of the everlasting covenant, whose sanctifying power purges from dead works, to serve the living God (Heb. ix. 14). As this is the sole line which is divinely drawn between the Church and the world, in New Testament times, so also was the rite of circumcision a seal appointed by God, in order to keep his people distinct from all other nations in Old Testament times (Gen. xvii. 9-14).

Now marriage is an ordinance of God; and is a type of the marriage union between Christ and his bride, the Church (Isaiah, liv. 5). And as Christ calls his beloved not only "Spouse," but "Sister," so, I believe, no one has a right to enter into wedlock with any one who is not circumcised in heart, and made a partaker of the spirit of adoption, whereby their brotherhood and sisterhood is made known (Rom. ii. 28-29). As a proof of this, God forbade his people—the Jews—to marry any one that was not belonging to the circumcision. And, even before Abraham was born, even before the flood, we see that the sons of God saw the daughters of men, that they were fair, and they took of them wives of all which they chose (Gen. vi. 2). This conduct grieved God's Holy Spirit, and the consequence was, a drowned world.

Here we see the first display of God's anger for unholy marriages. Here are the descendants of Seth (types of the holy seed—the Church) mixing with the descendants of Cain, to their everlasting

disgrace; and if God's blessed Spirit was grieved at such then, may we not reasonably believe that He is vexed now (Ephes. iv. 30)? If this law had not been binding, and advantageous, would dear old Abraham have taken such care for his son Isaac, lest he should marry an ungodly wife (Gen. xxiv. 37, 38)? In this he is truly a pattern for us who hope to be blessed with faithful Abraham (Gal. iii. 9). He well knew the advantage of having one in whom dwelt the Spirit of God; he experienced that with his Sarah (see Gen. xxi. 1-12). See how careful Rebekah was to keep her son Jacob from taking a wife of the family of Heth; for, said she, "If Jacob take a wife of the daughters of Heth, what good shall my life do me (Gen. xxvii. 46)?" She well knew there could never be any concord between Christ and Belial.

Isaac also was greatly concerned about it, and gave the strictest charge, never to mix marriage with the Caananite, but "Go," said he, "take one from your own kin, and God Almighty bless thee" (Gen. xxviii. 1-5): here is a specimen of pure faith proved by works (James ii. 20). How many there are who talk of that faith once delivered to the saints, but do not carry it out! Many look more after a fair complexion, high blood, and a heavy purse, than a chosen vessel of mercy. These are not worthy company at the table or in the parlour. The love of money is the principal root of this evil (1 Tim. vi. 10). Ishmael was at liberty to take a wife out of Egypt—there would be no unequal yoking together then (Gen. xxi. 21). So let the unconverted seek companions from their own household, and let the Lord's children from the household of faith, choose from the chosen of God, whose royal life and death is precious in his sight.

See how solemnly God warned his people, by his servant Moses (Deut. vii. 3-8). So did Joshua, who succeeded him, warn them of these evil consequences. Their prospects would be vain, those comely looks by which they were overcome would one day embitter their souls.

Instead of being a comfort in trouble and sorrow, and a companion at mercy's door, or solace in death—instead of this, they they would be as pricking thorns, or a lashing whip, until they went down to the grave.

As a proof of Joshua's words, look at Job ii. 9. See what a carnal wife is good for in a time of heavy trials. Poor man, he had no wife who could take him by the hand, or fall on her knees in the closet, and pour her heart out there, for her dear old partner. She did not soothe his bitter path with some condoling conversation. No, alas! "Curse God and die," was all the consolation got from her. What a miserable comforter must such an one be, to a poor distressed child of God! She takes the devil's part. Yes, she would recommend his quick despatch into everlasting misery. Such was the ignorance of this foolish woman. Such foolish ignorance as this, every man or woman may justly expect, who makes choice of an unconverted partner (Prov. v. 3; Eccl. vii. 26). Look at the wife of Moses (Exod. iv. 25, 26). But some might say, how came such men as Job and Moses to marry such women? I would say, that they might be deceived by a false profession, put on, or otherwise, as many are, and when trials come on, their varnished hypocrisy comes off, and their true characters now appear; and if they took wives at the expense of truth and conscience, they were paid for their folly. Nor is there any footing here for any one, any more than from Noah's drunkenness, or David's adultery (Matth. v. 19).

"Thou shalt not suffer sin upon thy brother, much less follow his example" (Levit. xix. 17).

We have another warning set before us in the case of Samson: there was certainly a vast difference here—as it was of the Lord (Judges xiv. 1–4), but his father and mother were good people, and they did not approve of his choice, and felt grieved at it. Samson loved the woman, she pleased him well; but after all, she was his betrayer, even as Judas was the betrayer of Christ, and Delilah his second wife was the tool in Satan's hand to bring poor Samson to his end (Judges xvi. 4, 30). Whatever purposes Jehovah was fulfilling in this case, we know that those who seek shelter here for choosing carnal partners betray their own folly; and nothing is clearer by the conduct of his parents, than that this law was then in full force. Let us glance a step further: did not the

Almighty raise up Nehemiah to purge Jerusalem from their wicked ways, sabbath breaking and unlawful marriages with the people of Ashdod, Ammon, and Moab? Had there been no sin in this, he would not have contended so with them; but the line of distinction was to be kept: it had been in practice upwards of two thousand years; the consequence was, their children spoke half Jew, and half Ashdod, showing the result to be confusion of speech (see chap. xiii. 23–27). It is not to be wondered at, if children now speak a mongrel profession or creed; there are endless disputes about what school the children shall be sent to, what place of worship is to be attended, and what ordinances are to be obeyed (Acts xv. 1). See how sweetly Solomon describes the Church, "My sister, my spouse" (Song v. 1). The Church is sister to her beloved, so ought every partaker of grace, if he take a wife, take one who is sister, being born of God; then the marriage would be according to the true type of Christ and his church (Ephes. v. 30, 32). In the gospel by Matthew (xxiv. 38), we read of those marriages so common before the Flood, and that there will be some such even to the end of the world. God is not angry at any but unlawful marriages; such as are at variance with his word.

Luke xiv. 20, describes marriage as one of the three excuses made for neglecting the Cross of Christ, or attending to his gospel. Now these may be unlawful marriages, for had the married been hungering and thirsting after Christ, they would gladly go to hear of Jesus: or else they were such as felt no desire for Him, therefore reject Him, to their condemnation. I believe there are many who would sooner reject this divine law than reject fellowship with the ungodly. I have witnessed these things, to the grief of my heart: it is a sin, a reproach of constant occurrence, and I am persuaded that many who profess to be sent by God to preach Christ's gospel, have not only omitted this part of the gospel, but have set before the Church and the world their own example of disobedience. I never heard a sermon on the subject in my life; we need not wonder at the straying sheep when the shepherds are so sleepy (1 Pet. v. 3).

Let us now attend to the great apostle of the Gentiles (see 2 Cor. vi. 14). "Be not unequally yoked together with unbelievers." Why not?—because unbelief is that that damns the soul, and whatever profession

any man or woman make, if divine faith be wanting, it is in God's sight no better than sin (Rom. viii. 8; xiv. 23; Art. XIII. of Prayer Book). It is the root of all those abominations spoken of in the 14th to the 16th verses, and an unbeliever in the Lord Jesus Christ is no nearer heaven than the idolatrous Chinese, or the hardened infidel, for "He that believeth not shall be damned," whether a moralist or a profane son of Belial. The solemn warning here given was to show the miserable results of such proceedings. Paul says, "What fellowship hath righteousness with unrighteousness?"—none, for in every blood-bought and heaven-born soul there is a holy, righteous principle given, which forbids, yea, keeps him from sin; such cannot sin, being born of God (1 John iii. 8). There may be every qualification for the things of the body, yea, every virtue as far as attainable in this life; yet after all, "The carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be" (Rom. viii. 7; 1 Cor. ii. 14). On which side soever this may be, there is no soul union, there is secret enmity against those things so dear to a child of God. A second reason is, "What communion hath light with darkness?"—none at all: as it is impossible for darkness to remain when the beams of the sun dart into the window, so there can be no communion between a living and a dead soul; the persons may dwell together, and, as far as domestic care is concerned, everything goes on well; but when God and Christ, heaven or hell, become the subject, the heart is gone, like darkness before the sun (Ps. lvi. 3, 4, 5).

A third reason why there should be no unequal yoking was, because there can be no concord between Christ and Belial: and surely there is none. Discord may be justly written upon many a forehead: for example, see Job and his wife—"Curse God, and die." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Was there ever more discord than this? Look at meek-hearted Moses: God calls him his faithful servant (Num. xii. 7, 8), his wife calls him a bloody husband; and who can tell the sorrow of those dear men of God, because of this? How common it is to hear reproachful and perverse railings from ungodly wives and husbands!

But when the heart is not changed, although there may be a great profession, they will not disagree, as in the case of

Ananias and his wife, who could both agree in hypocrisy, and without a jarring note went to hell together (Acts v.). So did Ahab and his wife agree in sin until swept off into eternity (1 Kings xxii. 34; 2 Kings ix. 30). See what concord there was between that happy pair, who could both unite heart and soul to receive and provide for a dear servant of God. There was no discord, *all was well*; yes, well, even when her dear son was stretched out in death. Oh, who can count the advantage of such a blessed union? (See 2 Kings iv. 8-26.) Another happy pair is spoken of in Acts xviii. 26. Both felt deeply interested in the cause of Christ, each takes a part in helping to do good, and assisting the ministers of the gospel; yea, they would venture their own lives for it. There was no discord; a divine power wrought a work on their souls enabling them to will and do. Both for Christ, none for Belial.

Notice a fourth reason why,—because believers cannot agree with infidelity. Now whoever rejects God's revealed will is an infidel; and there are thousands rejecting it in these days. Those great and glorious doctrines of Jehovah, which as so many stars adorn the Bible, are fought against; the grand scheme of redemption by the blood of the Lamb, securing the salvation of the church by magnifying the law of God, and enduring the wrath of justice, to the end that not one of the elect should ever perish,—these precious truths are abandoned by many now-a-days; and sure I am, that while these doctrines are denied, there can be no partakers heartily with those that love them. Where free-will and creature merit is set up instead of the finished work of Jesus Christ, I say, let a heaven-taught soul yoke with such, and, if grace prevent not, their distress is certain.

The last reason for keeping separate is (verse 16), because there can be no agreement between the temple of God and idols. We need not go to Athens to find idolatry; here is plenty of that. It is not a statue of stone; it is the god of this world; it is a serving the creature more than the Creator, who is God over all, blessed for evermore. Whatever is beloved more than God is the idol. Those that make a saviour of any one thing but "the Christ of God,"—yea, I say, whoever, either in whole or in part, trusteth to anything but that salvation which originated in God the Father, brought to light by the death of his Son, applied by the Holy Ghost, supported and carried on by the power of

the Father, the intercession of the Son as Advocate, and the Holy Spirit as soul-quickener and sanctifier, independent of any mortal power,—such an one is an idolator. "Some," as David says, "trust in chariots, and some in horses," and some now trust in creeds and forms, the work of men; but, if it is not according to God's word, it is because there is no light in them that teach it (Isaiah viii. 20). What agreement can there possibly be between a temple of God and these? Now every heaven-born soul is a temple of God (1 Cor. iii. 16, vi. 19). In him dwells the Spirit of the living God; by Him the soul is enlightened, led, taught, comforted, and sanctified, so that there is a perfect hatred to all sin, and such cannot sin (practically), because it is born of God (1 John iii. 9). How then are such to agree? Impossible. "Can two walk together except they be agreed" (Amos iii. 3)? Who would like to live all the days of his life in a tomb? Spiritually, every one who marries a dead sinner, man or woman, has chosen to abide for life (unless sovereign grace interpose) in a very suspicious place; besides the guilt of breaking God's revealed law, bringing his displeasure upon themselves. God told his people the Jews, that if they persisted in marrying in this way, He would not drive out their enemies, but allow them to remain to be their tormentors (Josh. xxiii. 13). And who knows but the persecutions, trials, leanness, and wretched lukewarmness of our churches now, is not the result of their being mixed up with unbelievers in marriage? I look at all these laws as binding, or Paul would not have given such solemn charges against it.

I have witnessed the truthfulness of God's word on the part of those whose hap was to be unequally yoked together; yea, for more than twenty-three years I have observed those unhappy results.

There cannot be any real, unfeigned agreement in the things of God. Oh, how often has the poor child of God to weep and mourn alone! how often is he (or she, as the case may be) obliged to sigh while under the sound of the Gospel! Oh, that my dear husband, my dear wife, was here to-night, how glad I should be to see him listening with delight to those blessed truths! But, alas, alas! where is he? Perhaps at the ale-house, drinking, gambling, swearing; perhaps at midnight he will return. Oh, I dare not say a word, or I shall be a false Methodist; and who can

sit happy, though in God's house, with these things rushing into the mind? But perhaps he may be a moralist; yet even then there is no divine tie to bind soul to soul; no relish for a pure, vital, Christ-exalting, God-glorifying religion. If a formalist, then a round of duties is enough; a profession that will keep pace with the good-will of the world, and the avoiding of the offence of the cross of Christ, is all that is desired (John xii. 43). Or it may be, it is one whose head is stored with sound doctrine, one who has a keen eye and quick ear, who believes in the letter about predestination, effectual calling, baptism, &c., but whose heart is still at enmity with a holy life (Matth. vii. 21-23). With such there can be no agreement with a temple of the Holy Ghost.

How common it is to see children of God following their dear Lord by baptism, while their companions for life stand by and gaze and mock, to the pleasure of the dead in sin; or threaten in some way or other to be avenged on them for such a foolish fancy, as they are apt to call it.

They cannot agree in those self-denying rules the Lord Jesus has laid down for his children, such as remembering the sabbath, &c. One can feel no dread for desecrating it, by feasting, gossiping, visiting distant relatives, dress and fashion, carnal conversation, &c.; the other has a perfect desire to serve and fear God, and his inmost soul cannot feel the least satisfaction. Yea, he has a perfect hatred to these fleshly qualifications. How, then, can there be any agreement? What a solemn step marriage ought to be! how many there are, who like the worshippers of the golden calf, have had to drink the ashes, as the result of their wickedness (Exod. xxxii. 19, 20)!

Look at the miseries that some have brought themselves into; many have had to weep bitterly through the base conduct of a cruel partner—anger, nakedness, pain, and sorrow, yea, and even blows. And what is worse still, no agreement before the mercy-seat, no joint supplication there, no agreeing to sit around the table of the Lord to commemorate his dying love, no sweet conversation over a good gospel sermon, no delight in the prosperity of Zion, the conversion of souls, and spread of sound gospel truth. No sweet communings together of what God has done for their souls, and what is laid up in heaven. No comforting word as Manoah had from his wife, when his poor

heart melted with fear (Judges xiii. 22, 23). No soul-comfort in affliction, not a word that can soften the rugged path; death, the last of enemies, is now on his way. The dying saint looks with pity, mingled with sorrow, at one who is now to be left, not with a sweet hope of seeing them in Heaven. Alas! alas! I leave the scene; who can tell the soul's feelings, as it steps over the threshold into eternity?

Who can tell the anguish of a dear saint who has to follow a poor husband or wife to the silent tomb, and not a single ray of hope of the salvation of the soul? It is hard work to give up a beloved one to Jesus, but how much harder to give up to an angry God? Sure I am, that if these things were considered well over, we should not have so much mixing up, as in these days of apostacy. I have known many, professing to be God's children, go to the very bosom of modern Babylon, after a companion for life; men, too, who profess to be examples to their flocks. These very men are refuges for others; as some have said, when reproved for it, "So and so did the same." Well, this is not the proper way to go.

If a brother or a sister has done wrong, let others, in the true spirit of the Gospel, avoid what can be proved to be erroneous, and endeavour to show before the world, that they esteem God's precepts concerning all things to be right, hating every false way (Ps. cxix. 128). But there are some whom God has called by grace since their marriage. Here the case is altered: as they are lawfully married, let them not separate. If, saith the apostle, it can possibly be avoided, let not the husband leave his wife, nor the wife leave her husband (1 Cor. vii. 12, 13). Verily not: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (1 Cor. vii. 16.) As God has called one, who can say He will not call the other? It is certain that every right-minded person will pray for their partner; and God hears and answers prayer. Therefore, let every one who is at present unequal, make it a matter of sincere prayer, giving every due regard to the opposite party, in all tenderness, affection, and obedience, for it is possible for an ungodly husband to be won by the good conduct of a wife. "Likewise, ye husbands, give honour unto the wife, as unto the weaker vessel; that your prayers be not hindered" (1 Pet. iii. 7).

If we profess to follow the advice of the apostle, believing him to be sent and taught of God, we must admit that his command to every one who is about to enter a second time or more into the married state is to be "Only in the Lord" (1 Cor. vii. 39).

The Church is chosen in the Lord (Ephes. i. 4); every child of God is in Christ, yea, in his heart.

"Nor death nor hell shall e'er remove
His favourites from his breast."

There all their names are found,—ther
they place their trust, there their lives
are hid with Christ in God (Col. iii. 3)

"He is the sea of Love,
Where all their pleasures roll,
The circle where their passions move,
And centre of the soul."

Choose such an one as can heartily
sing the above lines, and then you'll marry
"only in the Lord."

Thus I have written my candid opinion
on the solemn subject of unscriptural
marriage; should I be mistaken, I should
be glad to be set right by the Word of
God.

Shipton.

R. MOWER.

TO MAKE THYSELF A GLORIOUS NAME."

Isaiah lxiii. 14.

THIS was and is the grand object with the Divine Majesty in all He hath done, doth do, or ever will do—the end He had in view, in the formation of the universe of worlds, in all his providential dealings with his creatures from the dawn of time to its final close—the emancipation of his ancient Israel from Egyptian tyranny—the liberation of his Church from Babylonish captivity—the raising up of the monster monarch of Egypt, and the throwing of him down—the guiding, protecting, maintaining, and defending of his people through an inhospitable wilderness—and, finally, giving them to possess the land promised, all was to make Himself a glorious name.

But in the adorable scheme of Almighty mercy, He hath not only outdone all his other achievements, but infinitely surpasses them all; this, this wonderful display of consummate skill, the highest act of an infinite understanding, the wisdom of God in a mystery, the hidden wisdom which God ordained before the world unto our glory, the mystery hid in God; this matter of witty invention, the which in its

development dazzles the eyes of all the adoring angels, produces unceasing wonder in the minds of all the glorified elect of the human race in the third heavens, fills the Church militant with utter though pleasing astonishment, and confounds everlastingly all the devils.

"Thus in the grace which rescued man,
His brightest form of glory shines."

Great is the mystery of godliness: God was manifest in the flesh, and great it will and must for ever remain, calling up an incessant revenue of grateful praise from all his predestinated people, through all the boundless ages of vast everlasting. To all the glory of this vast project He lays claim, to all its entire praise, saying, "My glory will I not give to another, nor my praise to graven images. This people have I formed for myself, they shall show forth my praise. For my name's sake will I defer my anger, and for my praise will I refrain for thee that I cut thee not off. For my own sake, even for my own sake will I do it, and I will not give my glory unto another." God is very jealous of his glory, and hath so constructed the whole plan of our salvation, as to secure unto Himself unreservedly its whole, its entire praise; the whole benefit ours, the whole glory his; to this every regenerate soul taught of God, subscribes most willingly, with heart, hand, and tongue, saying, "Not unto us, O Lord, not unto us, but to thy name give glory, for thy mercy and for thy truth's sake." So, then, boasting on the side of the creature is for ever excluded, and no flesh allowed to glory in his presence. A humbling truth, and God-glorifying; but very offensive to proud nature, free-willers, duty-faith advocates, yea and nay men, and all Pharisees,—so let it be, amen. It is impossible to set forth such soul-humbling, Christ-exalting truths but that offences will come—the offence of the cross is not yet ceased, and God forbid it should.

I must mark, beloved reader, if thou art a partaker of the anointing, which teacheth you of all things, and is truth, and is no lie, what sort of the Adam race Jehovah frequently takes in hand,—sinners of the basest description. The question arises, "Why?" the answer given is, "*Grace shall reign*;" and He will show and display it, in defiance of our deserving it. Who ever deserved it? Verily none: suppose his majesty waited our being worthy of it, then grace would never have appeared; but He expresses his plea-

sure, and saith, "I will be gracious to whom I will be gracious," &c.; and if it be (and it certainly is) of grace, then is it no more of works. Election, redemption, vocation, and glory, are the spontaneous displays of Jehovah's free favour. The Father's love, the Son's grace, and the Spirit's mercy, are gloriously manifested in the whole, the entire plan of our salvation. And why, and wherefore, is the creature thus laid low, and He Himself extolled so high, but to get *Himself a glorious name*?

By pardoning sinners of the deepest dye, by justifying the ungodly, by laying hold of the basest of men, by reforming the worst of characters, such as an Abraham, Manasseh, mad Gadarene, Zaccheus, the woman of Samaria, Magdalene, the three thousand on the day of Pentecost, the dying thief, and Saul the Pharisee, together with multitudes besides. From what doth a physician's fame proceed, but from his effecting a cure where all others have failed? So our great Physician, whose fame unparalleled is spread abroad o'er heaven and earth—honours crown his majesty. Amen. The Lord, the Lord God, merciful, gracious, long-suffering, abundant in mercy (more than we in misery) and truth, keeping mercy for thousands (and thousands for mercy preserved in Jesus Christ and called), forgiving iniquity, transgression, and sin, thus maintains his character. A God ready to pardon (margin, of pardons). Is not this a glorious name in the ear of all poor sensible sinners; and did He not thus display his divine clemency, could He possess this glorious name? And He possesses the name of a sin-pardoning God, not at the expense of his holiness, righteousness, and justice, for He is a just God and a perfect Saviour; in the blood of his cross, justice hath, and maintains all its rights, while herein is a channel for the flowing forth of almighty mercy and boundless grace, for ever and ever, thus making Himself a glorious name.

But I must not be prolix; the Lord of all lords bless the few thoughts penned to every and any of his redeemed ones, who may read the same, as far as truth is advanced, to the joy and rejoicing of their hearts, to the praise of the glory of his grace, and to the maintenance of his own most glorious name. So prays one of the unworthiest in Zion, but an advocate for, and lover of, the truth of God.

Sept. 11, 1856.

W. BIDDER.

22, Sutherland Square, London.

THE GOOD WORD OF GOD.

The Editor to his Correspondents.

DEAR BRETHREN,—For the consoling epistles forwarded by some of you, I am thankful. I shall not here enter into details; every feature and every incident will be laid before the church and the world in due time. Let the following brief summary suffice. After many months of most intense [anxiety and labour, I believed a hand was put forth honourably to deliver me from all my outward trials; but disappointment and deception again beclouded my path. I left London (having to preach in Brighton), with these words much upon my mind: "for whom I have suffered the loss of all things." I could not preach from them *that evening*: as soon as I had finished my labours in the pulpit, I received an express message to return to London directly. After a few hours I was at the place appointed—the climax of my trials appeared to have come; and then I could freely deliver the bursting feelings of my soul in the language of Paul, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ." God is my witness, that this is true in my case, to a very painful extent. But the Psalmist says—"This is my comfort in my affliction, thy word hath quickened me;" and it has been so great a comfort to me, that with Micah I could say, "I will bear the indignation," &c. Having to preach three sermons at Wantage, on the last Lord's-day in August, I again left this great Babylon; and, late on the Saturday evening, I sat me down beside my bed, in the late William Irving's mansion; and, taking up the Bible, opened directly upon these words—"And *now* shall mine head be lifted up above mine enemies round about me: therefore, will I offer in his tabernacle sacrifices of joy."—(Psalm xxvii. 6.) I fell on my knees; in solemn, silent, prayer to God, I pleaded for the fulfilment of them; adored Him for the application of them; twice the next day I preached from them; and still they continue to revive my spirit. I wait their entire verification; and then, if not through this medium, I hope through another, you will hear of CHARLES WATERS BANKS.

[I wish to add—a commission has been offered me, to aid in the extension of a Biblical enterprise. This will call me

into many remote parts of the three kingdoms, if life, strength, and encouragement be given; and by this means the Lord may look out for me a righteous freedom. My Jubilee Songs shall then be sung in Psalms xxxiv. and cxvi. Meanwhile the following original lines, from a friend in Jersey, are suitable and sweet:—

"STAND STILL."—Exodus xiv. 13.

STAND still, my soul, and see,

And do not fret and pine

Against thy God's decree

Whose wisdom is divine.

Do not presume to teach Him skill,

Nor alter his decretive will.

But wait, with patience wait,

Till God, thy God, appear;

And He'll set all things straight,

And save thee from thy fear.

For He shall work (and none shall let)

Deliverance for his own elect.

And should there seem but one

Short step 'tween thee and death,

That step death cannot come

To take away thy breath,

Because the gulf of God's decree

Is fixed between thy foe and thee.

There's nothing comes by chance:

My soul, look well to this,

And by it thou'lt advance

In knowledge of his grace.

Yes: this will 'stablish more thy mind

Than all the wisdom of mankind.

Can He who made the world,

And rules without control,

Be in confusion hurled,

And so forget thy soul?

Impossible! since grace is free,

Thy God as soon could cease to be.

All things in order move,

By his supreme command—

The rugged and the smooth—

Then why art thou concerned

About the things of time and sense?—

They're of little consequence.

Should every friend forsake,

And no one care for thee,

The Lord thy part will take,

And thou his hand shall see

So clear, that thou shalt bless his name

For every cross, for every pain.

Though tempted oft to say

He deals more hard with thee

Than any in the way,

Who long his face to see—

'Tis no such thing, we all do share

An equal portion of his care.

He knows right well thy case

Before 'twas known to thee;

And by his sovereign grace

Thou shalt supported be;

For when all second causes fail,

In Jesu's strength thou shalt prevail.

Learn how the lilies grow,
They neither toil nor spin;
And birds that never sow
Are fed and clothed by Him.
Oh, feeble worm, of little faith,
Hear what thy blessed Saviour saith.

Thy heavenly Father knows
Thou needest all these things,
And from his heart it flows
In love's perpetual streams.
This living spring shall never die,
Nor cease to yield a rich supply.

Not all thy peevishness
Shall ever stop its course,
Nor make Him love thee less—
His portion and his choice.
He's of one mind. This is the prop
That bears my soul and all things up.

His everlasting arms
Are underneath his Bride;
And through the raging storms
He'll keep thee near his side.
His uncased love shall thee uphold
Till grace his glory shall unfold.

And though thy foes accuse,
He sees no fault in thee;
Nor will He e'er refuse
Thy constant friend to be.
He's deaf to all thy foes can say
Against thy soul from day to day.

With infinite delight
He views his joy and crown:
Let this thy praise excite,
Though all things on thee frown.
Because He lives, thou shalt live too.
Be this thy constant theme, He'll bring
Thee safely through.

St. Helier's, Jersey. J. LEVESQUE.

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

JUBILEE MEMORIAL.

THE above-named society, established for the relief of poor aged Christians of not less than 60 years of age, and having not more than 7s. per week (including rent), of every Protestant denomination, and supported by voluntary contributions, held a preliminary public meeting, on July 15th, at the London Tavern, Bishopsgate Street, at which Mr. Alderman Wire, one of the treasurers, kindly presided, for the purpose of announcing to their friends and the public their intentions, and submitting plans for commemorating the Jubilee of the society, upon which, by the kind providence of God, they have been permitted to enter, by the erection of another asylum on some eligible freehold land north of the Thames, on a much more extended scale than the present building at Camberwell, for the use of a larger number of its pensioners who may have been duly elected.

After an appropriate address from the chairman, in which he eloquently and, in a

thorough Christian spirit, briefly stated the objects of the society, and their reasons for convening that meeting, resolutions were moved and supported by Revs. — Woollacott, G. Bayfield, Wm. Leask, and Dr. Fletcher; Joseph Payne, W. P. Tiddy, Geo. Palliser, Esqrs., and others, who, in addressing the meeting, more fully explained the principles upon which the society is based, the Christian motives which actuate its friends, and the benefits resulting to the aged and infirm poor of Christ's flock.

On this occasion the attention of the friends and the public were more particularly drawn to the especial object for which the meeting was convened; viz. "to erect another asylum as a useful and permanent memorial to record the goodness and faithfulness of God during the seven times seven years of the existence of this Christian institution," earnestly appealing to their friends to use their utmost endeavours to carry out this benevolent design.

Several friends, sympathising with the object of the committee, liberally contributed towards the Jubilee Fund, including 10*l.* from the chairman, to which has since been added, by an old and constant friend of the society, 10*5*l.** The liberality and good feeling which prevailed at the meeting is taken as an encouraging token for good, and loudly appeals to every well-wisher of the cause of Christ to do what he can to help forward the work.

The committee feel that they have entered upon an arduous undertaking; but they sincerely hope to have the support and prayers of all the friends of the aged pilgrim, and, above all, the sanction and blessing of God, who hath said, "Whosoever giveth a cup of water to drink in my name, because ye belong to Christ, he shall not lose his reward."

It may not be known to all that this institution has been the instrument of relieving upwards of 1600 Christian poor, in all parts of the kingdom, to the amount of 48,000*l.*; and that at this time there are upwards of 400 pensioners receiving annual assistance out of an income of 2000*l.* per annum.

There is also a neat and commodious asylum, for 42 pensioners, in Southampton Street, Camberwell, built on freehold ground, the munificent gift of the late William Peacock, Esq., where comparative comfort and rest may be enjoyed by its inmates for the remainder of the days of their pilgrimage.

Contributions will be thankfully received on behalf of the Jubilee Fund, or for either the parent Society or the present Asylum, by Mr. Alderman Wire and R. Kenneth, Esq., Treasurers, by the Hon. Secs., by any Member of either of the Committees, and by Messrs. Smith, Payne, and Co., Mansion House Street, the Society's bankers; and on account of the Jubilee Fund, by Messrs. Hancock, Rixon, and Co., Cockspur Street.

Reports of the Society's operations, and Rules, may be obtained of the Secretaries, Mr. John Box, 13, Northampton Square, and Mr. W. Jackson, 2, Warner Road, Camberwell and of any member of the Committee.

OUR BRITISH BAPTIST CHURCHES.

THE OLD CHURCH BOOK.

No. III.

UNICORN YARD CHAPEL.

THE wise man says, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him;" and I believe all we shall find is, that God alone is the fountain and source of prosperity, and that He alone can support in times of adversity. Our last abstract was short, but savoury, a time of prosperity, although towards the close an apparent decline; yet the unity of the Spirit was kept in the bond of peace. We now pass into a different scene—a time of affliction.

In our last, we referred to brother Lyons, who declined to serve as deacon. The writer omitted to state that at a church-meeting, Aug. 9th, 1728, the pastor informed brother Lyons that the church were not satisfied with the reasons he had given for declining the office of deacon, whereupon he accepted office. He appears to have been a very useful servant of the church in maintaining order, and on most occasions was their mouth-piece. The last time his name appears is Jan. 23rd, 1758; about this time I suppose he was called home, but they did not record deaths; from circumstances related, he must have been a member forty-two years. But to return: the church was destitute of a pastor, by the death of that good and useful man, Mr. Arnold. It appears at a church-meeting, July 9th, 1734, brother Lyons reported that himself and brother Stinton, being in company with Mr. Wilson after his return from the country, he had recommended to their notice Mr. Evans, a member of Mr. Fosket's church at Bristol, as being a suitable supply for them; upon this report it was unanimously agreed to send an invitation by the next post, and another letter to Mr. Fosket's church; they expressed their thanks to Mr. Wilson for his brotherly care of them, and desired him to write to Mr. Evans, or the church, or both, in their behalf. The following is the letter to Mr. Evans; another, of similar import, was sent to the church:—

"To the Rev. Mr. Hugh Evans.

"HONOURED AND BELOVED BROTHER,—We, being destitute of a pastor by the death of our dearly beloved brother Win. Arnold, in our present melancholy circumstances have heard of the gifts and grace given to you for the work of the ministry, and we hereby, as a church of Christ, invite and desire you to come and assist us for a month or six weeks; we have sent a letter by this post to the church to which you stand related, to desiro of them that they will be willing to encourage you to this service, but 'tis to the Lord that

our prayers are directed, that He will be pleased to direct you and incline your heart, so to act as shall be most for his glory, and for promoting the cause and interest of the dear Redeemer, &c., &c." This letter was signed by the deacons and sixteen brethren.

Mr. Evans' reply was to the effect that being young in the ministry, and the church not willing he should come, he begged to be excused. A second letter was written to Mr. Evans, in which the church stated they could not admit of his excuse, notwithstanding his being young in years, in experience, and in the ministry,—they were not surprised that the thoughts of the greatness of the work, and his own insufficiency for it, should forbid his compliance, since the great Apostle said, Who is sufficient for these things?—the church entreated him to look at the sufficiency there is in Christ, and the efficiency of the Holy Spirit, and so engage in this service, reminding him that he must not expect a call from the Lord by immediate inspiration; it was their hearty prayer that he might be qualified for that service which the Lord in his providence, by the unanimous voice of this church, had called him to; the church earnestly requested him to carry this call to a throne of grace, praying that the Lord might direct him.

It would take too much space to give the whole of this affair, which was about six months in hand: the church were earnestly bent upon having Mr. Evans for their pastor on the one hand, and there was a want of decision on the part of Mr. Evans, and an unwillingness on the part of the church to which he belonged, on the other; so, for six months was this church kept in a state of cruel suspense. There are twenty letters entered from this church to Mr. Evans and the church at Bristol to the board of ministers and two other individuals upon this subject. As all cannot be given, one letter to the board of ministers, and the last letter to Mr. Evans, will contain the gist of this serious disappointment. Suffice it to say, he consented to come, supplied for several Lord's days, and was chosen by the unanimous voice of the church to be their pastor: 80*l.* per annum was to be the consideration, with a prospect of more. The church at Bristol only wanted him to assist in the ministry.

The following is a copy of the church's letter to the board of ministers:—

"REV. SIRS,—The kind assistance which this church has received from you since our late worthy pastor's death, the fitness that the neighbouring churches should be made acquainted with the steps taken by a church in their solemn call and election of a pastor, that they may encourage or discourage as the conduct of the church may require; and the desire that we, as a church, may still be entitled to your future favour, approbation, and kind assistance, make it suitable for us to acquaint you with our solemn call and election

of the Rev. Mr. Evans, and the several steps taken by us previous thereto.

"Our deceased pastor, in his dying charge, advised us to wait on God, that He might give us a pastor. Agreeable to that advice, we have ever since his death set apart every Monday evening for prayer to God, that He, in His providence, would be pleased to direct us to a suitable one. About twelve weeks ago we heard of the gifts and ability of the Rev. Mr. Evans; and the church, at a church-meeting, the largest we have had those thirteen years, did unanimously agree to call him to come to assist us, which he accordingly did, when he excused himself from settling. We a second time, on a Lord's day, did unanimously agree, in the most solemn and pressing manner, to desire his assistance, and accordingly sent to him again. When he came to London, several of us, when we heard of it, waited on him, and he was willing to preach to us every Lord's day, one part of the day. We no sooner heard him, but we were struck. There was such a suitableness between his preaching and our judgments and affection, that our hearts, as one, were knit to him, and many of us thought that God, who is a God hearing prayer, and has not said to his people, "Seek ye me in vain," had given him to us as an answer of prayer. The Lord's day after, we were unanimous upon this resolution, the question being put in the negative as well as the affirmative, that it was the judgment of the church, from the trial they had made of Mr. Evans' gift, that they should make choice of him as their pastor; and Mr. Evans was made acquainted with this resolution. The shortness of time he designed to stay in town, and another circumstance, made it necessary for us to be more expeditious than we should otherwise have chosen. However, we were desirous to be asking counsel of the Lord, that we might be under the Divine guidance, direction, and blessing, in the choice of a pastor; and did, as a church, unanimously, at the same time with the resolution above, agree to keep the Tuesday in that week, and the Tuesday in the week following, as days of solemn prayer for the said end, and to desire Mr. Evans not to engage himself to any other church till we had kept those two days. Tuesday, the 17th September, the day of prayer, being nearly over, there appeared great enlargement and affection of soul in the church. Then it was desired that those who felt their souls disposed to choose Mr. Evans for their pastor, after having sought the Lord several hours for direction, would hold up their hands, which all did. The church at the same time agreed that Mr. Evans should be made acquainted with their disposition for him. Last Tuesday, being September 24, was our other day of prayer; there was a very great attendance, and, in the judgment of those present, it was a precious opportunity, in which they had comfortable apprehensions of the light of God's countenance. Being near the close, the question was put, that those who made choice of Mr. Evans for pastor of this church, and did solemnly and earnestly entreat him, in the name and strength of Christ, to take the pas-

toral care thereof upon him, would hold up their hands, which all did. It was agreed that Mr. Evans should the same evening be acquainted with our solemn call.

"Thus, Rev. Sirs, we have acquainted you with the whole of our behaviour in this important affair, and earnestly beg a share in your prayers that the beauty of the Lord our God may be upon us, and that we may continue a reputable church, to the praise and glory of the dear Redeemer. Rev. Sirs,

"Yours in Him."

[Signed by the thirty-one persons that signed the call.]

Thus this church believed that they had succeeded in obtaining a suitable pastor; how great their disappointment upon receiving a letter from Mr. Evans stating that the church was not willing to give him up! Letter succeeded letter, urging that he was called by the unanimous voice of a church consisting of 140 members. No stone was left unturned to gain the object of their choice. The influence of the board of ministers failed to make him decide in their favour, or prevail upon the church at Bristol to give him up. The following is their last letter to him, which will give some idea of the progress and result of this affair:—

"January 21st, 1735.

"REV. SIR,—Yours, with the church's letter, came safe to us, and in love and faithfulness we send you this answer. After all, you say your thoughts are as follows:—'That without the church would give up their claim to you and your gift, or the opposition was greater and more material, or they likely to be as well or better supplied, you fear you should offend God in leaving them.'

"To each particular we answer—to the first, we have a better right and claim to you than they. Your gifts and ministerial abilities as a minister of Christ are from the Holy Spirit, and are not, strictly speaking, at your own disposal, but at his, to be employed where He calls and directs. If Providence has most plainly directed you to Bristol, then they have the best claim; but if it has most plainly directed you to us, then we have a better claim than they. Lay your hand, then, on your heart, and begin where the providence of God, in this affair, began with you.

"When the Rev. Mr. Wilson was at Bristol he saw you slighted, without due honour and respect; when he came home he acquainted us with your uneasy situation, and he had your consent that he should make mention of you. We then by letter, as a church, gave you a call, which was the first call you had of this nature. We sent a letter at the same time to the church. When they considered our letter, they had a view of the consequences of your coming to London; but though you stayed there six weeks after, they gave you no call. You then left your friends and acquaintances to put yourself under the providence of God to see what He would do for you. Thus, with respect to that church, you were free—free to fix where the Lord should provide you a place. When you came to London you preached to us, a destitute

church, and you knew the utmost of our intention. The church at Bristol saw and feared the consequence of your coming to us; they stood still to see the event, and it fell out according to their foresight; every step succeeded, every question with respect to you was carried without one negative vote, and you were solemnly chosen by us. No plainer appearance could either you or we wish for or desire. The mind of Christ was now plainly signified in our favour, and Bristol was out of the question. At last, after two months, they gave you a call; but not with unanimity, as ours was. We are content to stop here, and are willing to refer it to six or eight pastors of churches, either in London or the country, to determine whether they or we have the best claim to you, and whether any law of reason or revelation directs or obliges you to stay with them. You say you are ready to think that we cannot prevail with them to give up their right to us, we would not desire you to come; but in this, sir, you are mistaken. What we desire of them is merely that they may not perplex you. Why should you think, if we cannot prevail upon them to give up their right to us, we should not desire you to come? They have no right to withhold you or to send you. Your gift is the Lord's; to Him we appeal. And you, sir, are obliged to go where He in his providence directs. His providence, we conceive, has been plainly for London, and against Bristol; so that, if you resist to come, you wrest yourself from the guidance of the Divine providence, which may be attended with manifest tokens of the Divine resentment.

"Your next particular is, 'unless the opposition was greater and more material.' How great and how material an opposition you would expect to see before your way to us would be plain, we cannot tell; but, according to your own account, it seems to us both great and material. Had any with us declared they could not benefit by your ministry, we should have thought that a great and material objection; but according to the best accounts we have from Bristol, if you let slip this opportunity, which God in his good providence has given you, of coming, with an agreeable prospect, to London, it is likely to be great and material enough to make you uncomfortable as long as you live.

"Your last is, 'unless they were likely to be as well or better supplied;' and this, according to your own thoughts, they may easily be, since you say there are several persons come out in the ministry that are your superiors, by whom we (and by a greater parity of reasoning, they who have an able pastor and are not unanimous for you) may be as well or better supplied.

"Thus, sir, we have answered each particular, and pray God it may make a suitable impression on your soul. 'Tis above six months since we began with this affair; and unless we shall receive an encouraging answer, this will be our last. If you refuse us, you have solemnly trifled with us, and probably may do more hurt than you can compensate for as long as you live. What ground you have to expect the Divine blessing, you best know;

but we cannot see; for your hopes of success in the ministry will be proportionate to the view you have in your own soul of the plainest dealings of Providence and best prospect of usefulness.

"If you should have any thought in our favour, or inclination to have the judgment of the pastors in London on the questions above, we desire you would let us know in two or three weeks at furthest.

"We are, dear sir, with hearty love, your brethren in Christ," [Signed].

Thus ends this unhappy affair, which runs over 24 pages of this book. It appears there was a happy union among the churches and board of ministers, who each took their turn to supply this destitute church during this affliction. The writer promised to give more this month; but has found a difficulty in giving an account of this important affair in so small a compass. God willing, we hope to glance at the next disappointment, and pass on to an interesting subject, viz. the particulars of the call and settlement of the Rev. Thomas Flower, Jun. A. M.

HAVERHILL, SUFFOLK.

THE Baptist Chapel at Haverhill has been for many years in the hands of one Joseph Bridge, harness maker, who, by some means or other, has had sole possession. He lived in the vestry, as sole trustee; he occupied the pulpit, and has been speaking to about six persons and upwards. Many pounds have been collected to pay off the mortgage, but it is still owing. Mr. Thomas Lay, draper, and his wife (members of the Baptist Church, East Street, Walworth, and fruits of Mr. Chislett's ministry there), have been directed, in the providence of God, to this place, and, finding no Baptist cause but this—also, that it was impossible to identify themselves with it in any way, after two years' sighing over their loss, and praying that the Lord would open for them a house of bread, they have succeeded in obtaining the chapel of Mr. Bridge, by giving him twenty pounds; and having the chapel vested in a proper trust, they opened it for divine worship on August 7th, when Mr. Chislett, and Mr. Pells of Clare, preached to overflowing audiences. It was a day that will be long remembered by the dear Lord's people assembled on that occasion. A spacious tent was erected outside, so that accommodation was afforded to those who could not get into the chapel, under which a comfortable tea was enjoyed.

These services were characterized by the solemn and hallowed presence of Him who said, "Lo, I am with you alway." And we trust a token for God was realised by both preachers and hearers. Mr. Chislett preached three times on the following Lord's day, sweetly enjoying his Master's presence, to large congregations. Many thanks are due to the Clare friends and beloved brother Pells, for their sympathy and co-operation. We trust our brother Wilson of Saffron Walden, with brother Pells, will have their eyes upon this little sister, "And often say, What shall we do for our sister?"

THE ORDINATION OF MR. JOHN PELLIS,
AT CLARE.

ON Tuesday, July 29th, services were held at the Baptist Chapel in this town, to recognise Mr. John Pellis as pastor of the church assembling for worship in that sanctuary.

The morning service was commenced by Mr. Philip Dickerson, of London, reading the hymn of praise. Mr. Bridge, of Ridgewell, read a portion of the Word, and invoked the divine blessing on the services of the day. Mr. Collins, of Grundisburgh, then proceeded to state the nature of a gospel church. After some introductory remarks on the universality of the government of Christ, and his authority necessarily resulting therefrom to plant churches wherever He pleases, he noticed the materials and the model of a New Testament church, that the materials must be living stones (1 Peter ii. 5), and the model in strict agreement with the revealed will of Christ as contained in the New Testament. This alone must be the rule and directory in seeking for this model. All the laws needful for the observance of a church are there recorded; therefore by-laws are not only unnecessary, but in many instances they prove detrimental, for human laws are never perfect, and frequently those made by a church are soon found inefficient. A New Testament church should be entirely independent of the State. Ecclesiastical history amply testifies to the evils accruing from a union at variance with the description given of his kingdom by Christ,—“My kingdom is not of this world” (John xviii. 36). Such an union destroys the glorious liberty of Christ's church, as is obvious by the necessity of obtaining permission of the legislature to allow certain officers in the Episcopalian establishment to resign. Christ never intended, when He directed his Apostles concerning a gospel church, that civil rulers should interfere with its government and order.

Mr. Collins then asked Mr. Pellis to give an account of his call by grace. The following is the substance of Mr. Pellis' reply:—He was born of Christian parents at Beccles, and attended the heart-searching ministry of Mr. George Wright, which induced a circumcised ear but not a circumcised heart. Under the influence of strong convictions he vainly resolved in his own strength to amend his life. In the autumn of 1846 he absconded from home and obtained a situation in London, and through excessive labour suffered a serious illness, during which, and the following twelvemonth, he was totally unconcerned about the welfare of his soul. While residing at Bungay, in 1848, there was a renewal of his former anxious spiritual concern, but it was not till he again lived in London that he had a true knowledge of his lost and ruined condition as a sinner. It was while under the ministry of Mr. James Wells that he experienced this great change, while he was preaching from 1 Peter ii. 24. It was then he felt that unless Christ had borne his sins in his own body on the tree he must for ever perish, and reap the just reward of his own evil doings. He prayed earnestly to be de-

livered out of the horrible pit, and that his feet might be set upon the rock Christ; but the Bible appeared to him a sealed book, and the heavens as brass. Sometimes he would gain a little comfort under Mr. Wells' ministry, but it was in the perusal of the experience of Caroline Morgan, in the EARTHEN VESSEL for June, 1846, that his soul was set at liberty; that blessed invitation of Christ was powerfully applied to him,—“Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” He then found, as Dr. Hawker was accustomed to say, “The Lord's commands are the Lord's enablings.” It was rest such as never before had been experienced. He was overcome with joy, bent his knees in prayer, and praised the Lord for his goodness, telling Him the news seemed too good for one so unworthy. He subsequently found the glorious truths preached by Mr. Wells to be a savour of life unto life, and on December 19th, 1849, was the last of forty-four who were baptized in the Surrey Tabernacle. Mr. Collins then asked Mr. Pellis for an account of his call to the ministry. In reply he said:—Soon after he joined the church some friends, judging from his conversation and prayers, had an inward impression he would be called to preach the everlasting Gospel. In April, 1850, was again taken ill, and believed he would not recover, but a good brother thought otherwise, and that by the benefit of the country air he would soon be restored, and tell poor sinners what God had done for him. On a certain Sabbath afternoon he felt a very solemn feeling while engaging in prayer, and intimated he was about leaving those he loved most dear for the Gospel's sake, and sorrowed he should see their faces no more. During the time he was in prayer his good brother Cox was solemnly affected and impressed that he would not die, but live and declare the works of the Lord. At a prayer meeting held at Mr. Chivers' house on a Monday evening, he was called upon to conduct the meeting and expound the Scriptures in his absence. With considerable diffidence he commenced speaking from Isaiah lxiv., but was set at liberty and enjoyed much while speaking. The friends considered this was only the beginning of greater things. Soon after he had left London he was called upon to speak in a cottage at Rushmere; he felt very uneasy, anything but fit for so great a work. He did not see his path clear, yet dare not leave the work and suffer the cottage to be closed. He was about this time much tried, and fully doubted his call to the ministry. He told a friend that he must give it up. He replied, “I suppose you want an audible voice from heaven.” He did not expect that, but was anxious for an unmistakable evidence of his call by grace and to the ministerial office. Soon after he was called upon to preach at Walton. With trembling heart he went, but the Lord helped him. He returned to his old situation in London soon after this. He was delighted to see his old friends, and believed he should be at ease and not be called on to preach; but God had determined otherwise. He again returned to Beccles in ill health. There he remained

some time, commenced the drapery business, occasionally went out to preach, and assisted in the Sabbath-school and village preaching. On his removal to Ipswich to commence business on a more extended scale, he was united in marriage to one of the Lord's family. He determined to give up preaching, and became superintendent of the Sabbath-school; still his mind at times would be uneasy about the ministry. He received various invitations, some of which he refused, others he accepted. But he secretly wished his mouth might be stopped while speaking, then he imagined he should not again be sent for. Health failed, his business was not in a prosperous condition, and through illness he was compelled to give up all engagements. After restoration to health it was considered advisable he should not re-enter the Sabbath-school, but go where the Lord might send him to preach. He received an invitation from various churches to supply for them; amongst others, Tunstall, where he preached upwards of twelve months. During this period everything in a temporal point of view failed; he quitted his business and devoted himself to the ministerial work. He did not see the path clear to remain at Tunstall, so left that church in November last. After preaching at Wisbeach two Sabbaths, and Clare four, he received a six-months invitation, with a view to the pastorate. In June he received and accepted an unanimous call to become the pastor of the church at Clare, and has not a doubt, by the seal of approbation God has given to his labours in blessing the word to perishing sinners, he is in the right place.

Mr. Collins asked Mr. Pells to give a brief statement of the doctrines he intended to preach and maintain, which he did in a lucid and satisfactory manner. After singing a hymn, Mr. Collins concluded the morning service by prayer.

The afternoon service was commenced by Mr. Thornley, of Stowmarket, reading the Scriptures, and offering the ordination prayer. Mr. Cooper delivered the charge to the newly-elected pastor, from 1 Tim. iv. 16,—“Take heed to thyself and to the doctrine.” Mr. Cooper remarked, God has put an honour on you, my brother. He has committed to you an important trust, having made you a steward of his mysteries. The duties enjoined on you by the text are not to be disregarded with impunity. A spirit of heedlessness will prove an effectual barrier to your usefulness, impair your reputation, and damage your holiness.

I. Take heed to *yourself* personally considered, and as regard all the relations you sustain, but especially with the people of your charge.

1. In respect to the state of your soul before God. How fearful the state of those who are attentive to the vineyards of others, while their own is not kept! The Apostle Paul was concerned lest he should point the road to others, and be himself a cast-away. You must have the grace of God in your own heart. He will not have much concern for the souls of others who is a stranger to that concern himself. He cannot hope for a bless-

ing on his labours unless his heart be right with God. If the heart be not right, nothing can be right. No embellishment or gift can avail or make up for this one thing needful. See to it every day you are in the favour of God, then you shall not come into condemnation. Be sure you are experimentally acquainted with the grace of God in your own soul. Let it be a clear and settled point between God and you that you are a subject of grace. Seek that your soul be preserved in vigorous condition, and that there be the life of godliness in all your sacred ministrations. Do not imagine that because you are a Christian your ministerial duties will keep you on that elevation you ought to stand. Many a minister has erred in this respect. Do not take it for granted that because you are a minister your soul will be preserved in fatness. It will require prayer and constant effort to live on high. You must study to do this, though it may cost you many hours of pain. Seek to be a workman needing not to be ashamed.

2. Take heed to your *conduct*. This is a concern second to none. It not only will concern you, but others are affected by your deportment. Paul here gives good advice to Timothy (1 Tim. iii. 1—7). I hope you will walk as well as talk—wear well. You are a bishop—he must be blameless, not sinless, but of good reputation, that your messages may be well received; that you may have the prayers and sympathies of your people. Stand out in bold relief unspotted from the world. Holiness regarded even by some churches. Some destitute churches have sought for a minister possessing every qualification but this. This should be considered of primary importance,—Is he a *good* man, one who walks with God, holding the faith in a pure conscience? Nothing has been so injurious to Christianity as the scandalous lives of some professed ministers of Jesus Christ. Preach by your life as well as by your doctrine. Talk not simply of a holy life, but let your very life speak of holiness. Ministers must not be like those drugs which are hot in the mouth but cold in operation, but like musk in linen, giving all a fragrance; or like a box of ointment, which when opened perfumes the room with its odour. Cæsar said his wife was without fault or suspicion of being faulty. So should it be with ministers. Then if reports should fly about, people will say, “I don't believe it; I know him too well.” “Follow righteousness. Fight the good fight of faith.”

3. Take heed to what is requisite to the right and honourable discharge of your ministerial work. I hope your furniture, that is, your ministerial abilities, will be good. They are not so far advanced but they are capable of improvement. Remember they must be improved, or they will be likely to wither; or, as has been the case, they may be taken away. Labour to increase your stock of knowledge. Give attendance to reading (1 Tim. iv. 13). Let the Bible be your constant and chief study, with an eye to the Father of lights and the Spirit of truth to bless your meditation. There is no necessity you should confine all

your attention to it, though it should be the principal object of your investigation. The Bible is the statute book of the kingdom to which you belong, and in which you labour; it is the grand treasury from which you are to draw. Dig deep in the mines of evangelic truth. Do not read it officially only, merely as a text-book to find texts, simply because you cannot get on without it, but read it as a poor and needy sinner, as one who has to give an account to God. "Let that word dwell in you richly in all wisdom." Let it dwell in you, and, like food, endeavour to digest it, that its words may find their way into your very heart's blood. You will find no helps comparable with the Scriptures, which are the heart and soul of God. The Bible shows how God's heart is in relation to the church. Give some time to general reading. Do not be frightened by the notion of some, that you deal in dead men's brains, nor follow those who boast of reading the Bible alone. I have known some such ministers, but never estimated them as an extra-spiritual race of folk, but remarkable for their presumption and conceit; the heads of such are often empty, but that is compensated by the vanity of their hearts. Disdain not to read the writings of men who have had the special unction of the Spirit imparted to them, as Charnock, Flavel, Brine, and many others. Consult human authors; hear what the Spirit saith by these men, and may God bless your reading. Be as much in your study as you can. It matters not what talents you possess, you must study if you will preach. Some say, they like to take the joint hot from the spit. It will soon be found out such men do not spend much time in study. Study the grammar of your own language. Rise early. The ex-Bishop of London surprised some of his clergy on one occasion by informing them four o'clock was his hour for rising. On surprise being expressed, he replied, "If I had not done that I should not have been your bishop." Cultivate a peaceful spirit. Do not become a partizan when you see a misunderstanding has arisen between brethren; get off the fire as far as you can; if you approach it let it be with a bucket of water. Command yourself, then will you more readily command others. Take heed to yourself.

II. Take heed to your doctrine or teaching. Never dare to preach what you do not yourself believe. The great theme of the ministry is Christ. Do not allow yourself to deviate from this subject, but determine to know nothing among men save Jesus and Him crucified. Your honour and honesty are connected with faithfulness on this point. The matter of your ministry is from God, it is not left for you to choose. Christ must not be divided; you must endeavour to preserve that beautiful symmetry which is to be found in the truth. Do not preach Christ's person without his works, or his work without his person; these two are inseparable. Unite his character and his claims. On whatever character you touch, remember it is founded on his mediatorial work. Do not divide the law and Gospel; you must distinguish, and put each in its proper place. I hope you

venerate God's law in the hands of Christ, as a rule of practice to the saints. Exhibit the law in the Gospel. Preach plainly, with the greatest simplicity. It is improper for ministers to seek for admiration: Paul did not so do (1 Cor. ii. 4). I have heard simple preaching from great men. Do not get among the stars or speculative matters in the pulpit, such as the decrees of God—condition of this world if sin had not been introduced; do not lug these into the pulpit. Be faithful, God looks more at faithfulness than at any other matter. You are accountable for your faithfulness, not your success. I mourn over the errors which are creeping into the professing Church—and even our own denomination—whereby the harmony of the Trinity in man's salvation is despoiled; the Father being represented as a sovereign, and the Son as having universal love. Do not preach yourself; let the church see you are a humble, devoted minister. Preach Christ prayerfully; those ministers have been most successful who have prayed most. The late Dr. Payson has been known to spend three successive hours prostrate on the floor of his study with his Bible in his hand. Pray as hard as you can into the meaning of passages of Scripture, and pray your way into the pulpit. Preach the Gospel experimentally. It is a most miserable sensation not to feel what you are uttering. Let your ministry be spiritual. Expect discouragements, there may be a lack of affections; but remember you have the promised presence of your Master, and your reward.

The service was concluded by solemn prayer, offered by Mr. Howell, of Sible Hedingham.

The evening service commenced at seven o'clock. Mr. Barnes, of Glensford, read the hymns. After reading and prayer by Mr. J. E. Perrin, Mr. Dickerson, of London, preached to the church from 1 Thess. v. 12-13. He noticed (1) The position in which a pastor stands, in relation to the church, as a president and a labourer. (2) The relative duties of the people to the minister. They are to know him, esteem him very highly in love for his work's sake. The discourse was an excellent one, and the remarks every way suited to the occasion; and at nine o'clock the happy proceedings of the day were brought to a close.

EBENEZER, BATH.

DEAR BANKS,—I know you are always glad to spread abroad the prosperity of Zion; and I take the liberty of writing to you, as a lover of the glorious truths of the everlasting gospel when preached in all its fulness, to send you a line or two relative to the Lord's goodness to us as a Church at Ebenezer on our Anniversary, August 19th, 1856. After much wrestling in prayer to God for his directions, we were led to invite that man of God, Mr. J. Wells, of London. We wrote to him; but we had a denial. We wrestled again; and, like one of old, we were determined not to let Him go except He heard us. It appeared this was in accordance with his divine will; for when we wrote again we had

our answer that he would come. The long-looked-for day came; and we had the pleasure of seeing face to face the man we had been asking for so long. In the afternoon we had our heavenly Master's presence. Mr. Wells took his text from Isaiah iv. 5: "And the Lord will create upon every dwelling-place of Mount Zion," &c. Our souls were refreshed. In the evening he was directed to Hebrews iv. 10, 11: "For he that is entered into his rest," &c. We had a good congregation; collections good; we enjoyed the Word; and we pray that the seed sown may spring up in converting some poor sinner or sinners, that the Lord's name might be glorified.

On the sabbath following, our baptizing took place in the river Avon. It was a delightful morning, and hundreds of people were gathered together to witness the solemn ordinance. Our dear pastor, Mr. Kellaway, commenced the service by giving out that precious hymn—

"Jesus! and shall it ever be,
A mortal man ashamed of thee?"

After singing, Mr. Kellaway engaged in prayer, and then addressed the people in a very solemn manner. Mr. J. Wilkins, of Brighton, baptized four candidates in the name of the blessed Trinity. In the chapel, Mr. Wilkins spoke from John's gospel, xi. 51, 52, to a large congregation. In the afternoon Mr. Kellaway took the candidates into the church, with three others from other churches, and Mr. Wilkins administered the ordinance to our souls. Mr. Kellaway preached a very impressive sermon in the evening. We have enjoyed such seasons at Ebenezer as I hope will never be forgotten. We can truly say the Lord is with us and blessing us; and to his name be all the praise and all the glory. JOHN RECORD.

STRICT COMMUNION.

Bedford, Sept. 13, 1856.

DEAR FRIEND,—I am almost ashamed to intrude upon you my own affairs while you are called, in the providence of God, to wade through such deep waters; but I trust a covenant God will bring you safely through, and without reproach.

I told you, when I last saw you, that I should leave Bedford; but I did not then think that my removal was so near at hand. But having sent in my resignation to the little church, which would have released me at Christmas, that act appeared to work a change in the feelings and intentions of some at once, and my warmest friends looked coldly and seemed to become heartless in the cause. But I shall not dwell upon weaknesses to which we are all liable. I will try and make the recollection of past kindness to turn the edge of subsequent changes.

My dear friend, I have bitterly proved that mixed communion will blast church prosperity, and be as fetters around the minister. I soon saw this, and soon retraced my way to strict communion; but the injury was done. We had a nice company, and every appearance of prosperity, until the church was opened, which wounded the minds of many

of our choicest friends, who at once withdrew. But I doubt not it was thus needful to me to be convinced of its impossibility. I hope I shall, through grace, profit by so painful a lesson to the end of my days.

It is my intention, therefore, to return at once to London, with my dear wife and family. The removal of my business there will, I believe, be an advantage to me.

You will, therefore, kindly bear in mind that I am at liberty to supply any destitute church near London. I cannot think again of going into the country to settle, as my business would render it unjustifiable; but whenever I can be of use (with such restrictions), I shall be happy to speak in my Master's name. But let all my friends know that henceforth I shall not shame to assert my own principles as a Baptist; and, therefore, shall for the future abide by strict communion.

Wishing you all grace and support from above, I am yours sincerely,

JOSEPH PALMER.

[Very recently we had private conversation with this brother. We hope his last change will prove to be one of sterling principle, and that much usefulness awaits him. Our own pathway has long been clouded: the cloud is bursting. We hope the Lord will enable us clearly and faithfully to unfold the whole; and that Psalm xxvii. 6 shall be perfectly true in us. Ed. E. V.]

GRAVESEND.

THE Anniversary of Zoar Chapel, Peacock Street, Gravesend, was held in Zion Chapel, Windmill Street (kindly lent for the occasion), on Monday, Aug. 25, 1856. We were favoured with a fine day—good attendance—good preaching—and good collections; for which we "thank God, and take courage." About 150 sat down to dinner, and 250 sat down to tea. The truth of God was precious to the souls of the people, his presence and his power was felt and enjoyed, and to his great name shall be all the glory.

On the following Wednesday evening, the 27th, Mr. Stringer baptized seven believers on the confession of their faith at Zoar Chapel—two males—five females. He addressed the audience at the head of the pool from 2 Cor. v. 14: "The love of Christ constraineth us." Noticing (1) The principle that constraineth. (2) The people constrained. (3) The practice they were and are constrained unto. Good order prevailed, the people were attentive, solemnity was prominent, sweetness felt and enjoyed, the ordinance scripturally defended, and the Redeemer's command observed. Our dear brother John Nichols read and prayed solemnly—whose kind services with us were acceptable and valuable. Mr. Stringer stated the number of Calvinistic particular Baptist churches in England and Wales. In England, 1574; in Wales, 373; total, 1947—a noble detachment of Emmanuel's army—and should they be called into action, would certainly appear "terrible as an army with banners." "Pray for the peace and prosperity of Jerusalem."

T—S—

ROSS, HEREFORDSHIRE.

Whitstone, Herefordshire,
Sept. 10, 1856.

DEAR BROTHER,—I have no doubt that you will be glad to hear of what is doing in the kingdom of Christ in this part of the land.

The noted town of Ross, Herefordshire, has had for many years a Baptist cause under the name of *Particular*; but, like many other churches, only *in name*. In this cause there have been some really sterling men, whose minds have been led to understand the Lord's word, as to the character of his kingdom, its foundation, and the laws and ordinances thereof; and whatever may have been the notions of others upon these subjects, they have been enabled to measure spiritual things by the measure of the sanctuary, and they have given preference to God's rule and measure in these matters.

The subject of Open Communion has followed the advocacy of loose doctrinal views, and has, for a great number of years, been the source of many unhappy debates; but till recently the majority were always on the strict side of the question. However, there has been a change in the *ministry*, and by a determined effort there is now a change in the *law* also. Consequently the strict friends (15 in number) have been driven from their long-loved home and associations as dear to them as their own lives; but they have fought the battle nobly and unflinchingly, and now stand out as men of principle.

Notice being given, some weeks previously, of the desire of these dear friends to be formed into a church on strict principles, I went to Ross on Lord's day, August 30, for that purpose, and here I found a *room* comfortably fitted up for the worship of Jehovah. Our morning service was well attended, and the people seemed to hear well. In the afternoon the little church was formed after the following order: We opened the service by reading and prayer; then gave an address on the *nature, laws, and ordinances* of Christ's kingdom, and showed the obligation of believers to obey Him whom God the Father had raised to the highest dignity and honour. I endeavoured to show them that *true* Christian love was first drawn out and manifested to the great Author of salvation, and then to his people. Mr. Hill then briefly stated the painful circumstances of their separation, and also gave a statement of the doctrines held by the friends he represented. I then addressed the friends on their present conspicuous position, the trials which were likely to follow this step, the pleasing consciousness of having acted from pure motives, and a desire to promote the glory of God according to his own directions; also the new duties devolving upon them. I then gave to each the right hand of fellowship, and after a prayer for a blessing to rest upon this little hill of Zion, we dispersed till the evening service, when Mr. Jones, of Lay's Hill, preached a very powerful sermon from Ezekiel xliii. 10-12. After which he administered the ordinance of the Lord's Supper to the newly-formed church. The whole business of the day was

attended with much enjoyment to us all; and it is hoped that the course these few faithful friends have taken may have a salutary influence upon the surrounding churches who, with but few exceptions, have opened the Communion to unbaptized persons.

I remain, dear brother, yours in Jesus,

JOSEPH MOORE.

CHARLES STREET CHAPEL, KEN-
NINGTON.

MR. EDITOR,—I feel pleasure in sending particulars of a meeting held on Monday, 8th September, in Charles Street Chapel, Camberwell New Road, on which occasion the friends who collected for a fund to enable us to erect a large room for our sabbath school produced the result of their labours. About 60*l.* was forwarded to the Treasurer, which constrained us to exclaim, "What hath God wrought for us!" Some addresses were delivered from the word of command delivered by Moses to Israel: "Go FORWARD." At the close of the meeting, which was of a most satisfactory nature, a committee was formed, and resolutions made to commence the building as soon as possible. Further notice of our proceedings will be forwarded to you, trusting that the Lord will prosper us in this our undertaking for *his* own glory and the good of souls.

A LOVER OF THE SABBATH SCHOOL.

MR. EVERETT.—In reading your sketch of the life of my much-esteemed friend Mr. Everett, in the *EARTHEN VESSEL*, there are two inaccuracies. The last text my old friend preached from was not from Nehemiah, but Nahum, 1st chap. 7th verse, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." The remembrance of the ministry of this highly-esteemed servant of God will be long appreciated by the little flock over whom he was pastor in this place, *not*, as you have it, once a month, but once a week for five years, with scarcely any intermission.

The simplicity of style, the correctness of doctrine, and the peculiarly savory manner in which he delivered his message from God, made him a valuable instrument to us; and one material feature in his ministry was, that he was free from every sectarian feeling; he proclaimed the doctrines of the grace of God, and loved all those that bore the image of the beloved Jesus, belong to whomsoever they might, and this not in word, but in deed and in truth.

GEORGE LAMERT.

Forest, Walthamstow.

MR. JOHN STENSON, OF CHELSEA.—A few days since we sat beside this deeply-afflicted brother. He is almost powerless and speechless. Many medical men have pronounced his case beyond the reach of cure; but as we looked upon him, hope seemed to say, "There is nothing too hard for the Lord." Mr. Stenson has lost his valuable deacon, Mr. Rose, and the cause at Carmel cries out for a living and a laborious ambassador of Christ.

MERCY IN THE ELEVENTH HOUR,
OR, PRAYER ANSWERED AFTER THIRTY-TWO
YEARS.

MR. EDITOR,—If the following account of the Lord's dealings with me and my mother be acceptable to you for insertion in the *EARTHEN VESSEL*, it is at your service, and I pray the Lord to bless it to the encouragement of any who may be under similar circumstances, still to press forward; "for the vision is for an appointed time; and though it tarry, wait for it."

I remain, yours affectionately,
Limehouse, London. THOMAS HALL.

It is now nearly thirty-three years ago. I was then a very worldly young man, following and loving the evil courses of this world as far as my means would allow, being fond of playing music, singing songs, dancing, and going to the theatres, being quite joyful and happy in my awful state; but in the midst of my career and folly, I was providentially led into a little chapel where William Wales Horne used to preach, in 3, Colt Street, Limehouse, and the Lord met me under his ministry and brought me down as a guilty sinner crying for mercy, and for several months I was daily afraid of dying and falling into perdition, for my conscience was loaded with guilt, and I knew not how or where to get deliverance: my conduct now was very different, and my mother could not make out what was the matter with me, though she knew I went to a chapel, and she said she would rather see me go the way I had been going, for then I was only ruining my body, but now I went to meeting I was ruining my body and soul too, for she hated and detested the meetings and the crawling pantlers. And I can well remember, when I was a boy there was an old woman, a Mrs. Spence, who used to get her living by carrying water from the river to supply the inhabitants, and my mother used to rail very much against that poor woman, calling her all manner of ugly names, so that I used to look at her with a degree of terror, and I thought she must be a witch, or a wizard, or something worse; but since I have grown up, I found out that she was a good old christian, a member of Mr. Bailey's, at Zoar Chapel, Alie Street, Whitechapel, London. . . . But to return: my mother could not stop me from going to chapel, and after a few months the Lord gave me deliverance, and a hope in Jesus Christ, so that I was now like a prisoner set at liberty with a free pardon. I now began to convert everybody as I thought, but I was woefully mistaken, for I found I could convert nobody, especially my mother, for she said she would go to hell her own road, where her mother and father, her grandmother and grandfather, and all her relations, had gone before her; and that God himself could never make her believe the doctrines of the bible; these expressions oftentimes horrified me, but I continued still to pray for her up to the present time, and about ten weeks ago she was laid on a sick bed, still in an hardened state; but after she had been confined about a month, the Lord opened her eyes and

showed her her state, and now she began to cry for mercy, for she saw and felt that she was a sinner in the sight of God and under his condemnation, and was crying day and night for mercy in Jesus' name. I spoke to her, and encouraged her all I could, by showing what the blood of Christ had done, and what it still could do—even Manasseh, Magdalene, and the thief on the cross, who was saved in the last hour, and that same precious blood could save her.

Oh! how eagerly did she swallow down my words and call for mercy; but at times, she would cry out, O Tom, I shall go raving mad! O Lord, have mercy upon my sinful soul! These were piercing words to me. I again told her that the blood of Christ was able to save an old sinner as well as a young sinner, for it could save to the uttermost all that came unto Him, feeling their needy and helpless condition, and that I hoped He would save her soul at last. I called in one Sunday morning when she had had a dreadful night, and as soon as she saw me, she cried out, "O Tom, pray for me, pray for me;" which I did, and I begged of the Lord to look down in pity, and show her mercy through the precious blood of Christ, in which she heartily and earnestly joined, and shortly after this she seemed to have a little ease; and on Monday, September 8, after I had been wrestling in prayer for her, and had just got up from my knees, the Lord broke in upon my soul with these precious words:—

"He is able, he is willing, doubt no more."

Thus, after thirty-two years, the Lord gave me an answer to my many prayers. The tears of love and gratitude now began to flow, and I firmly believed that my poor old mother, after a very long life of sin and rebellion, was saved at last, with an everlasting salvation. She continued in prayer while she was able to speak, and a few hours before she died, she called for me, but I was not there, and when I came home she was insensible, and at 11 o'clock on Friday night, September 12, 1856, she breathed her last, and I scarcely could see that she was gone.

Thus she died, being nearly 88 years old, and she was buried in St. James's Churchyard, Ratcliffe.

She her long life the truth despised,
But at the last the truth she priz'd;
When sinking almost in despair,
God heard and also answer'd prayer.

What sov'reign grace, what mighty power,
To rescue in th' eleventh hour!
And what could melt this heart of stone,
But Jesus' blood, and that alone?

MR. WARD announced to us the fact that Mr. Bunyan McCure had transmitted the cash to redeem his friends.

MR. WILLIAM GROSER finished his course towards the close of Wednesday, the 6th August, after an illness of about two years' duration, which was especially severe. His last labour was preparing and arranging articles for the *Baptist Magazine* for the current month, and sending it through the press.

OBITUARY.

A FEW REMINISCENCES IN THE LIFE OF THE LATE MR. JOSEPH LETTICE, TWENTY-THREE YEARS DEACON OF THE PARTICULAR BAPTIST CHURCH AT OUNDLE, IN NORTHAMPTONSHIRE.

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 “The memory of the just is blessed.”
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WHATEVER the Word of God has declared, is fact without controversy—is gold without alloy—is pure without the least contamination—is real without anything approximating to counterfeit, and is perfection of truth in all its parts and bearings, without any admixture of error, and an authenticity that cannot be parleyed or trifled with. There here is a fact stated, and we know it to be such, because we find it in God's Word. The *memory of the just is blessed*. This is pre-eminently true concerning our most glorious Christ, who is the *Just One*; but it is also true concerning his members, and more especially so of those who have lived in, and been favoured with some more than ordinary manifestations of the divine presence. How many of God's dear children are there who can testify to this truth in their experience, while hearing, or reading, or thinking over the life of some one or other of God's family!—how sweet to trace a work of grace in its first beginnings, or in its maturer development!—how precious to discern in the life of the Christian the portraiture of his divine Master!—and whether we follow him amidst the various trials connected with his private life, or in the world, to be able to say of him, “Behold an Israelite indeed, in whom is no guile.” We trace the character of such an one with sweetness and pleasure which the tongue fails to set forth, or the pen to portray; we are, as it were, caught up to the third heaven with him, and with him sit in the heavenly places; we see the end of his trials and afflictions, and could wish that ours were ended also;—yes, verily, the memory of the just is blessed; it conveys a sweetness to the soul we cannot describe; we feel a union to the departed one that is stronger than death, and which the grave cannot separate; and we accompany the disembodied spirit to the regions of everlasting day, behold him casting his crown at Jesus' feet, and would fain cast ours there also, but we feel that a veil of mortality still hangs between us; and in such hallowed seasons we earnestly “long for evening to undress, that we, too, may rest with God,” and join with the departed saint in that glorious song in which all the ransomed unite, “Unto him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, amen.” It is then we breathe out the fervent desire of the poet—

“When shall the day, dear Lord, appear,
 That I shall mount to dwell above,
 And stand and bow amongst them there,
 And see thy face, and siug, and love?”

Yes, I shall be satisfied when I awake up in thy likeness.

Thus the believer in Jesus, by precious experience, is often enabled to set to his seal that the Word of God is true; he feels, indeed, that the memory of the just is blessed: this being the case, it does appear strange that so few find a place in the history of our churches, or in our general biography.

Mr. Joseph Lettice, the subject of this memoir, was born at Great Gidding, on the 31st of August, 1786. His parents, John and Mary Lettice, who have long ago rested from their labours, for many years were a principal support to the Particular Baptist interest there; and, holding a farm at Gidding, greatly assisted, by cartage and otherwise, in the building of the chapel, which was erected in the year 1790. Being both members of the Church, they generally entertained the ministers who came amongst them as strangers, and truly it might be said of them, that they “honoured the Lord with their substance;” and verily it was returned a hundredfold into their own bosom, for, out of nine children with which they were blessed, they lived to see eight of them walking in the ordinances and statutes of the Lord's house, a blessing of no small magnitude for God-fearing parents to enjoy. Although often surrounded by adverse scenes, and the difficulties necessarily attendant upon the bringing up of so large a family, they for many years maintained an honourable position at Gidding; and, by a life and conversation becoming the Gospel, were living epistles of the grace of God. After fighting the good fight of faith, they were both enabled by grace to finish their course with joy. Mrs. Lettice sweetly fell asleep in Jesus about the year 1820, shortly after repeating that beautiful stanza of dear Watts,—

“When I appear in yonder cloud,
 With all the favoured throng,
 Then will I sing more sweet, more loud,
 And Christ shall be my song.”

Mr. Lettice survived his beloved partner about five years, when, after eighty-two years' sojourn in the wilderness, his happy spirit took its flight to the regions of everlasting day.

Thus much for the parents: and it is no small mercy to have God-fearing parents, who in secret wrestle with fervent cries to God on the behalf of their offspring; nor shall such petitions or earnest supplications be in vain when offered up in accordance with the will of heaven: when the Holy Spirit enables us with fervent entreaty to wrestle for the blessing, we may rest assured that that God, who has enabled us thus to plead, will assuredly grant us the mercy we seek. “If ye ask anything,” said our dear Lord, “in my

name, it shall be done unto you of my Father which is in heaven." Here is surely encouragement enough for praying parents still to go on, though their hearts may be pierced with many a barbed arrow from the untoward conduct of a thankless child: yet wrestle on, do not despair, our God will answer *servent prayer*. Although the subject of this memoir was the subject of many prayers (no doubt even before he came into the world), still the preceding remarks need not have been made in reference to him, as very early in life it pleased the Lord to call him by the drawings of his love; in fact, we have no means of ascertaining the *particular means* made use of to bring him to a knowledge of himself as a sinner before God, and Jesus Christ as a Saviour; it might have been a severe affliction which he was called to pass through: when only about nine years old he suffered very much from a diseased knee, which terminated in the loss of his leg by amputation, and so acute and sharp were his sufferings from the intense pain in the diseased limb, that he is said to have smiled when the surgeons entered the room for the purpose of removing it.

After this severe trial his father determined to make him a proficient in learning, so that he might be enabled to earn a respectable livelihood without manual labour, for which he would now be incompetent.

Soon after this period this young disciple—earnest in his Master's cause, and especially solicitous, if it were the will of heaven, for the eternal salvation of those who were connected with him in the ties of brotherhood—while in company with an elder brother one day, proposed that they should spend a few minutes in prayer together, and from that few minutes that elder brother dated the commencement of his spiritual life; this brother, whose name was Robert, was through rich grace enabled many years to show forth the praises of Him who had called him out of darkness into his marvellous light. He resided at Warmington, and on a Lord's day morning might constantly be seen labouring (not for that meat which perisheth, but) for that meat that endureth unto everlasting life; for many years he was a consistent member of the Particular Baptist cause at Oundle, and used to travel thither to hear the Word of life: he rested from his labours and entered into the joy of his Lord in the early part of last summer.

In the year 1800, for the purpose above stated, Joseph was placed under the care of a Mr. May, an efficient schoolmaster at Oundle, and here he made such proficiency in his learning, that his master dying in 1803, and when he was only seventeen years old, the care of the school devolved entirely upon him, which he managed five years for the widow, with credit to himself and the general satisfaction of his patrons; so much so, that, referring to this period in a memorandum found among his papers, he says, "after managing the school five years for the widow, I had it on my own account, and the Lord of his tender mercy favoured me with much success; he prospered my exertions, and blessed me abundantly." Being a man of

God, whose walk and conversation fully bore witness to the profession he made, he was frequently entrusted with the charge of the sons of ministers; and who can calculate the advantage or benefit which many of them have derived from his walk, his counsels, or his prayers? as it was his constant practice, morning and evening, to bow with them before the throne of the heavenly grace.

In 1817 he publicly put on Christ by passing through the baptismal waters; and in 1823 was chosen to the office of deacon, which he honourably filled, with benefit to the church, and a blessing to many of its members until the year 1846—the time of his leaving Oundle. I am sorry that I am debarred from quoting largely from his memoranda and letters, for, as his life generally breathed a sweet spirit of devotion, I feel assured these would be perused with much interest and profit; indeed, the seed of eternal life which he was the honoured instrument under God of sowing in the heart of his brother, he was enabled under the divine blessing to water abundantly by his letters and conversation. Robert has been heard to say many times, that the letters of his dear brother Joseph have been most precious to his soul, and that he derived more benefit from them generally than he did from sermons. He was very useful to the cause at Oundle, honourable in the position in which God had placed him, and prosperous in his worldly calling. With a dear wife and small family, of one son and two daughters, he continued to pursue the "even tenor of his way," beneath the smiles of his Father's face, and surrounded by every earthly comfort, until about the year 1840, when a small cloud arose in his circumstances, and although not at first portentous, it was eventually designed to be the harbinger of a terrible flood, which, like a besom, was permitted to sweep his *house* and his *circumstances*, leaving him, as to his circumstances, *destitute*, and, as regards his family, *alone*, with nothing to rest upon but the faithfulness of a covenant God, and none near to console and comfort him in the season of affliction and distress through which he was called to pass of those whom he brought up.

About this time he was advised to build a public room for lectures, &c., on his little property, which sunk the estate before the rooms were finished, and the building of the British School soon after this consumed his living: of which he speaks, "I trust it has been, and will continue to be, a lasting benefit and blessing to the inhabitants of Oundle; yet it was very hurtful to me as an individual, and deprived me of my principal support." A dear and much-loved daughter (and the wife of one of the present deacons of the Church.) was, some little time after this, numbered with the dead, but there was much mercy connected with this visitation—*she died in the Lord.* "By the same kind Providence," he says, "which cut off my supply and dried up my brook at Oundle, by various losses, crosses, and adverse scenes—by that same kind Providence, in October, 1846, I was directed to Aldwinkle, and here I am to testify still to

the goodness and faithfulness of the Lord, and the tenderness of my friends." Some little time after he was settled at Aldwinkle, the desire of his eyes was removed. That was an *affliction indeed*, but the Lord enabled him to submit to the trying stroke in humble faith; the tear was scarcely dried upon his furrowed cheek, when he was called to visit the death-bed scene of his only surviving daughter at Leicester, but she, too, died in sure and certain hope of a glorious resurrection to eternal life, and declared with her dying breath,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Now, as regards his own family, he might be said to be *alone*; he had only one left, and that a prodigal son. May it be seen in that day when the sheep pass again under the hand of Him that telleth them, that his earnest prayers, his strong crying and tears on behalf of that wayward and wandering boy, have not been in vain.

While he resided at Aldwinkle his trials were varied and heavy, and in his latter days he often had to experience that it was through much tribulation he must enter the kingdom; but he still found the promise true "as thy days thy strength shall be."

God was pleased in much mercy to answer his prayer in regard to his removal from this vale of tears. He had often prayed that he might have a gentle descent into the Valley of the Shadow of Death; this was granted; his last affliction was short—nature, as if worn out, sank painless into the arms of death; he could say but little, but that little was enough to prove that he was firmly fixed upon the Rock of eternal ages, his faith was placed alone upon the finished work of his risen and glorified Lord; and on the 11th of June, 1856, his happy spirit took a long farewell of the clay tabernacle which was crumbling to dust, to join that glorious assemblage that John in beautiful vision saw, who had come up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.

"One gentle sigh their fetters break,
We scarce can say they're gone,
Before the happy spirit takes
Its mansion near the throne."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

The friends at Aldwinkle deeply felt his loss, he was among them a living epistle of the grace of God and an affectionate friend: he was interred in the churchyard, and his death was improved, on the following Lord's day, by the Rev. E. Amery, to an attentive audience. JOSEPH.

Cambridge.

MRS. THOMAS POCOCK.

DEAR EDITOR.—Knowing you record the death of many of the lovers of Zion, will you insert the following small tribute of respect to the memory of the late

MRS. THOMAS POCOCK,
the beloved and affectionate wife of Mr. Thomas Pocock, of Southwark, who died at

Sydenham, August 1st, 1856, during a temporary residence at that place?

The writer would not feel justified in writing these few simple facts, if he were entirely to pass over the excellent natural gifts which it pleased God to bestow upon the departed. Perhaps it will suffice to say, that in the habits of industry, perseverance, and that of domestic peace and order, very few did her excel.

The life of the departed, as a Christian, was of a very quiet nature, expressing to but few the exercises of her mind relative to eternal things.

It is quite evident that the throne of grace was her refuge and trust in times of trial, let those trials be what they might. Again and again she would supplicate the Lord to appear on her behalf. It was there she would ever remember her partner in life and family individually.

Two verses of a hymn, which she often repeated with great emphasis, will show what her confidence was. They are as follows:—

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts; I'll enter in,
Whatever may oppose.

"Prostrate I'll lay before his throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone,
Without his sovereign grace."

During an illness of a lingering kind, the departed would express both hope and fear as to recovery; but at times she would be more resigned to the will of the Lord concerning her affliction. Another favourite verse or two of a hymn will bear me out.

"Here perfect bliss can ne'er be found—
The honey's mixed with gall;
'Midst changing scenes and dying friends,
Be thou my all in all.

"There is an hour when I must lie
Low on affliction's bed,
And anguish, pain, and tears become
My bitter daily bread."

In reading the writings of good men, the departed would write Amen with the author by pencil-marks in parts touching her experience. The following is one out of many—it is on submission:—

To be sure, "It is well when all things go according to our wish; when there is nothing in Providence that crosses our desires, that thwarts our designs, that sinks our hopes, or awakens our fears—submission is easy work then; but to have all things seemingly against us, to have God smiting in the tenderest part, unravelling all our schemes, contradicting our desires, and standing aloof from our very prayers—how do we behave then? This is the true touchstone of our sincerity and submission."

When asked, during the last few hours of her illness, if Jesus was precious to her soul, her answer was in the affirmative, repeating those beautiful lines—

"My soul looks back to see
The burden thou didst bear,
While hanging on the cursed tree,
And hopes her guilt was there."

During the time of her pilgrimage she had heard, with profit to her soul, the late Mr. Stevens, of Meard's Court, and also Mr. Denham, of Unicorn Yard, Tooley Street, and a few others, who still contend that all

"Israel must to glory go
As trophies of his grace;"

—still contend for the faith once delivered to the saints.

On August 6th, her mortal remains were conveyed to the house appointed for all living in the cemetery at Norwood. The bereaved family and a few friends of the departed paid the last tribute of respect to her memory.

The Dissenting minister of the place, after reading the latter part of the 15th chapter of the first Epistle of Paul to the Corinthians, concluded the solemn service by prayer.

It is written, "The memory of the just shall be blessed." May the Lord bless these few lines, is the prayer of one who is privileged to subscribe himself

August 18th, 1856.

A FRIEND.

THE LATE MR. NATHAN HORSLEY (OF CHATTERIS).

(Concluded from page 185).

THE inquiry was made of old, "Your fathers, where are they? and the prophets, do they live for ever?" So we may ask concerning the most useful of ministers, deacons, and members of our churches; and the answer is easily supplied, though it affords no just occasion for undue sorrow or lamentation. It would be unkind, if not unchristian, to detain those we love, could we do it, when the voice of mercy is heard calling them from their toils below to their eternal rest with Jesus in Heaven.

In our former papers we have given a few thoughts and facts concerning the removal by death of our late brother Nathan Horsley. We will now give a few words more. From necessity, as well as prudence, we say with Abraham, "Bury my dead out of my sight." Cheering thought! Though our friends after death are hidden from us, they are "present with the Lord," and his eye watches their sleeping dust, which (mysterious thought) shall another day be raised and formed a glorious body.

It was the expressed wish of our brother, in the prospect of death, that Mr. D. Irish, of Warboys, Mr. E. Forman, of Maroh, and the writer, should be engaged in the last services connected with the interment, &c. There are sometimes showy sights when a fellow-creature is being conveyed to the "house appointed for all living," which often contrast painfully, we fear, with the final state of the departed. But in our brother's case, as in that of good Stephen's, "devout men carried him to his grave." And in the absence of "hired mourners," there might be

seen some hundreds, who, with tearful eyes and the sorrow of affection, surrounded the grave where their minister and friend was being laid. We would not encourage a passionate expression of grief, when the hand of the Lord is seen removing those we love; but need we wonder when we hear the half-suppressed sob of the widow, the parent, or the friend, as they turn from that narrow bed containing those so much beloved? Dear reader, have you no remembrance of a sight so painful?—but we would ask, what hand was that which supported you under that severe providence, and ministered comfort to your distressed and grieved spirit, and brought you at length, with a heart somewhat softened, while tears filled your eyes, as your feelings still struggled with your judgment when you said, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord"? We, too, have known the pain of parting with those we loved; we know also the pleasure that mingled with the pain, as by grace we have been helped, without a felt murmur, to bow before the Lord, and say, "THY WILL, O LORD, BE DONE."

On Saturday, May 31st, the remains of our brother were conveyed to the "cemetery," where he had so often, during his abode at Chatteris, been called to perform that last office for others which was now to be performed for him. It was supposed there were at least from 1200 to 1500 people present. And after the body was put into its last resting-place, an address was given, the substance of which we have tried to collect.

"We come not to this open grave with the pomp of the world, nor yet to flatter the living or the dead. But love to our departed friend moves our heart to sympathy, and our tongue to speak "that we do know." We can, indeed, say we are called to perform an office we would gladly have been spared, as it had long been our wish, in the prospect of this body of ours being put into the grave, that our departed brother should have done for me what I am now called to do for him; and when we looked at his well-formed and apparently healthy frame, we could hardly think it would fall before our own. But so it is; and shall we selfishly reply against the Lord, seeing "Himself hath done it"? We need not say a word by way of informing you what our brother was; or, from more than seventeen years' friendship with him, we could tell you much. We knew him very soon after the Lord called him, by his grace, and for a short time sat to listen to the same ministry, and communed with him at the Lord's table. We speak to those who knew him as a neighbour and a friend—as a Christian and a minister; and while we do not praise him for being what he was in each of those characters, we will say, we loved him for his well-known consistency, and rejoiced with him in it, while we would give the glory of it to God alone. Our brother seemed unwilling to think death was so near, although, through grace, they had long been familiar; yet there were many reasons why he should wish to remain a little longer. But we think, especially as God has willed it, how much

more to be desired that he should die in the midst of his friends than to outlive them and his acceptance in the church of God, as we fear some do. We are now standing under the shade of death, which for near 6,000 years has cast its dark gloom over the bright creation of God; but, Christian, rejoice! the shade of Calvary for thee extends further than that of death. For "where sin abounded, grace did much more abound." Did not a "learned advocate" say the other day, when pleading the cause of a murderer, "Never were words more true than those of the prisoner at the bar when he pleaded NOT GUILTY"? We may well tremble for those whose lips can utter lies so eloquently; while we say of our departed brother, Never did his lips speak more truthfully the feelings of his heart than when lowly before his God he sighed out his confession,

"A guilty, weak, and helpless worm,
On Thy kind arms I fall."

We speak to you now at the side of an *open grave*: solemnity always becomes dying men; but we may well *feel* it here. We could wish to preach every sermon as from the side of an open grave. The grave has a voice—it speaks to us all, though all may not regard it.

1. It speaks to us *in every stage of life*. To babes, though unconscious—to young men and maidens—to those of us in the meridian and strength of life; see, as in the case of our brother, a strong and manly frame is no hindrance to death. It speaks to the aged; yes, old man and woman too, you must shortly die.

2. It speaks to us *in all conditions of life*. Poor man! though poverty is now your lot, you shall shortly quit your little cottage and become an inhabitant of the grave. It speaks to those who are neither pinched by poverty nor laden with riches. "Be ye thankful" now, but remember death may soon spoil the comforts of your happy home; for you or yours may shortly die. It speaks to the rich. Ah! how unwelcome are its tones. The rich man may shun the poor in the walks of life, but they shall meet together in the grave. "Let not the rich man glory in his riches" for the grave will strip him of them all. "Your riches are corrupted" already, and you that set your hearts upon them shall quickly turn to corruption in the grave.

3. It speaks to us *in every station*, both in the world and in the church. *In the world*—to servants, obedient or unruly; to masters, kind or cruel; to husbands, tender or tyrannical; to wives, loving or churlish—yea, to parents, friends and children, all must die. *In the church*—members of churches, especially those of "Zion," it speaks to you:—"Love as brethren," "pray one for another," "and so much the more," as ye are now without a pastor; an "under-shepherd" to "watch for you" and feed you with the word of God. Deacons! to you it has a word: and could our departed brother speak to you from it, he would say, I "beseech you brethren, know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace

among yourselves;" for ye, also, must shortly give an account of the trust God has called you to. Ministers of the Gospel, it speaks to you. Brethren, may the Lord help us to be faithful to the sacred trust of the Gospel to which we are called; honest to our own conscience and to our hearers; firm in the avowal of Bible truth; affectionate and kind to all, but flatterers of none; that in a dying hour we may be saved from the "bitter pangs" of an accusing conscience for want of honesty in not declaring the whole truth of God to men.

4. It speaks to *character*. Ungodly sinner, it speaks to you, in harsh and hollow tones; may you hear it, and tremble; hear it, and forsake your iniquitous practices; hear it, and be led to the cross of Christ as a confessing penitent, seeking to be delivered from the experience of that dread sentence, "The wicked shall be turned into hell, and all the nations that forget God." Careless professor, it may well awaken inquiries in your mind. "Examine yourselves, whether ye be in the faith." Christ alone can save you from eternal death. Believer in Jesus, rejoice! it speaks to you; listen, and take encouragement—

"What is it for a saint to die,

That you the thought should fear?

'Tis but to pass the heavenly sky,

And leave pollution here."

5. Christians! a voice more powerful than the grave, says for thee, "O Death! I will be thy plagues; O Grave! I will be thy destruction."

A hymn being sung, our brother Forman, of March, fervently prayed to the Lord for his sanctifying blessing to accompany the bereavement, and rest upon the people, the friends of "Zion," the members and deacons of the church, the family connections, and especially the beloved widow and babe of our departed friend. And as the "last look" was being taken of the narrow bed where one so much beloved was to rest, until the "trump of God shall sound" and awake his quiet slumbers, we lingered as we looked at that open grave, and thought of those hours of Christian converse we had enjoyed, but now for a short time denied, to be renewed before long—not around the throne of mercy *here*, but before the throne of glory *there*. Wait, my spirit, wait; the time of release is appointed, the day is approaching, when thou, too, shalt "leave corruption here," and be faultless for ever *THERE*.

The funeral sermon was preached the following Lord's-day evening by Mr. D. Irish, of Warboys, from the words used by a dying saint of early times, "And Joseph said unto his brethren, I die: and God will surely visit you" (Gen. 1. 24). The chapel was very much crowded, so that many who sought entrance could not obtain it. Two of the chapels in the town were closed, from a feeling of friendship toward our brother Horsley, and to give an opportunity to their hearers to listen to a sermon wherein they expected something to be said concerning one whom they knew and esteemed. We would not put an hindrance in the way of any hearing the Gospel, but we would prayer

fully avoid dwelling upon the excellences of the creature more than those of the Lord Jesus and his salvation-grace, and thereby minister to an appetite for hearing that which only moves the natural passions. This we know our brother did not do; yea, some thought he hardly said enough. But could our departed friend have been consulted, we doubt not but he would have said, "Let Jesus alone be exalted, and the grace that saved a sinner so unworthy be alone proclaimed." The Gospel, and not the amiable disposition of the creature or the charity of the Christian (though both are indeed commendable and to be desired), is best suited for pulpit ministration; and those who love the one most will at all times be anxious to proclaim it to their fellow dying men.

And now our brother sleeps in the grave, and his ransomed spirit is with the Lord, and his ministry in "Zion," and his labours of love are finished. We pray the Lord to send another faithful and approved labourer into the Gospel field at Charteris. The sphere is wide—the prospects are encouraging—the friends are happily united and in peace. And from our hearts we pray that their unity and peace may not be disturbed, but that they may be led prayerfully and patiently to watch the hand of the Lord towards them, and with one heart seek to exemplify that blessed truth to others, while they enjoy the comfort of it in their midst, "How good and how pleasant it is for brethren to dwell together in unity!"

And now, dear reader, we would ask, what are your prospects for another and an eternal world? Are you unconcerned about it, and think your chance for Heaven will be as good as those around you? Let me tell you you have personally sinned, and the safe or unsafe state of others will be no relief to your spirit when death shall seize upon you, and the frown of an offended God shall meet you; or is my reader one of long standing in a profession of doctrinal truth, and yet destitute of those evidences which prove his saving interest in them? You will remember that regeneration is as much a doctrine of the Bible as redemption by the blood of Christ. Effectual calling, as well as predestinating favour; election to holiness here, as well as to everlasting life hereafter. The faith evidencing our oneness with Jesus is a receiving as well as a believing. The "love of God" is shed abroad in the heart, which is followed by a tenderness of conscience lest we sin against Him. We would affectionately direct you to inquire as before the Lord concerning this matter. Believer in the Lord Jesus, we shall soon follow after the hosts of ransomed ones, and with Christ as our captain, and truth our banner, we would not fear; why should we? We are very weak; but an Almighty arm is our present safety, and soon Heaven shall be our home, and redeeming love our endless song.

Whittlesea, 1856.

D. ASHEY.

REVIEWS.

"Remembering the Creator in Youth. A Funeral Sermon for Charlotte Brooker. By B. Tatham." London: W. H. Collingridge. We had purposed ere this to have given some choice extracts from this vital testimony to the truth of an inward and saving faith in Christ; but, upon consideration, we feel it our privilege rather to advise the perusal of the whole, than to cull out the choicest portions. We have no acquaintance with the preacher, but from this sermon we should hope he is a great blessing to the churches at Five Ash Down and Eastbourne, in Sussex.

"Is there no Salvation without Baptism?" London: Houlston and Stoneman.

Our brother Joseph Flory, the pastor of the Baptist church at Somersham, has been requested to publish "THE DISCUSSION AT CAMBRIDGE" between himself and a Mormonite elder. The defence by Joseph Flory is spirited, plain, and beyond contradiction. He has fought for Baptist principles, motives, and practices, very well. All classes of men, all creeds of professing Christians, must certainly scout with the utmost abhorrence the Mormon system; and they will, therefore, put this pamphlet into the hands of all who are ignorant and weak enough to be in danger of the delusion. It is not every man that could have faced such a foe as Harding, the Mormon; but Joseph Flory, like David, went in the name and strength of the Lord, and met Goliath like a MAN.

"An Exposition of the Parables, and Express Similitudes of our Lord and Saviour Jesus Christ, &c. By Benjamin Keach." London: W. H. Collingridge. Here is a production! Upwards of 900 royal octavo pages, full of sound, comprehensive gospel truth, thrown out in 147 sermons, all properly divided, sub-divided, and arranged in a careful and intelligent manner.

Benjamin Keach must have been a most indefatigable student, an industrious penman, and a persevering preacher. We have stood in the old pulpit at Winslow, in Bucks, from whence good Benjamin was dragged by the gospel-haters of his time, and thrust into the pillory. We stand now in the chapel, if not in the pulpit, where he spent his last days. We have often looked into his "Metaphors" and "Parables," and derived good therefrom; we feel great interest in all he did: we seem to know him, and are glad that "The Bonmahon Industrial Printing School" has produced so cheap and so perfect an edition as the one now before us. Our young men in the ministry will not hurt themselves if they give this volume a thorough reading. After that, it will serve them all the days of their life, as a useful book of reference; for it contains not only the studies of Benjamin Keach, but the fruits of many choice minds are collated and well worked in. We should like to criticise each parable separately in the EARTHEN VESSEL, but we cannot pledge ourselves to such a task at present.

"*Sermons on the First Epistle of Peter.* By H. F. Kohlbrugge, D.D., of Elberfeld, Germany, 2 vols." London: Partridge and Co. "German Neology" is a term which has been floating upon the surface of public converse now for some time, and from many things said and written, one might be led to feel that Germany had most awfully and universally departed from "the faith once delivered unto the saints." And truly we can bear testimony that there has appeared but very little of genuine godliness, pure faith, or life-raising, Christ-exalting Gospel, in those parts for a great length of time; nor can we find that decided, discriminating, heaven-born preachers, are very numerous there. It is gratifying, however, to read from the preface to these volumes, written by "Octavius Winslow," that the Straussian and Myth theology are like bubbles, bursting and evaporating, never, we hope, to be seen any more, either in Germany or elsewhere. How awful are all those deadening and delusive systems, which, in our own land and on the Continent, are so rampant and so rife! The following description of the Hegel philosophy is too truly expository of much that passes for preaching and for pure religion in these days of ours:—

"Eschenmayer," says Octavius Winslow, "admirably sums up the negations of the Hegel philosophy, as a system which 'has a God without holiness, a Christ without love, a Holy Ghost without a sanctifying power, a Gospel without faith, a Fall without sin, a death without an oblation, a community without divine worship, grace without redemption, this world without the next, an immortality without individual existence, and a Christian religion without Christianity.' Blessed be God! this self-contradiction, even in Germany, is fast losing its power, and with it its disciples. A brighter and purer day of Christian truth, we rejoice to believe, is dawning upon the Continent, the pledge and harbinger of which we hail in the beautiful pages it is now our privilege to introduce to the English religious public. The exalted views of the Lord Jesus—the transparently clear exhibition of the way of salvation—the rich springs of consolation opened to the mourner—and the tender yet irresistible power with which are enforced the preceptive portions of the Epistle, contained in these volumes, must endear them to every enlightened and spiritual mind." A sketch of this German divine, and a review of his Sermons on Peter's Epistles, we hope to give next month.

"*Negative Theology: Analysis of the Letter of the Rev. Thomas Binney.—An Exposure, &c.* By John Campbell, D.D." London: W. H. Collingridge, City Press. There has been, for some time past, a great paper war between certain conflicting parties; this pamphlet is one of a series, and a most awful picture it presents of that striving for the mastery, so common among men of arbitrary and hasty spirits. Were we to notice this controversy at any length, we should afflict

many of our readers, because there is little or no material of a truly spiritual and gospel character; therefore we fear to touch it. At first, it was a professed contention for *vital principles*; now, it is a direct attack on *persons*. We will wait awhile longer; there is a storm coming up; under God, it may be productive of much good. We watch the gathering clouds, and if "a bright light" be therein revealed, if hearts hitherto bound up be thereby opened, if the glory of Christ and the spread of his gospel be in any wise enhanced, we hope, of all such good fruit, to be the bearers; but having lately read Paul's Epistles to Timothy and Titus, we are in no haste to enter further into disputes which engender strife.

DAVID AND GOLIATH.

WHEN David, with his sling and stone,
Before Goliath stood,
He trusted in the Lord alone,
Who made his promise good.

The simple pebble from the stream,
Sent forth in faith divine,
Directed by a power supreme,
Fulfilled the Lord's design.

In this great battle of the Lord's
Saul's armour would not do;
But God, who needed strength affords,
Brought the young stripling through.

All carnal weapons in this fight
Were wholly laid aside;
For ev'ry plan of human might
Will always fail when tried.

O Lord, when trials great we meet,
Help us by grace alone,
To stand in living power complete,
And see our foes o'erthrown.

Let me in trials, great or small,
Humbly cry to David's Lord,
That He would safely bring through all,
And give me faith to trust his Word.

W. W.

THE IRISH MISSION.

To Mr. Isaac M'Carthy, of Madeley, Shropshire.

DEAR BROTHER,—Knowing how arduously you have laboured among your own countrymen, endeavouring to expose and to convince them of the errors of Popery, will you kindly furnish the readers of the *EARTHEN VESSEL* with some of the most interesting results of your mission? I would first ask you, "*How did you meet the arguments of the priests and others, who contend for prayers for and to the souls of the departed?*"

I have reason to believe you can materially aid me in defending the pure principles of the Protestant faith. I therefore hope your best efforts will be put forth through the medium of this monthly journal. Truly yours,

C. W. BANKS.

THE GREAT QUESTION.

HOW SHOULD WE PREACH? HOW SHOULD WE HEAR?

THE following paper has been in our hands four months. It has caused us much deep anxiety. The Epistles to Theophilus have been instrumental in "revealing the thoughts of many hearts." And some earnest, inquiring minds are laying close at us, to decide the questions at issue. Those questions refer, principally, to the *real* mission and design of the Gospel, and to "the solemn responsibilities of both the preachers and the hearers" of the same. To shut our pages against these appeals—to cast away, entirely, all the arguments used, and to refuse answers to the questions asked—is to play the coward's part, and to expose ourselves to the charge of bigotry, self-will, and an anti-Christian spirit. As Goliath of Gath ("the champion that went forth out of the camp of the Philistines") defied the armies of Israel, so doth a "form of godliness" threaten to drive the living church of God out of the land; and as David went out in the name of the Lord of Hosts, as David went out in confidence that the Lord would deliver the Philistine into his hand, as David "hasted and ran toward the army, to meet the Philistine," so, with an unshaken confidence in the Gospel principles and vital truths we have ever laboured to advocate and maintain, we are willing (in the Lord's name and strength) to go forth and boldly meet every man, every argument, and every question which may be raised against those New Testament doctrines, that evangelical experience, and those Christ-revealing ordinances, which have been the vital tests of faith and fellowship of our fathers, in all ages of the church.

Our conviction of the great design of the Gospel is in strict accordance with that illustrious word spoken by James (Acts xv. 14), when, quoting Peter's words, he said:—"Simeon hath declared how God at the first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME." Wherever the GOSPEL OF JESUS CHRIST is carried, it is God's messenger. By it, He says to the north, "Give up," and to the south, "Keep not back: bring my sons from far, and my daughters from the ends of the earth; EVEN EVERY ONE THAT IS CALLED BY MY NAME" (Isaiah xliii. 6). As regards "the solemn responsibilities of both the preachers and

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the hearers of the Gospel," beyond all question they are great indeed. The authority, the character, and the glorious results of a true and faithful Gospel ministry, are set out in Acts xxvi. 16-20; on which words we should be glad fully to expatiate, but neither time nor space will now serve. We cannot see from the Word of God, that the mere hearing of the Gospel leaves unregenerate men in a worse condition than before they heard it; except in those cases where men make an unholy use of the glorious doctrines of grace. But as we are merely clearing the way for something more complete, we hastily pass on to the last observation, and that is,—“the actual condition that men are in under the preaching of the Gospel.” Our mind on the subject is this:—As Moses and Aaron were sent to fetch the Israelites out of Egypt—as Gideon was sent to deliver the children of Israel out of the hand of the Midianites,—even so the faithful Gospel minister is sent to call the predestinated sons and daughters of the Lord God Almighty, and, instrumentally, to bring them back from the Fall, and from the ways of sin and death unto Christ, and into the truth and liberty of the Gospel. Read the sixth, the eighth, and tenth chapters of John's Gospel, for a true pattern of Christ-like preaching. Let us make one quotation, and then we leave “A Blast” to speak for himself.

Our Lord and Master certainly did make “believing in Him,” a test of his hearers' real and eternal state and condition. He said, “*If ye believe not that I am He, ye shall die in your sins.*” So every true servant of God must lift up the Lord Jesus Christ as Heaven's great Saviour, who only can, and who truly can, save the greatest of all sinners; and having done so, like his Master, he may, yea, he must, most faithfully declare, that “if they believe not that Christ is that glorious Messiah, they must die in their sins.” But what “A Blast” does mean, when he asks, “Does not the Gospel require the obedience of faith of those who hear it?” we cannot fully comprehend.

Here is one more sample of the Saviour's preaching: “Then said Jesus, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath

taught me, I speak these things; . . . and many believed on him." But unto those who did not, He said, "If God were your Father, ye would love me; . . . but ye believe not, because ye are not of my sheep, as I said unto you" (John viii. 28, 30, 42, 44; x. 26).

Here we introduce the paper from our correspondent "A Blast," in which are some weighty matters, and others hard to be understood. But, as these questions are now so widely agitating the churches, we must give them fair play.

To the Editor of the EARTHEN VESSEL.

Houghton-le-Spring,
May 26th, 1856.

MY DEAR SIR,—In my last I promised to produce other evidence besides my own, to show the nature of those sins of which the Spirit of God convicts those persons who have had the privilege of hearing the Gospel; for however distinct may seem my own convictions, I might very justly have reason to doubt the truth of them, if others of the Lord's children, in similar circumstances, had not been convinced of the same sins, and arrived at the same conclusions. I remember well, when my wounds which I received under my first convictions were scarcely healed, but yet Christ Jesus was very precious to me, so that his love warmed my heart, his blood sprinkled my conscience, and the excellency of his person and salvation occupied my incessant meditations, I used to wonder if any of the Lord's children had been judged like me, and found guilty by the apostles—the elders of the city of refuge—of unbelief and its evil fruits, as I had been. When good men described a law work, they never touched my case, for, indeed, how could they? They were without the Gospel,—as ignorant as heathens, when the Word of the Lord first came to them; whereas, I had known the Scriptures from a child, so that I could scarcely plead ignorance for anything I had done, or anything I had left undone. While I was cumbered with these thoughts, my good old friend, the late W. Milford, baptist minister (known in many parts of England, and was formerly of the school of S. E. Pierce), to whom I was greatly indebted for the use of good books, put W. Huntington's "Arminian Skeleton" into my hand, and I went home and read the following passage:—

"When the final judgment is set, all these books will be opened. The man who sins against his own conscience breaks through the law of nature, and by these acts of sin, exposes himself to the punishment of a never-dying worm. But when he comes to know the written law and sinneth against that, he breaketh through God's bounds, sinneth against the glorious dispensation of God, is convicted by the law as a transgressor of it, and exposes his soul to all its plagues and curses. But if after all this he hears the Gospel and believes not the word of life which Christ spake, the same shall judge him. The

apostles are witnesses against him, as a despiser of it: he boasted of power to perform, but did not; he promised to go into Christ's vineyard, but went not; he had an invitation, but begged to be excused. Such an one has broken through the bonds of the Gospel, and cast its cords from him; and as he has sinned against the laws of sovereign grace he is guilty of the greatest transgression, because he has sinned against the dispensation of God's Spirit. His wickedness is spiritual, and his stripes must be many. It is a sin unto death indeed, when even atoning blood will not heal him!"

Now, if my suspicions concerning the nature of my sins were strong before, though now they slumbered, how must these words have awakened them again with tenfold terrors!

"Where is the man whom words like these, Though free before from all disease, Would not deject to death?"

These are words like none of your wizards that peep and that mutter, but are clear, full, and convincing. I fell before them in my apprehension as a condemned man: and when I now reflect upon that time, it is a very great wonder to me, and a cause of great thankfulness how my gracious God, in the midst of all my despair, sustained me; the Holy Spirit did so mightily work in me to help my infirmities, that I was enabled to

"Pour a prayer, that conquered pain,
Removed despair, with all its heavy load,
Repelled the force of death's attack,
And brought the recanting prophet back."

About two or three years after this, W. Huntington's "Justification of a Sinner, and Satan's Lawsuit with him," was put into my hand, but I was afraid to read it, lest I should meet with some fearful passage again that would condemn me. Mr. Huntington was one of those prophets that made me tremble, and I was afraid to consult him, for he seemed never to prophecy good concerning me. However, I was induced to expose my conscience and experience once more to his severe tests; and what was my surprise, when I found that Prodigalis, the character by which he illustrates his subject, was not, like Mr. Huntington, brought up in "profound ignorance" of the way of salvation,—but, like me, possessing religious parents, and every religious advantage. "He had a strong memory to retain what he heard, and was a man of good understanding in the scriptures;" but with all this, without grace; and, though forced to attend public ordinances, it was sore against his will: of whom Ahimanz thus speaks, "If he was so wickedly bent in heart, the more he knew of religion, the greater was his sin; men in a state of rebellion, with their heads fraught with religious knowledge, are like the renowned ones in the antediluvian world; or, like the Pharisees who drew near to God with their lips, and honoured Him with their tongues, while their hearts were far from Him."

In the trial of Prodigalis, "both Law and Gospel were point blank against him;" he was accused of transgressing all the laws of

his sovereign, of private conspiracy and rebellion against the king; "his treason consisted in speaking evil of the king; yea, he had even gone so far in his *desperate rebellion as to give him the lie to his face,—for he that believeth not hath made God a liar.*" Thus, I found that Mr. Huntington brought Prodigalis in guilty of unbelief, though he was no infidel; who was likewise freely justified by the grace of God, through the redemption that is in Christ Jesus; and now for the first time I received Mr. Huntington's testimony, in addition to others, that, not only law transgressors, but disobedient rebels to the Gospel, like myself, possessing all the religious knowledge of Prodigalis, may yet obtain mercy through the rich atoning blood of Jesus. This does not appear in the former passage: in that he is speaking of the most obstinate and final acts of unbelief; in this of great obstinacy indeed—struggling against light and convictions, but at last conquered and brought to judgment in this world. The other ends in final impenitence, and is judged in the world to come.

And here I take the opportunity of saying that I am more indebted to Mr. Huntington for my views on this subject, than to any other man; and he was none of your year-and-nay men; he did not confound the Gospel with duties and exhortations to the creature, but when he brought a sinner to God's bar, he was not afraid of demanding too much from a miserable rebel,—robbing God of his just demands to spare the helpless rebel. He brought both Law and Gospel with each of their requirements to play against him, till he was left without either hope or shelter from the stormy blast.

From Mr. Huntington I turn to J. Bunyan, whose "Grace Abounding to the Chief of Sinners," strikes almost every chord of my own exercises; it is wonderful to me how he tells me all that was in my heart. The good man gives utterance to my very feelings in the following words, "Now I was in great distress, thinking, in very deed, that I came too late; wherefore I went up and down bemoaning my sad condition, counting myself a thousand fools for standing off so long, and spending so many years in sin as I had done; still crying out, Oh that I had turned sooner! Oh that I had turned seven years ago! it made me also angry with myself to think that I should have had no more wit, but to trifle away my time, till my soul and heaven were lost."

If poor ignorant Bunyan thus bemoaned himself, how much more might I do so, that had read the best authors, had sat under the excellent and searching ministry of the late S. Turner of Sunderland, and heard several times in London such men as Comb, Stevens, Gadsby, Warburton, Kershaw, and yet withal (though not a professor) I remained a graceless trifter. One more quotation from Bunyan: "The Spirit of Christ," says he, "shows thee more sins than the sins against the law. First, it shows thee that 'All thy righteousness is as filthy rags,'—all thy praying, meditation, hearing, reading, almsdeeds, fastings, reformation, &c., thou being an unbeliever, deserve at the hands of God his curse and

condemnation. Secondly, it shows thee that thou hast no faith in the man Christ Jesus by nature, and that *though thou hast no other sins, yet thou art in a perishing state, because of unbelief.* It shall reprove of sin because they believe not on me."

In concluding these quotations I merely add, that I pin my faith to no man, I call no man master, nor acknowledge any voice but the voice of Jesus; from the relation I have given, I am satisfied that you will perceive that my exercises on this subject have been more than *mere thinking*, and that my conclusions are the result of strong convictions. I turn now at once to scripture testimony, "In the mouth of two or three witnesses shall every truth be established."

The question I propose to consider is this, "Does the Gospel require the obedience of faith of those who hear it, or not?"

In the first place, I will show what I mean by the Gospel. Your correspondent, "A Little One," wisely makes a distinction between the covenant of grace and the Gospel dispensation. In this I fully sympathise with him. The covenant of grace does not consist in requiring obedience, but in bestowing it; it neither exhorts nor commands, but promises what God will do for those who are interested therein; this is Gospel in its strictest sense. But the Gospel as it is dispensed taken in its largest sense, is a revelation of the Will of God to *all men*, wherever it comes and requires obedience, both from sinners and from saints; it instructs, exhorts, commands; it warns and threatens, as well as promises mercy, it judges and condemns, as well as justifies. This is what I mean by the Gospel in the following remarks. "Little One" having laid down the distinction between the Gospel properly, and the Gospel dispensation, allows that it is the duty of all men to believe, but not with all the heart that they may be saved; he is afraid of asking more of poor miserable sinners than they can pay, so he lowers the scale of charges, as if poor bankrupt man could either pay little or much. I, for my part, admitting that it is a duty to believe, am not afraid of laying the axe to the root of the tree, but fear rather to diminish aught from the requirements of the Word; and in that Word I find no *middle class* between the believer that shall be saved, and the unbeliever that shall be damned. Ralph Erskine well describes my views respecting the *requirements of the Word and the grace thereof*:

"Wouldst thou distinctly know the sound Of law and grace? then don't confound The *dispensation* with the grace, For these two have a distinct place. The Gospel thus dispensed we see: *Believe, and thou shalt saved be; If not, thou shalt be damn'd to hell, And in eternal torments dwell.* But sure, the gospel news we sing Must be some other glorious thing, Than precepts to believe the same, Whatever way we blend their name. The gospel treasure's something more Than means that do apply the store; Believing is the *method* paved, The gospel is the *thing* believed."

To proceed.—

1st. From the *nature* of Jehovah's record, I will show that faith is required of all that hear it, and that no other faith is properly believing in the sight of God but that of believing with all the heart unto righteousness.

2nd. From the unequivocal exhortations appended to and properly belonging to the record, I will show that it is the duty of all men to believe. To these two heads I will endeavour to confine myself. If I cannot prove my point from them, I cannot prove it at all. Jehovah's record takes in two very important things—first, that we are all sinners, already under the wrath of God; second, that "Christ Jesus is come into the world, that whosoever believeth in him should not perish, but have everlasting life." Of the first it is said, "All have sinned and come short of the glory of God;" and, "The wages of sin is death." Of the second, the Father saith, "This is my beloved Son, in whom I am well pleased, hear ye him." The Son saith, "I am come a light into the world, that whosoever believeth in me should not abide in darkness." And the Holy Ghost saith, "To-day, if ye will hear his voice, harden not your hearts." Such is Jehovah's record. In his testimony concerning sin, He declares the universal ruin and danger of all men; and in his testimony concerning righteousness, He shows to all, wherever the Gospel comes, the only way of escape from everlasting misery. God, our Maker and Judge, has stooped down to earth to speak to his creatures: before the final judgment is set, He testifies unto them concerning their everlasting destinies, and it is the creature's duty to hear Him;—however averse to the Word, or incapable by sin of receiving it in love, man's depravity diminishes not in the least any of his obligations; a debtor may not be able to pay his debts, but his incompetence to pay relieves him not from his liabilities, every mite of which is justly due to his creditor. So it is an everlasting obligation which we owe to God to hearken diligently to all his words, to submit to them, and receive them with affection; and our depravity, though it leaves us without power to pay, leaves not God without right to demand.

A testimony is given, whether from men or from God, that it may be believed; and this testimony of God concerns every creature under heaven; it is applicable to all, and is to be declared to all; the very fact, therefore, of its having to be declared to all shows it to be the duty of all to hear it, and, if to hear it, to believe. If we slight, neglect, or disbelieve the testimony of man, we despise the testifier; what shall we say, therefore, of him who disbelieves the testimony of God? When any man hears, he either believes or not; it is impossible to be neutral: he either glorifies God by believing, or makes Him a liar by disbelieving. Faith has many degrees, and unbelief has many; but there can be but two classes,—there is the outward infidel and the inward. Some men only dare to profess their infidelity, but all men by nature say in their hearts, "There is no God;" but both these are infidels; so some believers never have boldness

to join the ranks of the faithful all their days, who nevertheless choose the Lord for their portion, and these are believers as well as those who add profession to their faith. "Man looketh at the outward appearance, God looketh at the heart." So I conclude, if God judges *all men as unbelievers* who do not believe, that faith is a duty which is required of them; they have heard his word, but have not received it. It is the duty to believe that makes unbelief an offence; for where there is no law there is no sin. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

From the nature of Jehovah's record, the nature of the faith which it requires is also obvious. "Little One" asks, "Was it your duty *savingly* to believe in Christ Jesus—your duty to believe you were one of his when you were dead in trespasses and sins? If so, then it was your duty to believe a lie." Now, with every respect to "Little One," it is clear that he mistakes the first great object of faith. It is not an object of faith presented to the carnal man to believe he is one of Christ's; he must *first believe* before he is warranted to believe that he is one of the redeemed; this is a blessed truth revealed for them only who have already through grace believed. The first great objects presented in this record for the credence of sinners are, that *they are sinners, and that Christ is the only Saviour*, and it is their duty to submit to Him that they may be saved. I do not think the phrase "*savingly believe*" is a very intelligible one. The Scripture phrases are—"To believe, that we may be saved," "To the saving of the soul," &c., which do not describe a *manner* of believing, or the *nature* of faith, but the *end* of it. The sinner is the subject of faith, Christ and his righteousness is the great object, and salvation the end of it: each of these things is spiritual,—our disease is spiritual. Jesus' blood is a spiritual remedy, and the salvation is also spiritual. Now what other faith can this record require but that of believing *with the heart unto righteousness*?—the great object spoken of—and to what other end should a man believe but the salvation of his soul? The record speaks of no other, it is adapted to no other, nor does it promise any other; on the contrary, it threatens all that come short of it with destruction, which they know not how soon may be executed,—"*He that believeth not shall be damned.*"

Of those that believe not, the Scriptures speak in the following manner:—"They received not the love of the truth, that they might be saved;" they "obey not the truth;" are "disobedient," "stumble at the stumbling-stone," are "offended in him;" they "submit not to his righteousness," they "received him not," "rejected," "refused him;" they "hated," "did not love him," they "will not come unto him." From these Scriptures we see the nature and guilt of unbelief, of which there are many degrees, but all are counted amongst the "*disobedient*" who do not obey the truth, and all are "*offended*" in Jesus who do not love Him. For he that is not for is against.

As sure as a man has a carnal heart ruling in him, whatever he may think or believe, he is "offended in Jesus;" our proud natures may submit to the letter of truth, but never to the spirit of it, for "the carnal mind is enmity to God," and "hateth the light." Hence it is that there is a universal defection spoken of with respect unto Christ,—mark it well: it is said, "No man received his testimony;" "He came unto his own and his own received him not;" "He hath concluded all in unbelief." Now this shows that there are no exceptions to this general defection; no letter-learned men, no mere natural believer in any doctrine, however sound, will escape the Judge's decision, "No man receiveth his testimony," &c. Such, then, is the fact that all men by nature stumble at the stumbling-stone; and wherever the Gospel is preached in the Spirit, this innate malice is brought out and manifested, which otherwise lies hidden in the heart. It is this offence at the cross that constitutes the sin of unbelief; positively, it is an opposition to Christ and his righteousness; and negatively, it is a want of hearty submission to Him. Hence it is said, "They have not submitted to his righteousness." This is, therefore, called "disobedience." Now, disobedience is the want of conformity to some law, for where there is no law there is neither obedience nor disobedience. That which convicts of disobedience is the same that exacts obedience. It cannot be sin not to receive a testimony unless it be a duty to receive it, because the same command that convicts of the one requires the other; hence the same word that justifies the believer condemns the unbeliever. "He that believeth shall be saved, he that believeth not shall be damned"—the only two classes recognised in this Word.

The Jews on one occasion said, "Of a truth this is that prophet that should come into the world," and they fain would have made Him a king, and they followed Him across the sea in boats. Now here is natural faith acting upon its conviction; here is diligence and seeking Jesus for natural things—the utmost that natural men can do—the very things that "Little One" says, if I understand him, are the limits of the responsibilities of natural men. But mark, did the Lord commend their obedience? No, He arraigned them as transgressors.—"Ye seek me because ye eat of the loaves and were filled." He taught them the more excellent way—to "labour for that meat which endureth unto everlasting life;" to "do the word of God;" to "believe on him whom he hath sent." This He spake to "the Jews"—"the people"—"the multitude," not to disciples. (Let "Little One" read, and convince himself.) If such was our Lord's judgment then, such will it be in the last day. And if He held up the spirituality of the Word as a glass by which they might see themselves, so ought we. To do otherwise is to darken counsel and rob God,—to deceive souls, and to leave them to perish at ease and in security without the trumpet's warning.

"A BLAST."

MAZZAROTH;

OR, THE

TWELVE SIGNS IN THE BIBLICAL HEAVENS.

(Continued from page 206.)

THE tribe of Levi, as typical of Christ in his ministers, is the subject for reflection. I have considered their earthly position, and their external appearance, as among "the poor of this world," and although I have travelled some hundreds of miles since I wrote my last piece, and have conversed with many of the Lord's servants, I have neither seen nor heard anything calculated to remove the impression that the great majority of ministers are men very deeply tried, oftentimes sorely persecuted, and frequently driven to their wits' end, to know how to provide things honest in the sight of all men. It falls to my lot to witness much; and many suggestions I could offer, whereby, in every sense, I believe, the minds, the bodies, and the earthly estates of our brethren, might be bettered; but I must at once turn to my bible, and from thence gather a little material for further meditation.

The spiritual and ministerial privileges of Levi—and the very precious and most peculiar mercies bestowed upon the true and the faithful servants of the most high God—are now the chords which I shall try to touch, if I can get my harp down from the willow for a little while. These privileges and mercies are certainly couched in that prophetic blessing Moses pronounced upon Levi, and which is recorded in *Dout. xxxiii. 8-11*: "*Let thy Thummim and thy Urim be with thy Holy One,*" said "the man of God," when "he blessed the children of Israel before his death." Whole volumes have been filled with attempted explanations of the Thummim and the Urim; but I cheerfully subscribe to the sentiment of Rabbi Kimchi, when, of these deep things, he said, "he is on the safest side who frankly confesses his ignorance." No man can feel his ignorance much more than I do at times, when brought to look at some of the amazing mysteries contained in God's holy Word, neither can any one be much more favoured than I feel myself to be, when "an unction from the Holy One" resteth on my spirit, and when I am inwardly persuaded that I have "the mind of Christ."

Strict obedience the Tirsathatha would I render, when (*Ezra ii. 63*) he said,

"that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." When ministers and biblical writers can bring forth the mind of God as hidden and expressed in the Word of God, it is pleasant to hear, it is profitable to read; but when the preaching is but a wild harangue, and the writing is without mind or matter, it is miserable to lend them either our ears or our eyes. Until, in our regenerated minds, the priest stands up with Urim and Thummim, and bids us to eat of the most holy things, we can never minister unto the souls of God's people the bread of life, nor can we open to them the vital and sacred mysteries of eternal truth.

If these things are so essential, the question arises—What was the Urim and Thummim typical of? Have they passed away for ever? or, do they still continue, only expressed in another manner?

Rabbi David decided it as "unknown to us what they signified." An old lexicon says, "Urim" signifies *Lights* or *Explanations*. The word "Thummim" signifies *Perfections*.

No positive explanation is given of them in the Word of God; which suggests to my mind the necessity of a special revelation in our souls; also, that faith is important, and that the Lord designs, that, in order to obtain clear and comfortable views of these sacred mysteries, we should diligently search his Word, plead at his throne, and meditate upon his great salvation-work, in all its several branches and blessings. Let my reader well digest one or two plain facts respecting this Urim and Thummim.

1. It is a fact that no man was commanded to *make* the Urim and Thummim: as God *made* and *gave* the two tables to Moses, so did HE *make*, and *give*, this Urim and Thummim.

2. They were in the breastplate, and worn upon Aaron's heart.

3. The high priests of the Jews consulted God in the most important affairs of their commonwealth, and received answers by the Urim.

4. The use of them was to inquire of God, and to receive an answer by them concerning his will. It is said in the book of Numbers, that Eleazar the priest shall ask counsel for Joshua after the judgment of Urim before the Lord. (Numb. xxvii. 21.) And when Saul "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the pro-

phets." (1 Sam. xxviii. 6.) And when Moses blessed the tribes of Israel, of Levi he said, "Let thy Urim and Thummim be with thy Holy One." (Deut. xxxiii. 8.) The opinion concerning the Urim and Thummim most generally received among the Jews is, that they were the twelve precious stones in the breast-plate, on which were engraven the names of the twelve tribes of Israel; and that the oracle gave its answer to any question proposed, by causing such letters in them to shine with a superior lustre, or to appear prominent above the rest, as formed the words of the answer, which, some say, the high-priest was by inspiration taught to spell, and dispose in their proper order, though others maintain the several letters shone or appeared prominent, not all together, but one after another, in the order which formed the words of the answer. And whereas all the letters of the alphabet are not found in the names of the twelve tribes; the Talmudists inform us that the names of Abraham, Isaac, and Jacob were likewise engraven over the name of Reuben; and under that of Benjamin, the words *shibhte-Jah*, "the tribes of the Lord;" and by this means the alphabet was completed. Josephus, and some others, imagine the answer was returned by the stones of the breast-plate appearing with an unusual lustre, when it was favourable, or in the contrary ease, dim. The more common opinion among Christians concerning the oracle by Urim and Thummim, and which Dr. Prideaux espouses, is, that when the high priest appeared before the veil, clothed with his ephod and breast-plate, to ask counsel of God, the answer was given by an audible voice from the mercy-seat within the veil: which, he thinks, best answers to the scripture expression of "inquiring at the mouth of the Lord" (Josh. ix. 14), and God's "communing" and talking with those who consulted Him (Exod. xxv. 22). But this account will by no means agree with the history of David's consulting the oracle by Abiathar: "When he knew Saul secretly practised mischief against him, he said to Abiathar the priest, Bring hither the ephod;" and then he inquired of the Lord, "Will the men of Keilah deliver me up into his hands?" (1 Sam. xxiii. 9-11.) And on another occasion, "I pray thee," said he to Abiathar, "bring me hither the ephod: and he brought the ephod: and David inquired at the Lord, Shall I pursue after this troop?" &c. (chap. xxx. 7, 8). On

both these occasions the ephod being used in consulting the oracle, it is concluded the answer was given by Urim, and that could not be by a voice from the mercy-seat upon the ark, the ark being then at Kirjath-jearim, a city in the tribe of Judah (1 Sam. vii. 1, 2): whereas David and Abiathar were in the forest of Hareth the first time of consulting the oracle (1 Sam. xxii. 5), and at Ziklag, in the country of the Philistines, the second (chap. xxix. 11, and xxx. 1).

I will only mention one opinion more on this subject, that which is espoused and supported by the learned Braunius. He supposes, that when Moses is commanded to put in the breast-plate the Urim and Thummim, which words are in the plural number, and signify lights and perfections, it means only that he should make choice of the most perfect set of stones, and have them so polished as to give the brightest and finest lustre. This is likewise the notion of Hottinger. And on this supposition the use and design of the Urim and Thummim, or of these exquisitely-polished jewels in the pectoral, was only to be a symbol of the Divine presence, and of the light and perfection of the prophetic inspiration; and, as such, constantly to be worn by the high priest in the exercise of his sacred function, especially in consulting the oracle.

Benjamin Keach has a few nice words on this mysterious Urim and Thummim. He says, "the Jew thinks they were the workmanship of no man; but a sacred monument immediately received from God; while all the learned I have met with agree that they signified Jesus Christ; their names, *Beauty* and *Perfection*, or *Lights* and *Perfections*, are true only of Him. Their *use* was, that answers might be received by them from God in all difficult cases. When the priest consulted God, the oracle, by Urim, gave certain directions. So Christ is the most perfect rule and direction, shadowed forth by that. As God spake then by Urim to the priest, so now by his own Son (Heb. i. 1, 2). Those who would have sure directions and doubts removed, must go to the Urim; that is, they must go to Christ through the medium of his Word, his throne, his ordinances, his ministers, and his well-taught saints."

Oh, there is a beauty and a glory in this, of which I can see or say but little. But one moment may be spent over this subject in a threefold point of view: 1. The

things themselves; 2. Their place; 3. Their use.

1. The things themselves:—"They were the workmanship of no man." The same may be said of our glorious Immanuel. He was the workmanship of no man. He was, indeed, the anti-type of that Melchisedec who was first King of Righteousness; because He entered into and fulfilled such a covenant as gave righteousness to his Father's law, righteousness to his own Person and work, and righteousness to his dear people. "After that also (says Paul) King of Salem, which is, King of Peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." This is spoken of Melchisedec, not as man, but as priest. As a priest of the Most High God he had no predecessor—no father, no mother; as a typical priest, his priesthood had no beginning, neither has it any end. Jesus Christ, from an eternity, *was*—Jesus Christ, *to endless* ages, *is*—the great High Priest of his people.

2. Moses received this Urim and Thummim immediately from God, and was commanded to put it into the breast-plate of judgment, upon Aaron's heart. "In the fulness of time God sent forth his Son, made of a woman, made under the law." God gave up his dear Son into the hands of Moses, but when Christ had fulfilled all the righteous demands of the law, He returned to the bosom of his Father, and it is through Him the Father speaks to us; it is through Him we speak to God. It may truly now be said—

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

JESUS CHRIST, THE SON OF GOD, is the lights and perfections of his people; as there were seven eyes upon one stone in Zechariah's vision; and as there were twelve foundations to the city in John's vision, so, in the glorious person of our Lord Jesus Christ, there is a fulness of light and a perfection of power. Through Him, the covenant of grace is opened and lighted up: through Him, the Persons in the Godhead are made known to us: through Him, the mysteries of the Old Testament, and the mercies of the New, are made to shine with a brilliant transparency; and it is through Him alone, our hearts, our minds, our sermons, our songs, yea, and all our sorrows too, are sometimes made as clear as the sun at noon-day; while the perfection of life, the perfection

of pardon, the perfection of justification, the perfection of grace, and the perfection of glory, are all treasured up in Him, and from Him they flow to all whose names are in the Book of Life.

As the Levites are joined to the Lord in these things, their spiritual privileges are great beyond compare; and of them I have much more to say, but the room is wanted for other brethren. Until December I therefore subscribe myself, the Church's grateful servant in the Gospel,

CHARLES WATERS BANKS.

Oct. 21st, 1826.

THE LATE

MR. JOHN STENSON.

WE announced in our last, the departure of this faithful servant of Christ. His mortal remains were deposited in Brompton Cemetery, Mr. John Foreman officiating; and on the following Sunday evening, Mr. Samuel Milner preached his funeral sermon, in Carmel Chapel, Pimlico, where, for twenty-five years, Mr. Stenson was pastor, and a successful preacher of the Gospel.

Mr. James Butterfield (the son-in-law of the deceased) also preached a funeral sermon at Bethesda Chapel, Jamaica Row, Bermondsey, which is published, and may be had of the author, of Mr. Shotton, Carmel Chapel, Pimlico, or of Mr. John Stenson, Bookseller, 6, King Street, Whitehall.

We are glad this sermon has been published; while we regret to learn that Mr. Stenson, a short time previous to his death, destroyed a great quantity of his writings, so that, comparatively, very little of the fruit of his immense mental labour can now be gathered. Mr. Butterfield has, however, annexed to this sermon "*An Outline of Mr. Stenson's Biography*:" the pamphlet altogether forms a complete little history of the man; and four postage stamps, sent to Mr. James Butterfield, 47, Goodge Street, Tottenham Court Road, London, will secure the free transmission of a copy to any address that may be sent.

We shall *not now* review the sermon itself, but simply make an extract or two from the Memoir, which in this pamphlet is arranged under twelve distinct heads; the following is a digest:—

He was born in Stanhope-street, St. Clement's-lane, Westminster, on the 22nd August, 1801; and related, on his mother's

side, to the celebrated Daniel Herbert, the poet.

His first convictions were, at the age of eight or ten years, from some words that dropped from his father's lips; and it is evident that the work went on from that time in that quiet way and manner as Samuel's call to God's service did. The principal exercise of his mind being a great dread of death; so that, as far as I can ascertain, his conversion was not of that miraculous character that some of God's ministers' have been.

He was baptized by the late Mr. Williams, of Grafton-street, at about the age of twenty, and walked as a consistent member of the Church of God, and was soon employed in the Sabbath School attached to the chapel. His deportment speedily raised him to the office of deacon, when about one-and-twenty.

While in this office, he, with our lately deceased and venerable brother Rose, used to go visiting. Our brother Rose would always have him to pray and talk, while he would only read; and whilst doing this part of his office, he was the means of the conversion at least of two individuals, if not three. This led several to consider him gifted for the ministry. Brother Rose being the principal instrument in thrusting him out, there arose a serious challenge between them. Rose always wanted brother John to pray, and he would read. At last his brother challenged him that if he would pray, he would afterwards preach. This was the means of opening both their mouths. The first place at which he preached was St. James's Workhouse, where the Word was received with such readiness that Satan became alarmed, and told the overseer that that young man must not come there to preach; for the old women would learn too much for their old parson. So John was told, after a year's success, that he was not to be allowed to preach there any more. After this he preached at Greenford, with several other good men, with great success. The first sermon he has marked in his book was on November 28, 1828, from Matt. v. 8.

At about the age of twenty-eight he was called to preach, with a view to the pastorate, at two places at the same time—at Mitchell-street and at Westbourne-street, Pimlico; and often preached at one place morning and afternoon, and in the evening and in the week at the other. He was unanimously called to accept the pastorate at both places, each asserting that the Lord had called him to be their *Pastor*.

How was he to decide? Mitchell-street was a wealthy place. He was taken home in the carriage of one of the members to dine. He could have had almost any salary. At Carmel, the church poor, no money, or comparatively none. But he has often said he preached at Mitchell-street, and came away empty and unblest; but when he preached at Carmel, he came away blessed and well filled, and he chose God's blessing to man's: he preached at Carmel for three years for nothing. In the twenty-five years he baptized 268 and received 171; total, 439.

He was principally self-taught; and was master of the English, French, Latin, and

Greek languages, and of late attacked the herculean task of learning the Hebrew single-handed, and with which he became partially acquainted; he was also an almost unquelled arithmetician.

About two years ago, or more, it is thought that he began to suffer from paralysis; and what was most distressing, he began to be dreadfully afflicted in the back of the head, which would cause him to weep bitterly, and deprive him of all power to think—nothing could relieve it. I could not but observe to my wife, some two years ago, or more, "Don't you detect a difference in father's preaching—a want of *memory* in particular?" My friends, the brain was beginning to soften and decay; and every time he made an effort to study, he was forced to give in on account of the excruciating pain in the back of the head. It made our very hearts bleed to witness his agony.

On one occasion I went to see him, and he was senseless and speechless—so insensible that he lay for twelve hours with a pill on his tongue, without the least effort to swallow or eject it—and knew no one. Speedily his speech and voice began to fail, so that he could not be heard; and sometimes, if heard, there would be a want of sense. Till at last he became quite prostrate, and was only relieved by his ever attentive and affectionate wife moving him in and out of his bed. And then he would sit for hours and not speak, and look quite vacant. Sometimes his poor mind wandered, and he would not know what he was talking about. And what, perhaps, was most touching, was when he tried to speak, but could not, he burst into tears for minutes together, and sat afterwards dumb and still. Sometimes he would rally, and speak to friends who came to see him; and would invariably talk of Jesus as clearly and correctly as possible, whilst he would lose himself on other matters.

After country air, physicians and surgeons, and all means failed, on the sabbath before he died, he was evidently taken worse, and seemed to be quite conscious that he was going, and kissed all his friends and relations present, saying only, "*Peace, peace, all is peace.*" In the morning he rallied a little, and when I saw him I really thought him as far from death as he was weeks past; indeed his dear partner, seeing that he had gone to sleep on Monday night, and slept all night pretty quietly, thought that he would have a comfortable day on Tuesday. Rising at six o'clock, she observed a great change in him, and, indeed, it was his last sleep, for he began to breathe hard, and continued unconscious all day, and lay motionless. Night came, and with his family, and many who had been blessed by his ministry, till his chamber was full, and the hearts of most full with grief, and yet with gratitude to the Lord that his last moments were quietness and peace. Still sorrow would press on the mind to think, that a dear husband, a dear father, and a dear pastor, was there; but he could not speak, he could not see, he did not know we were there. Till the moment came when his redeemed spirit must take its flight to realms

of everlasting light, and had our eyes but have been opened as Elisha's were, we should have seen the angelic messengers waiting, as we were, to carry him to his God, and to our God:—

"To vie with Gabriel, while he sings
With notes almost divine."

At a quarter past two on Wednesday morning, he breathed his last, as quietly as I now breathe in this silent moment. And the words which then struck my mind are exactly expressive of that last moment, even to that iota:—

"One gentle sigh his fetters broke,
We scarce could say, he's gone,
Before his ransom'd spirit took
Its station near the throne."

Thus he professed,—he lived what he professed,—he died as he lived,—and now we may add him to the number,—"These all died in faith." He died aged 55 (the exact age of his father). After death the head was opened, and was found to possess not one particle of brain. He spent it in his Master's service.

FORTY YEARS' SERVICE IN THE IRISH MISSION.

No. I.

MR. ISAAC MCCARTHY, of Madeley, in Shropshire, having laboured for many years in Ireland, has promised to give a few sketches illustrative of his work, and of the character of the popish priests. We hope they will serve some good purpose.

To the Editor of the *Earthen Vessel*.

Madeley, Shropshire, 24th Sept., 1856.

MY DEAR BROTHER.—Agreeably to my promise, I now take up my pen, to give you a brief account of a few facts which have come within my personal knowledge during the forty years I have been on the Irish Mission, conducted under the management of the Baptist Irish Society. It has been frequently asked, What good resulted from that enterprise? Unpleasant as it is for a man to write or speak of himself, to the glory of God I may record it, I have baptized more than two hundred persons who were not ashamed of the Gospel of Christ. Many of these turned out to be eminently useful. Six of these were called of God to the work of the ministry. The Rev. Charles Row is one of them. Several other brethren were endowed with gifts for extensive usefulness.

Several of what they call Roman Catholics, repented, believed, and were baptized. It may help to check the growth of Puseyism, which is the very essence of Popery, to know how I have silenced the advocacy of Roman Catholic priests, when they have urged upon me what they call the reasonableness of praying to the souls of the faithful departed. The whole argument turns upon the question of knowledge; and I have always asked them—Were the saints they now pray to omniscient when in this life? This was never insisted upon. Finding them shrink from this question, I demand that they should distinctly

answer my next interrogation—Are the souls of the faithful departed endowed with this great attribute of the Deity at or after their death?—Are they then made equal to God himself in knowing all things? You must first establish it as an indubitable fact, that they know all the affairs of this life as perfectly as God himself, or else your creed must be founded upon manifest uncertainty and the grossest error. By this time, with the slipperiness of a newly-caught eel, I have always found that they made an effort to escape from my grasp. When priests are aware that the foundation of their dogmatical fabric has been shivered to atoms, they then will, with the greatest artifice and low cunning, endeavour to shift their antagonist from his position, by asking him intricate and irritating questions. But that would not do, they must answer my questions or quit the field.

This brings to my recollection an occurrence just in point. I was, by a friend, invited to dine at what is by priests denominated a Station. They send their vestments to whatever house they wish. This is a signal given to the family to have everything in readiness on some day appointed for holding a meeting. On those occasions the priests hear confessions and give absolutions. A good dinner is the last ceremony of the day. No man could be made more welcome at this festival than your friend. There were five or six priests present at it. Two of them were engaged at the discussion held at Eskey, against reading the Bible. The name of one of them was Huse. I had an interview with him the following day. He commenced a conversation by telling me what rapid success was resulting from their missions. I kept abreast with him for some time, and at last I got ahead of him. This stirred up all the popish fire of his constitution, and with great vehemence he exclaimed, "But, sir, you have no mission from God." My reply was, "I can produce my commission from the Lord Jesus Christ in a few moments;" and I referred him to Christ's command to his Apostles, Mark xvi. 15, 16; and then asked him to show me any other authority for preaching either from God or man. Again, in a burning passion, he said, "You Protestants have held us up to public view as a base set of idolaters. I have been ransacking my brains to find scripture in justification of our church in praying to the souls of the faithful departed;" and he referred me to the following passage, "Father Abraham, have mercy upon me," &c., Luke xvi. 24. My reply was, "Mr. Huse, be not deceived in me; for, both in my pulpit and on platforms, I have never shunned to declare your church to be idolatrous. We care nothing how you may qualify the word worship; while you offer prayers to fellow-creatures you are idolaters. You say that you have been ransacking your brains for Scripture proof and precedency to prop up your church in this species of worship, and it now appears very evidently that you have also been ransacking the dreary regions of the damned to justify yourselves in worshipping the souls of men and women. But Abraham

gave a dreadful negative to the prayer of the rich man; you and your church may never expect anything better from an insulted God. All such acts declare your disbelief in God's mercy and the whole of revelation."

Yours truly,
ISAAC MCCARTHY.

ACROSTIC.

C ast all thy burdens on the Lord;
H e will sustain thee—trust his Word.
A true and faithful God He is;
R ich are his gracious promises.
"L o! I am with you to the end,"
E ngaged to succour and defend.
S till on his promised aid depend.
W hile oft with outward cares oppress'd,
A nd by thine inward fears distress'd;
T hough trouble rises like a flood—
E ach trial shall but work thee good;
R efined by them, each grace of thine
S hall fairer, stronger, brighter shine.
B oldly thy heav'nward course pursue,
A nd keep the glorious crown in view;
N or fear, though earth and hell combine;
K ept by the power of grace divine,
S oon shall th' inheritance be thine.

POPULAR, Oct. 9th, 1856.

W. T.

The following lines were found in the coat-pocket of Mr. W. McLean, of Edinburgh, a most exemplary Christian, who died 16th of March, 1788.

Come, stingless death, heave o'er; lo! here's
my pass,
In bloody characters, by Him who was,
And is, and shall be. Jordan, cut thy stream,
Make channels dry; I bear my *Father's name*
Stamp't on my brow; I'm ravished with my
crown,
It shines sobright. Down with all glory, down,
That worlds can give. I see the pearly port,
The golden streets, where blessed souls resort,
The tree of life, floods gushing from the
throne,
Call me to joys. Begone short woes, begone;
I liv'd to die, but now I die to live;
I do enjoy more than I did believe;
The promise—me into possession sends:
Faith in fruition, hope in glory ends!

From an old Magazine (date 1795).

THE LATE H. NICOLE.

THAT well-known itinerant Gospel-preacher, H. Nicole, of Took's-court, Chancery-lane, departed this life October 7th. For a long time he had been lingering on the brink. He preached his last three sermons at St. John's-place, Lisson Grove; and his last text was,— "How shall we escape if we neglect so great salvation?" On the afternoon of the first Sunday in August he administered the Lord's Supper to us; but was very ill. The friends at Beulah Chapel deeply feel his loss. He was a faithful minister of the Gospel.—*J. Munns, 8, Eastbourne Mews, Paddington.*

OUR BRITISH BAPTIST CHURCHES.

THE OLD CHURCH BOOK.

No. IV.

UNICORN YARD CHAPEL.

"The morning cometh and also the night."

Our last abstract contained an account of the disappointment of a pastor in Mr. Evans: eight mouths rolled over, when the church gave a solemn call to a Mr. Dawks, and it does appear that he also trifled with the church; not to go into particulars (with respect to the trial of his gift and the call as entered), the following is the finale of this disappointment:—

"Oct. 20th, 1735. The deacons reported that they had a meeting with Mr. Dawks, to know his mind with respect to the solemn call this church had given him, who, after acknowledgment of favours received, gave his answer in the negative, and being asked if he had already accepted the call of the church at Devonshire-square, answered in the affirmative.

"N.B.—Mr. Dawks was called by our church a fortnight before that church gave him a call, and acknowledged that he had no objection against our call."

The church at this meeting nominated and seconded two brethren to the office of deacons, who withdrew, and were unanimously appointed by the church.

Soon after this second disappointment several of the ministers recommended to the church a Mr. Thomas Flower, Jun., of Bourton-on-the-Water: the following is recorded, January 4th, 1736:—

Lord's-day, afternoon, the church was stayed and acquainted by brother Lyons, who (after prayer) put the question, "That if the brethren were now for proceeding to give the Rev. Thomas Flower, Jun., a solemn call, they would signify by holding up their hands, which appeared to be unanimous. The following is a copy of the call:—

"The church of Christ, late under the care of the Rev. Mr. Wm. Arnold, deceased, to the Rev. Mr. Thomas Flower, Jun.

"Whereas our gracious God, who is wise in council and excellent in working, who by his providence rules and overrules all things, with their various circumstances and incidents, so as to bring about those events He designs for the good of his people, has, in his great love, watched over this church night and day, so that, though by disappointment on disappointment, accompanied with melancholy apprehensions and fears, we have, since the death of our late pastor, been tossed to and fro, yet have we not been forsaken, but have had comfortable apprehension of his presence with us, and have been comforted by love, for which, and for all his benefits, we desire to give praise and glory to his holy name, and whereas in his kind providence He has brought you amongst us, and your gift has

been owned to our great satisfaction and mutual comfort, so that we hope you have been reserved for this church, and given to us, a blessing from the Lord, in answer to our prayers. We therefore, sir, as a church of Christ, do solemnly in his name call you to the pastoral office, and intreat you to take the charge and oversight of us in the Lord.

"On our part we shall endeavour to make you easy, comfortable, and cheerful in your ministry. And, as you are called to the metropolis to stand with other ministers in the first rank for the defence of the Gospel, we pray God, by his Holy Spirit, eminently to qualify and anoint you for this work; that under your care we may grow and flourish; that you may be a blessing to the neighbouring churches; and that by being placed here you may be made of special use and service to the poor churches and ministers in the country. And now we pray God to be with you in your return, to make your way prosperous, and bring you back to us in the fullness of the blessing of the Gospel of Christ.

"We are, rev. sir,

"Affectionately yours in Him."

[Signed by twenty-eight brethren.]

On Lord's-day, March 28th, 1736, Mr. Flower being at the table and the members being there and in the body of the place, brother Lyons spoke to them as follows:—

"We have time after time waited upon God that He would give us a pastor after his own heart; that He, who is the God of the spirits of all flesh, would anoint a man and set him over this congregation of the Lord, to lead us out and bring us in, that we may no longer be as sheep without a shepherd. We have had our disappointments, our seasons of heaviness, clouds and darkness have been about us, and out of the depths have we cried unto our God. The critical hour is now come, a few moments more will determine whether this is the Lord's set time to favour this part of his Zion, and to wipe away the tears from our eyes. It is now twelve weeks since we gave our brother a call, that call was unanimous, and all you, my brethren, gave an evident proof of your love by signing it; but as you since have had more opportunities of hearing him than you had before, it would be a satisfaction to him to know your present sentiments, whether there is a continuance of your love; it would therefore be agreeable to him to have a demonstration to sense from every member. Brethren and sisters, he desires to have matters issued in such a manner that he may have a distinct view of what he does." The church solemnly and unanimously expressed their affection for, and their satisfaction of, the fitness of brother Flower to serve the interest of Christ with them, and thus renewed the solemn call given on the 4th of January.

Brother Lyons spoke to brother Flower to the following effect:—

"Reverend Sir,—You have now seen a whole community, every brother and sister,

stand up and give you a solemn call—surely your eyes must have affected your heart! I now, in the behalf of this church, desire your answer to this call, and hope God will give you liberty and freedom in your own soul to give an agreeable one."

Brother Flower's reply:—"I have attended to this call and the solicitations of other churches, and have spread the cases before the Lord, and have consulted with my friends, and have received their various sentiments, and have laboured to understand the leadings of God's providence, not only seeking the voices of men, but the voice of God. I have used no artifice to gain your affection: but had put it upon this footing, that if there was an entire unanimity I would understand it as my duty to accept. I therefore do readily and willingly accept your call of the 4th of January to all the intents and purposes therein mentioned."

Brother Lyons then said, "Reverend Sir,—I do in behalf of this church return you thanks for your acceptance, may God make us a blessing to you, and you to us."

Thursday, April 29th, 1736, being the day appointed for the solemn ordaining of our reverend brother Flower to the office of pastor, and the brethren Kenward and Stinton to the office of deacons in the church, the church began with singing; after Mr. Gill and Mr. Brine had prayed, the ministers, with our brother Flower, being at the table, Mr. Bidle stood up and said, "In the name of my brethren and myself, I ask wherefore the church has called us together at this time?"

Brother Lyons said, "Sir, by the appointment of this church I am their mouth on this occasion, and on their behalf I declare that we have had a series of melancholy providences for nearly two years, during which time, on our solemn days and seasons of prayer, we have waited on God that He would give us a pastor after his own heart to feed us with knowledge and understanding; but we met with disappointment on disappointment, and hope seemed to be cut off; until the number of days determined were accomplished, until the set time to favour us was come.

"When it pleased God to bring our reverend brother Flower among us, his gift had a suitableness to our souls; and, after solemn prayer for the divine direction, we have, with one heart and voice, called him to the office of pastor, elder, and overseer in this church of Christ. We now, sir, desire you, with those your reverend brethren, to be still drawing near the throne of grace, and praying to God for him and us, that, being under divine anointing, he may have great success in converting sinners from the error of their ways by proclaiming and preaching the unsearchable riches of Christ, as made manifest in the Gospel of the grace of God.

"Pray for us that this our settlement may be a time of refreshment from the Lord; that the beauty of the Lord our God may be upon us, that we may be revived again and renewed as in days of old. We also desire that, with imposition of hands, calling upon the name of the Lord, our brother be ordained pastor of this church of Christ.

"I have further to notify to you that after solemn prayer to God, we have called our worthy brethren, Mr. Thomas Kenward and Mr. Samuel Stinton, to the office of deacons of this church; we desire that they may be ordained in like manner, calling on God that they may have that wisdom, prudence, diligence, faithfulness, and compassion which are requisite to discharge the duties of that station. Finally, we desire that such advice may be given to our brother Flower as pastor, to our two worthy brethren as deacons, and to the rest of the members of this church, as shall be judged most suitable for each of us."

Mr. Bidle then asked if brother Thomas Flower was a member in full communion with us?—Brother Lyons answered he was.

Mr. Bidle desired the church, if they renewed their call, to signify the same, which they did; then addressing himself to brother Flower, "I desire you, my brother, if you accept of the pastoral office (not by constraint, but willingly), to declare the same verbally."

Mr. Flower then stood up, and answered to the following effect:—

"My brother, my brethren,—I have attended to the call of this church; viewed myself, and desired my friends to view, the footsteps of Providence in relation to this affair. I confess the ways of the Lord are, in many cases, unsearchable; but, as far as my judgment is sufficient to direct, here the Lord hath led me: but, alas! how unequal am I to the great and solemn charge I am now expected to undertake—in myself a total unfitness. When I view the several duties incumbent on this office—the importance of this awful trust—the more immediate charge of souls—my spirit sinks, my soul draws back, and says—'Who is sufficient for these things?'—a little acquaintance with myself discovers many things that may justly cause me to fear and tremble. I am surrounded with innumerable infirmities, and have reason to fear from the law of my members that the honour and glory of my Lord and Master may suffer through me; but as He is able that hath called, faithful that hath promised, and whose call this day I hope I attend, I take encouragement from past mercies, past supports, that He that hath hitherto preserved will preserve me faithful unto the death; therefore, for the name and sake of my Lord and Master, even Jesus, in whose strength I would go forth, trusting his grace, I this day confirm my acceptance of the call of this his people to the office of their pastor; and further declare it by lifting up my hand to Heaven, from whence I look for help and blessing. Lord, say unto my soul by Thy Spirit, Thy grace is sufficient for me, and that as my day my strength shall be. My brethren, my every member of this church, my brethren in the ministry, my witnesses, let me share in your prayers at the throne of grace for every needful supply."

Then Mr. Flower knelt down, and Mr. Flower, senior, Mr. Bidle, Mr. Wilson, and Mr. Braithwaite laid their hands on him. Mr. Flower, senior, said, "We, by the authority and request of this church, do, in

the name of the Lord Jesus Christ, solemnly set apart and ordain you to the office of pastor, elder, and overseer of this church, by the imposition of hands, agreeable to the practice of Scripture, calling upon the name of the Lord."

He having prayed over him, Mr. Flower arose, and Mr. Bidle, on behalf of the pastors of the churches, gave him the right hand of fellowship.

Mr. Bidle desired the church if they renewed their call of brother Thomas Kenward to the office of a deacon to signify by holding up their hands, which they did. He then desired of brother Thomas Kenward, if he accepted of that office, he would signify it by holding up his right hand, which he did; the same question was put to the church and brother Stinton, who accepted office. The brethren Kenward and Stinton were confirmed in their office by the imposition of hands and prayer.

Mr. Wilson preached to the pastor and deacons from Jer. iii. 15, and after him Mr. Braithwaite preached to the church from 1 Tim. v. 17; then the church sung the 133rd Psalm, and Mr. Dew concluded the whole with prayer.

From the list of members at this time the church's number was 127.

From the minutes entered, it appears that internal commotion, numerous cases of members being put under church discipline, and decreasing numbers, marked the period of Mr. Flower's ministry as pastor, which office he tendered to the church after a period of six years; at the end of eight years he again tendered his resignation, which the church unanimously accepted. During this time many important cases were brought before the church, which may appear at some future time.

THE BIRTH-PLACE OF DR. GILL— AND FULLERISM.

Sept. 22nd, 1856.

MY DEAR BROTHER,—I promised you last week that I would give you some account of the various churches I may visit this journey. I am just now got to Kettering, and am sitting in brother Keyston's little parlour, hearing from him the history of the cause of God in this place; and, in order to give it you correct, I am writing it down as it comes from his lips.

You are doubtless well aware that this is the place where the celebrated Andrew Fuller laboured and died. On account of his being from home so much, he had an assistant named John Keen Hall, the nephew of Robert Hall, who, after the death of Mr. Fuller, became the sole pastor; now, having it all to himself, he came out in his true colours, deserting even what Fullerites call free grace, and espousing the cause of free will; thus proving, that after all Fullerism and Arminianism are but as twin sisters. On this account a few came out from this church, and met together for the worship of God in a room, one of their number, a young man, named John Jenkinson, becoming their

preacher. After a while they built themselves a chapel, now called "Ebenezer, and appointed Mr. Jenkinson to the pastoral office; during his pastorate, a good degree of prosperity was enjoyed, the church numbered above 100, and the chapel was well attended and cleared of debt; but at length he was removed to Oakham, where he still labours. Since his removal the cause has gradually declined: at times they have had men of truth to preach to them, but as often Fullerites and Arminians, so that at present it is in a very low state, no service being held except occasionally; at this place, I am to preach to-night, and to-morrow will tell you what sort of a place and what kind of people I find. In the meantime, perhaps you would like to hear of Mr. Fuller's church; his successor, Mr. Hall, has ceased his labours, and in his turn was succeeded by a Mr. Robinson, who has since left to go to Cambridge—now the pastoral office is filled by Mr. Mursell, the son of Mr. Mursell, of Leicester, who, if we may judge of outside appearances, is labouring with good success; the chapel, which will hold about 1000 people, is filled, and the number of the church in proportion; but what of all that?—duty-faith and free-will are no food for living souls: therefore, I find some loving the Gospel of Christ in all its fulness, anxiously desiring that the Lord would send them a free-grace preacher, who may feed the hungry souls of the poor outcasts. It is remarkable that in this very town, that champion for truth, Dr. Gill, was born and preached, being pastor of the present Mr. Mursell's church, but now his doctrines are considered too old-fashioned, and people fancying that they have so much more light than their forefathers, set aside the glorious doctrines of free grace, and have set up in their room the contemptible system of free will and human merit, which is as dangerous to man as it is dishonouring to God.

Wednesday Morning.

Last night I preached at the Ebenezer Chapel; we had a good company, and some of them seemed to receive the word as good news from a far country. I tried to speak to them from the words of David, "I will sing praise to my God, while I have my being." I spoke (I) of *my* God, telling them that He is not the God of the heathen, for He is a *living* God, whilst their gods are idols, made of wood and stone; He is not the God of the Socinians, for He is a just and holy God, whilst the God they serve is, according to their own showing, a God who cares so little about sin, that He does not require any thing more than their imperfect works as an atonement for it; He is not the God of the Arminians, for their God is often changing his mind, but mine is in one mind, and none can turn Him; their God is often overcome by the rebels, and cannot accomplish his will, but mine is a God who *performeth all his pleasure*, for whatsoever He pleaseth, even that He doeth; He is not the God of the Fullerites, for *their* God receives atonement for *all* sin, and yet damnus many sinners, but mine saves all whose sins are atoned for, and is so

strictly just, that He never twice demands a payment of one debt.

In the second place I told them for what I would praise Him; for his electing love, covenant engagements, redeeming blood, converting power, preserving mercy, and sanctifying grace, yea, for all the blessings of salvation, seeing they all come from Him; and third, how, and how long I would praise Him. I would not praise Him with that blasphemous song, which some profess to sing to his praise—

“A charge to keep, I have, &c.,”

but rather even as the angels do in heaven, by ascribing all the glory to Him alone; and as for how long I shall praise Him I cannot tell, I cannot count up the number of the years—but through his grace I hope to praise Him so long as I have my being, even throughout the countless ages of a never-ending eternity.

The last time the sound of a free-grace Gospel was heard in this place was when brother Clarke, of Hull, was here, some six years ago: this dear man of God, and his discourses, have been the subject of conversation amongst the lovers of truth here ever since; they can still tell the text, and many things he said in preaching; in fact, there are several who were brought, through his visit, to see the truth, and are now found “contending earnestly for the faith once delivered to the saints.” The friends seem to want to hear as much as they can, so I have to preach again this afternoon and evening: I trust that a cause of truth will be established here before long. If any minister of the *truth* is passing this way, they would be glad for him to come and preach to them; as, if they cannot get the chapel, they will get some place or other; but they are in hopes that they will be able to have the chapel at all times, as the principal manager has said that it shall be open for any who wish to do good; hence they sometimes have Arminians, sometimes Fullerites, and next Sunday week they are going to have an Independent; but what of that?—if the prince of darkness preached there, and I had an opportunity to preach after, I would willingly do so, believing that the truth of God is as pure though preached in an Arminian camp as it would be preached in a place where no other sound had ever been heard; so any brother passing this way will receive a hearty welcome, either from brother Keyston, whipmaker, Walker’s Lane, or brother Mattock, shoemaker, Northall.

Monday, Sept. 29.—I find it a difficult thing to keep a journal whilst travelling, and therefore neglected noting down on the spot what I thought might interest you; but as I am now in my quiet little study at home, I will try to call to mind a little of what I saw and heard during the past week. On Tuesday evening, at Kettering, I had a good congregation, and found sweet liberty in speaking of Paul’s words—“The election hath obtained it, and the rest were blinded.” On Wednesday morning I bid adieu to the Kettering friends, and took train to Birmingham. I could hear but very little of the two places of truth there, viz. the Tabernacle and

Frederick Street. I was told that they now have a stated minister at the Tabernacle and that brother Ritson has left Frederick Street some time, neither cause enjoying that prosperity we could desire. On Thursday morning I took train to Oldbury, and, passing through the town, saw handbills announcing that the Baptist chapel would be re-opened on the following Lord’s day, when Mr. Buckingham, of Birmingham, and Mr. Samuel Clarke, of Hull, were expected to preach. This place has been going down for some years, and is, according to accounts I hear, in even a lower state now than it ever has been; but I trust that this re-opening of the chapel will be a re-commencement of good days to them, for surely amongst the vast population of this black country we might suppose the Lord has many of his dear people. Leaving Oldbury, I wended my way amongst the pits to the pleasantly-situated village of Gosty Hill, situated between Oldbury and Halesowen. Here they have a neat little chapel, a good congregation, and a church of about twelve or thirteen members. Some two years and a half ago they were formed into a church by brother Burns, of Gornal, and brother Bridge, of Cosely, when a young man named Richard Yorke, whom the Lord had brought out of the coal-pit, was chosen and ordained as their pastor. I believe he preaches the truth of God to them; and although the Lord has not yet given him to see much fruit to his labours, yet we hope that the seed is not lost, but will one day spring up and yield a plenteous harvest,—for I cannot believe that the truth of God can be preached and no blessing follow,—“in *due* season we shall reap, if we faint not.” Leaving Gosty Hill, I descended again amongst the pits, and came to the cottage of brother Smith, who for many years has been the respected pastor of Spring Meadow Baptist Chapel. I found him in good health, and what pleased me still more was to hear that his church never was in a more prosperous state. The commodious chapel is well filled, and the Lord continues to add to the numbers of the church; we trust of them who shall be eternally saved. In brother Smith we have an exception to the old proverb, “A prophet is not without honour, save in his own country.” He was born and brought up very near the spot where he now preaches, and has honour both amongst his own people and those to whom he occasionally ministers elsewhere; in fact, I am surprised that our churches have not found him out before now, and brought him out of his privacy, for I am persuaded that he is a scribe well instructed in the things of God; but he seems well content where he is: he lives in the afflictions of his people, works hard all the week, and preaches three times on the Lord’s day. I think it would be well for some of the lazy parsons to be bound apprentice to friend Joseph for a little time, and after that I should hope they would be ashamed to lay themselves up all the week, and read two sermons on the Sunday; but I believe the time is come, or coming, when those drones will have to seek fresh employ, and the laborious gospel oxen will both labour

and live; although they may not labour with their hands, yet they will be found labouring for God weekdays as well as Sundays. With mutual good wishes I parted from brother Smith, and, after a walk of two or three miles, found myself in the town of Dudley. Here the truth of God has, more or less, been proclaimed for many years, but at present things are decidedly bad. The old Baptist chapel, being endowed, is still held by the old pastor, although it seems evident that no blessing is attending his labours, as the place is almost deserted. There has also been a division at the room, and a few are meeting at one of their friend's houses; but the majority still remain at the old place, and are in a fair way of prospering. I preached there on Thursday evening, and had nearly as full a congregation as ever I saw there. They are rather fearful, as they will soon have to give up their room, it having been sold; but their eyes are up to the Lord, who, I trust, will open another door for them. Surely in a town of 60,000 inhabitants a place will be found for the preaching of God's truth,—if not, I say, arise and build. Amongst my congregation on Thursday evening I had the pleasure of seeing old Father Bridge, the pastor of the Coppice Chapel, Coseley. I was glad to find him in excellent health; in fact, he said he was never better in his life. The Lord has been pleased to provide for him in his old days in a very bountiful way, and the dear old man is placed above either want or the cold charity of friends, so that the enemies have taken occasion to call him covetous, and have raised some evil reports about him; but I feel it my duty to say that the report which was raised respecting his carriage is altogether false, as he still continues to walk from Dudley to the Coppice and back every Lord's day and Wednesday evening, and assured me that he intended to do so as long as he was able, and then to give up going there altogether. He seems very anxious to have another pastor raised up for his people before his departure, but the deacons seem to think that they have not done with their old one yet. The church at the Coppice is blessed with a good share of prosperity—not much increase in numbers, but peace and unity prevail. On Friday morning I travelled on to Wolverhampton, and was sorry to find that the church at John Street is in a very low state. They have a good preacher, a man of good ability, who, I am told, draws his hundreds when *from* home, but scarcely any when *at* home; surely a cloud hangs over this place,—the reason why is known to God, and will, perhaps, some day be revealed. At Temple Street they are doing better than usual, Mr. Hatton still preaches there, and is made useful to many, although I fear conversion work is but seldom heard of. O Lord, revive thy work! From Wolverhampton I walked to Willenhall, and met with Mr. Lefevre, the new pastor of the Baptist church at Little London; he is a pleasant sociable man, but, I fear, will not be over comfortable there, as the people are divided amongst themselves. O, Satan, what hast thou done, thus to divide and to scatter the

church of God; surely Satan is busily at work amongst our churches. May the Lord arise and have mercy upon Zion, for surely the time of her need, if not the set time to favour her, is come.

[The above letter is furnished by our brother Benjamin Davies, of Leighton, whose labours at home, at Kettering, and other places, have been, we are glad to learn, useful in many ways.—Ed.]

THE CHURCH ON BERKHAMPTSTEAD COMMON.

THE ordination of brother William Moores, as pastor over the above Baptist Church, took place on Tuesday, September 16th. With permission, we quote the following brief report from a Christian weekly journal. Speaking of this ordination, the writer says:—

“We have indisputable New Testament evidence (Acts xxvi. 16) that none but the Lord himself can truly and effectually make a man a minister, and I do not know any mistake more common, nor more disastrous, than that of setting men up as pastors of churches whom the Lord never designed, nor ever qualified for a work so great, so responsible, and so important. Churches have been divided and scattered, wives and families have been ruined and rendered truly wretched, and good men, who might (as active members of churches) have been exceedingly useful, have become burdens, simply because these good men have said, ‘A preaching we will go;’ and some few weak minds have helped on the delusion until the most fearful consequences have been the result. Oh, sir, the men are not few but they are many, who will come and crouch to poor Zion ‘for a piece of silver, and for a morsel of bread, saying, ‘Put me into one of the priests’ offices, that I may eat a piece of bread.’ Ignorance and idleness, pride and presumption, are the main features in their character, and too frequently the only qualifications they possess; the only credentials they can produce for this highest and holiest of all the offices men can occupy under the heavens.

“The reverse of this is the case of William Moores, the village blacksmith, and the pastor of Berkhamptstead Common. Although called to take ‘the charge of souls,’ yet, as these precious souls cannot take the entire charge of him, William is willing and determined, like Paul, ‘to labour, working with his own hands,’ until the fruits of his labour shall be sufficient for his temporal needs.

“Let us now take our stand in the sanctuary, and view this happy scene a little closer.

“William Moores is an inhabitant of Ivinghoe; and out of respect to him, the Ivinghoe Sacred Harmonic Society came over to conduct the orchestral parts of the service, and I must confess I never expect to hear sweeter harmony, or more delightful chanting and singing in this wilderness, than I heard that day at Berkhamptstead. There was one lady in that choir who possessed a power to roll her clear and eloquent voice hither and thither, in a way surpassing all that ever I heard; and so enchanting was the effect that

it almost lifted us off the earth, and made us wish to be in heaven, where the song is ever new, and the songsters have immortal powers. Kent seems to have listened at the very keyholes of heaven's gates, when bursting out, to silence for a moment the noise of worldly cares and carnal cries, he exclaims:

"Hark how the blood-bought hosts above

Conspire to praise redeeming love,

In sweet harmonious strains!

And while they strike the golden lyres

This glorious theme each bosom fires,

That grace triumphant reigns."

"Turning from the gallery to the grave pulpit, we observed there a pleasant, youthful, and devout-looking person, whose name is Benjamin Davies, of Leighton Buzzard, and who proceeded to describe to us the recognised character of the New Testament Church. This he did very consistently, and greatly to our edification. After this the noble and most serious-looking pastor of Tring, Mr. Geo. Wyard, ascended the pulpit, and after a short introductory address to the people, he called upon William Moores to stand up and answer three questions—first, how he became a Christian; secondly, in what way the Providence of God led him into the work of the ministry; and, thirdly, what were the principles of his faith as regards the doctrines and the ordinances of the Gospel? To each of these questions William gave lucid and enlarged replies, after which the chief deacon of the church read its history—showed how the Lord sent and blessedly employed William Moores among them—and then Mr. Wyard called upon the church individually and collectively to acknowledge William as their pastor by standing up and lifting their hands with their hearts to heaven. This was a solemn sight, and each one sent his and her hand up with a decision and cheerfulness that we have seldom seen. The newly-chosen pastor then publicly accepted the office, whereupon Charles Waters Banks, of London, taking the chief deacon's right hand and placing it in the newly-chosen pastor's hand, formally joined them together, and implored the Lord's blessing upon them. In the afternoon the same minister delivered a kind and wholesome charge to the newly-ordained pastor from Paul's words to Timothy, 'Take heed unto thyself and unto the doctrine, and continue in them, for in so doing thou shalt both save thyself and them that hear thee.'"

In the evening, Mr. Geo. Wyard addressed the Church. It was a happy day—immense numbers thronged the place, and we hope good was done.

The following history of this church's existence was read by the deacon, in the course of the morning's examination.

"The following is a brief statement of the origin, and some of the leadings of divine providence, of the church of Christ, meeting for divine service at Berkhamstead Common. Early in the summer of 1830, Mr. Thomas Wood, and June Wood, his wife, and John Bedford, joined themselves together in church fellowship, and met for divine worship under a tree on the Common, near the residence of the above-named John Bedford.

Mr. Wood preached under that tree a few Lords' days; the congregation increased, they removed into a cow-shed in the occupation of the aforesaid John Bedford, which, by their mutual help, was fitted up with a few forms and windows as a place of worship. The Lord gave testimony to the word preached, nine persons came forth, and were baptized by immersion. We continued meeting together every Lord's day, till 1835, the Lord still blessing the word to many that attended; the congregation still increased, the place was becoming out of repair, and not large enough to hold the people; so we began to seek for a piece of ground, whereby a more comfortable place of worship might be erected; having obtained it, this place was built, and we came to worship Almighty God in this place the first Sabbath in January, 1836.

"The Lord continued to bless the word preached by brother Wood until his poor body began to be afflicted, and he was laid aside in the winter-season the few last years of his life; still, when health and strength would permit, he was about his Master's business; we as a church, feel a desire to kindly thank many brethren for their labours in supplying the pulpit during those seasons when brother Wood was ill. Some have declared the Word was blessed to their souls; we have had our seasons of trial; our seasons of darkness; and, blessed be God, we have had our joyous times, times of triumph and relief. Time rolled round, till our dear old pastor was laid aside finally; he preached his last sermon here at Christmas time, 1852; after being ill about sixteen months, he entered into his rest in hope of a joyful resurrection, and left a blessed testimony behind, that the truths he preached were his support, when his heart and flesh failed him; then God was his strength, and his portion for ever. He preached here about twenty-four years, the Lord gave him fifty-three souls; some remain, but others have fallen asleep in Jesus; during the time we had supplies, Mr. Moores came once a month. After the death of Mr. Wood, we gave him an invitation about March, 1854. His word was useful; and we, as a church, thought we had better give him a call for three months; during these three months there were several added to the church, and one of the females' husbands being present at the ordinance of believers' baptism (who was before a persecutor and a blasphemer), the Lord was pleased to meet with his soul while Mr. Moores was speaking at the water side; since that time he has made it manifest that he is on the Lord's side, and has become a consistent member ever since. We believe Mr. Moores to be a man of God, and in answer to prayer, the Lord sent him amongst us. One evening, at our prayer meeting, we were praying to the Lord earnestly that He would make it manifest that He had sent him, and if He had, that Mr. Moores might be exercised in his mind at the same time; and the next Lord's day he told us the passage of scripture that his mind was exercised about, and we were constrained to say, he was the man the Lord had appointed

for us. His labours have been blest, in being the instrument of snatching two as brands from the burning—"Give all the glory to God's holy name, to Him the glory belongs." At the end of three months we gave him an invitation to become our pastor, being more than two years since he came amongst us, and the Lord still continues to own his labours: since our late pastor, Mr. Wood, was laid aside, there have been 16 added to the church, fourteen have been added since Mr. Moores has been amongst us, eleven by believers' baptism, and three from other churches; and we are happy to say there are others in whom we hope the Lord has begun a good work. When Mr. Moores came amongst us, we had no sabbath-school, now we are happy to say there are nearly 60 children taught in the school; neither had we any pews, nor a gallery, nor a timepiece, all of which we now have, and all paid for, for which we desire to feel very thankful; for "what hath God wrought?" We hope the Lord will still use him as an instrument amongst us in doing much good; that many may be called out of darkness into his most marvellous light; that those that be already awakened may be built up in their most holy faith, and be enabled to go on their way rejoicing.

ZOAR CHAPEL, POPLAR.

ON Wednesday evening, September 24th, 1856, Mr. R. Bowles, of Zoar Chapel, Poplar, baptized four believers (three females and one male), at the Cave Adullam Chapel, Stepey (kindly lent for the occasion). Mr. Bowles preached to a large and attentive congregation, from John iii. 23: "And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized." From which the following things were noticed:—(1) John's divinely-appointed work—baptizing. (2) The locality—"In Enon, near to Salim." (3) The reason assigned for choosing that place—"Because there was much water there." The inference to be deduced from the same—viz. that John required much water for his mode of administering the ordinance. (4) The conduct of the candidates—"They came and were baptized." Each of the above heads were fully entered into; and the preacher showed that infant-sprinkling was a part and pillar of Popery, and a delusion of Satan; that the only legitimate and scriptural mode of baptizing was by immersion, and the only true and proper subjects were believers, and such as "brought forth fruits meet for repentance." After singing, and imploring the Lord's special blessing at the pool, each was solemnly addressed upon the nature and obligations of the significant ordinance that they were passing through. Three out of the four were called under Mr. Bowles's ministry, and the fourth brought into Gospel liberty on Lord's day, October 5, at the table of the Lord. The pastor and deacons gave them the right hand of fellowship.

The church at Zoar, Poplar, is prospering. Truth in all its fulness is proclaimed; peace prevails; sinners come forward to declare the

work of God in their souls; carnal professors revile; the sheep are fed, folded, and watered; and the Chief Shepherd and Bishop of souls condescends to bestow the greatest of all boons: "My peace I leave with you."

MENDLESHAM BAPTIST CHAPEL.

DEAR EDITOR,—On Lord's day, the 3rd of August, I had the privilege of baptizing six of the Lord's people, upon a profession of their faith in Jesus,—four males and two females. The Lord's presence was greatly enjoyed by most of the people. The numbers assembled together on that occasion filled the chapel, and a great number of persons were standing outside. Not only upon baptizing days is the chapel filled, but every Lord's day; some of the people travelling six and seven miles to this place. The good Lord is blessing his word to many souls, and after much inquiry of the Lord we have begun to enlarge the chapel, to accommodate the many worshippers that assemble. The Scripture the Lord directed my mind to speak from at the above time was, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

It is evident the Holy Ghost fell on all them which heard the word, for they spake with tongues, and magnified God. Peter mentions their right to baptism, they having received the Holy Ghost. But how the Holy Ghost could have thus fallen on infants so as to speak with tongues and magnify God, I confess I have yet to learn. Therefore until it can be proved that infants are capable of receiving the Holy Ghost, and speaking with tongues, magnifying God, I shall object to infants possessing any right to the ordinance of baptism; neither can it be proved that infants formed a part of the household of Cornelius, or of any of the households spoken of in Scripture, nor is there any precept or precedent for infant baptism in the apostles' days.

In the afternoon of the same day we assembled together again to receive into the church those six baptized followers of Jesus and to break bread; the words impressed upon my mind at that time were "*It is finished.*" The subject was truly blessed to me and many of the people. Salvation's work is done, according to the will of God. We could say it was good to be here. The Lord's name be praised for mercies like these.

Suffolk.

C. E. MERRETT.

OLD BAPTIST CHAPEL, DUNSTABLE.

WEDNESDAY, Oct. 3, a sermon was preached in the afternoon by J. E. Bloomfield. The text was Zech. vi. 13: it was an excellent discourse. After the sermon a public tea meeting was held, and a goodly number were present. A public meeting was held in the evening. Mr. Rush engaged in prayer; after which, Mr. Carpenter gave a concise account of the revival and progress of the cause since he had been at Dunstable; spoke highly of the people, for very many of them had willingly strengthened his hands and shown themselves ready to work. He said the antiquity of the place had a claim on the Christian public,—

it being an off-shoot from the parent stock at Bedford, once under the care of that great master of allegory John Bunyan; he further stated, the meeting that night was to issue more collecting cards, to remove, if possible, the debt of 100*l.*, and we are happy to say friends from other causes responded to the appeal, and took collecting cards, for which we very much thank them. Mr. Davies, of Leighton, addressed the meeting. He congratulated Mr. Carpenter on his present position, and trusted he would still continue prosperous. Mr. Collyer, of Ivinghoe, adverted to the circumstance that Dunstable Chapel was the first place he spoke in; he had a lively recollection of the depression of spirit he laboured under, and how the Lord was better to him than his fears, corroborating the statements made by Mr. Carpenter in reference to the rise and progress of the cause; showing that it was the parent cause of all the Baptist churches in this district. J. Wilkins, of Greenwich, congratulated the people on three things—their prosperity, their being favoured with a good ministry, and their good singing. He offered some excellent remarks on unity and simplicity, being exactly of the same opinion as David the Psalmist, that, “it is good and pleasant for brethren to dwell together in unity,”—he could not if he would, and would not if he could, forbear rejoicing at the peace and prosperity that reigned in their midst. Mr. Bloomfield then spoke on the doctrines, the promises, and the comforts of Scripture; speaking warmly and energetically of the advantage and comfort arising from good deacons, for the purpose of supporting the minister’s hands; congratulating Mr. Carpenter that he possessed such: the meeting was closed by singing and prayer.

DANE HILL AND NEWICK.

DEAR EDITOR,—I send you an account of the Lord’s doings with us in our dear little cause in Dane Hill and Newick. We have now been two years and six months under the pastorate of our dear brother Jos. Warren, who, through much trouble and affliction, has been honoured by his Lord and Master in dispensing the Gospel to a remnant sojourning in this part of the vineyard. Myself with many others rejoice that the Lord ever sent him this way. When brother Warren first came here, Zion was laid waste, her inhabitants were scattered; we rejoice to say the Lord has made him very useful in building her up; in gathering together some of the poor afflicted ones that were scattered; in establishing the church; in comforting the comfortless; proclaiming liberty to the captive; binding up the broken in heart; and opening the prison doors to those that were bound: more, through his instrumentality, poor backsliders have been reclaimed, dead sinners have been awakened, those that were dead in trespasses and lying in wickedness have been called and brought out into the happy light and liberty of the Gospel of our Lord Jesus Christ. We have also been favoured to see the moving of the water four times in two years and six months; for these

mercies we desire to express our humble thanks to Him that has helped us hitherto.

A baptizing took place on August 31st, 1856. The chapel was crowded. Our brother Newton commenced the service. Our beloved pastor, in a solemn manner, and with much enlargement, drew near the throne and mercy seat of our Great High Priest, pleaded much for the presence and the blessing of the Lord upon us. Then was sung—

“Do we not know the solemn word,
That we are buried with the Lord?”

Our pastor took his text from Acts xvii. 11. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” He told us he had been made to search the Scripture from Genesis to Revelation, and thus he became a Baptist; he spoke very sweetly on believers’ baptism, showing it to be founded on the word of God. It was an excellent discourse. That day will be remembered through a long eternity. We have many enemies against us; but He hath said, in his word, “upon this rock will I build my church, and the gates of hell shall not prevail against it,” and the word that is gone out of his mouth must stand—it shall not fall to the ground. The Lord is doing a great work amongst us; we can sing—

“Rejoice! the Saviour reigns

Among the sons of men;

He breaks the prisoners’ chains,

And makes them free again.

Let hell oppose God’s only Son,

In spite of foes is cause goes on.”

A LOVER OF THE TRUTH AS IT IS IN JESUS.

THAME, OXON.

Our covenant God has visited the church at Thame. On Sunday, September 28th, two believers (the former a member of the Independent church at Guildford, the latter brought to a knowledge of the truth through the instrumentality of brother Juggins) were baptized according to the plan laid down by our Saviour. We went to Asket Chapel to baptize, a distance of seven miles. In the morning brother Reed gave an address from the words, “If thou believest with all thine heart thou mayest.”—Acts viii. 37. Brother Juggins then spoke at the water to a large audience; led the candidates into the water and immersed them, according to the Scripture rule. The afternoon service commenced by brother Reed giving out a hymn; brother Juggins then read, and prayed, and preached an excellent sermon, founded on Acts viii. 12. “They were baptized, both men and women,” showing what baptism was and what it prefigured. The services of the day were solemn and interesting, and the Master’s presence realised. The next Lord’s-day they were added to the church in accordance with (Acts ii. 42), and publicly received into full communion. Brother Juggins addressed them in a solemn and faithful manner. May the Lord still go on to bless the little church at Thame, so that the little one may become a thousand, and the small one a great nation, is our earnest prayer. B. C. E.

THE CHURCHES IN DEVON-PORT AND PLYMOUTH.

SEVERAL letters from these western districts have reached us lately. There is but little permanence in the present condition of the churches; and more changes will transpire ere many years have passed over. Trinity Chapel needs a Boanerges—a man of masculine mind and of great natural strength, deep in Divine knowledge, and decided in the maintenance of all the laws the Master has laid down for the government of his own house. At Howe-street, “Mr. Bull (says a correspondent) is legally settled as pastor; and it is expected that Mr. John Foreman will soon ordain him. His pathway is comparatively an easy one; and it is hoped his pastorate there may be a successful one.

“A Review of the Evangelical Churches in the West of England” is too long for this month; and although in some points rather critically severe, it will afford much material for future articles. This month we can only give (from another kind correspondent) the following:—

GOOD NEWS FROM DEVONPORT.

W. Overbury having left the Baptist cause in Morris-square, Devonport, they are destitute of a pastor, and seem to be making a stand for vital experimental preaching; and in seeking for supplies, they have found a young man, deeply and experimentally taught of God, and sent to preach the truth, and both old and young of the quickened family of God feel the word drop into their hearts with savoury power. We feel he has Jeremiah's commission—“To root out, and to pull down; to destroy, and to throw down; to build, and to plant.” He is a native of Devonport; his name is James Cousins, about thirty-three years of age. He is a man of no ordinary talent, and a good powerful voice. The Holy Ghost has led him through fiery trials, and taught him the mind and will of God towards “the flock of slaughter.” We feel humbled under God's almighty hand, in seeing his goodness passing before us in thus raising up such a man of God, whose words drop as the rain, and distil as the dew in our hearts. The people of Devonport are calling upon God to incline the friends at the Square Chapel to give him a call for a month on trial. The people flock to hear him. A poor soldier, called “Herman,” went into the chapel, and heard Mr. Cousins preach, and the Lord brought him out of trouble into blessed liberty of the Gospel—one of the 54th Regiment. I believe he has a brother, a member of Mr. Milner's church in London. Mr. Cousins has since baptized him. He has joined the church, worshipping in the Morris-square Chapel. Herman is become a very dear friend of mine, feeling the Lord has

done great things for the salvation of his soul. Mr. Cousins in his younger days preached with the Arminians; but the Lord brought him out. Then he went into the George-street connection (Mr. Nicholson's), and as the Lord gradually opened up the secrets of his divine decrees, and his glorious covenant to his people, so he boldly preached it till (as I have heard by many) he became a speckled bird amongst them for preaching what they call “high doctrines.” His word was blessed to the poor of God's flock amongst them. He is a young man, getting his bread by the sweat of his brow. He lives in the affections of all God's people who hear him, and we believe the Lord has a very special work for him to do. Yours in love,
Devonport. J. G.

HAMPSTEAD ROAD.

A CHURCH, according to Gospel principles, has been formed, and meet stately for the performance of the ordinances of God's house, at 63, Stanhope Street, Hampstead Road, under the pastoral care of Mr. R. Alldis. This place (which is capable of containing 250 persons) was opened for public worship on the 30th of March, and on 13th of April a church was formed consisting of forty-eight persons. We have been directed and supported through six months of our career as a church, and have abundant reason to bless the Lord for all his goodness to us; we have increased in numbers, and we hope in grace. Fifteen have been added to us, four by baptism, three male and one female, who were baptized at Soho Chapel, the friends there kindly lending us their pool, and eleven on their experience and by dismission. We held our second quarterly tea meeting on Tuesday, 30th of September, when Brethren Dickerson, Hazelton, Ware, Pepper, Shipway, and Mote gave addresses from 1 Peter ii. 5, 9. As a small portion of the one church, we ask for the prayers and sympathies of our fellow travellers to Zion. It is our desire to commence a fund for the purpose of building a chapel in Camden Town, and when we are more prepared it is our intention to make an appeal to the churches, and such friends as may feel disposed to help. Information of our future prospects can be had after any of our week night services, Monday or Friday evening.
JOHN GARROD.

MR. GADSBY'S LECTURES ON “EGYPT AND THE BIBLE.”

AT Liverpool, Mr. Gadsby delivered the three Lectures as announced in your last impression, on the 13th, 14th, and 15th October, on the “Manners and Customs of the Eastern Nations.” He being better acquainted with the life and habits of the Egyptians, confused himself more especially to them. There were twenty-one (not 100) persons each evening “arrayed” in the various costumes which he explained one by one. To Bible readers it was exceedingly interesting and instructive, made more so by its

being his main object to unravel those passages in Holy Writ that are obscure to the people of this country, who have not any practical or theoretical knowledge of the customs of the people in the East, such as "making bare the arm," "girding up the loins," "the shadow long in coming," "forty stripes save one," "passing under the rod," "bones at the grave's mouth," and many others, which when explained, are very beautiful and striking figures.

In addition to his having the real costumes before the audience, to enable him to exhibit to the eye the figures set forth in the Scriptures, he also produced many curiosities which he procured in the East;—amongst others were "sandals from the tombs," "tear bottles," "kneading troughs," "Pharaonic and other Egyptian bricks," with and without straw, believed to have been made by the Israelites, "a window of lattice-work," "a pillow made from the palm," and "mummies' hands and feet."

Wm. Brown, Esq., M.P., Wm. Rathbone, Esq., an extensive merchant in this town, and Lawrence Heyworth, Esq., M.P., presided on the respective evenings; there were between 800 to 1000 persons present each night.

On the last evening, after the usual vote of thanks being given to the chairman and lecturer, the audience joined in singing the "National Anthem," which terminated in so appropriate a manner the proceedings of the evening.

Mr. Gadsby will most likely visit Liverpool at some future period, having been waited upon by a deputation from the "Sunday School Institute," requesting that he would re-deliver his lectures for the benefit of the Sunday scholars. JOSEF PLAW.

Liverpool.

MOSES AND HIS WIFE.

DEAR MR. EDITOR,—I have read in the October VESSEL, a piece entitled "A Biblical View of the Ordinance of Marriage," by R. Mower, of Shipton. The article is an excellent one. I read it with pleasure and profit. I believe thousands have, and will do, the same; but allow me to show "Mine opinion." Although I am but "A Little One," the question I wish to put, is simply this, "What authority, or scripture proof, has R. Mower, for putting the wife of Moses among the ungodly women?" If I am right he has none; if wrong, I am willing to be put right by "the law and the testimony." We find that "Zipporah" is the daughter of Jethro, the priest of Midian. Jethro, without doubt, was a good man, and he gave her to Moses to wife. Now as the "Word" neither expresses nor implies

that she was 'what your correspondent represents her, viz. "an ungodly woman," I presume we have no tangible proof that she was a daughter of Belial; but in order to prove his point, he quotes Exod. iv. 25, 26, and refers to "Zipporah" calling him (Moses) "a bloody husband." This very scripture I believe puts a negative upon his supposition. Are we to suppose for one moment that the words were uttered by her, as your correspondent says, to express "reproachful and perverse railings?" Verily, no! see Exodus iv. 24—26, already quoted. We find that by the command of God, Moses is to return into Egypt (v. 20); that Moses took his wife and sons, and set them upon an ass to return into Egypt (v. 24); the Lord met him by the way, and by some dangerous disease, or in some fearful form, threatened to take away his life, for neglecting to circumcise his son. "Then Zipporah took a sharp stone (flints and other hard stones formed the cutting instruments of the ancients), and with it circumcised her son, and cast it at his feet, saying (twice), "Surely a bloody husband art thou unto me;" or, "An husband by blood;" or, in other words, "Surely I have redeemed thy life, and, as it were, wedded thee anew to me, in the bloody circumcision of my son." Now, does not this set forth her faith in the circumcision, and by blood, her son's initiation into the covenant; also her husband's covenant relationship by blood, "Surely an husband by blood art thou unto me"? And so may the Church say of our all-glorious Christ, "This man is near of kin unto us, even an husband by blood, the blood of the everlasting covenant."

"Then why, my soul, shouldst thou despair,
And doubt thy Saviour's constant care?
Torn from Himself thou canst not be,
His blood's a peaceful sign to thee."

I must not enlarge; my only object in writing was to set that right which to me appeared to be contrary to truth, and to place "Zipporah" among the honourable women. Yours in the Gospel,

Poplar, Oct. 13, 1856. R. BOWLES.

"He that brags of the word of God, and is a stranger to the power thereof in his own soul, is an hypocritical formalist. He who boasts of the power of the Spirit within and holds not the form of sound words, indited by the inspiration of the Holy Ghost, to be a rule of faith and holy life, is a deluded enthusiast. From both these extremes the care and faithfulness of the great Shepherd will keep all who are given Him by the Father."—*Barry.*

THE DEATH OF MRS. COATES,
Of Aspel Stoneham, Suffolk.

MR. EDITOR.—I shall feel greatly obliged if you can find room in your VESSEL for a brief account of the last end of my mother. I believe that many of the readers of the VESSEL will feel obliged also, and grateful to you for so doing. Yours faithfully,

JOHN COATES.

CHRISTIAN FRIENDS.—My mother departed this life on Friday, the 12th September, aged eighty years, and was buried on Wednesday, the 17th. I was very much surprised to meet so many kind friends and neighbours to witness the last end of her who had lived to prove that Jesus

"Hath done all things well."

And I feel a want to express my sincere thanks and gratitude to all those who both in her lifetime and at her death and funeral manifested so much kind assistance and respect. All was judiciously managed, and we may safely add, done decently and in order.

A brother minister, Mr. Merret, spoke over the corpse, and threw out a few faithful and welcome hints respecting the last state of her soul. From a conversation he had with her a short time previous to her death, he found that the everlasting, immutable, and unchanging love, mercy, and grace of a covenant God was the foundation of her soul's hope, and that she had much of a feeling sense of these things in her soul's experience during her last days. Yea, so blessedly did the Lord reveal Himself to her that she could hardly bear up under it, and would often fall down at his feet, ascribing all her conquests to his all-glorious Name, praising and blessing Him for what He had done, telling Him that He had put away all her sins, and then singing her favourite hymn—

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved to sin no more."

And as her son I can faithfully testify to the truth of these things, for I paid her a visit about two years ago, when she told me the real state of her soul. I shall never forget the two hours I spent with her. She asked me in a faithful inquiry,—"John, how do you get on?" I said, "Mother, I have very little else left save one riddle and one wonder, and that the riddle was the same as Samson's. That one of those things which appeared to threaten my destruction proved to be but a carcase full of honey, and things for my good; and my wonder was, that God should communicate with me as one whose sins were pardoned, and whose iniquities were covered." At this she exclaimed, "They are mine as well as yours. Ten thousand praises to his name." I spoke to her about God's covenant with Abraham, that I found God had kept to his word and oath. "Yes," said she, "I have proved that for more than forty years." I felt that all was right with her soul for life, and in death. To other friends she often spoke of the Lord's marvellous dealings with her in providence from quarters she least expected. She loved to watch his kind providences, and

mark his wonder-working hand. Of these things she gave testimony to many persons. I heard many of the friends sealing this her testimony, and that she would, and was always, willing to deal out her soul to the really hungry soul, and strengthen the hands that hang down. But that she would always send the rich empty away; and that she had always been a good neighbour—ready to aid and assist, and give good advice to all. And as her son, I can testify of her faithfulness as a mother. She was always kind and sympathetic. All her rods, chidings, and rebukes were bathed in love. She gave us good advice, and though dead she yet speaketh. She was the mother of much prayer for her children that they might do and go aright, and above all be plucked as brands from the burning; nor has her prayer fallen to the ground, for the youngest son of a thousand prayers has, previous to her death, testified of saving grace in his soul. I wrote to her a little time ago to satisfy her anxious mind upon this point of the genuineness of the change in his soul. Her reply was that she was satisfied, and that the letter had done her good in every way.

After the funeral and tea was over I felt a little alone in my soul, and felt my loss very keenly in my spirit, and some sharp remorse for not writing to her more often than I did; but what was lacking in me my brother made up for her—I thank him for it. She has had to pass through deep waters both in providence and grace; but her saying was, not one thing has ever failed of all that God has promised; and as this is the tune which his saints pitched in the wilderness of old, she can now join them above, and, without a sigh or a tear, parade the golden streets and chant the sacred song of loud hallelujahs to the Lamb that sitteth upon the throne: and, as her name was Mary, we may conclude by saying—

"Let Mary sing and tell of grace,
That found her soul a hiding place
Beneath her Lord the Lamb."

Yours very faithfully,
Brixton. JOHN COATES.

"There are some churches, so called, who, for want of charity, monopolize a pure church state to themselves, as if Christ had no true gospel church in this day beside themselves; whose preachers and rulers are of so impetuous a spirit, as drives them to the very precipice of anathematizing all but themselves; as if the doctrine of God's grace, and the form of a true gospel-church state, were to be found nowhere but among them. These are like violent storms and showers, which will not hold long; and, indeed, it is a pity they should. All I shall say further of such is, the Lord rebuke their furious and Bedlam-like spirit; and give them to see, and in time to be convinced, how far wide they are from what they fancy they attained to, namely, a Christ-like spirit, and a true conformity to the pattern of God's house; a thing so much boasted of and gloried in, and that without cause."—Barry.

REVIEWS.

The Friend of "Little Faith." We have before expressed our intention carefully to review the new edition of the late William Huntington's works, so recently issued by Mr. Collingridge, of the City Press; but labours of this kind cannot be done by us so hastily as by some; as a great portion of our time and our strength too goes into the more public labours of the vineyard; nevertheless, we are fully persuaded that very essential service will be rendered to thousands of sincere souls by furnishing analytical reviews of the entire works of Mr. Huntington; and this piece of labour, among many others, we hope to be able to accomplish.

We wish here to call attention to a three-penny pamphlet just published by William Pamplin, of Frib-street, Soho, entitled "The Cry of Little Faith heard and answered, and his Innocent Cause undertaken and pleaded. In a Letter by the late William Huntington."

With a good conscience, and with much confidence, we not only recommend, but we would entreat all such persons as are sorely and severely troubled as regards the genuine nature of their faith to read this work; with the Lord's blessing it must be a help unto them. The following "Prefatory Notes" will furnish our readers with the circumstances which led Mr. Huntington to pen and to publish this most comfortable and powerful essay on the true character and conflicts of a living faith. Of the "Cry of Little Faith" itself, we shall have more to say another time.

The editor says:—"In the twelfth volume of the works of the late Rev. W. Huntington, there is some account of a person named Butler, a very remarkable character, with whom he became acquainted during his residence at Ditton.

"Mr. Huntington says, 'This man was the most puzzling character in his profession that ever staggered or confounded me. His gifts and knowledge of the Scripture were such as I had never seen before. He would run over the Scriptures by the hour when I have not had a word of truth in my lips. Before this man I appeared for many years a poor dejected drone, or a mere idiot, burdened with a daily cross, and the hourly buffetings of Satan, while this wonderful man appeared as if he was in the third heaven. He was very conscientious and esteemed for honesty wherever he worked. He stood thus in a flaming profession near, or quite, ten years. I saw him on a sick bed, near unto death, and his joys were still the same.'

"Soon after Mr. Huntington left Ditton for London, Mr. Butler began to circulate some heresy about the Trinity, but after continuing at this work for a time, he fell into black despair, without God, and without hope in the world.

"Mr. Huntington observes, 'The things in which this man's fall established me are these:—

"That those who run unseparated from God may convert men unto themselves, but not unto God.

"That whatever speculative knowledge

a man may have, if he have not an experience of the power of God on the heart, his gifts will only puff him up with pride, until he fall into the condemnation of the Devil.

"That a seducer of the Saints is the blackest character in this world, and the deepest sufferer in the next.

"That to stumble and take offence at an essential truth is a certain prelude to a fearful fall.

"That there is no such way to heaven, as some have cast up, *which is termed* a being drawn by love, and having the heart opened like the heart of Lydia.*

"This Mr. Butler would say when he heard Mr. Huntington enforce a sense of sin, and a spirit wounded under it, 'He is got upon his own dunghill again, he thinks to bring them all his own way, but he never will.' 'However,' Mr. Huntington remarks, 'I know that my way is the path of the just, and they that die out of it will be damned, die when they may, for none but the sick need the physician, none are called to repentance but sinners, none are sons but those that are chastened, and those that never were lost were never saved.'

"Mr. Butler had no daily cross upon his back, nor the least appearance of a humble mind, a broken heart, or of that godly sorrow that worketh repentance. He had not the least appearance of that repentance that needeth not to be repented of, without which there is no Christ in the heart, no salvation applied, and without which, the higher the hypocrite flies the deeper he falls.'

"A Mr. Vessey, who first heard Mr. Huntington at Sunbury and afterwards at Ditton and Richmond, became acquainted with this Mr. Butler, and imbibed his heresy. Mr. Vessey afterwards became a preacher and reports soon spread of his wonderful gifts, knowledge, zeal, boldness, and success in making converts, and of his preaching in-doors and out-of-doors. At this time his heretical tenets were not openly maintained. It appearing, however, that Mr. Vessey preached up *that nothing was faith but full assurance*, Mr. Huntington wrote the '*Cry of Little Faith*,' the present reprint. The destructive heresy of Mr. Vessey was some time after this made public. Mr. Huntington says of Mr. Vessey, 'If he made a joyful and triumphant end (as some said), he died as he lived. I never once saw him in any other frame. I knew him upwards of ten years, but the real ballast of a vessel of mercy, which is the forgiveness of sins, access to God, union with Christ, a

"Luther in a letter to Melancthon says, 'Ask these prophets whether they have felt those spiritual torments, that death and hell which accompany a real regeneration. And if they speak to you only of agreeable things, of tranquil impressions, of devotion and piety, as they say, do not believe them, altho' they should pretend to have been transported to the third heaven. Before Christ could attain his glory, He was compelled to suffer death; and in like manner, the believer must go through the bitterness of sin before he can obtain peace.'"

broken heart, a daily cross, never appeared in him, nor the least sign of them. Without this ballast, popular applause and pride are sure to fill the sails and make shipwreck of the highest profession, either in this world or in the next."

"*Hart's Hymns*," and "*The New Testament of our Lord and Saviour Jesus Christ*." We have often wished we could have an edition of Hart's Hymns, and a copy of the Scriptures, small enough to carry in the pocket. Christian men, thrown about in the business and bustle of this life (if they had these volumes in their pocket) might often—in their leisure moments—open upon something that would serve as a spiritual stimulant to their weary and oppressed minds.

The Irish boys at the Bonmahon Schools have printed, and Mr. Collingridge is publishing, Hart's Hymns, and the New Testament, in neat editions small enough to put in the waistcoat pocket. We scarcely ever open upon Hart's Hymns, but something meets us either of a spirit-calming, a heart-searching, or a prayer-exciting nature. As, for instance, when these volumes were laid before us we opened on the following simple, but most excellent, Gospel lines:—

"Who'er believes aright
In Christ's atoning blood,
Of all his guilt 's acquitted quite,
And may draw near to God.
But sin will still remain,
Corruptions rise up thick,
And Satan says, 'the med'cine 's vain!
Because we yet are sick.
But all this will not do,
Our hope 's in Jesus cast,
Let all be liars—Him be true,
We shall be well at last."

We trust these little books will be circulated and read to profit by tens of thousands. They are safe companions, and faithful guides, for heaven-bound travellers.

John Warburton's "Word of Exhortation."

—A sermon was preached at Biggleswade, on the 15th of last June, by John Warburton, Jun., which is now in print, and can be had at John Gadsby's office, in Bouverie-street. The preface says: "This sermon raised a tumult in the camp." The preacher was advised to publish it; he has done so, and a copy is before us. The text is exceedingly appropriate to the present condition of most of our churches: "*Be watchful, and strengthen the things which remain.*" The main drift of the discourse is, first, to set forth the true character and spiritual work of a living, God-sent ministry; and secondly, to enter a protest against what the preacher terms a dead-letter ministry. We candidly confess we fear there has been great occasion given, by some ministers, for such warnings as this:—and although the subject in this discourse may be a little overwrought in some parts, still we believe it would be a real blessing to Zion if our ministers generally answered more than they do to the description given in this sermon of "the ministers of Jesus Christ." The

subject is a large and a serious one. Our ministers and our churches are divided: they are awfully dwindling and declining (with few exceptions), but we do not think sermons of this character will remedy the evil. For one minister to get into a pulpit and rail against other ministers, is not good; but in the present unhappy state of things it is difficult to know how to keep clear from countenancing evil, and at the same time to avoid smiting or afflicting the children of Zion. To warn the churches against dead, deluded, and presumptuous preachers, is certainly one part of a faithful watchman's work; but when this is done in the flesh, and not in the spirit—when it is done under the influence of mere party feeling—it too frequently engenders strife, and increases, instead of lessening the evil. Mr. Warburton's sermon is by no means wanting in weight and value. It is a discourse that may be more useful in print than it was when preached at Biggleswade; but there are so many difficulties, so many branches, so many evils, connected with the subject Mr. Warburton has taken up, that we must more fully consider it as soon as time and a gracious Providence will permit. We are thankful the sermon has reached us for review;—it will open a channel for noticing a variety of phases now developed in the professing churches of our land.

"*An Exposition of all the Books of the Old and New Testaments*," &c. &c. By Matthew Henry. Published by Partridge and Co. There is at the present time a mighty effort putting forth to circulate commentaries, expositions, and illustrated editions of the Bible, of every size, and of almost every sort. To recommend, and to aid in the circulation of, any of these commentaries, is, therefore, a work to be done with the greatest care, and only under the influence of a watchful, prayerful, intelligent, and well-balanced spirit. With a mind, in some measure, thus prepared, we hope we have gone closely to investigate and to examine the true character of the commentary now before us. As practical printers, we hesitate not to call this a beautifully-executed work—it forms three handsome quarto volumes, and is illustrated by 740 wood engravings, besides maps, and engraved titles; as theologians, we purpose to let the work speak for itself, and to present our readers with faithful extracts from those portions of this exposition, which will do more to convince our readers of the pure, the truthful, and the comprehensive character of the work, than all that we can possibly do by criticism or comment.

Passing for the present, "The Life of Matthew Henry" (in which there are striking features of true discipleship), leaving also unnoticed here "the preface," which is a valuable record, illustrative of the divinity and heavenly authenticity of the Bible, we have pitched upon two portions, in order to make a fair beginning. "*Let us make man in our own image*," is the first: the offerings brought by Cain and Abel, is the second: and we must confess we were pleased, even to much edification, to find Matthew Henry so distinct, so discriminating, and so decided,

on matters of such immense importance in the economy of redemption, and in "the faith once delivered unto the saints."

"But" (*our* readers will abruptly reply) "Matthew Henry was not a Baptist!" Matthew Henry was not that cruel opponent to the Baptists that many men called "*sound men*" have been, and still are. Let us give his own words on the making of man. After some interesting and very telling reflections on this most stupendous and marvellous part of Jehovah's creation-work, Matthew says—"It should seem as if this were the work (the making man) which he longed to be at, as if he had said, 'Having, at last, settled the preliminaries, let US now apply OURSELVES unto the business—LET US MAKE MAN.' Man was to be a creature different from all that had hitherto been made. Flesh and spirit, heaven and earth, must be put together in him; and he must be allied to both worlds. Therefore God not only undertakes to make, but is pleased so to express Himself, as if He called a council to consider of the making of him,—'Let us make man.' The Three Persons of the Trinity, FATHER, SON, and HOLY GHOST, consult about it, and concur in it, because man, when he was made, was to be dedicated and devoted to FATHER, SON, and HOLY GHOST. *Into* that great name we are, with good reason, baptized, for *to* that great name we owe our being. Let THEM rule man, who said, 'Let us make man.'" When we find ourselves in company with a good out-spoken Trinitarian, we feel safe; and if our readers distinctly notice Matthew Henry's phrase—"Into that great name we are baptized," they will see that we have the first-fruits of a good harvest-field, into which we hope to be instrumental in leading them, and where we hope our good Boaz has ordained that "some handfuls of purpose shall be dropped," expressly for him that writes, and for those who read, THE EARTHEN VESSEL. But here, for the present, we must lay down our pen, with the sweet anticipation, that in Matthew Henry's copious notes upon our Heavenly Father's revealed Word, we shall find a large amount of biblical, experimental, and evangelical food for such as hunger and thirst for wholesome doctrine and for living bread.

"*The Baptist Almanack for 1857,*" &c. &c. London: Partridge and Co. The year now fast coming to an end, has been remarkable for one thing among many others, i. e. the removal by death of a large number of pastors of Baptist churches. This annual register gives brief memoirs of between thirty and forty good men who have been called home to their eternal rest: among them, we notice the names of Stenson, Horseley, Skelton, Langham, Raynsford, and other brethren who have laboured with us in the fields below—but the places that knew them on earth shall know them no more for ever. As a faithful remembrancer of those who once were mourners and ministers here below, the Baptist Almanack possesses a peculiar interest to the whole of the denomination; and cannot fail to be an indispensable companion and book of reference to all the Baptist Churches in Europe, from the fact of its con-

taining a correct directory for London and its suburbs, "showing the pastor's name, his private address, the exact situation of his chapel, the times of service," &c., &c. The editor, in the opening address, says—"A great number of testimonials have been received from ministers and gentlemen, expressive of the great service rendered by this yearly hand-book, enabling them with ease to find any favourite minister or sanctuary; which privilege, they, very probably, might have been denied, but for this publication." Here is a large variety of useful information compiled expressly for this work, and given to the churches for twopence. The fourpenny edition being interleaved with ruled paper, will serve the purposes of diary, note book, almanack, and directory, and certainly should be found in the pocket, and on the table, of every minister and member of our British Baptist Churches.

"*The Only Refuge of a Troubled Soul in Times of Affliction; or, the Mystery of the Apple Tree.*"—Two Sermons. By James Barry. London: E. Palmer and Son.

There is no class of persons under the wide canopy of heaven that we more acutely sympathise with than those who are afflicted and troubled in their souls, mourning over sin, longing to be delivered, pardoned, justified, accepted, and preserved; and our conviction is that there is not another class of persons so despised, so forgotten, and so carelessly treated by the multitude of preachers and professors, as the silent, the sad, the sorrowful, the sin-smitten, and truth-seeking seed of Israel. For them—more than for any others in all this world—was this EARTHEN VESSEL first commenced, and for them the Editor would still desire to labour, although his spirit has been long under a load, and the powers of his mind greatly turned from its choicest aims by difficulties, reproaches, and the cold and callous carriage of many who have used him and his work to serve their own ends. "The Judge is at the door," and until He comes, we cannot *perfectly* decide upon any man's motive or manner of action; but how exceedingly precious in the meantime are such pieces of divinity as James Barry has here given to us. This shilling work is a sterling unfolding of the person of Christ—of the need troubled souls have of his person and work, and of the sacred blessedness of that poor shipwrecked sinner who, being led at last to banquet with Christ, exclaims, in the full joy of his soul, "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." James Barry—the preacher of these sermons—the favourite cousin of "the Coalheaver"—and, witala, a devout, godly minister of some ages past—has entered largely, lovingly, and delightfully into this comprehensive portion of the divine word—a word that is richly expressive of the travail of a living soul, and of the glorious fulness and immeasurable grace of a precious Christ. In next month's "Cheering Words" we hope to give a few choice pieces from these sermons.

THE OLD WAY-SIDE "INN," AND THE "BANQUETTING HOUSE."

Wycombe, Nov. 16, 1856.

MR. EDITOR,—The inclosed piece is from an old monthly, signed J. G. I think it is worth a place in the *Vessel*, if you can find room. Most of your readers are quite satisfied that salvation, from first to last, is alone of the Lord, and have not much time or inclination to read anything bordering on free-will. Only let a poor sinner be put into the stripping room, and he will never after quarrel with the Lord, for not giving all what some call a chance of salvation—finding enough to do to inquire why the Lord had mercy on him, and made him to differ Yours—R. COLLINS.

"Not of works, lest any man should boast."
Eph. ii. 9.

PERHAPS the Christian pilgrim, on the road to Zion, will permit a fellow-traveller to remind him that there are certain apartments, and ready-furnished apartments too, into which all the King's children are assuredly brought; in one of which, upon entering, he will perceive ten looking-glasses, each glass being exceeding broad; the whole inclosed in a plain stone frame, and surmounted by a cross. I was struck, upon entering, to find that the whole of the furniture of the room, even the carpet on which I stood, and the curtains on either side the looking-glasses, were of crimson. There appeared around and about me what I conceived to be a superfluity of the crimson cloth. At this instant a tall and venerable personage, whose face was full of benignity, approached me and said, "Young man, you are a stranger in this room; permit me to conduct you through, and explain some of the valuables it contains." I nodded assent, and prepared to follow. "First," said he, "look attentively in the glasses before you." I did so, but instantly turned away in disgust, fearing, by the appearance before me, that Satan himself had certainly appeared. Perceiving my agitation, my guide turned to me, and said, "Still continue to examine the glasses, and you will observe stranger things than these." So saying, he touched me gently on the left side. I then perceived things pass in review before me, at once so monstrous and strange, that I tremble while relating them. I observed a den of the most ravenous and ferocious beasts that can be conceived, tearing and worrying each other. Carcasses, and blood, and bones, brutal and human, were strewed around in profusion. I saw a cage of

birds (unclean); the eagle and the kite, the vulture and the cormorant, had each their places assigned them on the ground. I observed the lamb worried and bleeding; the dove torn from its mate, and the pigeon from its nest, lay fluttering and bleeding in death; while above the raven croaked, and the owl uttered its ominous screech. I turned to my guide to know the meaning, when, without satisfying me, he desired me to look again. But by this time I began to feel dizzy and faint, and found, to my surprise, that I had not (nay never had) that strength which I once fancied I possessed. My clothing, too, of which I was very proud, but which after-experience proved was not of the best sort, began to loosen on my shoulders, and, in spite of all my endeavours, eventually fell at my feet. Dismayed at beholding my naked and destitute condition, I turned to my guide, but he had left. I looked this way and that, but there was none to help. In the agony of my mind, I cast my eyes upwards; they rested on the cross, when, to my delight and astonishment, I found myself suddenly clothed—not with the old and threadbare garments I had lost, but with a royal, princely robe, flowing from head to foot. I heard, too, the most delightful music that can be conceived, and, although the distance was so great, I could not catch the words, it was as though ten thousand harps had at once struck up to commemorate some happy event (Luke xv. 6, 7).

At this instant my guide returned, and said, "You are doubtless aware of the use and value of the crimson cloth; though none to spare, those in the King's secrets positively affirm there is yet sufficient to answer all the purposes for which it was originally intended." So saying, he presented me with a ring, with this motto—"I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee." Also with a telescope, and an ear trumpet, bidding me strictly observe the directions they contained. Upon examining them, I found engraved in small but legible characters, "To be used at sunrise." I hastily turned to inquire their effect. "By using them at the appointed time," said he, "you will perceive Him who, though invisible, is yet the chief among ten thousand; you will hear, too,

that delightful assurance, in accents sweeter than the nightingale's voice, 'Thou art all fair, my love, there is no spot in thee; though black as the tents of Kedar, yet comely as the curtains of Solomon.' Just at this instant, another of the King's children entered the apartment, when my guide, having first taken a small casket of jewels from the foot of the cross, and presenting me with them, said, "Here are jewels of all sizes, descriptions, and colours, suited to the state in which you may be placed. Never part with them; you will meet with others, who, not knowing their value, despise them, and would persuade you to do the same. Be of good cheer: persevere to the end." So saying, he took my hand, and affectionately bade me "Farewell." By this time I had become so much attached to my guide, that at parting I involuntarily dropped a tear. As soon as I was sufficiently recovered, I opened my casket to examine its contents. Upon the first jewel I found engraved, "As iron sharpeneth iron, so doth the countenance of a man his friend." Upon another, "And a man shall be as an hiding-place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land." Upon a third, "A friend that loveth at all times, and a brother that is born for adversity." And upon a fourth, "Thy shoes shall be iron and brass, and as thy days thy strength shall be." An assurance that suited me well, for I should have told thee, reader, that the shoes I left in the stripping room, and which I had worn from my youth upwards, were made by one Arminius, an old cobbler, residing at the end of Merit Lane, and opposite to an inn known as the Good Intent (whether the landlord was a relation of one of your correspondents, who signs himself "A Blast," those who have been to this inn will be able to judge). But, however, many of the King's own children put up here at the first; but the old gentleman, besides being a bungler and a very great cheat, often putting old leather for new, was very high in his charges, and if any poor debtor could not meet his engagements, he was very insolent, and instantly put him into court; nay, although some to my knowledge offered him part, he invariably refused to take one iota less than his whole demand,—"Pay me what thou owest," was his constant cry; "Do or die," his motto. But I neither liked the fare, the landlord, nor the accommodation; for,

upon asking for a cordial I found, to my surprise, he had nothing in the house but what was mixed. The host himself, too, had so suspicious an appearance, that I verily believe, if it were possible, he would rob Jesus Christ himself; and as to the accommodation, upon retiring to rest at night, I found there was not a single bedstead long enough to stretch myself upon. But leaving the old man, his merchandize, and his insolence, I would remind the reader that I found my telescope a very useful companion; for, ascending, as I was wont to do, a hill called Prospect Hill, I gained by the use of it, not only a delightful view of the goody land, but frequently caught a glimpse of the King in his beauty. I perceived also a beautiful expanse of ocean, with banks on either side, so high, and constructed in so peculiar a manner, that such a thing as a vessel was never known to be driven against them, either by stress of weather or any other cause, and to sustain even the least injury. By examining some ancient records, by some called the Magna Charta of salvation, I find they have been built from time immemorial, and that the architect hath gained, and continues to gain, immortal honours by their construction. In the distance, also, was an excellent harbour, into which all the King's ships eventually come, at the entrance to which I perceived a flag flying, with this motto,—“Wherein shall go no galley with oars, neither shall gallant ships pass thereby.” I observed, too, that some of the ship's crew were exceedingly merry, and by the aid of my trumpet I caught part of a song: perhaps, dear reader, thou canst sing it with them—

No galley-ship laden with oars,

To pass by the strength of free-will:

For they who to Sinai adhere,

Its precepts are bound to fulfil.

But we to the city of God

From Sinai are bound to retire,

And find in the Lamb and his blood,

All things which the law can require.

I observed, also, that most of the vessels were beaten and battered, some with sails rent, masts broken, sides bulged in; yet all had this peculiarity—not one had lost its anchor: "For we have an anchor sure and stedfast, and which entereth within the veil;" and not a few entered the port in the very act of firing the signal guns of distress. "And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke xviii. 13). The sun having

set, I descended from the mount of observation into the plain below. Having sought for some time, I at length entered an inn, and found, from the sign swinging before the door, it was called the "Good Shepherd." There appeared to be some persons in the parlour, and pausing an instant, I found they were enjoying themselves with a hymn—the last part ran thus:—

No merit we claim of our own
But shame and confusion of face;
And low in the dust at his throne
Receive the salvation of grace.

"Ah!" thought I, "this is different from the Good Intent: there was no melody there." I was reminded of these words, "As in water face answereth to face, so the heart of man to man:" and, without further caution I entered. Over the fire-place in gold letters, and in a plain gold frame, hung the following invitation to the guests: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price,"—an invitation that suited me, for I just recollected that I had left my last coin at the Good Intent, and that they had given me no change; and, indeed, I soon found that all present were as poor as myself. "Come, sir," said an elderly gentleman, "allow me to hand you some good old wine, direct from the King's stores." So saying he handed me a glass. Having wished them happiness in his Majesty's name, and drank, he continued: "You perceive, sir, that in the highest sense of the word, we, as well as others, can rejoice and be merry: we can partake of the juice of the grape; we can celebrate the charming mysteries of love, in sweet immortal strains; and we can call upon those around, for not one only, but for many delightful sentiments; and now, sir, we shall be most happy to hear one from you." I felt rather confused, but remembering the words of my guide, I had recourse to my casket, and read as follows: "He brought me to the banqueting house, and his banner over me was love" (Song ii. 4).

WHO CAN BELIEVE?—Men talk bravely of believing, that know nothing of an exercised faith. Believing is the most wonderful thing in the world; put anything of thine own to it, and it is worthless. All the powers of nature cannot rise so high as to believe there is any willingness in Christ to save a sinner. The natural man can as soon create a world as believe in Christ to the saving of his soul. The man believes by faith when quickened into life, but no man dead in sin can be a believer.—*Ambassador.*

MAZZAROTH;

OR, THE

TWELVE SIGNS IN THE BIBLICAL
HEAVENS.

(Continued from page 252.)

NEARLY twelve months have rolled away since first these little papers were commenced. Not much progress has been made; the work is much greater than I anticipated when I began. The Bible, of all the books in the world, is the most amazingly deep; full of mystery, immensely rich in heavenly matter; and so abounding in revelations of grace, mercy, truth, and glory, that here we might study for ever, and yet for ever find fresh springs of godly wisdom to refresh and to edify, to instruct and to transform, to enlarge and to exalt our immortal, our thrice happy minds. Hallelujah! to God, and to the Lamb! the Bible lives. It is our "*Kirjathsepher*" (Joshua xv. 16), "the city of the book," or "the city of heavenly letters:" where God has laid (in folds of immeasurable fulness) his counsels and decrees, his purposes and plans—his thoughts, his promises, and his just commands. The Bible, what is it? Let Christ himself declare. Speaking to the church, of this instrument of life-union, he says,—“Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.” Caleb—in ancient times—sent out a proclamation,—“He that smiteth Kirjathsepher, and TAKETH IT, to him will I give Achsah my daughter to wife.” An old minister once said,—“If I can grasp, and get open the text in my closet, I am not afraid of the pulpit.” So he that smiteth this book by hot and heavy prayers; he that taketh fast hold of the mind of God, as written in this book, by meditation, and a divine anointing, has no cause to fear of good success. Paul’s great ordination text to Timothy should surely be written in large letters on the walls of our private sanctuaries,—“STUDY to show thyself approved unto GOD, A WORKMAN that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH.” Ministers and makers of sermons, now-a-days, commence by taking texts which have never taken them; and the consequence is, they hop off as soon as they have read the Scripture; and flying into some aerial regions, you see them no more until they close the service by pronouncing the benediction, forgetting that the great foreman of the works said

"PREACH THE WORD;" for "We preach not ourselves; but CHRIST JESUS THE LORD:" therefore, "Let the Word of Christ dwell in you richly, in all wisdom," &c., &c. With such "the Word of the Lord has free course, and runs, and is glorified."

My most precious treasure on earth is God's holy Word; and in connecting this paper with the last, in endeavouring to follow up the thoughts with which I closed last month, I would here briefly set down a few things which were thrown into my spirit on Lord's day, November 16th, 1856. There is not a man on the earth, I think, who can be more sharply tried in the ministry than I, of late, have been. Verily, in the pulpit, I have thought God had forsaken me indeed. Frequently with me there has been neither power to pray, nor pleasure in preaching. Nor could I see that the Lord was working by my word at all. Self-pity, darkness, hardness, and freezing coldness, have been so with me, that I could weep tears of blood; and, by reason of adverse circumstances and floods of sorrows from scenes around me, even my oldest friends have seemed to be frightened, wondering where the scene would end—I have many times tried to cry, as out of the belly of hell; and yet no spiritual deliverance came. On the morning to which I have referred, I can solemnly say, I arose with feelings of dismay, fearing that the pulpit would be to me a prison. But, blessed be God! His precious word is not dumb—it speaks to me still: and, as I abruptly finished last month, by declaring that "the Levites are joined to the Lord," as I begin this month, by declaring that the Scriptures are instrumentally the church's "NECK," by which the body of Christ becomes united unto "THE HEAD," so, I am prepared to show how, through the Scriptures, life, strength, and nourishment divine, flow down from "THE HEAD" to all the members of the mystic frame, who do, in holy oneness, live with CHRIST their gracious Lord.

After a little time spent in prayer, on the morning of Lord's day, November 16, my mind was directed to that notable Scripture in Malachi—"And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." My thoughts were directed first to the REFINER himself, the messenger of the covenant. I cannot here write out my thoughts on that head, as I wish to note down a few things descriptive of the sons

of Levi, who are to be purified and purged too—and that by the great Refiner himself.

Last month, I said "the spiritual privileges of the Levites are great" beyond all human comprehension. To confirm that point, consider for one moment the typical record of the sons of Levi, in two particulars—the *features of their character*, and the *fulness of the grace bestowed* upon them.

First—the features of their character are principally these: in Numbers iii. and iv. we have special words concerning the sons of Levi, "These were the sons of Levi by their names; Gershon and Kohath, and Merari." The translation of these names will give a definite illustration of the real character of all the true sons of Levi, find them where you may.

1.—They are *Gershonites*:—i. e. "Men who have changed their pilgrimage." Saul, of Tarsus, was going "against Christ," until Jesus met him; then he "changed his pilgrimage," served another master, sought another kingdom, travelled in another path, and, by grace divine, was made a new creature, "Old things passing away; all things becoming new." Surely there is not only an *outward*, but an *inward* change of heart and life, when repentance, faith, and hope, by the Holy Spirit, are given.

2.—They are "*Kohathites*:" i. e. they come into the congregation of the "*Obedient*" ones: and, although in this imperfect state, there are many "*wrinkles*," even in their Gospel profession: still they are "*blunt*," or "honest;" that is, they perseveringly seek for the "one thing needful," and "endure hardness," as good soldiers of Jesus Christ. Being changed in their pilgrimage, they seek to unite themselves to the Lord's people, saying, "We will go with you; for we perceive that God is with you." It was a noted saying of St. Cyprian, "He cannot have God for his father, who owns not the church as his mother." I wish all outside believers to consider this.

3.—They are "*Merarites*:" by "bitter" sorrows, trials and temptations, by "bitter" disappointments and crosses, they are "provoked" to cleave most earnestly unto the Lord, and being made more than conquerors through Him that loved them, they are prepared most heartily to join in the song of the faithful, in chaunting that noble anthem—

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His lovingkindness is so good."

Thus, in few words, I have drawn out three

of the principal features of true Christian character, whereby the "sons of Levi" are distinguished and marked, by "the man clothed with linen, which had the writers' ink-horn by his side." Which mark on their foreheads declares plainly, that they are the men "who sigh and cry for all the abominations that be done in the midst thereof." These sighers and cryers, appear to me to be a different class of persons from those whose character and conduct are given in the fiftieth Psalm. These persons in the fiftieth Psalm are said to "take God's covenant into their mouth;" they are said to "declare his statutes;" but, although they do this, the Lord brings this charge, among many others, against them—"Thou sittest and speakest evil against thy brother; thou slanderest thine own mother's son." I know an old man, who is reckoned a sound divine, orthodox in creed beyond many; but his secret trade has been that of a cruel and an inveterate slanderer for many years: and how to reconcile this with the residence and the reigning of grace in the heart, is a task too hard for me. But, while in my soul I grieve over these things I wish to leave them, and pass on now to

The privileges of the Sons of Levi; or "the fulness of Grace bestowed upon them." In the first place, "the tribe of Levi was to be brought and presented before Aaron." This is, indeed, a privilege, a mercy, a blessing. To be brought and presented before royalty, is an earthly honour; but to be brought by the Spirit, and presented to Christ, and by Him to be presented unto the Father, is a glorious and gracious crown of heavenly comfort, and a pledge of eternal salvation. In this privilege, I have found a little of the *four greatest mercies* I ever coveted, either for a time-state, or an eternal one. I remember once walking to Peckham, my soul being caught up for a moment in prayer to the Lord, I said—"Lord, I do earnestly pray unto Thee for these four things:—1st. That I might hold closer and more abiding communion with Thee. 2ndly. That I might place entire and unreserved confidence in Thee. 3rdly. That I might be only concerned to live for the glory of thy name, and the good of thy people; and lastly, That I might fetch all my comfort from Thyself." Now, in nearness to God at the mercy seat, I have sometimes realised a little of these unspeakable mercies—they are some foretastes of the unsearchable riches of Christ. I am certain a true godly minister must

live near to the great Fountain of Life and Truth: from that nearness strength and success are sure to flow.

Another privilege is that of *possession, or divine authority*. The sons of Levi were to "Keep all the instruments of the tabernacle," and so to do the service thereof. I stop not to show what those instruments were literally, but in a Gospel sense there is a great beauty and honour in all this. Paul calls it a "committing unto us the word of reconciliation." The Word of Truth; the life of God in the soul; a saving and a sanctifying knowledge of heavenly mysteries; a living faith in the glorious Persons in the Godhead, and in all the properties, plans, purposes, and promises of the everlasting covenant; a mind to meditate, a mouth to make known, and a heart brimfull of warm affections towards the Saviour and his dear saints, together with a devoted, a consecrated, an acceptable, and an increasingly useful standing in the tabernacle (or churches) of the great congregation—all these things may be well called "the instruments of the tabernacle" (Num. iii. 8). To possess them by a divine donation, and to keep them—as the good soldier delights to keep his arms and accoutrements—bright, in good order, and at all times ready for use, is great honour indeed; and truly, I see it to be a matter of great moment that the professed ministers of Christ see well to it that they possess and keep, through the Spirit, these sacred instruments, that so their labours in the Gospel may tend to their own comfort and the exceeding great advantage of their fellow-men.

Another privilege is that of the *distinct distribution* of the work to be done by the sons of Levi. Suppose there was an iron command, a law irrevocable, that no man should preach unless he could preach as boldly as Luther, as deeply as Huntington, as powerfully as Gadsby, as gentlemanly as Philpot, as gravely as Daniel Smart, as touchingly as John Warburton, as logically and as largely as John Owen, as sweetly and savourily as Hawker, as soundly as John Foreman, as eloquently and as attractively as James Wells, as allegorically as Samuel Cozens, as precisely and as penetratingly as John Hazleton, as biblically as William Bidder, as smoothly and as pleasantly as John Edgar Bloomfield, as sternly and as determinedly as John Andrew Jones, as argumentatively as P. W. Williamson, as heart-searchingly and as soul-comfortingly as ecclesiastical West

—suppose all these put together, or any one of these separately, were to be *the standard* of the ministry, and that it should be death to the man who dared to preach yet could not come up to the defined criterion—what a plight (speaking after the manner of men) we should be in! But it is not so. Every man has his proper gift of God. Nature moulds the man; God gives life, light, and power to that mould, and sets it to work after its own order. I cannot preach as you do, you cannot preach as I do; still, while the variety is immense, the harmony is great, grand, glorious, and beautiful to look upon. I will not despise the meanest gift which in any of the lesser brethren I see; nor will I envy the most illustrious talents in the noblest and most highly-favoured servants of the Church. No; I will retire a little into the shade, and quietly observe the several tribes, the variously-gifted, the differently-equipped soldiers of the cross, each doing his destined portion of the work; and while some are in valleys and some on hills, some with their tens and others with their tens of hundreds, I will pray for grace to acknowledge in a practical and benevolent spirit—that “all these worketh by the one and the self same Spirit;” for, “as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is (the Church, and especially the ministry, of) Christ.”

The Old Testament illustration of this is seen in the different branches of the work given to the Kohathites, the Gershonites, the Merarites, and others; read the fourth chapter of Numbers through. Neither time nor space will allow me to say more now. I hope next year to make further and fuller progress with these things, and in the meantime earnestly entreat the prayers of any to whom these short papers may have ministered comfort or edification; and seeing that, notwithstanding all the storms which o'er my head have rolled, the Lord is still giving me a place and a portion of work in his vineyard—having also a conscience void of offence toward God and men, and feeling a more lively and hopeful desire to increase in usefulness, I shall still subscribe myself the Church's willing and faithful servant,

CHARLES WATERS BANKS.

THE MINISTRY.—Upon a review of my experience I cannot help observing that great humiliations are often the best preparations for ministerial usefulness.—*Toplady's Life.*

THE COUNTESS OF HUNTINGDON —AND THE COAL-HEAVER HUN- TINGTON.

THEIR LIVES AND LABOURS CONTRASTED
AND REVIEWED IN THE LIGHT OF THE
GOSPEL.

WE have thought how immensely comprehensive is the word “TRUTH.” When considered in all its evangelical, experimental, and practical bearings, how various its phases! how large the work of him whose office it is “to contend earnestly” for “the whole truth as it is in Jesus!” In the source of truth—in the provisions of truth—in the practical developments of truth—in the recipients of truth—in the men and in the means employed in the building up of the kingdom of truth—and in the perceptions of truth by Zion's children in this world—there is such an endless variety—heights so immeasurable—depths so unfathomable—lengths and breadths by man so incomprehensible, that for any one to conceive himself either a sole possessor or an infallible judge of the whole economy of divine truth, is a vain conception indeed. A decided contention for, and a faithful adherence unto, those Bible principles and practices which each of us are inwardly taught to believe and embrace, is quite consistent, and is beautifully expressive of a holy zeal for the honour of God, and of a loving desire to maintain the purity of his kingdom; but truly enlightened and enlarged minds have always acknowledged and recognised the fact, that, as in the natural world there is first the blade, then the ear, after that the full corn in the ear; so, in grace, there are the first shootings, the early buddings, the promising blossoms, the seasons of sharp adversity, of deep mystery, and, ultimately, of a ripeness in knowledge, and faith, and fruitfulness. To love all them who love our Lord Jesus Christ in sincerity and in truth, and to manifest a charitable bearing toward all them that in any truthful manner “favour God's righteous cause,” is the nearest approach unto the image of the Master, that poor fallen and imperfect worms of the earth can ever attain unto in this waste howling land.

It is possible, sometimes, to find in this world a MIND truly blest with, and zealously bold for, the whole counsel of God,—and this same mind dwelling in the happiest union with a HEART as large, and as benevolent, as the grace and love of Christ

can make it. And that Christian who inherits these heaven-born twins is a highly-favoured saint indeed, and is sure to be found in a sphere of great usefulness in the garden of the Lord.

Martin Luther, John Owen, John Bunyan, George Whitefield, William Huntington, and the Countess of Huntingdon, were distinguished characters in their day; and had, we believe, a special work from the Lord to do: but how diversified their spiritual features! how differently the bias of mind, and mode of action, which each of them displayed! It may be useful to review, and closely to investigate the Christian character of two of these personages—Selina, the Countess of Huntingdon, and William Huntington, the author of "God, the Guardian of the Poor, and the Bank of Faith:"—"The Kingdom of Heaven taken by Prayer:"—"The Naked Bow of God:" and many other works.

It happens, somewhat singularly as we think, that the entire works of William Huntington (Collingridge's edition), and the commencement of "Memorials of the Countess of Huntingdon," by Alfred H. New, of Leamington, are just now laid before us for review. Believing, as we do, that both "*the Countess*" and "*the Coal-heaver*," were eminent and greatly honoured *Model-Saints*—a pair of patterns of the Lord's own making—the one a modern Deborah, and the other a kind of reprint of such men as Abraham, Moses, Joshua, Gideon, David, Mordecai, &c.—believing this, we have indulged the hope that no small amount of good might be done, by a careful, a faithful, an interesting, a consecutive, and a fairly-contrasted review of the lives and the labours of this Selina the Countess, and this William the Coal-heaver. The former—the Countess of Huntingdon—was a kind of commander-in-chief of a Gospel-recruiting regiment; the latter was more of a resident physician for the help, the healing, and the general health of the inmates of Zion's Hospital, as well as being a watchman on the walls of the New Jerusalem, and a door-keeper to the house of mercy. The one marshalled her forces, and sent them forth as instruments, to fetch home the banished and the base; the other received them, instructed, comforted, and confirmed them in the faith and fellowship of the dear Redeemer; and we view it as one of Heaven's sweetest mercies, that the records of these, and of other much-honoured master-minds in

Zion, have been preserved and handed down, even to the present generation, in order that the Apostles' words might still be applicable, and that, like him, we might say:—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us—LOOKING UNTO JESUS."

This short introductory paper will be followed by a series of articles, to be given every month in THE EARTHEN VESSEL, embodying the best portions of those biographical memoirs, those evangelical labours, those theological disquisitions, and those excellent experimental epistles to which we have referred. We anticipate for ourselves, and for our readers, a feast of fat things, of wines well refined, and most deeply do we pray that life and strength, with all the necessary mercies, may be afforded us, that, rising up with renewed vigour, we may be more than ever useful and acceptable to the churches of Christ in our day.

C. W. B.

LOOKING UNTO JESUS.

LOOKING unto Jesus Christ, the sinner's only friend,
O h! may we ever thus be found, till mortal life shall end.
O n all his matchless attributes, his mercy, and his grace,
K eep fix'd our hearts unswervingly, until we see his face.
I n all our oft-recurring cares—in sorrow's darksome night,
N o other name can give relief, or put our fears to flight.
G od, give us grace to look to Christ—'t will make our troubles light.
U nto Him look for all we need, for pardon and for peace,
N or will we fear, if He is near, though woes and foes increase.
T o Peter once He sent a glance (so saith the Holy Book),
O h! may He often visit us, and melt us with a look!
J esus, Immanuel, Brother, Lord, our Saviour and our Friend,
E ternal are thy mercies, and thy praise shall have no end.
S ustain, direct, support us while we look alone to Thee,
U ntil, with all thy ransom'd ones, we pass life's stormy sea,
S tand on the star-gemm'd floor above, and all thy glory see.

G. E. RUTING.

Kingsland, November 5, 1856.

JOTTINGS BY THE WAYSIDE.

BY A PILGRIM.

A CHAPTER ON DOUBTS AND FEARS.

WHEN the Holy Ghost begins the work of grace in the heart, in the fulness of its first love to Christ, it is apt to think that henceforth it will never sin again; that it has utterly cast off the old man with his deeds, and that hereafter it will walk unswervingly to the kingdom of light, turning neither to the right hand nor to the left. But the bitter truth is soon forced upon it, that sin resides in its nature still, though it *reigns* no longer. The new birth is the implantation of a new principle in the heart, to keep sin down—not to root it up—to wrestle with it when it shows itself, not to put it to death. The Old Serpent is "scotched," not killed. The stump of the old dragon is left, though it has been maimed and disabled. The tares and the wheat are to grow together in the heart, until the harvest. The tares try to choke the wheat, but it springs up and grows in spite of them, bearing seventy, eighty, or an hundred fold. By-and-by the tares shall be burnt up, and the harvest gathered into the garner of God. Then shall the child of God sing:

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

But here the child of God must expect perpetual conflict: if sin reigned alone in the heart, there would be no contest; and if grace reigned alone in the heart, there would be no contest. The warfare is the sign of life—spiritual life—in the soul; hence the doubts and fears which often harass and perplex the children of God, and almost make them believe that they have neither part nor lot in the matter, are in themselves good signs—signs that the grace of God is at work in the heart. Why, there was a time, my doubting brother, when you neither doubted nor feared, but everything went smoothly with you. Why? Because the devil had it all his own way in your heart, and, Gallio like, you cared for none of these things. It was not till the Holy Ghost came into your heart, and tumbled the old serpent from his throne, that he began to disquiet you by his roarings. It is, therefore, a blessed sign when a man has doubts and fears. St. Paul says "In everything give thanks." Yes, thank God for very doubts and fears, my doubting

and downcast brother, inasmuch as they prove the operations of divine grace in the soul. The devil would never have troubled you with doubts and fears, if he was not afraid of losing you. If a man says that he is never troubled with doubts and fears, that man is yet dead in trespasses and sins. For, depend upon it, whenever the second Adam is born in the soul, the old Adam rises up to cast doubts upon it, and to proclaim the babe a bastard.

Perhaps this page may meet the eye of some doubting, fearing child of God. If, reader, thou be such an one, I will not ask thee if thou lovest Christ; for thy poor trembling heart would be afraid to say "yes," lest it should deceive itself in so saying. I will not even ask thee if thou hast a desire to love Him, for sometimes that desire is so low and faint, that thou mayst even doubt that. But I will ask thee—Dost thou feel that there is no hope for thee out of Christ? That thou art unable to do anything for thine own soul? Is sin such a burden to thee, that thou wouldst think no sacrifice too great, if thou couldst be well quit of it? Dost thou feel it to be thy greatest foe? Does it lay thee low in self-abasement, make thee place thy hand on thy mouth, and thy mouth in the dust, while thou cryest out like the leper of old—"Unclean, Unclean?" Dost thou feel sin to be an enormous affront against God? Do thy sins appear to thee too great to be pardoned? Dost thou hate sin? Thou art not sure that thou lovest Christ? Who, then, hath made thee think and feel thus? Who hath shown unto thee the black deformity of sin, which once thou thought so lovely, and didst roll so sweetly under thy tongue? Is this the work of thine own heart? No. For thy greatest grief is, that that heart still loves sin, that the flesh still hankers after its former pleasures. Is it Satan? No. For it is his grand object to prove that sin is nothing—a mere trifle; he whispers to the sinning soul now, as he did to our first parents, "Ye shall not surely die." If Satan had taught thee the enormity of sin, his kingdom would be divided against itself; for he would be driving thee to Christ, while the object of his whole life is to keep thee from Christ. Who then could have bowed thee down beneath the burden of sin, and made thee feel that it only brought leanness into thy soul, but the Holy Ghost, whose province it is to convince of sin? And think-

est thou that He has led thee into the Slough of Despond to leave thee there? Has He shown thee thy vileness, only to tell thee that that vileness is so great, that even the blood that cleanseth to the uttermost cannot purge it away? Hast thou sunk so low that even the Everlasting Arms cannot reach thee? Dost thou fear that thou wilt not be right at last? Thinkest thou that the Holy Spirit has given thee a hatred to sin, only to fling thee into hell, where there is nothing but sin? Why, thou wouldst be a wonder among the devils. All the damned would marvel at thee. A soul, hating sin, and desiring to love Jesus, yet imprisoned in hell! Impossible! Cheer up, thou doubting mourner; He who has taught thee to hate sin will certainly lead thee in safety to a world where there shall be no sin to hate. There is a seat reserved for thee in the Father's house, and room on the Saviour's loving heart even for thy weary head to repose. In terms of gentle reproach, that Saviour is saying to thee now: "O thou of little faith, wherefore didst thou doubt?" Didst thou doubt my love? Remember Gethsemane and Calvary, and doubt no more. Dost thou doubt my power? I plucked a Manasseh, a Magdalene, a Saul of Tarsus, and a dying thief from the flames of hell; and cannot my arm of mercy reach even thee? Doubting soul, be looking unto Jesus more, and at thyself less. Thy sins are great, but my salvation is greater. And one thing I have sworn, and I cannot reverse it, "That him that cometh unto me I will in no wise cast out." B. WALE.

"THE PRECIOUS OINTMENT AND THE DEW OF HERMON."

[THE following letter was written by Isaac Comfort, Baptist minister, of Yeovil, to George Kellaway, the pastor of Widcombe Chapel, near Bath. If we had not been acquainted with the fact, that our brother Isaac Comfort had passed through deep waters into the "wealthy place," we should not have been prepared to peruse it with so much solid comfort. We ask our readers to take the following epistle as an evidence of three things. First, that God is faithful to his promise,— "When thou passest through the waters I will be with thee." Isaac Comfort has long been wading through deep waters. The Lord has been with him. See how sweetly and gratefully he acknowledges the Hand that has thus far led him on. Secondly, take this letter as an evidence that the Lord is either fast ripening him for glory, or powerfully preparing him for more manifest usefulness in the vineyard below. We ardently hope the latter is the case. Many a destitute

church would rejoice to have such a ministry. Thirdly, this letter is an evidence that "brotherly love" continues. Among ministers and professing Christians, we fear "brotherly love" is a rare thing; but George Kellaway and Isaac Comfort have taken sweet counsel together, and although now separated far from each other, a happy communion and a holy fellowship exists. "How good and how pleasant for brethren thus to dwell together in unity." We sigh for such a union, but our lot is cast in days described by words like these,— "While the bridegroom tarried they all slumbered and slept," and if they awake at all, it is but to tell their dreams, and talk of earthly things.—ED.]

MY DEAR BROTHER KELLAWAY,— The choicest blessings from the everlasting hills rest upon thy soul, and the sweetest fragrance of Sharon's rose refresh thy spirit, and the souls of your flock; may the rich dew of electing love in its antiquity, eternity, and everlasting fixidity be the solace of your heart, with all the consequent fruits thereof, enrich, succour, and strengthen your faith, so that, built upon the Rock of Eternity, you may bid defiance to all the waves of time, the subtleties of Satan, and the deep-laid plots of hell; rejoicing in God your Saviour, and triumphing in his triumphs. By his blood made nigh, and in his glorious righteousness outshining the unfallen band of seraphs (when you must in silence hear the chorus) "unto him that loved us and washed us from our sins in his own blood," &c.—that infinite unfathomable deep where all our and the church's guilt was everlastingly swallowed up, hid, buried, and removed from the penetrating eye of justice, and the searching operations of all law curses. Oh, my brother, what a rich, full, and suited salvation is the salvation of our God! In it we can now (by the life-giving power of the Holy Ghost) bid farewell to all that tends to bondage, darkness, and distress; knowing our Captain hath once entered into the holy place having obtained eternal redemption for us.

"Awake, my soul, in joyful lays,
To sing thy great Redeemer's praise,
He justly claims a song from thee,
His loving-kindness, oh, how free!"

What a mercy He undertook our cause, and hath fully accomplished the same! Silence, sin! begone, Satan! hush, Sinai's thunder! Jesus died, yea, rather hath risen again. "Who shall lay anything to the charge of God's elect?" Our Jesus lives, and lives for us, and is engaged to bring us home, and present us before the pre-

sence of his glory with exceeding joy. Cheer up! cheer up! my brother, the prospect's bright, the end must and will be glorious. Begone, ye carping cares; begone, ye unbelieving fears; my Beloved is mine, and I am his! There all my hopes are placed, my joys arise, my comforts flow, and hence all the bliss we hope to enjoy centres. Safe repository! the Father rested his eternal honours there; and there I can rest for life, death, and eternity. Why blow these winds of time? Why rise these storms of adversity? Only to waft us onward to our home, our rest, our Christ, our all. Oh, for faith and grace, to kiss the cross, to eye the crown, and press forward to the mark for the prize of our high calling! The end, my brother, is certain, although the way may be rough, dark, and intricate. Everlasting faithfulness is engaged to bring us safely through all difficulties, and finally land us on those shores where sorrow and sighing, pain and death, are known no more for ever. Hail, sacred day! happy hour, and blissful moment! that breaks our fetters, and sets us free from toil, perplexity, and care, introducing us to joys for evermore.

"Oh! the transporting, rapturous joy,
That opens to our sight!
Sweet fields array'd in living green,
And rivers of delight."

Well, my brother, buckle on the harness, fight the good fight of faith, knowing, in due season thou shalt reap, if thou faint not. May the sweet truth, "He that keepeth Israel neither slumbers nor sleeps," and that He keeps thee as the apple of his eye, be sweetly verified in your soul. Peace and joy be with you, "and the very God of peace sanctify you wholly, so that you may reflect his glory, who hath called you to be a watchman upon Zion's wall."
Yours in Jesus,

ISAAC COMFORT.

4, Peter-street, Yeovil, 23rd Sept., 1856.

THE GREAT PAYMENT.

A SPECIMEN OF WELSH PREACHING.

[THOMAS HALL, of Limehouse, sends the following, and says:—"Every Christian ought to read this blessed piece." We give thousands the opportunity; and, although it has frequently been issued before, we believe it can never be read too often.—ED.]

At a meeting of the ministers in Bristol, the Rev. Mr. L. invited several of his brethren to sup with him, and, among the

rest, was the minister of the Welsh chapel there. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject in discussion was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, Mr. L. turned to the Welsh stranger, and solicited his opinion. He said that he felt it a privilege to be silent when such men were speaking, but he also felt it his duty to comply with the request: "Although," continued he, "if I must give my opinion, I should think that you have no good preaching." "No!" exclaimed Mr. L. "No," said the stranger,—“that is, you have no such preachers as we have in the Principality.” "I know," replied Mr. L., "that you are famous for jumping in Wales, but that is not owing, I suppose, so much to the matter of preaching, as to the enthusiasm of the character." "Indeed," said the stranger, "you would jump, too, if you heard and understood such preaching." "Why," said Mr. L., "do you not think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welshman, "you make them jump! a Welshman would set fire to the world, whilst you were lighting a match."

The whole company became much interested in this new turn of the subject, and unanimously requested the good man to give them a specimen of the style and manner of preaching in the Principality. "Specimen," said he "I cannot give you. If John Elias were here, he would give you a specimen. Oh, John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh, no," said he, "I cannot do justice to it; besides you do not understand the Welsh language." They answered, "No, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh no," said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive." The interest of the company was now so increased, that nothing would satisfy but a specimen; while they promised to make every allowance for the language. "Well," said the Welshman, "if you must have a piece, I will try; but I do not know what to give you. I do not recollect a piece of John Elias; he is our

best preacher. I must think a little.—Well, I recollect a piece of Christmas Evan. Christmas Evan is a good preacher, and I once heard him at an association of ministers. He was preaching on the depravity of man by sin, and of his recovery by the death of Christ. And he said, ‘Brethren, if I were to represent to you, in a figure, the condition of man as a sinner, and his recovery by the cross of Christ, I should do it somewhat in this way: Suppose a large graveyard, surrounded by a high wall, with only one entrance, which is by a large iron gate that is fast bolted and barred. Within these walls are thousands and tens of thousands of human beings, of all ages, and of all classes, by one epidemic disease bending to the grave, which years to swallow them up. This is the condition of man as a sinner. And while man was in this deplorable condition, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene, and weeping over it, exclaimed, “Oh, that I might enter; I would bind up their wounds; I would relieve their sorrows; I would save their souls.” While Mercy stood at the gate weeping, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight (heaven forgave the pause), and seeing Mercy standing there, they said, “Mercy, Mercy, canst thou not enter? Canst thou look on the scene and not pity? Canst thou pity and not relieve?” Mercy replied, “I can see,” and in tears added, “I can pity—but I cannot relieve.” “Why canst thou not enter?” “Oh,” said Mercy, “Justice has barred the gate against me, and I cannot—I must not, unbar it.” At this moment, Justice himself appeared, as if to watch the gate. The angels inquired of him why he would not let Mercy enter. Justice replied, “My law is broken, and it must be honoured. Die, they or Justice must.” At this moment there appeared amongst the angels a form like unto the Son of God; who, addressing Himself to Justice, said, “What are thy demands?” Justice replied, “My terms are stern and rigid; I must have sickness for their health; I must have ignominy for their honour; I must have death for their life; without shedding of blood there is no remission.” “Justice,” said the Son of God, “I accept thy terms; on me be this wrong. Let Mercy enter.” “When,” said Justice, “wilt thou perform this promise?” Four thousand years hence, upon the hill of

Calvary, without the gates of Jerusalem, I will perform it in my own person.” The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs—by them to the Kings of Israel and the prophets—by them it was preserved till Daniel’s seventy weeks were accomplished. Then at the appointed time, Justice appeared on the Hill of Calvary, and Mercy presented to him the important deed. “Where,” said Justice, “is the Son of God?” “Behold him!” replied Mercy, “at the bottom of the hill, bearing his own cross.” She then departed, and stood aloof. At the hour of trial Jesus ascended the hill; while in his train followed his weeping Church. Justice immediately presented to Him the deed, saying, “This is the day when the bond is to be executed.” When He received it, did He tear it in pieces, and give it to the winds of heaven? Oh, no; He nailed it to the cross, exclaiming, “It is finished!” Justice called down holy fire to consume the sacrifice. Holy fire descended—it swallowed up his humanity—but when it touched his divinity, it expired. And there was darkness over the whole heavens! But glory to God in the highest; on earth, peace, good-will to men.’

“This,” said the Welshman, “is but a specimen of Christmas Evan.”

WAS ZIPPORAH A GRACIOUS WOMAN?

OUR brother, R. Mower, the evangelist, and pastor of some of the Baptist churches in Hampshire and Wilts, has, by his paper on marriage, raised a question respecting the spiritual condition of the daughter of Reuel, the wife of Moses. The question is not of vital import to us, upon whom the ends of the earth are come. Still, any question that leads us to search the Scriptures, and to inquire diligently after the evidences of the life of God in the soul, are of profitable tendency; therefore, we give the following letter, and a few words on the subject, hoping it will be considered a satisfactory conclusion.

DEAR MR. BANKS,—As your correspondent Mr. Bowles has written his opinion respecting the wife of Moses, and thinks I am wrong in representing her as an ungodly woman, will you publish my opinion in this matter more fully. Some

say "Avoid controversy," but I say that there is great advantage in a contention, when the sole object is the glory of God and the good of his people. It sets men digging deeper into the Gospel, and to thinking, conversing, and praying. A good honest "contention for the faith once delivered to the saints," is like the breaking a bone to find the marrow. Contentions, short of this, seldom do any good: for want of more faithfulness, men are drinking down some of the grossest errors. My desire is never to write or say anything that is not for the glory of God, and the good of his people; my design in writing on marriage was solely this. I trust Mr. Bowles has no other end in view. As his kind hint is published, I shall therefore express my thoughts more largely on the wife of Moses, and first of all observe that her being the daughter of a priest has nothing to do with her interest in the things of God. Grace is not hereditary. Jethro, may-be, was a child of God; I do not doubt that, but it is not by the will of the flesh nor the will of man, but of God, of that we are made sons or daughters.

Secondly,—The Word makes no mention of her name anywhere in her favour as a vessel of mercy.

Thirdly,—The time and manner of this act of hers does not appear to be an act of faith in God. I think a pure and precious faith would be shown in a different manner, nor do I think she would have cared whether her son had ever been circumcised, but knowing by the letter of truth, that to neglect was death, and when she saw the hand of God on her husband, she was afraid; and so she (in haste) performed the rite herself. The Lord's anger for this neglect was turned away, and she considered her husband's life spared, or purchased by the blood of her son.

Like thousands now-a-days, who wake up when death approaches near them, run to duty-faith (not to Christ) to be saved; but let death keep away, and all is easy.

It is my firm belief that she was the cause of this neglect. Reader, beware! see the consequences of neglecting God's ordinances.

My fourth reason is, she was a Midianitess: and how it was that so solemn a law should be overlooked I will not say. It was a breach against the law. We know that her being of Midian would be no proof against her interest in the grace of God, but on that side I want evidence, and on the other it was forbidden by God himself.

Fifthly,—If she had been such a faithful lover and helper to dear Moses, her husband—if she had such a faith in the blood of the everlasting covenant—as some think, would Aaron and Miriam taunt her husband with it? and after she had been married so many years? I think not. If they felt a jealousy that God was honouring their brother more than them, why throw off at the wife? Their envy against their brother was very wrong. It seems to me, that they thought their brother had too much favour shown him by his God, considering he was in possession of such a wife; so that was one stone to throw at their brother. Now this was very offensive in the sight of God, who said, "Were ye not afraid to

speaking against Moses?" and for this offence, God smote Miriam with leprosy; a lesson for the believers in the non-chastisement doctrine, and for us who are too apt to use the word *us* when our pride swells high enough to make us believe we are more worthy of honour than Mr. So and So. So, said they, "hath not God spoken by *us*?" "See what evil he hath done," said another. "Who is he that condemneth?" when God has manifestly forgiven. Why upbraided with the failings of so many years ago? Not a word is said in her favour, but the punishment is for ill-treating Moses. And may we not with propriety believe that Moses preached by experience—for he was faithful in his work—when, warning his congregation against unlawful marriages, he said:—"They will turn away thy son from following me; so will the anger of the Lord be kindled against you." (Compare Exod. iv. 24, with Deut. vii. 3-4.) The anger of the Lord was kindled against Moses himself, for not attending to God's ordinance: therefore he spoke from experience. And let it be observed that Moses was married many years before his more especial call to the gracious work of delivering God's people Israel.

I will not enlarge, but leave the subject to those who are better able to discern, and fervently do I desire that the blessing of God will bless the feeble attempt to lead into the way of truth, and his name shall have the praise.

R. MOWER.

Shipton, Hants.

We will only add one word. Commentators, for centuries, have spoken differently of this Zipporah. Nothing definite, as regards her real state, appears in the Word: let us, therefore, be silent. Old Master Trapp, in his notes on Zipporah being given to Moses, says:—"She was a peevish piece: a cold armful;" and adds,

"It is not ill to marrie,
But good to be warrie,
Lest we make shipwreck in the haven."

There is a sublime mystery, however, couched, as we think, in the Targum, when, on that (Exodus iv. 25, 26), it says:—"Then Zipporah gave praise, and said, How amiable is the blood of circumcision, which hath delivered my husband from the hand of the destroying angel." Some have ventured to view Moses as a type of Christ, and Zipporah as a type of the Gentile Church; we know no reason why such a view may not be taken. And thus viewing the mystery of grace in the history, how exactly doth Zipporah (according to the Targum) express the inward delight of a living soul, when, by faith, it sees Christ under the curse of the Law for his people; but delivered by the shedding of his own most precious blood. "How amiable the blood of circumcision which

delivers not only Moses, not only the Mediator, not only Jesus, but every quickened, elect, and true believing soul, from the hand of the destroying angel." Then can we joyfully sing—

"Glory to God on high,
Our peace is made with heaven;
The Son of God came down to die,
That sin might be forgiv'n.

His precious blood was shed,
His body bruised for sin;
Remember this in eating bread,
And that in drinking wine."

THE MARRIAGE IN CANA,

WRITTEN on the occasion of two of the members being united in marriage by the author, at the Baptist Chapel, Hailsham, Sussex; and respectfully dedicated to Brother Mower, of Shipton, whose well-timed writing on the "Ordinance of Marriage" in the *VESSEL* for October, page 221 (notwithstanding the little oversight of *Moses' Wife*), it is prayerfully hoped may be a word in season to many in our churches:—

In Cana once a godly pair
Invited many a guest
To keep the marriage banquet there,
And joy fill'd every breast.
The lordly nobles were not ask'd
Their company that day,
Nor pompous Pharisees, who fast
When they pretend to pray.
But Jesus was invited there,
His followers and his friends:
How honour'd is that wedding where
The Lord himself attends!
Though all their stock of wine is gone,
He'll make their faces shine,
And his first miracle shall turn
The water into wine.
The vessels fill'd (at his command)
With water to the brim,
Now charged with gen'rous wine they stand,
And own the change to Him!
Hail, wedded Love (where each invites
The Saviour's presence there)!
This day has seen thine hallow'd rites
Upon this happy pair.
Where kindred hearts, in holy fear,
Shall marry in the Lord,
There will the Lord himself appear,
And grace the marriage board.
Sweet emblem of the mutual love
"Twixt Jesus and his Bride!
He loves her now, and soon above
He'll seat her near his side.
Now may thy blessings, Lord, abide,
And constant be thy smile,
Both on the Bridegroom and the Bride,
As here they live awhile.
And after this short life is o'er,
And they have fill'd their days,
Give them a life for evermore,
To shout thine endless praise.
Hailsham, Sussex. CORNELIUS SLIM.

GOOD WORDS FROM GREAT MEN.

THE STUMBLING-BLOCKS REMOVED.—There are three grand obstacles to the admission of any son or daughter of Adam into eternal life. There is, first, the sentence of *exclusion*; man, the transgressor, is under sentence of banishment from eternal life. And then, the second, his want of *title*. And the third, his want of *meetness*. Now all these have been removed by Jesus Christ.—*Wilkinson.*

FLESH SUBDUED.—I have never yet found that the grace of God maketh my old corrupt nature better than it was before I possessed grace; but I have found, and do yet find, that the grace of our Lord Jesus Christ keepeth it under so that it reigneth not; it is a conquered foe, but not a dead one.—*Osborne.*

THE ATONEMENT SUFFICIENT FOR ALL.—The fallacy of the atonement being sufficient for all mankind, but intended only, or efficacious only, for the elect, will appear if we attend to one simple truth, namely, that the Scriptures always ascribe the salvation of a sinner, not to any abstract sufficiency, but to the vicarious nature of the death of Christ. The atonement therefore is in no sense sufficient for a man, unless Jesus died for that man. Justice requires that the sacrifice be vicarious. So that the sufficiency of the atonement arises from this very thing, that Christ died in our stead.—*Rushton.*

SOUL CONFLICT.—We must die daily; and the unwearied struggles of rebellious nature are a sad death to our short-lived-comforts. Were I once free from this inbred enemy, and could but always resign and submit to the best of Fathers, who does all things well, tranquillity and peace would be my daily sweet repast; but this enemy is one of my own house; and when mortified through the Spirit in one branch of his operations, he breaks out in another, and is never so busy as when I am going to engage in some religious exercise. "When I would do good evil is present with me."—*Huntington.*

Fear not, O Bride, nor despair: think not thyself contemned if thy bridegroom withdraw his face a while. All things co-operate for the best: both from his absence and his presence thou gainest light. He cometh to thee, and goeth from thee: He cometh to make thee console: He goeth to make thee cautious, lest thy abundant consolation puff thee up: He cometh that thy languishing soul may be comforted; He goeth lest his familiarity should be contemned, and being absent to be more desired, and being desired to be more earnestly sought, and being long sought to be more acceptably found.—*Author Scala Parad.*

Lord, though I have done that for which Thou mightest justly damn me, yet Thou canst not lose that whereby Thou mayest save me. Thou wilt not, sweet Jesus, so much remember thy justice against the sinner, as thy benignity towards thy creature. Thou canst forget the insolence of the provoker, and wilt in mercy behold the misery of the invoker; for what is Jesus but a Saviour?—*St. Aug.*

OUR BRITISH BAPTIST CHURCHES.

A MODERATE CALVINIST IN CAMBRIDGESHIRE;

OR, THE TRIUMPHS OF TRUTH.

[A CHRISTIAN lady, who was much favoured under the ministry of the late lamented William Henry Wells, has kindly permitted us to insert the following interesting paper, which was written chiefly for her own private use. William Henry Wells was not what either the church or the world would call "a great man," but he was a good man. He long carried a heavy cross—it was sanctified, and much of his Master's spirit was found in him.—Ed.]

RECOLLECTIONS OF THE LAST SERVICE IN WHICH MR. W. H. WELLS, OF HEPZIBAH CHAPEL, ENGAGED, AT DARLING PLACE, CAMBRIDGE-ROAD.

Having given out the first hymn, Mr. Wells read the 65th Psalm; at its close, he said: During the past week he had seen the literal fulfilment of the last verse. Having been in the country, in Cambridgeshire, the pastures were clothed with flocks, and the valleys were covered over with corn; and promised well for an abundant harvest; but one incident took place which he could not refrain from relating, as it showed the sovereign power of God. Having been invited to the family of one of the deacons of the chapel in that place, the minister offered to lend Mr. Wells his pulpit; but when Mr. Wells arrived there the minister said he had made inquiries, and had discovered that Mr. Wells preached such doctrine as he (being a moderate Calvinist) did not approve of; he, therefore, should decline lending him his pulpit. At this the deacon before named felt much hurt, and, being a brewer and maltster, he caused a large malt-house to be fitted up, which would hold four hundred persons, with seats; and put up a notice, that three sermons would be preached there on the Lord's day. Mr. Wells preached to a good congregation in the morning. Friends telling one another, very many more came in the afternoon, bringing their chairs with them. This attendance was so good, and the desire to hear the Word so great, that very many stood about the door and outside the windows to hear the Word. Two friends from the Wesleyan chapel came and led the singing. In the evening, the minister of the Wesleyan chapel, hard by, gave consent for his chapel to be closed, that his congregation might be able to hear the London minister. The friends, finding the malt-house not large enough for such a great congregation, asked Mr. Wells if he would preach in the open air; to which he agreed. They then brought the pulpit out, and set it against the malt-house door; and placed the seats in order, all of which were quickly occupied: while a very great number stood through the whole evening service, with evident satisfaction and much interest; and so great was the impression made on the people that they begged Mr. Wells would preach once in the week. Some said it could not be done, being harvest time;

but he agreed to preach the Word, and did so on the following Thursday evening to many persons. Thus, instead of preaching one sermon, he preached four; so manifest was the sovereign power of God, who will work and none shall hinder. He said he had been in the ministry more than thirty years, and had never before preached in the open air. He therefore mentioned it as a remarkable incident. He then offered prayer with peculiar fervour, simplicity, and heavenly-mindedness, though somewhat brief, when we sang from Dr. Watts:

"Praise waits in Zion, Lord, for thee."

Mr. Wells then rose in his usual way, firm and collected, and gave out his text the 1xiii. chapter of Isaiah, 1st verse. "Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." He said that Edom signifies earth, Bozrah the battle field, and those words were more to be regarded as the words of the heavenly beings than of the Church, for it was the angels that demanded "Who is the King of Glory" (24th Psalm, 8th verse)? to which the great announcement is responded from without: "The Lord of Hosts, he is the King of Glory." It was the angels that had witnessed the whole of the great transaction of our redemption. They beheld his agony and bloody sweat in the garden of Gethsemane, with his garment stained with blood. They witnessed Him standing in the Judgment Hall, before his unjust accusers: and they beheld Him in agony on the cross, and heard Him declare, "*It is finished.*"

A good old divine used to say, "We may come to the house of God in a crowd, and go away in a crowd, but we cannot die in a crowd." Religion is a personal matter. In this way, Mr. Wells continued to advance very solemn and wholesome truths, exalting in a most spirited manner his gracious Lord and Master, with much humility and heavenly-mindedness, until five minutes past twelve o'clock, when his voice became feeble as a child's, and he repeated the same words which then occurred in his sermon, over and over again; he then raised his left hand to his head and said, "*Something is the matter with me; I think I had better leave off preaching.*" A momentary pause ensued; he then said, "*Happy—Happy;*" a short pause, and he again said, "*Happy—Happy,*" and bowed his head; being fully ready to sleep on his dear Redeemer's bosom. He spoke no more, was assisted from the pulpit by the friends, who sent for a conveyance to take him home, when he was found quite powerless, having no use whatever, in his hands or feet. When he got home, he tried to tell his daughter, but could not; speech having entirely failed him. At two o'clock he became unconscious, and so remained, until a quarter to three o'clock on Tuesday morning, when his labouring spirit

took its flight to the realms of light and joy and rest, of which Holy Land he had had so many views, and to that heavenly inheritance he had so long, so sweetly anticipated, August 10, 1856, aged 58. His daughter, Anne Wells, who died two years and four months before him, said on her dying bed, "Father, you will not be long after me, your glass is almost run out;" meaning his hour-glass. On the following Lord's-day, August 24, the mortal remains of Mr. W. H. Wells were committed to the silent tomb, Bow Cemetery; surrounded by a very great congregation, who were very attentive, though the service continued two hours. Three ministers and one friend took part with deep solemnity and fervour.

Mr. Parker commenced the solemn service, by giving out the well-known hymn of Dr. Watts.

"Why should we mourn departed friends,
Or shrink at death's alarms,
'Tis but the voice that Jesus sends,
To call them to his arms."

He then offered prayer; after which, Mr. Shipway, of Cave Aduliam, and Mr. Hays, engaged. Mr. Kirkness concluded the solemn service over the grave.

On Lord's day, August 31st, 1856, Mr. Kirkness preached the funeral sermon of Mr. Wells at Brunswick Chapel, Mile End Road, from the 57th chapter of Isaiah, 1st verse. He said he had known Mr. Wells more than thirty years; while he was yet very young, he had a most ardent desire to become a preacher of the Gospel. About that time, he had deep and sore conflicts with the great adversary; but, being of a very reserved disposition, he did not tell any one then—he was peculiarly favoured with a heavenly mind. Mr. Kirkness said more than once he had seen him called from the pew, to occupy the pulpit, when he had preached with as much readiness and freedom, as if he had received timely notice; so imbued was his whole soul with heavenly things: he was a remarkably happy man; he was a very great lover of the Bible; very peaceful to all men; like the Apostle, worked willingly with his own hands—knowing that he had in heaven an enduring substance. He regarded not whatever aspect *labour bore*, for, during those hours, he held sweet converse with God and Heaven. But he was also remarkable for his great reserve. He had many trials, but we heard nothing of them; many interpositions of Providence, but they are not noted; he had many deliverances, but we hear nothing of them; here he was at fault. As a minister of the Gospel, he was sound, warm, and vigorous to the last; for he loved his Master's work dearly, and ever manifested such contentment in all the movements of his dealings with him, that it is no marvel that he should fall asleep in Jesus, saying, Happy, happy! Happy, happy! This interesting service closed by that beautiful hymn, of which he was very fond:

"Vital spark of heavenly flame."

And never did hymn suit the departed saint more, or sung with sweeter melody.

A CHRISTIAN LADY.

THE OPEN COMMUNION CHURCH IN ROSS.

IN a recent number we inserted a letter from Mr. Moore, with intelligence of church matters. It appears from subsequent communications, that in some things our correspondent erred a little. We wish—when our friends write of new causes—they would let the old ones alone; unless they can fully substantiate any exposure they may make of the proclamation of any dangerous doctrine, or fatal heresy. We would never flinch from a bold resistance of deadly errors; but any reference to other people's deficiencies, discrepancies, or divisions, only gender strife, which we wish to avoid. If ministers—who profess to be Baptist ministers—were honest and consistent, we should have no open communion churches. "Expediency," in the order of God's house, is a dangerous thing. We insert the following letter simply on the ground of justice to the minister and church referred to:—

Ross, October 24, 1856.

DEAR SIR,—I have just seen a letter from Mr. J. Moore, in the October number of the *EARTHEN VESSEL*. As it reflects seriously upon the character and conduct of the church under my pastoral care (to say nothing of my own), I feel bound to notice it. When you have read my letter, I trust you will see that, as a matter of mere justice, I can claim the same publicity for it, which you have given to his. I am sorry that Mr. Moore did not make more particular inquiries before he ventured to write of a distant church as he has. Our strict communion friends were as well able as I am to expose the erroneousness of some of his statements. I have repeatedly laid before them the facts of the case: many of these, indeed, lie within their own personal knowledge. Mr. Moore states that the church under my care has been a *Particular Baptist Church* "only in name." This is a strange misstatement. I can confidently assert that it is, and has ever been, a *Particular Baptist Church in reality*, and not merely in name.

Mr. Moore continues, "In this cause there have been some really sterling men, whose minds have been led to understand the Lord's word, as to the character of his kingdom." &c. I pass by the ambiguity of this sentence (I sincerely hope an undesigned one), for it *may* be understood to imply that those members who did not understand the Lord's Word just as their strict communion brethren did, were not "really sterling men." I would only notice the immodest presumption which characterises the latter part of the quotation, which insinuates so broadly that we open communionists do not "understand the Lord's word" in relation to a point upon which the best and wisest of men have held different opinions.

Mr. Moore goes on to say, "Whatever may have been the notions of others upon these subjects, they, *i. e.* our strict communion friends, have been enabled to measure spiritual things by the measure of the sanctuary, and they have given preference to God's rule

and measure in these matters." Here is another insinuation. I beg to assure you and him that we too endeavour "to measure spiritual things by the measure of the saucuary, and give preference to God's rule and measure in these" and in all "matters." We are glad to believe that our strict communion friends are conscientious in maintaining their peculiar views; that they have a zeal for God (though we cannot think it is a zeal according to knowledge); why cannot Mr. Moore believe the same of us? We conscientiously believe that the principle of open communion is in accordance with the will of God, and of the great Head of the church; as well as expedient in itself. Is not Mr. Moore's charity large enough to give us credit for this? He says that he endeavoured to show the newly-formed church, "that true Christian love was first drawn out and manifested to the great Author of salvation, and then to his people." I am not aware how he illustrated this topic. Did he mean to insinuate that ours is a *false* Christian love because it is "first drawn out and manifested to" Christ's people, and then to the Saviour? If so, he has greatly mistaken its character.

To quote again from Mr. Moore's letter,— "The subject of open communion has followed the advocacy of loose doctrinal views, and has for a great number of years been the source of many unhappy debates: but till recently the majority were always on the strict side of the question." Any one of the friends who have lately left us could have told Mr. Moore that these statements are inaccurate. "The subject," preceded the advocacy of all doctrinal views whatsoever. It is recorded in the church book that on the very day on which the church was formed, "with the exception of one individual it was agreed to admit members of Independent churches to occasional communion." It is not, therefore, true that "till recently the majority were always on the strict side of the question."

And what does Mr. Moore mean by "the advocacy of loose doctrinal views," which he says preceded many years of recent unhappy debate? He seems to refer to the ministry of the Rev. E. A. Claypole, which extended from 1828 to 1849. But the statement that Mr. Claypole was an "advocate of loose doctrinal views," is one wholly without foundation, and which Mr. Moore would find it very difficult to prove.

To quote again,— "However, there has been a change in the *ministry*, and by a determined effort there is now a change in the *law* also." Your readers will certainly infer from this language that my predecessors in the pastoral office held on the subject of communion different views from those which I hold. This, however, is not the case. Every one of them was, like myself, an open communionist. They may also infer that the recent decision of the church was mainly brought about by me, or by the open communion members. The fact is, the strict members themselves loudly demanded a settlement of the question. One of them (one of the chief supporters of the place) withheld his per-

rent for a long period until it should be settled, and it is still unpaid. Another, when I proposed a person for church fellowship, actually moved an amendment to the effect, "that no additional members be received until the communion question be settled." It is, moreover, incorrect to call the recent decision of the church "a change in its laws." The original law of the church was, as I have proved, that open communion should be allowed; and this law has never been formally repealed.

Mr. Moore says that our "strict friends have been *driven* from their long-loved home." They withdrew *voluntarily*, and in opposition to the written opinion of the church, that they might conscientiously remain, and that it was their duty to do so. He adds, "They have fought the battle nobly and unflinchingly." That they fought it unflinchingly I freely admit; but when I remember the insulting language which more than one of them addressed to their pastor in open church meeting, I am forced to question the propriety of the other epithet.

I have felt it my bounden duty to write in this strain, as Mr. Moore's letter appears to me to call for notice and censure, on account of the insinuations and misstatements which it contains. I am, dear sir, yours truly,

FREDERICK LEONARD.

HIGH WYCOMBE.

BROTHER CAWSE has received and accepted the unanimous invitation of the church at Newland to become their pastor, and has now a threefold settlement—first, in the confidence and affections of the people; secondly, in ministerial usefulness; thirdly, in the pastor's cottage beside the chapel, his address now being—"Mr. Cawse, Baptist Chapel, Newland, High Wycombe, Bucks." This good brother having been brought out of the Congregational infant-sprinkling churches, we hope at his *public* settlement to have the pleasure of recording the manner by which the Lord led him to unite himself with our despised section of the Church.

MR. FLACK'S MINISTRY.

ON Tuesday, Nov. 18, a crowded meeting was holden in Dorchester Hall, Mintern-street, in the New North-road, Hoxton, to congratulate Mr. Flack and his friends on the good success the Lord favoured them with in the publication of the Gospel. After tea the meeting was addressed by the pastor Flack and by the brethren Samuel Cozens, P. W. Williamson, Joseph Wilkins, Charles Waters Banks, Dixon, &c., on the Gospel of God. It was a model meeting; the subject was well sustained; the brethren were all in the right spirit. Could *such* meetings be more frequent, we think, under God, they would revive our drooping churches. Brother Flack is much honoured. We hope God will help them to build a good chapel in that new and populous neighbourhood.

A LITTLE CHURCH.

STURRY, NEAR CANTERBURY, KENT.

MY DEAR BROTHER,—I have long been waiting and hoping to hear from you, but have waited in vain. Your heavy trials and afflictions have laid heavy on my mind, and often have I carried them to a throne of grace, that the Lord would appear for you. Perhaps you thought I was gone home. No, my brother, I am still in the wilderness, in the sorrowful vale with all the trials attendant on so long and painful afflictions. Bad indeed have been my sufferings; still, as my day my strength has been; the visits of his grace are very sweet. This morning, after waiting upon the Lord with some sweetness and liberty, this verse came with life and power,—

“Fear not; I am with thee, O, be not dismay’d,

I—J am thy God, and will still give thee aid; I will strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand.”

Then his portion of his holy Word, “As one whom his mother comforteth, so will I comfort you; and you shall be comforted in Jerusalem.” Bless the Lord, O my soul. I must tell you a little good news. A strict Baptist church was formed here in August by Mr. Gerrard of seven believers; one added since; and on October 28th, four were baptized, and last Sabbath were added to the church: the dear Lord was with them. Two of them were Brother Fulforth’s daughters—seals and first-fruits of Mr. Hancock’s ministry; the other two were males to whom the Word had been much blessed. So the little band now consists of eleven members and their pastor. They are dwelling together in love and unity; the Lord is with them, and greatly blesses the Word. What hath God wrought!

SAMUEL FOSTER.

[This young Mr. Hancock is the immediate descendant of a family greatly honoured of the Lord. The Editor of this magazine first laboured in the same place, and is therefore deeply grateful to find the Lord has raised up another minister to feed the family of Heaven in those parts. We shall ever pray that great peace and real prosperity may with them be found.—Ed.]

CHURCHES IN MAIDSTONE.

DEAR FRIEND,—I send a few scraps about the cause of God at Maidstone. It is, indeed, very low there, and that, as it appears, through strife and division. I spoke for the friends at Providence Chapel, Mont Road, on Lord’s day, October 26th, but the place was so very thinly attended, and produced within me such a heavy depression of spirits, that it was with difficulty I got through the day. There are evidently some few gracious souls connected with that place, and the Word seemed to fall acceptably upon their souls. But the cause is evidently under a cloud; but perhaps some day they may prove the poet’s words true,—“Prayer makes the darkest cloud withdraw.” Mr. Leader, Mr. Dappel, and Mr. Slim have each in turn been pastors over this church. It has in past years known much prosperity.

But some years since a Mr. Knott went down as a supply, and although from weighty causes the influential members and deacons could not for conscience sake suffer him to remain, he opened another place of meeting, and took away with him about two-thirds of the church and of the congregation. What a scourge for the people of God was this! You will, perhaps, and many of your readers, remember Mr. Knott, as preaching years ago in London, first at Squirries-street, Bethnal Green, and subsequently at Bloomsbury Chapel, Commercial-road, where Mr. G. Bayfield now successfully labours. In a town of nearly thirty thousand inhabitants, it seems as though better things might be hoped for. There are also some rooms opened by another cluster of friends, also divided off from Providence Chapel. Mr. Gunner was preaching for them on the 26th. With the blessing of God, I should say a powerful and truthful preacher of the Gospel would meet with support.

There are several free-will places in the town, both Baptist and Independent; but the flock of slaughter can only feed upon those very truths, and drink at those waters which such characters defile with their feet.

I hope next month to send you a lengthened review of the cause of truth in John Bunyan’s old town, if you think it will be acceptable to the church of God.

JOSEPH PALMER.

8, Cranbourn-street, Leicester-square.

THE VOLUNTARY PRINCIPLE.

A LARGE and very pleasant meeting was holden in “Zion,” Goldington Crescent, Old St. Pancras Road, on Monday, Nov. 10th. Mr. James Nunn, the pastor, presided. Mr. Marks, the worthy and indefatigable deacon, gave a cheerful and interesting report of the progress of the cause during the past six months. That chapel had been built and opened six years. It cost 1400*l.* As near as possible, they had paid off 100*l.* per annum, besides all other expenses, the pastor’s provision included, and the maintenance of a good Sunday school. Even during the last six months, near fifty pounds had been contributed toward the building fund. A steady onward course had been pursued; the Gospel had been faithfully, experimentally, and successfully preached, and Mr. Marks hoped they should live to see the whole debt cleared off. C. W. Banks said it was his privilege to preach one of the sermons at the opening of that chapel. The text was Zech. viii. 12:—“The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give her dew; and I will cause the remnant of this people to possess all these things.” He said, “The report brother Marks had given of the six years they had been in that place fully convinced him, that those precious promises had been fully verified in the work of the ministry, in the experience of the people, and in the success of the cause.” He said, “One of the names given to Jerusalem—*Aholibah*—which is translated—‘My tent and my tabernacle is in her,’—seemed to him to represent Mr. Nunn’s position. In that sacred enclosure

wherein 'Zion' stands, is both his 'tent,' for rest and refreshing, and his tabernacle for worship. Mr. Nunn was something like the harvestman, who, after hard toil, retired to rejoice with the joy of harvest. The joy of harvest was said to be threefold:—a joy of *safety*—the crops gathered in; a joy of *sufficiency*—enough to meet all demands; a joy of *satisfaction*. When a man realises the fruit of his labours to the content of his heart, he can then rejoice. So the Christian: when sheltered in Christ he is safe; when he views by faith the fulness of Christ, he discovers a sufficiency for all his needs; and when he goes into the tabernacle, eats the shewbread, holds communion with God at the mercy-seat, and is enlightened into all the glorious mysteries of the kingdom of grace, then he is satisfied." Mr. Jenkins delivered a stirring address on the privileges of a faithful Gospel ministry. Messrs. Thomas Atwood, Firman, and Searle were present, and took part in the meeting, and the choir sang several beautiful pieces, which added greatly to the sacred pleasures of the evening.

HOXTON TABERNACLE.

ON Sabbath day, Sept. 27th, the seventh annual services commemorative of the ordination of Mr. J. P. Searle were held in the above chapel. The pastor preached as usual, though labouring under severe indisposition. On the following Monday the annual tea and public meeting was held, which was numerously attended, the proceeds of which, with the subscription made by the church and congregation, were given to the pastor as the annual token of love and esteem for his work's sake.

The meeting was effectively addressed by our old, tried, and constant friend, Brother Thomas Jones, in one of his cheerful speeches, by Brother Jenkins, Brother Nunn, and others.

Mr. Counsellor Payne favoured us with his company, and gave us a most appropriate and telling address, founded on the words of an old harvest narrative, which he adapted to the seven years' pastoral labour which we were that night met to commemorate, alluding most sweetly to the continued progress of the work, in which he showed we had *ploughed well* in the conversion of sinners, *sowed well* the good old doctrines of our holy faith, *reaped well* the old corn or tried saints, or else they would not have continued with us, *mown well* the grass or feeble ones, *carried well* those who had continued with us till death, *housed well* at last in the heavenly garner above. Thus he showed that God had not permitted one load of his own wheat to be overthrown, but watched over his own work, sending fruitful showers and ripening sun. Like Barnabas, "he was glad when he came and saw the work of the Lord," and exhorted us all with purpose of heart to cleave unto the Lord, saying we had indeed cause to sing the "Harvest-home," which he prayed we might all do in the final harvest of the resurrection. Our anniversary services terminated with two good sermons preached by our friend C. H. Spurgeon.—*From a Correspondent.*

BETHESDA CHAPEL, IPSWICH.

ON Lord's day, November 6th, the ordinance of baptism was administered to six persons, by T. Pooock, in Bethesda Chapel, Ipswich; on which occasion he preached from Col. ii. 12, to a large and attentive congregation. The candidates were truly and blessedly helped to enjoy the presence and power of their Lord in his own appointed way. Perhaps not very frequently is seen a more affecting sight. One of the candidates had her aged ungodly parents, who, having heard, came from a distance to see their daughter go through the ordinance. Mr. Pooock addressed them in a very touching way, with their daughter's hand in his from the head of the baptistery; the poor old man and woman hung their heads and appeared somewhat affected. O that our God may overrule it for his glory in calling them from sin, and quicken them to life. And one other came willingly forth, trembling and crying as though his heart would burst. This man had been a cruel drunken husband, who had gone on to such lengths of iniquity, that he appeared to have had a legion of devils in him; and one night he went home tempted to murder his wife and dear children, and just as his door was opened the God of Heaven suddenly alarmed his guilty conscience, to feel the evil of his sin, when, instead of committing the horrid act of fourfold murder, he falls at once against the door, and for the first time prays, "God be merciful to me, and bless my wife and my dear children." For some time he laboured under a dreadful state of mind, but has found mercy; left off drinking for years anything but tea and water, and God made him a blessing to her he was tempted to murder. They both bend at the same family altar, were baptized the same day, and are both members of the same church. Hallelujah!

ORDINATION OF MR. HENRY LAST.

ON October 3rd, 1856, the ordination of Mr. Henry Last over the Baptist church at Waldingfield, Suffolk, took place. Mr. Pooock, of Ipswich, stated the nature of a gospel church, taking Acts xiv. 23, as the ground of his remarks. His statements were to the point—clear, honest, and faithful. He then called upon Mr. Last solemnly and truly, as in the sight of the Lord, and in the hearing of the assembled church of God, to give an honest account of his call by grace, his call to the ministry, especially his call to that place in particular, his views of divine truth, what doctrines he had preached, and what, by divine help, he intended to preach. Mr. Last rose up, evidently impressed with the solemn importance of his position, and gave a very simple, truthful, unvarnished, satisfactory account of the Lord's mercy and goodness to him, and by him, that warmed our souls most blessedly. The senior deacon told the dealings of God to them as a church, and how satisfied they were the Lord had sent brother Last to them. Mr. Pooock called upon the church to confirm their call by holding up their right hands, upon the deacon to give the right hand to Mr. Last, upon Mr. Last to

do so to the deacon, and to brother Felton to give his in token of recognising Mr. Last as a brother in the Lord, and a fellow-labourer in the Gospel, which he most affectionately did. Mr. Poock declared his own feelings, gave a congratulatory short address, and concluded by solemn prayer.

Brother Felton, of Zoar Chapel, Ipswich, prayed most ardently in the afternoon, and gave a charge to our brother Last worthy of being in print, from 2 Tim. iv. 2, "Preach the word." He pointed out his work as to matter and manner, encouragement and discouragement, dwelling clearly upon the blessedness of preaching Christ, *the Word*, in all the will, work, and way of God's salvation to us poor sinners; his very heart appeared to be affectionately engaged for the glory of his Master, and for the good of his cause.

In the evening brother Large read and prayed; brother Collins was expected, but illness prevented, so brother Poock gave the people a charge from Deut. i. 38, "Encourage him." The congregation was good, solemnly attentive, the sermon was weighty, and we doubt not the blessing of God will crown the services of that day. May every blessing rest upon our brother, upon his labours, and upon the church at Waldingfield. Amen!

THE STRICT BAPTIST SOCIETY,

FOR PROMOTING THE DOCTRINES, PRECEPTS,
AND ORDINANCES OF THE GOSPEL.

SUCH is the name of a new effort to concentrate ministerial power and influence for the furtherance of the truth as it is in Jesus; at least, so it is declared; but we are not yet in a position to venture anything more than a passing notice. We observe Mr. Thomas Jones is the corresponding secretary; and in his heart, head, and hands, we have confidence. A man so disposed to do good to Zion is not to be found every day. We hope he will see more prosperity in connection with this effort than he has been favoured with in previous associations.

The society is but in its infancy; young as it is, a wild Hare has made a fierce attack upon it. The noble secretary beat off the animal; and Mr. Palmer has attended to its wounds. And in two letters, published in his pamphlet entitled, "Protesters and Peace-Makers," we plainly perceive that the attack referred to has been considered in a very serious light. One or two sentences rather rudely torn out of Mr. Palmer's letters will give our distant friends an idea of the unhappy attempt made by the *Patriot* to cast contempt upon the new society. Mr. Palmer, writing to the editor respecting the editor's animadversions, says,—

"Now for his articles on the Soho meeting, held by the 'Strict Baptists.' They, and particularly their ministers, are described as 'a very peculiar class,' but of utter insignificance; sneered at as 'the little knot;' contemned as 'nameless inventors;' stigmatized as 'a Society of Baptist Stokers;' branded as 'incendiaries;' accused of 'concocting a plot;' and brutalised by the compound epithet of '*Soho Pursuers*.' The same journal charges them

with motives of '*mischievous malignity*;' speaks of the '*tiny-headed arrow of strict communion*;' snarls in contemptuous mockery at a letter of remonstrance; and in a previous article, we find him baptizing, or rather *aspersing*, the *City Press*, 1, Long-lane, London, by the dyslogistic name of '*the headquarters of Antinomianism*!'

These few words are sufficient to show what kind of charity and sympathy we may look for from that section of the professing world represented by the *Patriot*. We hardly think there is another section of the Christian community so deeply persecuted as the Particular Baptist Church. Surely this is no bad sign?

DEATH OF MRS. ANN BRASSINGTON.

FELL asleep in Jesus, on Lord's-day, Oct. 19th, at the good old age of ninety years, Ann Brassington, of 9, York-street, City-road, member of the Church of Christ meeting for the worship of God in Mount Zion Chapel, Chadwell-street, Clerkenwell. She was a living witness of the faithfulness of her covenant God in Christ, in whom she had been brought to trust for more than half a century, a tree of the Lord's right-hand planting, rooted and grounded in love, and evidenced by bringing forth the fruits of righteousness, which are by Jesus Christ to the praise and glory of God. She was a hoper in the dear Redeemer, lived upon Him, fell asleep in Him, and now is for ever satisfied, being with Him and like Him.

Her mortal remains were deposited in the silent tomb at Abney-park Cemetery on Tuesday, October 28, in the presence of a great many interested spectators and friends; upon which occasion her pastor, Mr. Hazelton, addressed the friends from the appropriate words, "Sleep in Jesus,"—three words, but a volume in them. First, the precious name of Jesus to the true believer; secondly, the blessedness of union to Him; and, thirdly, the glorious effects—"they sleep in Him until the resurrection morn."

On Lord's-day evening, November 2, Mr. Hazelton improved the solemn event by preaching to a large congregation from the words chosen by our aged friend in Psalm cxvi. 7:—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." He spoke sweetly and experimentally, first, of the glorious and only rest of the quickened soul—the person, work, blood, and righteousness of the great Son of God; secondly, the ardent desire of the true Christian expressed—"Return unto thy rest;" thirdly, the argument used—"for the Lord hath dealt bountifully with thee."

Thus aged saints, matured by grace, are being transplanted from this little garden of the Lord to bloom immortally where everlasting spring abides; but thanks to his holy name, He is bringing others in and watering the seed sown, making it productive to our souls' welfare and his own eternal praise.

FEAR OF DEATH.—I cannot say I have so lived that I should not be afraid to die; but this I can say, I have so learned Christ that I am not afraid to die.—*Stephen Marshall, Puritan.*

A LETTER TO JOSEPH GREENSLADE,
OF DEVONPORT.

MY DEAR CHRISTIAN BROTHER,—I address these few lines to you through the medium of the EARTHEN VESSEL, for the express purpose that thousands beside yourself may read its contents. As soon as I discovered, and was fully convinced (as I was from my interview in your presence with Mr. Bull, the pastor of How-street Chapel, Plymouth), that a spirit of persecution was at work against me, in the hearts and hands of the men called "ministers of truth," I felt a desire to lay the whole of my case, not only before the churches, but before the world at large; believing that a much more righteous verdict will be given me by men of sound sense, than is now given by those are called "faithful brethren."

I assure you the unexpected cruel spirit manifested in the dark by those whom I have served in the Gospel, cut me deeply in the heart. While in your house, I could scarcely sleep at all, and I much feared I should be cast upon a sick bed two hundred and fifty miles from home. You know the Lord helped me to preach, but my mind was so inwardly oppressed that to preach was trying indeed. I think but few can conceive the inward agonies of my mind while preaching the Gospel in Devonport, Stonehouse, and New Passage, last week. Nevertheless, I was helped; and for your great kindness, and for the sympathy of so many friends, I desire to return my sincere and most grateful acknowledgments. I left Devonport, as you know, early last Saturday morning, and, after travelling from seven in the morning until near eleven at night, I reached home, wearied, faint, and much cast down. On my journey I wrote out our interview with Mr. Bull, and also an account of the false reports almost everywhere assailing me while in your three towns, respecting the management of my printing business; and inasmuch as I fully believe that not one creature on the face of this world will be hurt by me, I purpose to issue a pamphlet, descriptive of my past procedure in business, and my present position. I am led to adopt this plan because of the following circumstances. First, because all that night as I tossed on my bed, after our interview with Mr. Bull, this word rolled over and over in my mind,—“What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops, and fear not them,” &c., &c. Secondly, because, although I have for near twelve years exerted myself to the utmost to serve the churches, the ministers, and the cause of truth at large, and although, after my affairs have undergone the closest investigation by legal authorities, and a most honourable re-instatement of my business in the hands of my son, for the purpose of fully and finally paying every one, has been arranged, yet not a single person ever came to me, to ascertain the truthfulness of my position; but, according to Mr. Bull's showing, they stand at a distance, they receive any tidings that may be brought to them, and then hurl

such denunciations at me—in secret—as would be enough to cast me headlong into despair and perdition, if the Lord had not upheld me. Therefore, as I seek a thorough investigation, I am resolved (the Lord permitting) to publish the truth in a pamphlet entitled, “Words by the Wayside; or, a Journey to Plymouth,” &c., and then leave a discerning people to judge for themselves. Thirdly, I purpose to do this because I have, in town and country, a great number of Christian friends, to whom the Lord hath blessed my labours, both from the pulpit and the press. I would not suffer their minds to be falsely wounded without an effort to give them THE TRUTH OF THE CASE, for all the world. God helping me, therefore, I will give the promised statement, and I hope the approbation of Heaven will rest upon the effort. Last Lord's day, the day after my return from the West, I felt unfit for pulpit labours, but I went through the privileges of the day better than I could expect. In the morning I spoke from these words “Make haste, my beloved.” My dependence on Christ, my desires toward Him, and our delight in his service, occupied a few moment's consideration. In the evening, I had these words, “Wherefore lift up thy prayer for the remnant that is left” (Isaiah xxxvii. 4). It was a solemn time, our attendance was good, and some declared the Lord powerfully spoke to them. Thus, my dear friend, the hope that a Triune Jehovah will revive us as a people, and help me in true devotion, and in an honourable usefulness, to continue, and to finish my course, is with your servant in the Gospel.

CHARLES WATERS BANKS.

November 10, 1856.

REMARKS ON THE THEORY OF “A
BLAST.”

DEAR SIR,—Having no personal knowledge of your correspondent, wrong feelings will, I hope, neither be shown or imputed. From the scraps of his experience, I trust his heart is right Godward; nevertheless, the muddled nature of his communication needs exposing. It is, indeed, a matter of solemn importance to be called of God to stand between the living and the dead, and is the cause of much soul exercise before the Lord to know how to preach *pure* Gospel to perishing sinners. I, like your correspondent, have thought much on this question, and yet have arrived at very different conclusions.

The grand question that “A Blast” considers stands thus:—“Does the Gospel require the obedience of faith from those who hear it?” He says it does; I affirm it does not. I will state my opinion, with its proofs, and leave the godly reader to judge. I may just say that Mr. Huntington loathed the idea of duty-faith, and with regard to dear Bunyan, though I love his works, yet I find many a remark I cannot receive as pure Gospel.

That the Gospel is a revelation of the will of God to *all men*, I cannot believe, neither can it be proved from Scripture. That it is to

be preached to all I readily grant, but there is nothing in the Gospel for any whole-hearted sinner. The Law belongs to them, they live under, are bound to obey it, and die under its condemnation. The will of God, as shown in the Gospel, is a will of salvation, called good-will—Luke ii. 14. As many as are ordained to eternal life are interested in it—Acts xiii. 48. The Gospel is intended for the sheep; they hear, believe, and follow Christ. The origin of the Gospel was love, eternal love; in its manifestation it is sent to all whom the Lord our God will call; in its effects life and immortality are brought to light by it.

If your correspondent can show that God has good-will to all, then he may make the Gospel a revelation to all. I sum it up thus:—1st. The Gospel is a revelation of the love of God, but not to all—Rom. v. 8, John xiii. 1. 2nd. The Gospel is full of mercy and good news, but “A Blast” makes the delivery of it more dreadful even than Sinai’s thunders. Christ says—“I come not to destroy men’s lives, but to save.” 3rd. The Gospel reveals God’s righteousness—Rom. i. 17—but it is from faith to faith—from a faithful God to a believing heart.

The condition of man is dependent upon divine sovereignty; but “believing” is the test of our sonship—not the condition, but the evidence. If the Gospel requires the obedience of faith, then we make it conditional, and the dispensation of it (as “A Blast” terms it) is at variance with the covenant, and we must preach it thus:—“Ye may all have the blessings of the Gospel if ye will believe; but if ye will not have it, ye shall be eternally lost.” But our Gospel is not yea, nay, but yea and amen—“I will,” and “they shall.” “A Blast” talks much of God’s requiring certain things from men. God is creditor, man is debtor; of course Christ is left out; but is it Law or Gospel that leaves Him out? It must be the Law; therefore, “A Blast” preaches Law instead of Gospel.

Christ said—“I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things,” &c. But “A Blast” considers men as doubly guilty for not finding what the Lord has hid.

Proportion was found in all the Old Testament worship, and this is much more fully revealed in the New; but what proportion is there in the Lord saying one thing and meaning another? “No man can come,” and yet they are to be mocked by inviting them and offering them something which was never intended for them. “A Blast” tries to make his point evident from the nature of Jehovah’s record. To sum it up in a few words, he wishes it to be seen that the promises and invitations are all general, relating to all. Of course, if there are punishments for disobedience, there are rewards for obedience, and thus Jehovah’s record is a system of rewards and punishments. This sort of Gospel is merely a new name for the Law, a word suited to the strong and good, but not for poor helpless sinners. Every man is under Sinai’s law; by this all will be judged. “If thou doest shalt thou not be accepted,” &c. Those who

are taught by the Spirit the bondage of the Law, are led to flee to the Gospel; all others are under condemnation already, and it is *made evident*, for they believe not on Christ.

Faith is a spiritual act, and can alone be performed by a spiritual person, and yet (we are told) God requires it of every natural man. “Does man’s weakness through sin incapacitate him from performing a spiritual act?” I answer, No. Adam, in *his purity*, could not do what “A Blast” considers to be the duty of all men. Man’s fall has not disabled him from paying *this debt*; *his inability here* is that he is not created anew in Christ Jesus. God’s elect are quickened into spiritual life, they then perform spiritual acts, such as believing.

“A Blast” considers it the creature’s duty to do what the Saviour is exalted to give. Judge, ye spiritual readers, how these two agree? Faith is the gift of God, yet God demands it of every creature. The Holy Spirit reveals Christ, but here we find Adam’s sons are set to make brick without straw.

“A Blast” says, “Our depravity, though it leaves us without power to pay,” &c. This ground is not allowed; the position is not tenable. Man’s depravity disabled him from obeying the Law, but certainly not from believing the Gospel. The Gospel shows the nature of the Law’s demands more fully, but it does not reiterate them. The Gospel is for the poor, the needy, the blind, the lame, &c., such as are made sensible of their disease by the Holy Spirit. To tell the poor sensible sinner it is his duty to believe, he ought to believe, it is a damning sin that he don’t believe, &c., would be only mocking his distress, for it is the honest desire of his soul to be enabled to do this. It is not whether he will, but may he?—will the Lord give power?

“A Blast” further says, the fact of it being declared to all proves it to be the duty of all to believe. This is a very poor argument. It is to be preached to all because the Lord has a people among them to save; but that all are concerned in it, as “A Blast” affirms, is altogether untrue. Perhaps he will in his next inform us how they are concerned in it—whether it is in the purpose, the promise, or the power? If their concern is a concern of interest—he says it “concerns every creature”—perhaps he will tell us whether it is their salvation or damnation, or both? If their salvation, can that concern be ever erased or altered?—if their damnation, then the Gospel, which is in striking contrast to the ministry of condemnation—2 Cor. iii.—is turned at once into a killing letter;—if both salvation and damnation, then the concerns are conditional and subject to change. Alas for man’s inconsistency! I think your correspondent needs to be taught the way of God more perfectly.

“A Blast” further says the nature of the faith required is obvious, though he objects to the term “*savingly believe*,” which it strikes me is not half so obscure as his theory. He writes of “*duty to submit to Christ*” (which is neither Law nor Gospel), that they *may* be saved. Then we must suppose there is some possibility of salvation after all. No other faith can possibly be allowed by him but say-

ing faith. Was there not faith in the ten lepers—yet in only one of a saving sort? Was not Jerusalem destroyed for rejecting the Messiah?—was this in a national way, as their king, or in a saving way? If in a saving way, then Christ wished to save them, but they would not, and the will of the creature ruled and overcame the will of the Lord. “How often would I have gathered thee, &c., but ye would not,” &c. Are there no benefits attending even a natural faith? Look at England compared with Spain. Believing is the test of discipleship, and unbelief or disobedience (for the words are the same) is the badge of the reprobate, and such shall be damned.

A natural faith in Christ is valuable in earthly matters. Tyre and Sidon rejected Christ in this way: their condemnation is, therefore, greater than that of Sodom, for they had not the same light, privileges, &c.

I shall briefly, in conclusion, state my thoughts on one point—viz how far Adam's sons are responsible under the Gospel.

I believe every man is bound to the Lord as his dependent creature: and when the Gospel is proclaimed he is called upon to listen to it, to weigh over its contents, to consider his ways, to attend the public means of grace wherein Christ is set forth, and also diligently to peruse that Word which contains the only revealed will of Jehovah—these are responsibilities connected with our creature standing, and the neglect of which will add to the condemnation of all such. The Lord told the Jews the Gospel should be taken from them and given to a nation which bringeth forth the fruits thereof. These are the fruits just named; but as to the performing spiritual acts, it is quite out of the question. It is for want of a right distinction here that “A Blast” holds forth duty-faith. The Scriptures he quotes, if considered with many others in this light, will compose one harmonious whole. I have glanced at this matter more briefly than I like, but perhaps several wiser heads and more able hands than mine will be engaged in overthrowing this theory. I hope ever to contend for consistency. Our Gospel trumpet is made of one piece. While my tongue can speak or my pen write, I hope to make a stand against all such mongrel systems as duty-faith, believing it fills the Church with hypocrites and makes the heart of God's people sad.—Yours to serve in the Gospel,
Swineshead. W. BARRINGER.

GOING TO HEAVEN;

OR, RECOLLECTIONS OF A HAPPY UNION WITH THE CHURCH ONCE MEETING IN CROSBY ROW; AND A TABLET IN MEMORY OF THE LATE MRS. ESTHER RUSSELL.

THIS Christian woman (the beloved wife of Mr. John Russell, of Bermondsey) was in early life awakened to a deep sense of her sinnership condition, under the ministry of the late Joseph Irons, and her soul was most comfortably and effectually set at happy liberty; and for more than thirty years she was indeed a living epistle of the truthfulness of sovereign grace—of the faithfulness of God

—of the immeasurable value of the Redeemer's person—of the preciousness of a living faith in the Gospel, of the happy privileges of the communion of saints, and of an obedient observance of all the ordinances of the Lord's house. Soon after her release from Sinai, and her ascension by faith to Mount Zion, she was baptized, and united to the church under the pastoral care of Mr. George Francis, of Snows Fields, by whom, as an under-shepherd, she was much favoured for a number of years. When that valuable servant was called home, she removed, with some others, to Crosby Row, and continued under the ministry of C. W. Banks, at Crosby Row and Unicorn Yard Chapels, until her last illness laid her aside, and death removed her to her happy home. I may say she was a devoted and useful member of that church, and in connection with several godly and charitable members of the same community, the Dorcas Society was formed, made a blessing to a multitude of poor people; and I am pleased to know it still continues to extend its blessings among the needy of the church, and the desolate districts round about. I have been a member of the same church from its commencement in 1843. I have witnessed its infant weakness, its growth until it numbered above two hundred and fifty members; I have watched the lives of a great number of its members, and the benevolent exertions of its sick-visiting, its Dorcas, and its other societies: and although, as a church, it has been comparatively but little known; although its pastor has been the subject of such severe trials as fall to the lot of but few men; although none of our deacons have been worldly wise or wealthy men; still, I do believe that church has been a great blessing to many precious souls, and I have a lively hope that brighter days do yet belong to that part of the mystical body of Christ upon the earth. How sweet and refreshing have the seasons been to my soul, when prayer was fervent, praise was warm and cheerful; and the preaching was accompanied with great power. Removed as I now am into green and grassy meads, I still cherish the fondest hopes that ere long I may again unite with the remnant yet remaining to celebrate the doing, the dying, and the risen glories of our most holy and ever-blessed Saviour-God, Jesus, the sinner's friend.

The Lord did such great things for me in that place, that the Editor and his readers must forgive me if I indulge a little in recollections of the past. I will remember our pastor, C. W. Banks, baptizing one evening twenty-one persons, and most of them far advanced in life. I consider the Lord made him useful to a good degree in gathering in and establishing believers who had been many years travelling in the old beaten path of tribulation towards the temple of eternal praise. Walking round silently one morning among a few of the yet remaining trees that still grow in the garden, I missed almost all I once knew. I said to my rather deaf companion, “What is become of all the old faces and the dear friends?” “Gone home to heaven,” was the reply. “Where is James Blake, the leading

deacon—that noble-looking, steady-walking, right-hand friend of the pastor and of the poor—the good man who would often preach us nice little sermons when the pastor was not present?” “He is gone home to heaven!”

“But where is old Master Styles—the old man who would pray so loud, so long, and so fervently; always sat right under the pulpit, and would so frequently lift up his hand, and then lay it down on the head of his stick with so much meaning and emphasis—as though he would say, ‘Truth, pastor: go on.’—Where is he?” “He is gone home to heaven.”

“Thomas Guy—that great gipsy sinner—that Spitalfields blasphemer, whom God, in his great mercy, fetched out of Satan’s kingdom; whose conversion to God, whose possession of grace was so wonderfully manifest—where is he?” “Gone to heaven. Crossing London Bridge one morning, he was suddenly seized with cholera, which carried him off in a swift and happy chariot to the brighter and the better world.” [At this moment the clerk, our brother Elijah Packer, commenced the service by giving out a hymn. My companion and I were silent; but what I afterwards learned I will relate in my next.]

AN EPHRAIMITE IN THE WOODS.

FALSE FIRE NOT LIVING FAITH.

ALL sober Christians will read the following original letter with approbation.

Castle Street, Salisbury.

Nov. 3rd, 1856.

DEAR COUSIN,—I am thankful that God, the everlasting Father, puts it into your heart to deal kindly with me. I do hope it may please God to put me into the place in question. He knows I want it, and He gives me *faith* to believe He cares for me. *Faith*, did I say? Oh, what a word for a sinful mortal to utter! Faith in the kind and gracious providence of the eternal God. To believe that God—the living God—He who made the world; He who made man, and made him upright; He who banished from his presence, and sentenced him to perpetual death for his disobedience; He who again compassionated him by giving his only beloved Son to stand in his place, and receive his stripes, that he might be taken into favour; He who put forth his Almighty power in this Mediator, to destroy Death, and him that had the power of Death, and who rose from the grave triumphant; He, I say, puts forth the same arm, exercises the same power on my unbelieving heart, that I should believe in Him as my God and Saviour. Say what you will, dear Cousin, creed is not faith—system is not believing. How many whose religion is only in their notions of a system and a creed! You know better, and so does every one who verily believes in God; for God burns up all *notions* to make room for *realities*. There is but one way to heaven, and that way is Christ. But Christ in theory, is not Christ the Saviour of sinners; it must be Christ in the heart, by the Spirit of God, whereby He is *all* to the sinner, and everything else nothing. Oh, what lessons upon lessons does God give his chosen ones before they thus believe! Faith must

centre in Christ, it must have its seat in the heart, and must be of the operating power of God the Holy Ghost. Hence every one that is taught of the Holy Ghost is taught of Christ, as his atoner and justifier. And he who is thus taught has peace with God, and believes he is God’s to all eternity, and that in time God will not forsake him. He believes ~~his steps~~ are all ordered by Him, and that the most painful things shall work together for his good, and the glory and exaltation of Christ. He believes that God’s eye is perpetually upon him for good, and that the whole world is at his service. The hearts of all men are turned and moved so as to benefit him. Truly he believes all things, and hopes all things, in Christ. What, then, is a creed to him, a system, a name? It is worthless, being without attraction to his soul, because it is an idol. Thus, Cousin, God teaches me, and though unbelief often rages within my depraved heart, yet, by faith in Him, I learn to despise all that man in our day is so excited about, and for ever coveting—Fame.

We must have *substance*. I pray God will keep your eye to this fact, in all your ministrations. The Devil has kindled a false fire in our day, and thousands upon thousands are excited to the highest pitch with it. Oh, for the gentler fire of the Holy Ghost, to withdraw the heart from man, that it may be prepared for eternity.

Pardon my freedom with you—I could ever hold my tongue—but the times call for warnings! God help you to stand clear of men, for his name’s sake. Amen.

Yours sincerely,

R. WATERS.

NEW BIRTH.

THE soul that’s born again

Can never more transgress,
Created by the great I AM,
In spotless holiness.

This incorrupted seed,
For ever shall abide,
For God this hidden life shall feed,
And keep it near his side.

He dwells within the heart,
And keeps the soul alive,
And waters it in every part,
To make it grow and thrive.

But what is born of flesh,
Corrupted flesh remains;
And though some paint it off afresh,
They cannot hide the stains.

The flesh and spirit, then,
Are of a different kind,—
The spirit soars away from men,
The flesh to earth confined.

Then he that’s born again
In spirit must confess,
That though the flesh remains unclean,
The spirit is sinless.

Wash’d in a Saviour’s blood,
And purified from sin,
It never goes astray from God,
Nor worships aught but Him.

St. Helier, Jersey.

"PROTESTERS AND PEACE-MAKERS."

SUCH is the leading title of another pamphlet issued by Mr. Collingridge, of the City Press, on the great controversy which has so long been agitating the weaker parts of the visible Church.

This pamphlet is by Mr. William Palmer, the respected minister of Homerton-row Chapel, and is one of a rather startling character. Mr. Palmer is just the man to take up questions of this kind; he is quite at home in controversy. A more acute and powerful writer cannot be found in *our* section of the Baptist body. The pamphlet now before us will fully justify this assertion. But what Mr. Palmer or any of us have to do with all this noise is mystery to us. We will speak plainly. Mr. Palmer takes the part of Dr. Campbell against Mr. Binney, Mr. Lynch, Newman Hall, and a large number of the Congregational clergy. But the grand question is here—Is there any difference at heart among these gentlemen touching the essential doctrines and the vital principles of our Christian faith? None whatever. We can view the controversy, as between Dr. Campbell and Mr. Binney, in no other light than a striving for the mastery. Cannot Mr. Palmer see to the bottom of all this? Most speedily, and willingly, too, would we tear off the mask and lay the secret of their editorial fighting bare; but we must not put a weapon into those hands which can as easily pursue a brother to death as they can, professedly, espouse the cause of truth. Nay, indeed; dumb dogs are dangerous, and we must avoid them if possible. We highly esteem Mr. Grant; we are satisfied he was sincere in his review. Mr. Collingridge, also, has nobly fought the battle, and his zeal in defence of pure Protestant principles is certain to bring him a rich reward; but as for some of the parties who have rushed into this battle-field of literary and theological conflict, we think them no better than Jesuits, and it grieves us sadly to find that deception can carry on such a trade.

In Mr. Palmer's pamphlet we have first a brief history of the controversy, then we have a number of letters written by him to different persons, and the finish is a short essay on "Negative Theology."

To us Mr. Palmer's "Reflections on Negative Theology" are beyond all price or commendation. They should be printed separately and circulated by millions. Mr. Palmer, we thank you, sir, most gratefully for this powerful exposure of "Negative Theology," and for uniting therewith expositions of the covenant plan of salvation, so pure, so puritan-like, and so conclusive. The fact is, this "Negative Theology" is like a ghost that has been frightening the children, and some of the servants too, in Zion. As we have gone our rounds, trying to answer the question—"Watchman! what of the night?" many a poor frightened creature has called out, "I say, watchman! have you heard anything about old 'Negative Theology?'—it has so frightened us! We understand it was brought into London by one Lynch, that Mr. Grant fetched it a heavy blow in Fleet-street, but that only made it the more

wild. Then some good people, such as doctors, news-makers, printers, and publishers, sent out warnings to warn the people against this old ghost 'Negative Theology.' But, Mr. Watchman, can you tell us, have you seen the ghost? Do you think it will do us any harm?"

Our reply has always been—"We believe it is a spurious, a Satanic effort to throw the Gospel into the shade, and we believe that this 'ghost' is 'going about,' seeking whom she may devour; but truth is mighty, and must prevail; nevertheless, 'Let Zion's watchmen all awake, and take the alarm they give.'"

We quote one or two paragraphs from Mr. Palmer's "Reflections." His account of the new theology in Germany is analogous to many movements in our own country. We would enlarge, but have not room. We say—*Hold up the Bible*. Whatever comes, let not the Bible be closed or cast away. In his "Reflections," Mr. Palmer says:—

"*Negative Theology!* 'What is it?' some will ask. 'How is it to be known? and in what body does it come?' It comes in no body at all; for it has none: none, at least, of its *own*. Neither has it a *soul*; for it is as destitute of a soul as it is of a body, it ignores all *bodies* of divinity; all theological *systems*. It is a negation of all the doctrines of sovereign grace; a substitution of natural for supernatural religion. At its core it is Pantheistic, and in its various forms it is implicitly Deistical. In a word, it is an apostacy from the truth as it is in Jesus; and from the light of revelation to the darkness of reason.

"It was Wolf who introduced into Germany a species of biblical criticism, which presently subverted the foundations of Lutheran orthodoxy. At first this new theology was designated *Rationalism*, and the place assigned to it was midway between orthodoxy and pure deism. But its real animus is naturalism against supernaturalism, or reason *versus* revelation. Christianity is held to be a positive institution appointed for the good of mankind, and authorised by revelation. But even this is mere pretension. For if I receive a system—social, ethical, or theological—*only* so far as it accords with my reason, and *because* it accords with my reason, it is evident that I accept it on *that* ground, and on that ground *only*, the authority presenting it—however august—weighing nothing with me. This is the case with the Neologist. His faith is in his head, not in his heart; in his brains, not in his Bible. He is a believer in himself, not in God. He is, virtually, an intellectual idolater, not a Christian believer. Reason, not revelation, is the basis of his belief.

"It is not by Christ's dying for my *good*, but by his dying in my *stead*, that I have a legal salvation; for justice is not an *emotion*, but an *attribute*. Headship, not friendship, is the root of a meritorious redemption. Substitution, not heroism, renders my salvation righteous, honourable, and certain. Sins are debts by which we owe so much of suffering to divine justice; Jesus is a Covenant Head,

Surety, and Substitute; these debts, contracted by his people, are imputed to Him; where guilt is imputed, punishment falls; and the infliction of penal punishment—in kind and quantity—upon the surety instead of the sinner, renders salvation a righteous thing with God. To withhold it would be a breach of promise, the violation of acquired rights, and the perpetration of an eternal wrong upon the Redeemer and the redeemed. That Christ is an example to us, both in service and in suffering, is a fact clearly established; but it is *imputation*, not imitation, that justifies and saves us. We are bought with a price. A wrong has been done; an equivalent is demanded; a bill of acceptance is given by a surety; full payment of that dreadful bill is rendered, accepted, and acknowledged; and the atonement is complete. It is compensatory and satisfactory; and the last because it is the first. The death of Christ can never be *supplemented*. God is *gracious*, because the atonement is *efficient*; and the atonement is *sufficient* because it is *efficient*. An *in-efficient* atonement can never be a *suf-ficient* one; for its *suf-ficiency* lies in its *ef-ficiency*. Salvation stands in the will of the Father, in the work of the Son, and in the witness of the Spirit. In the first, we see *sovereignty*; in the second, we observe *certainty*; and in the third, an *efficient ministry*. Thus Love, Blood, and Divine Energy are united friends, and will never part. Mercy, Merit, and Might always travel in the same train, are co-existent and co-extensive. Purpose, Purchase, and Power act in concert, upon the same objects, and with a view to the same ends. The Covenant, the Cross, and the Conscience are harmoniously connected; and 'what God hath joined together let not man put asunder.'

"When the new theology got possession of the universities, the pulpits, and the press of Germany, it swept like a pestilential blast over the whole land, smiting, and wasting and destroying every precious thing. The streams of morality and religion were poisoned in their sources. Professors lectured upon everything but the Bible. One professor delivered a few lectures on Genesis, and then dropped the practice for twenty years; another dropped it for ten; and others had longer or shorter lapses. The Bible went out of fashion. There was no demand for it. Nobody wanted it. Nobody cared about it. At Leipsic—the mart of literature—so great was the famine at one time, that not a Bible or a Testament could be procured in any of the booksellers' shops."

We may return to this subject next month.

SIN TAKEN AWAY.—There is no past, present, or to come which Christ did not pay down the price of his blood for upon the cross; and yet a believer will avoid and hate sin as much as if all his sins were to pay for yet, knowing that he is not redeemed to sin, but from sin; not that he may sin, but that sinning, he may not suffer for sin; Christ is risen for our justification.—*Salt-marsh.*

SOLEMN THOUGHTS ON THE SURREY GARDENS TRAGEDY.

So much has been said and written on the above fearful event, that we resolved to say nothing, but think the more. Into our hands, however, a pamphlet has been thrown for review, bearing the following title:—"A Pen and Ink Portrait of the Rev. C. H. Spurgeon; or, The Broken Sermon and the Threefold Verdict of the Jury, the Press, and the Divine Word, on the Fearful Calamity in the Surrey Gardens, Comprehending a Faithful Review of Mr. Spurgeon's Ministry."

We cannot *criticise*, but we quote the following paragraphs as furnishing serious matter for reflection:—

"INTRODUCTION.—For full five-and-twenty years I have been watching the movements of men who profess to be the servants of the Most High God, and no small observation have I made of the character and conduct of those several associations and communities called Christian Churches, and New Testament Associations;—I have read also, somewhat largely, the history of men and ministers who have been noted in their day; but never, no never, did I ever witness such an excitement—such a commotion—such grief on the one hand, or such persecution, rage, or cruel misrepresentation on the other hand, as that week produced which extended from Monday morning, October 20th, to Sunday, October 25th, and in fact, long after that period. Every paper in the kingdom, almost every pulpit in Christendom, every peer around the throne of her Majesty, every politician in his club-house, and every common prater in the petty meetings of our intelligent dominions have teemed with expositions, and in many cases with awful denunciations, of the chief leaders in that frightful calamity to which I now refer. The spirit of the British press has spoken out freely, boldly, and unmistakably. The very life-blood of our great political and literary penmen has been drawn out nearly to the full stretch of its power. We have had an opportunity of ascertaining more fully than ever how far the great power of the Press is directly, if not blasphemously opposed to the truth, the genius, the spirit, and the aims of the Gospel of Jesus Christ. And certainly, I do declare, if we are to judge of the real character of our nation by the spirit and tone of the press—if the journals which, in the aggregate, circulate by millions, do fairly and faithfully represent the minds and give expression to the feelings of the masses of our people—then, beyond all question, England for the most part is not only anti-evangelical, not only spiritually dead, not only sunk in ignorance of Divine revelation, not only carnal and sold under sin, but she is so awfully tainted with that sarcastic, that Atheistic, and that truth-denying, and spirit-defying element, as may justly cause the Redeemer himself and every truly devoted servant of Christ to cry out—'*Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.*' . . . From the almost infidel outcry that has been raised by reason of this calamity, let England see *where* and

how she stands. By virtue of a Divine Providence, she has *nominaly*, at any rate, a Protestant throne, a Protestant Church, a Protestant clergy, and a large body of Protestant Nonconformists—and for these bulwarks to the safety of our land we can never be too thankful; but let the Protestantism of our throne be shaken—let the outside walls of our Protestant Church be removed—let the Protestant spirit of our nation be a little more weakened—and then it would not be long ere the land would be deluged with floods of infidelity, with the impure outbreaks of Mormonic indecencies, Puseyitish vanities, Romish persecutions, and Satanic corruptions, which, in a little while, would bring upon us a painful verification of that singular prophetic declaration recorded in Hosea xiv.; and which points, in some measure, to the spiritual decay of Gospel England, who, under the name of Ephraim, is said to ‘feed on the wind; to follow after the East wind; daily to increase in lies and desolation; and to make a covenant with the Assyrians.’ If there be any truth in these remarks, then three things are incumbent on all true British Christians: first, sincere gratitude for a Protestant throne, and for Protestant walls and bulwarks; secondly, fervent and united prayer to Heaven that our Protestantism may be more pure, more perfect, more powerful, more in accordance with the Protestantism of Christ and his Apostles when first the Gospel kingdom was set up; and, thirdly, it doth surely devolve upon the faithful servants of Christ, and upon all true Gospel Churches, to labour to shake themselves from the dust of sloth, of pride, of carnal and petty dissensions; and to arise, putting on the beautiful garments of zeal, and united effort to spread abroad the name and fame of our glorious Lord.”

In a subsequent part of this most interesting pamphlet, the writer says:—

“Mr. Spurgeon knows right well that thick clouds of carnal chaff surround him in every place. I have known some of his zealous admirers, and ardent followers for years, and with all the charity I can bring to bear upon their character and condition, I am compelled to stand in doubt of them. Is it then any wonder that this young man thunders out his solemn denunciations against ‘that holding the truth in unrighteousness,’ which he knows to be so prevalent. Mr. Huntington said, in his day, ‘we have flying troops of professors in London, consisting of some thousands who look no further than, “lo here!” and “lo there;”—and as soon as their “lo” is heard, they are all waved and moved as the trees of the wood with every wind of doctrine.’ And ‘flying troops’ are found in our day too; and I am sure every true-hearted minister of Christ will, sooner or later, prove them to be of no real good, either to himself or to the church, unless God uses him to fan them, to shake them, to kill them, and then in Christ to lift them up in righteousness and true holiness; and that such a work might he given to our young Southwark hero, shall be my prayer. He would, in such a case, be a blessing to Zion,

indeed; but if he *merely gathers* up the loose, the licentious, the dissatisfied, the ambitious, the heady, and the high-minded of all other churches, his popularity will sink with disappointment and sorrow.”

This pamphlet contains more original thought, more powerful illustration, more sterling matter for reflection, than any we have read on the subject before. We think the following paragraph most invaluable:—

“Both *Caution* and *Consolation* are fetched, by faith, out of Jehovah’s gracious and trying dispensations. Let us fully believe that even this exceeding sorrowful and amazingly mysterious calamity is to teach us all some wholesome and essential lessons. Many sober and godly Christian men have thought (and one, at least, has written out the thought)—‘*there is a deal of wildfire excitement in the enthusiastic rushings of some in this day.*’ I am sure I thought so, too, on that Sabbath afternoon previous to the fatal evening when ‘Death in cold array’ entered the Surrey Gardens Music Hall. I was unexpectedly thrown into the company of many who were going;—I watched, in silence, the spirit of the too highly-elated company, little thinking a scene so painful would be witnessed by them; and as I subsequently reflected upon the conflicting reports, a soft whisper said to me—‘*Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle.*’ The restraints of God’s powerful providence, says Gurney, ‘are called his bridle and his hook.’ The bridle in the jaws of the people—(Isaiah xxx. 28)—is expressive of God’s suffering the Assyrians to be directed by foolish counsels that they might never finish their intended purpose. No sensible being on this earth can charge any of the friends of truth with blame; no one—except the wicked proclaimers of ‘fire!’—ever contemplated such a disaster; but, as Paul and Timotheus ‘assayed to go into Bithynia, yet the Spirit suffered them not,’ it will become the devoted ambassadors of Christ to remember that only *where* HE directs and leads can we be either safe or useful.”

REUBEN HARDING, OF HASLEMERE.

THIS month we purposed to give a report of the ordination of our Boanerges, brother Reuben, but it is not yet prepared. All who love Zion’s prosperity will rejoice to read the following:—

“DEAR BROTHER BANKS,—I feel thankful to inform you since you were here on the 6th of October two young people, who have been for years in bondage, have in our chapel found peace in believing. They both desired immediately to cast their lot in with us—they came before the church, were cordially received, and on Lord’s-day, November 16, I was favoured to baptize them in a stream of water near our place. The day was fine, I had a good opportunity to preach the Gospel to a large concourse of people (many that never enter a place of worship), and some paid remarkable attention. Good was done.

“R. HARDING.

“*Shotton Mill, Haslemere.*”

"HOW TO CHOOSE A HUSBAND."

SUCH is the title of a neat and well-penned volume, issued by Partridge and Co. The subject of marriage has become popular by Brother Mower's excellent piece. It is spoken of in all circles where we move. As affording powerful and wholesome argument, we recommend to all unmarried Christian females this sixpenny manual—"How to Choose a Husband;" and, to prove that the spirit and motive of the writer is good, we give the following closing chapter:—

"THE THRONE OF GRACE.

"A strong inducement to prayer is to be found in the fact, that you can never know your lover *fully*, until it is for ever too late to change. Despite the vaunts about discernment, you can never know a man further than he will let you know him. In this matter, it is not safe to trust entirely to your own understanding. You should have more hope in the paternal guidance of a merciful God, than in your own powers of detection and discovery. The adage says, to know a man you must live with him, but it is then too late. In some instances evil has been discovered after marriage, but the discovery brought no power to cure, and no possibility of escape. The plague-spot was in the dwelling, and the serpent in the bosom. It could never be revealed to the most intimate friend; for such evil there was no safe unbending of the soul. The miserable and accursed secret must be carried about, never revealed, and never relieved, except by death. It haunts them like a ghost; where they are, it is; and wherever they go, it follows them. Oh, God, why should such things be in this world of thine; and wilt Thou not, in pity to mankind, destroy the deadly marriage-worm, gnawing ever in the human heart!

"In marrying you must needs risk something, for nothing can render wedlock a perfect certainty of success. Could it be possible for him who is about to become your husband, to possess every conceivable excellence; let him have beauty, health, education, wealth, and talent; let him be pure and noble in sentiment, and just in principle; let there be not one spot in all his snow; fence him round with every possible safeguard; let everything like defect or the possibility of failure be rendered impossible to all earthly eyes; let him, his lot, and his future, be perfect in all men's thinking; even then, for all the requisitions of absolute certainty, your marriage would be the greatest lottery in life—the greatest risk in the world. To whom shall you take this uncertainty, and whither shall you flee for relief from this most oppressive of all suspense? Who will solve your doubts, or who can give you certainty? The wisdom of the sage, the solicitude of parents, the judgment of kind friends, cannot make it certainty. Not all your own harrowing perplexity of thought and bewilderment of soul can make it certain. Many a female has been sore distressed with THIS RISK. In vain has she looked for aid, and her swelling heart, unrelieved by abundance of tears, has sobbed through the lone night, Will no one guide me? Morning has dawned; it has brought light to all the world; light to guide

the traveller on his way, the pilgrim to his shrine, the wanderer to his home, and the hero to his deed of glory; but it has brought no light to her, frail pilgrim through a weary world, and she is still unguided and alone. Her eyes are swollen with weeping, and the fever-flush is on her cheek. Where shall she pillow her sleepless head? where shall she quench the burning of her anxious heart? For all who are in perplexity, there is one common refuge—the *Throne of Grace*. A guardian angel whispers to the spirit of his bewildered charge, and bids her seek her oratory, and ease her soul in prayer. The Everlasting will not deny his presence to his child, nor will He refuse to hear the burden of her virgin lips. Hushed be the scorn and din of this world, while that young heart struggles into the presence of its Maker, and lays all its dark perplexities at his feet! Who can think of such worshipper at the shrine of mercy, without sharing the poet's wish,—

"In thine orisons be all my sins remembered."

"When you are in doubt and uncertainty as to what your future will be, there can be no presumption in your devoutly casting your care upon God, for the Holy Scriptures tell you that He cares for you. The feelings that stir your soul in prayer are the purest you will ever have, and the thoughts that come to you in prayer are the best and holiest you will ever know. Your Father which is in heaven can sway your heart in the right direction, and guide your feet in the right way.

"Having employed all possible means of success and safety, and having consecrated them in holy prayer, there is no more that you can do. You must take your lot with the rest of human kind. Your little bark must put to sea where there are many wrecks, but more prosperous voyages than wrecks; never forgetting that there is some mercy even in winds and waves, and that the Great God rules every storm."

THE TESTIMONY OF AN ITINERANT PREACHER; AND THE WICKED SPIRIT IN SOME OF OUR GOSPEL CHURCHES.

No small stir has been lately made by the publication of a little work, entitled "THE CHURCH MEETING" (to be had of James Paul). The author's name is not given; but he has evidently been well schooled in the trying furnace of Itinerant Preaching; and no small amount of unkind and even cruel treatment do some of these good men often receive from the officious deacons and leading members of some of our rural churches. The fact is, preachers of the Gospel, in these days, are too numerous and too cheap by half. There is such a multitude of men willing to serve the churches, and, comparatively speaking, so few churches who need serving, that contempt is frequently cast upon men whose motives are pure, but whose minds are not fruitful enough for the times in which we live. Beside all this, we know that some of our Itinerants, instead of carrying the Gospel into the pulpits, and Christian conversation into the parlours where they go, carry a

jealous and a backbiting spirit, and thereby injure themselves, and their fellow-labourers too. We are prepared to give proofs of this sad state of things—a state of things we are determined to expose, because, like a canker-worm, it eats up the peace and the prosperity of Zion. Why should one man set himself above or against another? These things ought not to be.

The writer of "The Church Meeting" gives a specimen of another leaf in the history of our rural churches. We give the following extract, hoping it may check the manifestation of such a spirit; and also draw out a spirit of sympathy toward those men who forsake houses, wife, children, and home, on the only day of rest they have, to go forth with the tidings of salvation.

The chapter from whence this extract is taken contains an account of a convocation held by "The Itinerant Society;" the President called upon William Booth to address the Meeting; and hence the good man said:—

"Christian friends. Not expecting to be called upon to be the first speaker, nevertheless, as far as in my power, I will detail a little of what I had to endure. And in reference to my first going out, I was written to by a Baptist church many miles from London, and after travelling some hours in an open carriage, I arrived at the end of my railway journey late on the Saturday evening, when having to travel another seven miles in an open cart, consequently it was between eleven and twelve o'clock before I sat down to a cold supper, in a cold house—no fire, and almost wet to the skin (it having rained for many hours), for it often happens you are to sleep at houses where there is not the best accommodation; some persons think any treatment suitable for itinerants; consequently you may imagine what my feelings were, when I tell you, that the occupants were like the house itself, all cold and dismal together. On sabbath morning, I entered a neat building, on a common, where I found a few persons congregated, and a deacon asked me many questions; and the people looked extremely shy, for all wanted to know what works I had read, and among the first questions was—had I read the Standard? and when I told them—No, you would have been surprised to see the effect on their countenances. And when service commenced, to have beheld the lordly conduct of one man, who thought he knew everything, and another walking about the chapel as if the vilest blasphemy was being uttered, it was truly appalling. Here was an evident proof that they knew not how to restrain their rage, because, what was declared was not according to their preconceived notions. And, I afterwards found, that instead of God's truth, they expected a Standard set up—how far a child of God could sin, and yet be a child—which is, perhaps, the most solemn point in all the experience of the church. And it is a great mercy for tried children, that it is not stated how far a man of the world may go in a form of religion, even to be a deacon or a preacher, and yet be a child of the Devil. And how far a child of God may walk in darkness and in sin. But, my dear hearers, what a mercy it is for

me, that what I stated was God's truth—that when the evening came, I could lay my head on my pillow in ease and comfort in reference to the same, though I went to rest that night with an aching heart. It is true I was young, and might not have spoken as I should do now, yet it was truth, and it was their peril to reject it; and if they were disappointed, surely they could behave as moral, respectable men.

"*Patience.*—Surely, brother, they did that."
 "*Booth.*—You would have thought so; when I was asked what church sent me out, they behaved in a most rude manner; and, to crown the whole, the deacons put into my hand a book, asking for a subscription for the cause. To give you an idea of the people, they had the imprudence to send for a man three hundred miles off, with a large family, to preach to them, and starved him out in a few months, only because he was not of their clique. And to close the scene of wretchedness and misery, after supper, I asked the man of the house, who had been a hearer in the course of the day, if he would read and pray. The answer was—let every man pray for himself. But, beloved! is not this one cause of the lukewarm and barren state of Zion? Where was the love of truth? Was the spirit of Christianity to be seen at all? Where was the affection for the brethren? Lord, what is man!"

We purpose to offer some thoughts for the establishment of "a Gospel Itinerant Society." We want men better qualified and better treated. Who will aid such an effort? It is indeed essential to the happiness of our churches and the success of our brethren who preach.

"THE TWELFTH YEAR OF OUR CAPTIVITY."—EZEK. xxxiii. 21.

OUR editorial year of 1856 is now finished. For twelve long years have we laboured in the publication of THE EARTHEN VESSEL. The whole of the responsibility in compiling, in printing, and in the expenditure, has laid on the head, the heart, and the hands of one of the weakest and, perhaps, most dependent of all God's creatures. During the period of twelve years some hundreds of thousands of this work have gone into all parts of the civilized world; and abundant evidences have we that the labour has not been in vain.

To support and establish this work, houses have been sold, and many hundreds of pounds have been sunk; but in the loss of all things we rejoice, counting it an honour to suffer reproach for a cause so great, so good. The end of Ezekiel, xxxiii. suits us in many points. We only ask one favour: Receive no reports which the tongue of wicked slander giveth forth. No injury has been done to any; and ere long the Lord himself will plead our cause.