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THE
EARTHEN VESSEL :

AND
Christian Record ;

FOR
1863.

VOLUME XIX.

LONDON :
ROBERT BANKS, 9, CRANE COURT, FLEET STREET, E.C.
G. J. STEVENSON, 54, PATERNOSTER ROW, E.C.

—
1863.

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THE EARTHEN VESSEL

AND

Christian Record.

Fighting against God!

OR,

TWO QUESTIONS TO COMMENCE THE YEAR WITH

Are these "the Last Days—the Perilous Times?"

WHAT, THEN—AND, WHERE, IS TRUTH?

"Christ is the Friend of sinners:
Be that forgotten never:
A wounded soul,
And not a whole,
Becomes a true believer.

Mere doctrine cannot save us;
Blind zeal, or false devotion:
The feeblest prayer,
If faith be there,
Exceeds all empty notion.

Then, hail, ye happy mourners,
Ye will, at last, be winners;
By Jesu's blood,
The righteous God,
Is reconcil'd to sinners.

In almost every age thinking, writing, and speaking men have concluded that their own times were exceedingly ominous, and that the end of all earthly things was not far distant. Not to notice passing events would be sinful; not to watch the working of the Providential wheels, would be a careless presumption; not to acknowledge the Lord in all our ways, would be like the disobedience of the slothful servant, and not like the devotion of the adopted and espoused child. On the other hand, to be constantly gathering up every little molehill of difficulty and of distress, and heaping them up into such huge mountains, as to shut out the bright rays of that glorious Sun of Righteousness which a living faith beholds in the distance; and to let distrust, despair, and melancholy mourning in to such an extent as to destroy our peace; and to furnish Satan with an opportunity of exclaiming, "*Where is now thy God?*"—such an ungrateful and gloomy course, is equally as mischievous as the other.

There is, in many minds, a strong tendency to dwell too much on the *present* state of things. Grace—the grace of God, does not produce this nesting ourselves—either

vauntingly or despairingly—in the present aspect of affairs. Nay, nay: "It is the mark of the brute to have its horizon all in the present:" it is the mark, as it is the dignity of the man, to look far beyond the visible, diurnal sphere; and, rising on the wings of hope, to hold communion with things that are unseen, but real and eternal." For, after all, "*What* are the component elements of Christian character?" Here they are—"Faith that looks back; Love that looks up; Hope that looks forward. Faith is fed by the facts and doctrines of the cross; love is fed by contemplations of Him, who loved us, and gave himself for us; Hope listens to the promise and prophecy of the future glory, and is thereby rendered lively and fruitful; and like the helmet proves a sure defence against all the wiles of fiends and foes of every kind.

Unto the church of the living God there are many words spoken to cheer and comfort, to strengthen and to stimulate her too often weary spirit in this low valley of sin and sorrow. "Summer is nigh at hand," says the swift penman in Christendom.

Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course

Over a sinful world; and what remains
Of this tempestuous state of human things.
Is merely as the working of a sea,
Before a calm, that rocks itself to rest.

Therefore, Christian traveller, true be-
liever, having obtained help and mercy of
the Lord thy God, with us, "Lift up thine
head—thy redemption draweth nigh."

Luther once said, "God will make not
the earth only, but the heavens also, much
more beautiful than they are at present.
At present we see the world in its working
clothes, but hereafter it will be arrayed in
its Easter and Whitsuntide robes!" If
there is a prospect of future good, even for
the material heavens and earth, how much
more is there a certain joyful looking for of
peace, rest, and glory, into which the Spouse
of Christ shall be raised, when her glorious
HEAD and HUSBAND shall come and receive
her unto himself! Then, pardoned child
of God, to you we say—

"Give to the winds thy fears."
Hope and be undismayed;
God hears thy prayers, He sees thy tears:
God will lift up thine head."

In commencing the nineteenth volume of
"THE EARTHEN VESSEL," we would simply
make a record of a four-fold character.

I. We desire most devoutly to acknow-
ledge the sparing, preserving, and helping
mercy of Almighty God toward us. How
precious is the word, "Help" in the Scrip-
tures of Truth; and how richly experi-
mental its association! Joseph is a fruitful
bough; but the archers have sorely grieved
him, and shot at him, and hated him. Still
his bow abode in strength; the God of his
fathers helped him, and the Almighty did
bless him. Therefore, when the enemy
cometh in like a flood, grace moves the be-
lieving soul like David to cry out, "O God,
be not far from me; O my God, make haste
for my help." And with us, all, who have
thus felt the need of GOD's help, and to HIM
for help have cried—will break out, "Thou
hast been my help; leave me not, neither
forsake me, O God of my salvation." In
seasons when we have retired into ourselves,
when sorrows, like heavy waves, and fears
like boisterous winds have frightened us, we
have heard the words as soft as heavenly
whispers can be, saying, "Peace, peace to
him that is far off, and to him that is near,
saith the Lord, and I will heal him." The
fruit of the lips has been created, and silent
praises to the Great "I AM," have risen
from within. With Watts, the spirit
would exclaim—

Hence from my soul sad thoughts be gone,
And leave me to my joys;
My tongue shall triumph in my God,
And make a joyful noise.
Darkness and doubts had veild my mind,
And drown'd my head in tears;
Till sovereign grace, with shining rays
Dispell'd my gloomy fears.

Oh! what immortal joys I felt,
And raptures all divine;
When Jesus told me I was his,
And my Beloved mine.

The deepest, the strongest, the most
abiding desire of our soul is, to magnify
the name of the LORD;—instrumentally to
publish his gospel—and to be of some use
to the thousands and tens of thousands of
the redeemed yet to be gathered into the
fold of his beloved church; and for the
almost unprecedented privileges granted
unto us, of publishing the truth in all parts
of the civilized world for so many years, we
would with all the powers of our souls,
thank and praise the name of the Lord.
Imperfections of every kind have marred
our work; afflictions of various degrees
have been strewed in our path; prejudices
and painful trials have seemed to impede
and prevent our success. Clear heads—
yellow eyes, and stern hearts have looked
on, and censured, and condemned—and
they have a perfect right to do so;—
"nevertheless, we live;" the tender pity and
compassion of our Great High Priest has
never wholly been removed from us—there-
fore we do believe, that there is a heaven-
wrought power in the saved sinner's soul—
"a chemistry most remarkable"—whereby
he draws sunshine from the bosom of the
darkest cloud, refreshment from the hardest
rock, bright hopes from the darkest pros-
pects, and while the world hangs its head
and droops, and desponds, and despairs,
and begs not to hear of these gloomy things
any more—the sustained and quickened
believer listens to the storm, and feels like
the man within the well-roofed and well-
built house—SAFE and SECURE! He looks
up to the everlasting hills from whence his
help has come—and while the judgment
which often sweeps his path causes both his
friends and foes to expect his ruin, his faith
whispers—"these are the sure harbingers
of that morning which is soon to break—
that morning which shall have no clouds,
and which shall usher in a long, an ever-
lasting day—when, truly in the most re-
fined and holy joy, the justified will sing:—

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home to-day,
Than I've ever been before.

Nearer my Father's house,
Where the many mansions be,
Nearer the great white throne,
Nearer the jasper sea.

Close on the bounds of life.
Here—lay thy burdens down,
Now—leaving every cross,
Graced with the eternal crown.

Oh! to be found IN CHRIST—and WITH
CHRIST—on the dawning of that day—will
be "joy unspeakable, and full of glory."
Then, to walk with HIM—and all the ran-
somed—in unsullied white—this will be

heaven indeed. Oh! our God, whate'er of earthly bias thou dost withhold—give us in **JESUS CHRIST** to live, and near him to abide for ever. Amen and amen.

II. We come, secondly, to ask the future support of our friends and of all who have found us useful in any way during the last eighteen years. Asking for help in the carrying on of any public work, is evidently quite scriptural and legitimate.

The grounds we stand upon, as encouragement to press our petition, may be considered negatively and positively. We ask not because of any service we have rendered. We hope the *Earthen Vessel* has been the means of leading some to the feet of *Jesus*—and of directing many to the place where the gospel was to be preached; but we make no claim on that score, neither do we ask for further and much more extensive support, because we wish to supplant, or take the place of any of our more worthy co-workers. Nay, nay, the good *Standard* boasts of its very extensive circulation, and exults in its exclusive and wide-spread dominion: its talented editor—its spiritual correspondents—and its zealous ministerial agents, all work well together, to render it the first periodical of the day for that class for whose peculiar benefit it is designed; and under these successful advantages, it is but natural that all who stand associated with it, should seem to look down with contempt upon less favoured labourers. The chasteness of the *Herald*—the devotion of the *Primitive Church*—the simplicity of *Zion's Witness*, and the variety of others of our monthlies which we stop not to enumerate—secure to them a good degree of sympathy and of help, and in furthering the best of all interests we wish them good speed. As for ourselves we know of nothing that more closely comports with our own state than that which Dr. Alexander once wrote of Dr. Johnson. He says: "It would be difficult to point out a more gloomy record of experience, than that which is contained in his meditations and diary. These extend through a period of forty-six years. They are solemn and affecting: but they lack one thing, and that all-important, namely, a free salvation by Jesus Christ. Dr. Johnson was perpetually mourning over his poor sinful self. Almost to his latest hours he was in bondage. Let us just read one of his notes as written by himself on his fifty-sixth birth-day. Sept. 18, 1764, he says: "I have now spent fifty-five years in resolving; having, from the earliest time almost that I can remember, been forming schemes of a better life, but I have done nothing."

This was Dr. Johnson's conclusion respecting himself. Although in every literary

and mental sense we are far enough removed away from that great scholar and critic, yet like him resolving, and desiring, failing and lamenting, has been our portion. We, indeed, desire to esteem every man better than ourselves.

Our only ground of appeal for continued support, and for the co-operation of all who may approve of our efforts therein is found in John xv. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Through the riches of his grace, we still, by faith abide in him, and in some small measure, his words abide in us: to him we go for all things; and because our soul's desire is to honour **HIM**; to be useful in leading souls to live to **HIM**, and by the continued dew and power of His Spirit, to be unfolding and discovering some of the beauties of his word; therefore we ask the thousands of our readers to put forth their best efforts at the commencement of this year 1863, so that three things may be given us. First—the essential teachings and presence of the Eternal Spirit to guide and to bless us in our work. Secondly—the assistance of good, powerful, and faithful contributors, that our pages may be full, constantly full, altogether full of the most precious treasures; and thirdly, that there may be no corner, no county, no parish, no parlour, no cottage, no clergyman's study, no mansion, no minister's home, no refuge, no resting place, or recluse, in these wide domains, where **THE EARTHEN VESSEL** shall not be received and read. God Almighty spare, deliver, and help us, and our contention for the Truth as it is in **JESUS** shall be more sincere, and our efforts to extend the knowledge of his name ten times more untiring. Yet well do we know how frail we are. "This night" our souls might be summoned hence; therefore, while our hearts are all on fire to go where the Saviour's name is but little known—where His **GOSPEL** is scarcely heard—where his dear people are hidden indeed; while we earnestly crave fields of usefulness yet untrodden and unsown—while we desire to carry the tidings of his mercy into the remotest and darkest parts of the United Kingdom—while we are willingly anxious to stand in the lanes and highways, on the mountains and the moors, by the wayside and the seaside, and *there* (our honoured and happy brethren having their cushioned pulpits, their loving churches, their prosperous causes, and sitting like monarchs on their thrones), we, beneath the canopy of the heavens would stand, and *there* would read his blessed word—would preach his pure Gospel—and scatter testimonies of his holy work. While these breathings are breaking forth from the depths of our inmost spirit, still, with Moses, we would urge

request, "If thy presence go not with us, carry us not up hence;" and with the ever-glorious Master, "Not my will, but thine be done."

III. Before we further proceed—we ask the question, "Are these the perilous times described by Paul in 2 Tim. iii? That our times are perilous none can dispute. Whether we carry our minds across the Atlantic—whether we reflect upon the starving state of Lancashire—whether we review the tide of INFIDELITY which is pouring in upon the national and non-conforming churches—or whether we listen to the barking of such dogs as may be found in the northern points of this country; in whatever direction, from whatever stand-point we turn the glass of observation, there are—not signs merely; but substantially and distinctively, marching onward the powers of darkness, the armies of death.

William Taylor, of California, has published through Messrs. Simpkin and Marshall, a pamphlet with this title—"Cause and Probable Results of the Civil War in America. Facts for the people of Great Britain." He says: "A sense of duty to the cause of truth and righteousness compelled me to write." "Furthermore," he adds, in his preface—"I am a native of the Shenandoah Valley, Virginia; have spent twenty-five years of my life in the South, and have since spent thirteen years in extensive explorations through nearly all the free states from the Atlantic to the Pacific, and am therefore quite familiar with the facts which I have respectfully to submit."

William Taylor's pamphlet is one of the most intelligent and comprehensive reviews of the American War, we have yet met with. We think his authenticated statements quite justify our conclusion, that America has long been fighting against God in a three-fold sense. First, in her cruel and unjust traffic in slavery. Secondly, in that, as Taylor confesses—"as a nation we have been ungrateful, haughty, and wicked, in the sight of the Lord." And, thirdly, in her profession and maintenance of a religion not based upon the principles of the Gospel of the Grace of God.

Speaking of the Methodist Episcopal Churches' sanction of slavery, William Taylor says—"I was in Richmond, Va., at the time, and read carefully the deductions of the political press, which were to this effect, that if such a body of learned Christian ministers could see no evil in the slave trade, of course worldly men could see no evil in it, and it must be right."

Here was the beginning of the overthrow of American greatness; the glory of the Gospel has been partially withholden: mere forms of godliness and the mysteries of wickedness have gone hand in hand, until a

heavy cloud of wrath has burst upon that most mighty nation. Let England beware! Let British churches, Protestant Ministers, and professing Christians remember, that, in proportion as God's ETERNAL TRUTH is eclipsed by the compromising theories of men, so doth the power and presence of the Almighty withdraw; and if the Lord once leave us, who can tell what calamity may not befall us? One extract from Mr. Taylor's pamphlet must suffice: he is showing how slaves are compelled to profess contentment with slavery, for fear of heavy punishment. Mr. Taylor says—the English ask, "but do not the slaves often express their preference for slavery, and their contentment under it?" They do, but look at the circumstances under which they do it. If but one white man in the South could speak against slavery, as I have before stated, and not a paper or pulpit dare declare against it, what kind of sentiment may we expect to elicit from poor slaves on the subject? They are often questioned, to my knowledge, for effect, and they are sharp enough to echo the sentiment of the questioner. For example, at a series of religious meetings in the state of Maryland, about three years since, I heard a pro-slavery preacher, descanting on the blessings of slavery, say to an old slave—"Uncle Joe, how much better you are off, now that you are getting old, to have a good master to provide for you, and take care of you, than you would be if you were free?" (A leading question). "O yes, massa, I doesn't belong to any ob de underground railroads. I is very well contented." Coloured testimony, under the ban of pro-slavery influence is not allowable in court, but such as that is considered by the uninitiated as quite unanswerable in favor of slavery. That same day I happened to be left alone in the house with "Uncle Joe," and without designing to draw him out at all, I said to him, "Uncle Joe, are you acquainted with Jesus?" "O yes, massa, I knows Jesus," "You find him a good friend of yours, don't you?" "O yes, massa, my best friend. He is de only friend I'se got." "Have you a family?" "Yes, I has a wife," "Is she going to heaven with you?" "Yes, massa, she prays every night and morning, and is trying to serve the Lord." After a little pause, seeing the old man trembling and weeping, I said to him, "Uncle Joe, what's the matter?" He wept sometime before he could command the power of utterance, when he said, "O! when that preacher to-day was talking about his little child that he saved from drowning, I thought my heart would have busted, for it fetched home to my heart my own poor children. I had a wife and eleven daughters, most of my daughters were grown up, and my life was wrapped up in dem." Then he broke down in his narrative and wept aloud. Recovering

self possession, he proceeded saying, "One day, unbeknowns to me, old massa sold my wife, and all my children to the "nigger driver," and he drag dem all away from me, and take dem off to de South, and I never heard tell of dem since. O, my God, I thought it would have killed me, I wanted to die! I could have followed dem to de grave and rejoiced that they were gone home, for I believe they were prepared, but to be taken away to be used and abused by white men, I am afraid I shall never meet dem in heaven. O, it breaks my poor heart to think of it!" The poor old man groaned and wept for nearly half-an-hour, when, hearing some one coming in he dried up his tears, and disguised, as usual, the crushing feelings of his heart."

This is but one dark line in that thrice cursed system of slavery. Oh! that the happy days were come, when every yoke was burst in sunder; and all the sons of God were free!

Let America, and even the starving thousands of England's cotton mills, pause, and come to the religious aspect of our own country; and we ask, in this sense, is not England fighting against God?

Robert Plues, of Howdon-on-Tyne, has just issued the second part of his "Crucible," in which he flounders about amid the distorted and mingled sentiments and sayings of such men as Drs. Payne, Wardlaw, President Edwards, Spurgeon, and others, and takes occasion from many of their contradictory utterances, preachments, and writings, to condemn, censure, and cast odium upon the Calvinists; yea, upon the whole plan of salvation as laid out in the Bible from beginning to end.

Robert Plues has more fully exposed the heart and soul of the Arminian heresy than any writer we have lately met with; but his aim has been to overthrow those principles which we hold most dearly, because they have been revealed to our hearts by God the Holy Ghost himself; and, therefore, we well know that the blindness, enmity, and carnal reasoning of poor Robert Plues, is but the result of that enmity which lurks and lives in the breast of every unregenerated man—and hence, in his opposition to eternal truth, he is found to be constantly fighting against God.

Children of God, lovers and believers of the whole truth, listen for one moment to the words of Robert T. Bird, of St. James's Church, Southampton, He says, "There is no living man so great an object of true Christian pity as he who with no reverential hand opens God's volume only to doubt it; there is no man so fearfully positioned as he who takes or rejects, at will, the portions of it. To such an one the voice of the Almighty must yet in anger

come, crushing him down beneath the mighty question, 'Who is this that darkeneth counsel by words without understanding?' Try every spirit whether it be of God."

Look yet again, and, if it were possible a greater evil rises up before us; men who bow to that which their own brain can grasp, but will not bow to God the Father's teaching; men who follow the mad promptings of a rebellious intellect, and call it reason; men who in the carnal pride of unbelief refuse to credit that which is beyond them, and with the base ingratitude of Satan's urging turn against God those very gifts himself has bestowed upon them! Men, I say, whose lives are passed in criticising the Almighty in his acts and words, themselves yet living monuments alike of his great mercy and forbearing love. Men who by stealthy steps attempt to undermine our faith by sapping the foundation of it, opening a tunnel for the bolder advance of devilish infidelity. Men, who looking for error, bend no knee for knowledge, despising help, save such as brain can give. Are these not times requiring all our care and watchfulness, lest evil touch us with the foul taint of doubt, or unbelief? An open generous foe were less repulsive, less difficult to meet; but when by secret undermining men strive hard to assault us in a vital part, then, I say, we are in urgent need of jealous watchfulness. The time has come, I warn you all of it—the time has come when God's own children, Jesus Christ's believers, must take to themselves the righteous shield of faith to ward for ever off the unseen poisoned arrows aimed against them."

"*Fighting against God*" has, of late, manifested itself in the separation of those initiatory and confirmatory sacraments which, in His Church, CHRIST hath joined together.

What an awful sight! Professing churches carrying their disputes into the law courts of our land—there *Might* has trodden down *Right*. Transgressors have been legalized, truth has been cast into the dust, and those who conscientiously sought to honour Christ in his commands have been sent home weeping.

"Peace," "Prosperity," and "Christian Charity," are terms much perverted in these days. We have seen it is possible to buy Peace, and what men consider "Prosperity," at too high a price.

Peace obtained by compromise is no peace at all. LIVING TRUTH is the *Tree*; Peace is the blossom that springs from it. Cut down the tree, and you destroy Peace and Truth together. Let the blossoms of peace perish in the frost, or be nipped by the wind; but take care of TRUTH, the *Tree*, and it will hear the footfall, and feel the

breath of re-turning spring, other peaceful blossoms will beautify it, and fair and fragrant fruit will grow upon it. "The peace of God which passeth all understanding," will then be realized and possessed.

Brethren, around the Tree of Truth be banded firmly, lovingly, prayerfully, and earnestly together; and if that Truth be THE LIVING TREE OF ETERNAL LIFE; and if of that Tree we are really *living* branches, then shall we blessedly understand the first Psalm as fulfilled in HIM, of whom Zechariah says, "Behold the Man, whose name is THE BRANCH;" and of whom David speaks, "He shall be like a tree planted by the

rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

Where this Tree is planted, where its branches are to be seen, and its fruit is to be found, cannot now be shown. We have trespassed too much already.

To our subscribers, readers, agents, and correspondents, we tender unfeigned thanks: and with the earnest prayer that God himself—FATHER, SON, and SPIRIT, may hold, and help, and honour us in this branch of our work; and most devoutly entreating an interest in the prayers of the faithful, we still remain obediently,
THE EDITOR.

The Plymouth Brethren :

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC.;
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED MEMBERS.

By THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER II.

DEAR BROTHER IN THE LORD, — My readers will please to remember that I am under a pledge of impartiality. In this spirit I have to deal with a large amount of correspondence, wherein Christians express various judgments and state a number of facts and circumstances. Let us by all means hear them all. The truth will bear to be thoroughly examined and closely tested. I gave extracts from letters last month, and I feel it right to do so again, even though it delays my entering fully into the doctrinal views of the brethren.

I proceed now with a few explanatory statements. "The brethren," so called, have no exclusive right to the title. It belongs to the whole family of God. I will, however, be compelled to use it, as others do, as a distinctive appellation for one particular class of Christians. This is only for distinctness sake.

The brethren are to be divided into three parties:—1st. Those called "Exclusives" by some, and "Darbyites" by others. I will simply use the words "*the Darby party*" in my letters, and that without one feeling of disrespect towards Mr. Darby and his friends.

2nd. Those meeting in fellowship with gatherings cut off or excommunicated by the Darby party. These are generally known as the "*Bethesda party*," and I will use the words for brevity and distinctness.

3rd. Those meeting in gatherings which have sprung up of late years. They adhere to certain principles in common with both the other parties; but have had nothing to

do with the controversies between them. These, if I have occasion to refer to them hereafter, I will style "*the independent gatherings*."

A *gathering*, in the modes of speech used by brethren, is a *church*, according to the use of the term common among other Christians.

At present, I will only add further on this head that the two parties first mentioned are represented in most parts of the world. There is a gathering of the Darby party in Paris, and likewise one of the Bethesda party; there is the same in Melbourne, Australia, and Toronto, Upper Canada. The rival gatherings, indeed, stand side by side in most parts of the United Kingdom, and wherever in foreign parts the brethren's views have been received.

The brethren did not begin to meet in Plymouth, as is generally supposed. They took their origin in Dublin. There was, about the years 1824 and 1825, a spirit of enquiry and an evident quickening amongst God's people in various parts. This did not all result in the rise of those called Brethren. With some it caused an increase of missionary effort. There was also in consequence more of effort for the evangelizing of the masses in the large towns of the United Kingdom. With others in the northern part of the kingdom, it had much to do with that which took place afterwards—the disruption in the Church of Scotland and the rise of the Free Church.

In Dublin, about that period, Christians of the various denominations, including the

Established Church, were meeting in the closest terms of Christian fellowship, being drawn together, as one has remarked, by the presence and power of the common enemy—Popery. There were meetings held for scripture reading and prayer. As it appears, in much simple faith they gathered round the Word of God to know His will in regard to all things that concerned His church.

It appeared to several who were thus meeting and reading the Word together, that disciples of Christ, meeting together simply as Christians, were free to break bread or take the Lord's supper together, and that so far as the apostles' practice could be a guide, the Lord's people should meet every first day of the week thus to remember the Lord's death. When this little band of Christians first met in this way, they did so without separating themselves from their several sections of the church. Several who began thus to meet occasionally were clergymen in the Establishment, who continued to officiate in their parishes. Other Christians who met with them continued to attend or sit under the various ministries they had before, and only came with the others to those special meetings for communion together in the breaking of bread.

I will refer again, with more detail, to the origin of the Brethren, and will then hope to point out the original ground they took, and also that to which they appear to have been led.

I give you thus short a letter, that I may leave room for further extracts from correspondence. These will be found quite as important as anything I could write. I am, dear Brother, yours in the Lord.

THOMAS GEORGE BELL.

Lynnmouth, North Devon, Nov. 26th, 1862.

XIII.—“I sent you the other day a few numbers of ‘The Record,’ in which were some articles said to be against ‘the brethren.’ Both their teaching and practice were found fault with. But when you look into these articles or letters, you will see they are attacks on the writings of Darby, Macintosh, or Stanley. Are these three brethren *the* brethren? Or have these three individuals been accredited as the expounders of the brethren's views? The writers of these articles and letters do not show forth much of the mind of Christ in the way which they write. There is little doubt but that the three individuals—I might say Darby especially—have laid themselves open to remark by the injudicious use of words and expressions which doubtless they could explain. But suppose it was far worse than it is—suppose all three were found guilty of heresy, they stand or fall only as individuals. *Brethren* do not stand on *them*, and therefore would not fall with them. The statement of

principles which you have sent me, I can subscribe to myself, and I think these have been the leading or distinguishing principles of those Christians called by some ‘the Brethren;’ they would themselves say only ‘brethren;’ for they would acknowledge themselves only a portion of ‘the brethren,’ that title taking in the whole church. ‘*Holy brethren,*’ as the apostle says, ‘*partakers of the heavenly calling.*’ Or, as our Lord himself says, ‘*One is your Master, even Christ, and all ye are brethren.*’”

XIV.—“Mr. Muller, in his last report, states that he has circulated within the year ending May, 1862, 2,711,501 tracts; also that he has circulated since November, 1840, 16,613,334. He has expended on this extensive work £10,668 7s. 11d. He also states in the same report that during the last year he has aided with pecuniary supplies 116 home and foreign missionaries. He has given them £5,527 5s. 2d. He has received for the Orphan Institution since his commencement £158,732 11s. 5½d; for the other objects, £63,731 6s. 10½d; by sales of bibles and tracts, and in payments from the school children, £10,146 16s. 5½d; making a total of £232,610 14s. 9½d! All this in answer to prayer, without society or committee, or any other organization; without connection with any one sect, but aided by Christians in all sects. Surely this is a strong argument in favour of *unsectarian Christianity.*”

XV.—“It is now about three years since I gave myself to the work of preaching the truth as it is in Jesus. I felt constrained to enter into this service if the Lord should give me an open door, which He did. I waited not to confer with flesh and blood, but commenced in humble dependence upon God for all I needed. I felt I could not go forward in my own strength, so I put myself into our Father's hands, and He has never let me fall, and has always given me words to speak at the proper time. I could not get up or prepare sermons, so from the first I felt I must look to the Lord for words and power, and having obtained help of the Lord, I continue to do so till the present time. I have sometimes got up on the Lord's-day morning, having to preach three or four times during the day, not knowing at all what I would have to speak about; but it is written, ‘in the same hour it shall be given you,’ and this promise I have had fulfilled again and again. It is a blessed thing thus to exercise faith in God, who never fails to help those who trust in Him. At the commencement of my labours, I saw it unscriptural to take any fixed salary, or to make any charge in the way of seat rents, &c.; therefore I saw I must trust God to supply my temporal wants, instead of entering into a bargain with man. This is a path of great trial of faith: sometimes I am almost brought to my wit's end. I can truly say, ‘I have been brought low and He helped me.’ Yet, notwithstanding all the trial, I am not prepared to relinquish this path for any easy one that flesh may point out. We have trial, but we also have deliverance. It is sweet in the hour of extremity to cry to God

and find Him to be a present help. We have boxes at the doors of the preaching rooms, and into these voluntary offerings are put from time to time. The average sum does not as yet exceed ten shillings per week. Occasionally I get a little help from a distance, sent not in answer to an application from me, but sent in answer to prayer which I make to God. If it was not for these little helps from time to time, I could not get on. This is the way in which the ministry is supported amongst brethren, and I must confess that I have heard in many places that very little is given. May the Lord stir up His people to see and embrace their privilege in this. It is quite a mistake to suppose that the various gifts of pastor, teacher, &c., are not acknowledged amongst brethren."

XVI.—"There is no Newtonian party among brethren now. Mr. Newton has many warmly-attached friends amongst them; but they do what it would have been well if all had done—they refrain from making a party. Mr. Newton has for years stood aloof from brethren; he still adheres to a simple unsectarian position; but he has no association with the body of those called Brethren. He ministers regularly in a chapel at Bayswater, London, and the Lord is with him, so that he is much blessed as a teacher of God's truth. Those who know him best and attend on his ministry declare that he is sound in the truth. He was led into very imprudent language, and for a time certainly held views dishonouring to the person of the Lord Jesus. These views he publicly retracted. They were at the first made a ground of excommunication without any proper investigation. They were greatly exaggerated—yet, as all admit, there was evil. The evil was confessed and put away, and brotherly love in full exercise would have healed the breach nearly twenty years ago. It is not healed yet, but the parties having the conflict are changed. Mr. Newton is out of it; he has no party connected with it; yet his case—the old matter which ought to have been dead and buried years ago—is still the chief element in the conflict. The conflict is between Mr. Darby and his friends, who will not even sit down at the Lord's table with one who does not maintain in all its integrity the original excommunication and the Bethesda section of brethren, who originally repudiated Mr. Newton's erroneous views, but who will not now judge evil until it comes properly before them."

XVII.—"The plague spot of apostasy is everywhere, and happy only is the soul that in secret communion and power walks in unobtrusive simplicity of faith in the blessed Jesus. While those who call themselves the children of God act as they do now, how can they tell of grace to the sinner? Is perfection existing in the flesh of any saint? Is there one who, if stripped by God, would not disclose sin and depravity? Pride, covetousness, worldliness, evil speaking, slander, whispering, and railing, alas! prevails in the church. Blessed be God's name—His object

is to teach and instruct His beloved ones not to trust in themselves, nor in their teachers, but in Him alone! How we see this in the history of the beloved after God's own heart, David; the son of David, the wise man, the preacher, king in Jerusalem; the meekest man in all the earth, Moses; Saul the destroyer, Paul the worker, Peter cursing and swearing and denying his Lord; John, the beloved disciple, wishing to call down fire from heaven to destroy instead of save. Read the history of the church and see what it declares—man always failing, and God coming in grace. This is just the history of brethren! and blessed are those brothers who can bear with God's discipline and walk with Him whatever men say about them. What should we know of Christianity if we had to learn it from the lives of professing Christians?—what would your peace or my peace be if we were to stand or fall by the ken of shortsighted man! Sir, —, when he first read his Bible closely, said, 'Where are these people named in the scriptures of truth to be found? I cannot either hear or find such upon the earth now!' Happily for this brother, the Lord's mercy sent a wise brother, —, who showed him how every person and every thing had failed in every dispensation, and how we thus learnt the lesson, 'By GRACE we are saved.' We should *all* of us do worse than we do if we were not kept. We all do evil: where is the Christian man who dare, remembering God's grace, cast the stone at his brother!

"But enough of this—it may be more blessed to turn away from what professing Christians are and what they do, and remember the words of Paul in Acts xx. 32. Let us seek to strengthen the hands that hang down and confirm the feeble knees. Paul foretold of the coming of grievous wolves, not sparing the flock—false shepherds, deceivers—surely there are many now-a-days. Alas for the lambs if the sheep are so worried and persecuted! Few at the present day think that the hands must be quite clean before they can hurl the stone at the head of another. Mr. — and Mr. — don't think of this, or they would not print such words about a brother—one for whom Christ died. But enough, dear Bell, upon this. The Lord give us each and all His precious saints to walk more worthy of Him. Be patient towards all—the coming of the Lord draweth nigh!"

XVIII.—"I was myself in the Church of England. Some who joined me were Baptists, others Independents, a few Methodists, more were of the Society of Friends. We seemed, most of us, for years to have been enquiring into the unity of the church. We saw the systems with which we were each connected to be more or less worldly. We were led to see that the unity of the one body was intended to be a *visible* unity, for it had to exercise an influence upon the world. We protested loudly against the idea that we were forming another sect. We came out from all sects to belong to none exclusively, but to hold fellowship with Christians in them all. We designed to set up a platform of truth

held in common by all God's dear people, that they might there meet, and thus present the world with a *visible* manifestation of the one body. We thought it unscriptural that varieties of opinion on non-essential things should be made terms of communion and bonds of union. We thought this dishonouring to Christ, the glorious head of the one body. We agreed that *life in Christ* was union to the body of Christ—that mystical body which is THE CHURCH; and that therefore all true Christians alive in Christ should hold fellowship together as brethren. We thus arrived at the conclusion that it was unscriptural, and therefore sinful, for bodies of God's people to meet together because they adhered to the Episcopal, Presbyterian, or Congregational forms of church government; or because they approved of the religious views of Luther or Calvin, Knox or Rutherford, Whitfield or Wesley. We believed that all should meet together because they had in common been the recipients of God's grace, and lived now in the power of a new life, which they all alike possessed in and through the death and resurrection of the Lord Jesus Christ. This led us out from our various denominations to meet together simply as Christians, and each was left free to hold all varieties of opinion on subordinate matters, being united on fundamental truth. We did not think this to be a new schism or the setting up of a new sect. It was taking a stand on essential and central truth, universally held in God's living family, so that all the living members of that family might come together."

XIX.—"I promised you a few thoughts on the brethren. O, that everything may be done for the good of Christ's dear distracted church and the glory of God. I cannot but recognize in the effort of brethren at the first the earnest desire of true and loving souls, feeling more than others the evil of the present state of things, to return to apostolic simplicity, and as such who will not love and sympathize with them? But at present I am afraid brethren-zeal is a different thing. It is the old sectarian spirit trying to vivify the carcass after the life seems to have departed. If they would return to first principles and had grace to put away the evil among them, how many would gladly come among such gatherings of believers! But I am afraid things will not be better till Christ comes. It is very evident none of us can say, 'The temple of the Lord are we,' to the exclusion of all others."

XX.—"I am sorry some have left us here, and gone to our exclusive brethren. I may well hesitate to give my judgment about brethren; but as you kindly permit me to do so, I would say we do not want so many *negatives*; for this is what they have been giving. We want something worth practical working. Why not men of faith seek to plant churches according to the scriptural plan, and then through the church helping with the Evangelist, the blessing would come. Elders would be obtained and publicly recognised, and then let it be well understood, that all who are re-

ceived as members of the *one body*, are received with whatever gifts the Lord has bestowed upon them with liberty to exercise them subject to scriptural rule. If any are called of God to any work, let them not be ashamed to own what they feel in their heart; and let the others of the church where they meet judge whether they are called to that work, then they will encourage or dissuade as may appear desirable. The church has no right to forbid a minister called of God, speaking in God's assembly, if he observes scriptural order. If the above was acted on, I think many '*Baptist*' churches would soon be drawn to the same, and so the churches would be more in accordance with the mind of the Spirit. It would be only to elect *elders* instead of the usual election to ministry—*exclusive* ministry I mean.

"I believe it would be far better if all who judge themselves called to any work would frankly say so, and thus have the help and encouragement of others, the same as in most churches now, and as it appears was the custom in the early days of the present dispensation. I am thankful it pleased God to raise up the brethren; but it is time to put away a great many *childish* things in order more fully to be conformed to the mind of God."

HEAVENLY HOPE.

TUNE—"Summer Roses."

Once my foolish wand'ring fancy,
 Bid me vainly hope that earth,
 Had some portion sweet and lasting,
 For each heart of sterling worth.
 It is well to hear each warning,
 When each joy and hope is gone;
 Thus we find where peace is ever,
 Found to cheer each weary one.
 Soon I found my heart deceiv'd me,
 That my heart was full of sin;
 Then no joy in earthly treasure,
 Could make up for woe within.
 Then no joy in earthly treasure,
 Could make up for woe within.
 Yes! each earthly hope was blasted,
 Till I truly sought to know—
 Now so weary and so hopeless—
 Where my heart for peace could go:
 Then how sweet to learn that Jesus,
 Comes to wipe each mourner's tear,
 That for me His life was given:
 And that now His peace I share.
 Now I look to heav'n before me,
 Now on earth I seek no rest,
 For this Christ, my heav'nly portion,
 Tells me where I'm truly blest.
 For this Christ, my heav'nly portion,
 Tells me where I'm truly blest.
 Men still gath'ring summer roses,
 Seek their portion here below,
 How their sunshine turns to darkness,
 As each stormy wind doth blow.
 Could they see the happy spirits,
 Fill yon calm, bright, heav'nly place,
 Then no thought of present pleasure,
 Surely could the scene efface.
 Yet the Lord in grace seek them,
 In His mercy change each heart;
 Then true faith in Jesus' merit,
 Brings relief for ev'ry smart.
 Then true faith in Jesus' merit,
 Brings relief for ev'ry smart.

THOMAS GEORGE BELL.

Lynnmouth, Nov. 13th, 1862.

THE LATE MR. ROBERT ROFF,

PASTOR OF THE BAPTIST CHURCH AT STOW-ON-THE-WOLD, GLOUCESTERSHIRE.

Mr. Roff was well known as a most acceptable Gospel preacher for many years in Gloucestershire, and frequently as a supply at Zoar chapel, Great Alle-street, London. He has passed away from us; and the following letter from Samuel Foster, of Sturry, furnishes some particulars. Other information we hope to give ere long.—ED.]

MY DEAR BROTHER IN THE LORD,—Having obtained help of the Lord, I continue to this day,—

“A monument of grace;
A sinner saved by blood.”

I am very ill; to-day I have not known how to lie in bed; yet, bless the Lord, through grace I am mercifully supported. I have lost another faithful, loving friend: he has reached the harbour before me. For many years he has been a kind friend to me. But Jesus, my elder brother, ever lives; and I know all are in his hands. Another servant of God gone home. My brother, Mr. Robert Roff, Baptist minister, Stow-on-the-Wold, Gloucestershire, thirty-two years pastor. He fell asleep in Jesus, November 26th, 1862. His end was peace. In his last hours the Lord was very gracious unto him. “Mark the perfect man; behold the upright; for the end of that man is peace.”

“He’s gone in endless bliss to dwell,
And I am left below,
To struggle with the powers of hell,
Till Jesus bids me go.”

I had been anxiously waiting to hear from him; but, instead of a letter, to my surprise I received the memorial of his death. I could not refrain from shedding a silent tear; but my loss is his eternal gain. His letters were truly spiritual, and they had been much blessed to my soul. These were some of his last words:—He told his dear wife Satan was not suffered to buffet him in the least. He said he should die in peace with all men. He said underneath were the everlasting arms. Speaking of Christ, he said to a friend, “Of Him, and to Him, and through Him are all things, to whom be glory for ever and ever. Amen.” He was asked if he had any fear? He said with great emphasis, “No—no!” At another time, when in great pain, he said, “Whom the Lord loveth He chasteneth, and correcteth every son whom He receiveth.” A few hours before he breathed his last, he said, “I want to sing—I want to sing!” but could not. Thus he fell asleep in Jesus November 26th, 1862, aged sixty-six years.

“Methinks I see him now at rest,
In the bright mansions love ordained;
His head reclines on Jesus’ breast,
No more by sin or sorrow pained.”

Lord kept him faithful in the truth to

the end. His loved employ was in preaching Jesus, and blessed much with the spirit of his dear Master, a loving, humble spirit. Many things he said to me, when sitting by my bed, have been brought very sweet to my mind. One thing he said, “If there is one thing I covet more than another, it is that sweet meek and humble spirit.” He and his little church dwelt together in peace and unity. His last letter, written to me in September, was a very spiritual one. Speaking how the Lord had blessed his labours more the last year than any former periods of his ministry, one extract I will give:—“I am still (he said) in my simple way and manner preaching the Gospel to poor sinners, which the Lord is mercifully pleased to honour and bless, perhaps in a greater degree than in any former periods of my ministry, both to sinners and saints. Having a greater spirit of hearing within our dear Ebenezer (the name of our chapel), is filled to overflowing since the Lord laid His loving hand upon me, so as to keep me almost entirely at home. I preach to my dear people, who love me dearly, for the truth’s sake, which I preach to them three times in the week, the benefit of which is partaken by them in hearing and myself in preaching, although I have been with them upwards of thirty-two years. They still love my ministry, which is to them as the counsel and conversation of a father; and as we are all willing to be the Lord’s servants, we have no would-be lords and masters. Therefore have we peace and prosperity within our borders.”

My dear brother, this is what we want among ministers and people: and I know was the love of Christ more shed abroad in the heart, there would be more of the spirit of Christ manifested for the rich outpouring of the Spirit upon both ministers and people! Then there will be peace and prosperity. I have many very spiritual letters from my dear departed friend too valuable to be lost. Dear soul, he is now with Jesus; and there I long to be. Farewell, my brother, and may the Lord bless you with every covenant blessing is the prayer of your afflicted brother in Jesus,

SAMUEL FOSTER.
Sturry, near Canterbury, Kent.

Dec. 12th, 1862.

[Truly it is grateful thus to read of the devoted life and peaceful end of one whom we all know was faithful unto death, and now wears the given crown in glory.]

THE PRESENT DISSATISFACTION AND THE FUTURE HAPPINESS OF THE SAINTS.

By MR. W. FLACK, OF SALEM CHAPEL, WILTON SQUARE, NEW NORTH ROAD.
(Continued from page 218, Vol. XVIII.)

"I shall be satisfied when I awake in thy likeness."—PSALM xvii. 15.

THESE living souls have feelings and desires. Hence the language of our text, "I shall be satisfied."

2. We observe, then, our text implies dissatisfaction here. "I shall be satisfied," certainly signifies dissatisfaction here. Well, child of God, what are you dissatisfied with? "Oh!" the soul says, "there are a great many things I am and ever must be dissatisfied with here." Yes; there are a great many more than can by any means be crammed into the space of one sermon. Neither would it be profitable to cram a sermon full of complaints. Yet it may not be out of place to name a few things with which a work of grace will make a man dissatisfied. A work of grace will make a man dissatisfied with this world. When of the world, or in an unregenerate state, I could be satisfied; nay, well pleased with the pleasures and pursuits of the world. The theatre, the ball-room, the tavern, suited me well. But, thanks to the grace that has made to differ, they don't suit me now. I remember, when quite young in the life of faith, the clergyman I sat under used to hold a monthly meeting for answering queries. Any person in his congregation might ask any question by means of letter, without giving their names, and he would answer it at the following monthly meeting, and on one such occasion, this question was put,—“Is it wrong for a Christian to attend the theatre?” The clergyman said in reply, “By all means, my friend, attend the theatre as long as ever you can.” There he paused, and a general consternation was felt: some, doubtless, being very much pleased, others very much grieved. “But,” he continued, “be assured of it, if grace change your heart it will change your taste, and you will seek your pleasures in another course.” But I must not stop so much as to hint at all the things with which a work of grace will make a man to feel dissatisfied. He will be oftentimes dissatisfied with the world and dissatisfied with the church; dissatisfied with bad men and dissatisfied with good men. But with nothing, with nobody, will he be so much dissatisfied as with himself. Yes, he will be dissatisfied with his sinful self: corrupt self, lustful self, proud self, unbelieving self, infidel self, passionate self, sulky self, hard self,—a thousand hidden evils, and it's his mercy they are hidden from others, though well known to himself; a thousand hidden

evils, I say, like so many prowling beasts of prey, will lurk about his inmost soul, and make him dissatisfied with himself. Yes, make him cry with one of old, “O wretched man that I am! who shall deliver me?” But, again, the Christian don't travel far before he becomes dissatisfied with *righteous self*. Oh! righteous self is a deadly foe to the Christian. We sometimes wonder which of the two is most to be feared. If sin be as a prowling beast, pharisaism is as a lurking crafty serpent. It craftily follows us to our most sacred spots. We can't have a good time at the throne of grace but righteous self comes in; we can't make a little head in reading the Word of God but righteous self comes in; we can't be indulged with a little more than ordinary communion and fellowship with our God but righteous self comes in; we can't, in answer to prayer, receive a little more grace or stronger faith but righteous self comes in; we can't have even a good time in the pulpit but in comes this monster—righteous self. And yet, after all, he's but a poor, mean, insignificant little puppy, not worth looking at. We think these must be the “little foxes” Solomon speaks of, “which spoil the tender grapes.” Well, he says, take the little foxes. But the crafty little animals are so hard to be taken, we don't see them till they have spoiled the fruit, and then they are off. But still they are among the things that make us dissatisfied here; though, but among the things, we might name many more; but we must not. Let us, while we bemoan these things, thank our God, and admire the grace that, at least in these, has made us to differ. Not only to differ from the world, but to differ from what we ourselves once were. But,

3. There is one feature more implied in our text. It says, “I shall be satisfied when I awake.” Now, if we are to awake, we must first go to sleep. And it is but going to sleep. Our Lord said to his disciples, “Lazarus sleepeth, and I go that I may awake him out of sleep. 'Tis true he afterwards said, “Lazarus is dead.” But that seems only in way of accommodation. They did not understand him when he said he sleepeth. Therefore he said, Lazarus is dead. It is worthy of remark that the term death, as relating to the departure of believers, is very little used in the New Testament Scriptures. Indeed, Old Testament

saints seemed in some measure led into this sweet truth. Hence David sings, "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." And again, Hosea xiii. 14, "O death, I will be thy plagues; O grave, I will be thy destruction." "Then shall be brought to pass the saying, Death is swallowed up in victory. 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, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55—57.) Christ, by his spotless life of pure and perfect obedience, magnified the law; by his sacrificial death he satisfied all the claims of justice, and put away sin. We may ask, then, "O death, where is thy sting?" 'Tis gone! Sin is gone! Gone where? Dr. Watts says,—

"Now, if you search to find your sins,
Your sins cannot be found."

Paul says, "He bare them;" Isaiah says, "He blotted them out;" Micah says, "He will subdue their iniquities, and cast their sins into the depths of the sea;" but Daniel says, "He will finish transgression and make an end of sin." I conclude, therefore, the work is perfect; sin is gone—gone en-

tirely—gone for ever. If, then, sin is atoned for and justice is satisfied, where is death? Swallowed up in victory, swallowed up! What a glorious term! Who shall find that which is swallowed up? Hence the words, "When I awake, 'tis but falling asleep in Jesus." If, we repeat, sin be the sting of death, and the law be the strength of sin,—if sin is atoned for, and the claims of the law are all satisfied,—then death is but a shadow—death is but a sleep. Though I walk through the valley of the shadow of death, I will fear no evil. Death came into the world by sin. As such, death is put away with sin. Nevertheless, it is appointed for men once to die, or fall asleep. "Though," the apostle says, "we shall not all sleep, but we shall be changed, in a moment—in the twinkling of an eye—at the last trump; 'For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'" That is, those who are living on the earth when Christ shall come. At the sound of the trump, the dead shall be raised in a moment; at the same sound, the living saint shall be changed in a moment—in the twinkling of an eye. The awaking I take therefore to refer to the resurrection of the body. I shall be satisfied when I awake with thy likeness.

"EVERY MAN." — (HEB. II. 9.)

BY JOHN BROWN, A. M., CONLIG, NEWTOWNARDS, IRELAND.

In this passage Christ is represented as being the sinner's substitute, and His death as being the redemption price of sinners. This is the light in which the death of the Saviour is generally set forth in the Scriptures. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Isaiah liii. 4—6. "Him who knew no sin, he hath made to be sin for us, that we might be made the righteousness of God in him." 2 Cor. v 21. "Christ was once offered to bear the sins of many." Heb. ix. 28. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter ii. 21. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. iii 18. But we see Jesus for the suffering of death,

crowned with glory and honour; who was for a little while made lower than the angels, that he by the grace of God should taste death for every man." Heb. ii. 19.

As the passage under our immediate consideration, when explained in the light of the scriptures in general, points out the death of Christ as a proper sacrifice for sin; so this expression, when explained in the light of the context, points out the persons for whom it was offered. Jesus "tasted death for every man." It may be proper to observe that the word "man" is supplemental, though not marked as such, and we are left to find the appropriate supplement from the connexion. The original expression is *uper pantas* "for every." Some supply the word *anthropou* "for every man"; others with more propriety *uiou* "for every son," the same word being used in the 10th verse:—I prefer the word *enos* "for every one" as being more indefinite.—"That he by the grace of God should taste death for every one." Now for every one of whom did Jesus taste death? Let us try and make this out from the subsequent context.

Verse 10.—"It became him for whom are

all things, and by whom are all things, in bringing many *sons* unto glory, to make the captain of their salvation perfect through sufferings." Jesus tasted death for every one of the many *sons* that he brings to glory.

Verse 11.—"For both he that sanctifieth, and they *who are sanctified* are all of one." Jesus tasted death for every one of the *sanctified*.

Verses 11, 12.—"For which cause he is not ashamed to call them *brethren*, saying I will declare thy name unto my *brethren*."—Jesus tasted death for every one of his *brethren*.

Verse 12.—"In the midst of the *church* will I sing praise unto thee." Jesus tasted death for every one of the *church*.

Verse 13.—"Behold I, and the *children which God hath given me*."—Jesus tasted death for every one of the *children whom God gave unto him*.

Verse 16.—"For verily he took not on him the nature of angels; but he took on him the *seed of Abraham*."—Jesus tasted death for every one of the *seed of Abraham*. "And if ye be Christ's, then are ye *Abra-*

ham's seed, and heirs according to the promise." Galatians iii. 29.

Thus it is easy to ascertain the extent of the expression *every man*. If these words were to be explained apart from the context, they would prove that Christ died for every human being, as well for those that are lost as for those that are saved. But this is a most dangerous principle of interpretation. The only way of understanding any writing, human or Divine, is by explaining every word by the connexion in which it stands, and if this method be adopted in the present instance, the expression *every man* or *every one* will prove neither more nor less than that Jesus tasted death for each of the *sons* whom he brings to glory: for each of those who are *sanctified*, for each of his *brethren*, for whom he became the kinsman Redeemer, for each of the *church* which he loved, and for which he gave himself. Eph. v. 23, for each of the *children whom the Father gave him in the everlasting counsel*. John vii. 37—39, for each of the spiritual *seed of Abraham*. Galatians iii. 29.

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES

FOUND IN THE ARCHIVES OF THE CHURCHES.

CHAPTER III—THE SEVEN SAINTEED SIRES I KNEW WHEN A BOY.

Oh! what a narrow, narrow, path,
Is that which leads to life;
Some talk of works, and some of faith,
With warmth, and zeal, and strife.

But after all that's said and done,
Let men think what they will,
The strength of every tempted son,
Consists in standing still.

THAT one sentence, "Mine eyes have seen thy salvation," which last month I referred to as arresting the spirit of my mother, was the means of separating her from the world, from the Church of England, and almost from her family: but they were also the means of leading and of uniting her to the Lord, to his gospel, to his people, to his ordinances, and to his ways. "Poor Kitty," as they used to call her, had a very rough journey through this wilderness; and when she came to the end, Satan so set at her that for days she was almost in black despair and sorrow; but the Sun of Righteousness did arise with healing in his wings; and as she came into the kingdom of grace crying, "Mine eyes, Lord, *never have seen* thy salvation," so she went from it to the kingdom of glory, with this sweet sentence softly flowing from her heart, "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of Truth." She was long a "Companion of the Cross"—a woman of many prayers—yea, I do think that text was nearly true in her—"Praying always with

all prayer, and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints."

A sorrowing, suffering, saint indeed,
With twice ten thousand fears!
Her aching heart did often bleed—
Her eyes were filled with tears.

But her toils are over; and now before the throne she sits, and sings of him, of whom on earth she loved to hear, and in whose cause none could a deeper interest feel.

Let praying mothers all take courage. I have heard her say, a few days after I entered this country—being her first-born son—her pastor came to see her, and to supplicate heaven's blessing on the babe and its tender mother; and after having taken me in his arms, and offered prayer, he returned me to my mother, saying, "*Take this boy, and nurse him for God!*" That sentence set all the springs of faith and power in my mother's soul alive for me, and although at seven years of age I was removed from her, and never resided with her for fourteen years, still she never ceased to plead for me;

and I remember well, when she heard me preach the first time, with what expressions of grateful humility she seemed to look beyond the skies, as though she would break out, blessing and praising the Lord, who had so marvellously answered her prayers.

When she died, she left behind her four sons and three daughters. The four boys have all been called into the ministry, and the three girls have all professed faith in Jesus. I hope the whole family will be found in heaven. I cannot but hope this, although I have sometimes looked upon myself as the one black sheep which they say is sure to be found in every flock. From the lowest parts of my soul, and with the largest desires of my heart, would I present that cry—

Prevent—prevent it by thy grace,
Be thou, dear Lord, my hiding-place,
In that tremendous day.

It is a singular fact, that at seven years of age the doctor pronounced his judgment that I could not live in the air in which I was born, consequently I was removed from beneath my mother's wing, and placed under the roof of the family from whence my mother proceeded; and for many years was a hearer and singer in that large old parish church where the words I have referred to, fastened conviction upon my mother's soul. In that parish lived the seven sainted sires of whom I have to speak, and whose different courses in the ministry will pretty fairly represent the whole body of men who stand in the midst of the churches, assuming and professing to be (as) God's mouth to his people.

From my earliest days I have been exercised in my mind very much touching ministers—men professing to be the servants of the Most High God; and if ever a poor sinner did really love, reverence, esteem, and gladly serve God's ministers—or those whose cloth and conversation lead you to think they were such—I have been that one. I have watched them, read of them, worked for and with them (and something else I might say), for more than forty years—in public, in private—before the churches, and behind the scenes. I have seen and observed them, and tales of tremendous interest I may tell before I have done. But this is Christmas-time, now, and many are crowding into the VESSEL at this near approach to a new year: therefore I must make this chapter a short one.

Three clergymen, and four non-conforming ministers were specially the objects of my consideration in those early days. They are all gone into eternity. To every one of them it has been said, "Give an account of thy stewardship, for thou mayest be no longer steward." And where now can they be found? Echo answers "*where?*" How

solemn the thought! I knew them—all seven of them—walking, working, and conversing in their different spheres. But now their bodies mingle with the dust, their spirits—where?

There was *Isaac*, the vicar, the ancient Robin, and the classical scholar at the head of the schools—all of them models of mental and moral power; but never did I know of any spiritual or evangelical benefits resulting from *their* ministry. They were gentlemen; they stood in the form of godliness; they manifested no particular enmity to other servants or sections of the church; but, in a quiet manner they observed and passed through the ceremonies of the State-church—christening, confirming, marrying, churching, burying, &c., &c., as occasion might require. It was their profession, their living, their calling; and in it they continued with an outward fidelity to themselves and to their office, which secured for them much respect: but there was not a *preacher* among the three. Poor old Robin would frequently read the prayers, the classical tutor would often assist at the communion table, but Isaac had to read the sermon. There was little preaching in the Church of England in those days. What, then, you ask, is *PREACHING*? My chief design in these papers is to illustrate this greatest of all works done on the face of the earth, and to *contrast* a real God-made, Christ-sent, Spirit-qualified *PREACHER*, with all the quackeries, mimicries, formalists, flat-pates, talkers, touters, brawlers, and base ones, which swarm in the outer-courts of the worldly sanctuary. Look for one moment at three short chapters touching a preacher. See *where he lives: at what he aims: and how he demonstrates* the genuineness of his work.

I. Where does he live? At the Fountain-Head of Life and Truth Eternal. In communion with HIM of whom the church said, "As the apple-tree among the trees of the wood, so is my beloved among the sons." Jesus Christ is our olive-tree: from him doth flow our spiritual life:

As myrrh new bleeding from the tree,
Such is a dying Christ to me.

He is our palm-tree. It is in him, by him, through him, we grow into uprightness, righteousness, holiness, and heaven. He is our cedar-tree: all that is durable, valuable, essential, ornamental, and immutable, is found in him. A preacher must live in fellowship and companionship with Christ; or neither life or liberty can he have for himself, or communicate to others.

II. At what doth he aim? "Every minister of Christ ought to be an Eliezer—a revealer of the love, person, riches, and inheritance of Christ, the true Isaac." The design of the preacher is, to bring out into

clear light the Chief Good, But we must ourselves be broken and bound up before of Jesus as a Saviour we can speak. Having tasted of the wormwood and the gall, and standing now by the heavenly fountain, we may, we must, feelingly, forcibly, fervently, point our fellow-men to the pit we have been taken from—to the power by which we have been taken—and to the prospect now opening to our view.

III. How does the preacher demonstrate his calling? Solomon called himself "THE PREACHER." The best critics render the original word *Koheleth*—"One that gathereth." There are many gardens and fields in which the preacher labours—the Bible, the experiences of his soul, the testimonies of the godly in all ages, and daily observation; but it is from the word, instrumentally, that he gathers out the jewels of God's elect, that they may be eternally fixed in the Redeemer's mediatorial crown.

Among the seven sainted sires I knew when a boy, there were two tall Isaacs; one was as upright as the poplars which grew round the church-yard, the other always appeared bowed down with the weight of most solemn meditations, and seldom seemed to see anything but the ground he walked upon. The poplar was, as I have said, a moral, upright man. When he walked through the highways you would see a man most erect indeed. He said, as one would almost think, "he that would be honoured must wisely keep a distance. A countenance that is reserved, breeds fear and observation: but affability and too easy an access makes fools too bold, and reputation too cheap." But the other Isaac being filled with the Spirit of Christ and of gospel truth, walked humbly and in much nearness to God. It was his wish to PREACH, that is, to dig down deep, and to open up the holy treasures of the new and everlasting covenant, and to make such exhibitions of the grace and glory of Jesus Christ as, instrumentally, to gather in many hundreds of precious souls from the wide-spread wilderness around him. But, talking of preaching makes me think of one special season very recently, wherein I thought I saw and felt, found and enjoyed something for myself, of that secret teaching which really prepares a man for speaking in the name of the Lord. This blessed scripture laid fast hold of my mind—"For all the promises of God in him are yea, and in him amen: unto the glory of God by us." How many, many times they rolled over and over my mind. On my bed, on my knees, or when walking, or eating, still, inside my very soul these words would be. Oh! to think upon God's Word: to eat, to digest, to enjoy the precious words of heaven, how sacred that pleasure! Well, presently some voice so gently said, "there are seven expressions of free, sovereign, soul

saving grace in that one sentence. Look at them." I did so. Here are just the skeleton of my thoughts; but the clothing of these bones was, to me, very, very rich.

I. It is an expression of grace, that God has given promises at all. None could compel the Almighty to make any promises; but because he foreknew his people—because he loved, and purposed to help, cheer, pardon, and save them—therefore he has given out promises *to*, and *for* them. Promises are *relative* things. They connect God and sinners, heaven and earth, time and eternity; God's greatness and goodness, and man's nothingness and necessities all together. At least they stand in between these extremes, and, by a most mysterious power, bring distant things most near. That is grace. *Promises*: think of them.

II. It is said—"ALL the promises." There are so many of them. One day there was only one; and I almost thought Adam and Eve looked at that one promise—"The seed of the woman shall bruise the serpent's head:" and they wondered what it could mean. At length the Spirit opened it to their mind. Abel caught the meaning; brought his bleeding lamb; and he was accepted; but, by-and-bye, there came such a multitude of promises, that, like the stars in the firmament, you cannot count them. So Paul says—"All the promises."

III. Again. It says—they are "all IN HIM." Ah! all *in Him*. Some trustees cheat the rightful owners. You must mind where you deposit your valuables. God has put all the promises IN His Son. Why? Because only Christ could honourably open up the way whereby these promises could come down to man. Does God promise righteousness to guilty man? Jesus must first magnify the law, before that promise can be given out in reality. Does God promise to pardon the rebel; Jesus must first be made a curse for that rebel, ere pardon can issue out. The Father said—"Here, Son, take all these promises: but, first, do the work; and then give out the blessing." Jesus has done the work; and His people get the reward. "All the promises in Him;" Not one without Him. Well, but you say—What sort of an eye has He got? What kind of heart does He carry? What arm has He to exercise? I'll tell you. His eye can see you and all your needs: let them be what or where they may. His heart can love and sympathise with you in all places. His arm can reach Jonah in the belly of hell; and Manasseh in the dungeon; there ore, fear not—you are safe to have the promises, if to Jesus you can look.

[The printer will not give me a more room this month. Therefore, meet me here at February; and if God will, I will more fully relate my thoughts on the promises.]

Obituary.

MRS. MARY BORROW,

AN AGED BELIEVER, WHO FELL ASLEEP IN JESUS THE 27TH JULY, 1862, AGED NINETY-ONE YEARS AND NINE MONTHS.

"And even to old age I am he; and even to hoar hairs will I carry you."—ISAIAH xlii. 4.

THE subject of this brief sketch during a long residence on earth was a humble follower of the meek and lowly Jesus. She was born in October, 1770, at Deal, in Kent. Her father's name was Stringer, and carried on the business of a baker in that town. He, however, and his wife also, died whilst Mary the daughter was still young. The Lord's eye was upon her for good, and that Scripture was fulfilled in her experience,— "When my father and my mother forsake me, then the Lord will take me up." She removed to Deptford, in Kent, six years previously to her marriage, which took place in 1801. It is believed that she was made acquainted with herself as a sinner and with Christ Jesus as her Saviour long before this period. It is to be regretted, however, that a desk of her's had been stolen containing sundry papers which would have been at this moment valuable to her friends relative to the *manner* of her call by grace. Nevertheless, this much is known, that her soul was set at liberty from the bondage of the law, and that she was favoured with the personal assurance of her interest in redeeming love, in the complete pardon of all her sin, and realized her acceptance in the Beloved by the following verse of Scripture having been applied to her with power whilst engaged in the usual daily employment:—"He hath made with me an everlasting covenant, ordered in all things and sure; this is all my salvation and all my desire." (2 Sam. xxiii. 5.) She was baptised by Dr. Rippon, whose ministry both she and her husband attended for a long time, and afterwards sat under the ministry of Mr. Burgess for the space of twenty-one years. Her husband used to give out the hymns for this minister. Mr. B. not being a Baptist, our departed sister could not conscientiously join the church nor commune with its members in the ordinance of the Lord's supper; but when, in the good providence of God, Mr. Felton, a Strict Baptist minister, came to the town of Deptford, she joined herself to that church of which he was the pastor, and she continued in fellowship with it until summoned to the communion of saints above, which (*for her*) happy event took place the 27th of July, 1862, at the advanced age of ninety-two years wanting three months. Her earthly remains were devoutly committed to their quiet resting-place in Deptford cemetery on the 1st of August, in the full assurance of hope, there to await the

consummation of our Lord's declaration,— "I will raise him up at the last day." Yes,—

"Her flesh shall slumber underground,
T' await the trumpet's joyful sound;
Then burst her bands with sweet surprise,
And in her Saviour's image rise."

Mr. Whiting, who was supplying at Zion chapel, Deptford, preached her funeral sermon, on which occasion her favourite hymn was sung,— "Rock of ages," &c., and another, "Jesus, lover of my soul." All her daughters (six in number) were present at her funeral to give expression to their filial affection towards their aged maternal parent, and to drop the tear of *joyful sorrow* over the sleeping form of the beloved one whose redeemed soul had left for ever the strivings of earth to join in the anthems of heaven. She lived forty-three years in one house, in which all her children were born and brought up; twenty years she lived a widow indeed, but throughout all her changes experienced the truth of the Lord's promise, "Bread shall be given you, and your water shall be sure."

Mrs. Matthews, wife of one of the deacons at Zion chapel, writes as follows to one of the daughters of the departed:—"It is recorded in the church books that Mary Borrow was a member of Zion seventeen years; that she had related how she, by the Lord the Spirit, was convinced of sin, of righteousness, and judgment to come, and how she was subsequently led to the 'Lamb of God, who taketh away the sin of the world.' I am sorry to say that I remember very little of the many precious things that I have heard her say. I have always felt it a great privilege to sit at her feet and hear her speak of the goodness and of the loving kindness of her heavenly Father. She often expressed a desire to depart and be with Christ, which is far better. I have heard her say many times, 'Oh! that he would come to-night.' She felt herself the chief of sinners; but all her trust was in the precious blood and glorious righteousness of the Son of God. Not long before her departure, she said that she had a promise, and a verse of a hymn come with much sweetness to her mind,— 'My presence shall go with you and I will give you rest.'

'Yet a season and you know,
Happy entrance shall be given;
All your sorrows left below,
And earth exchanged for heaven.'

I have always considered her to be a woman highly favoured of the Lord. She has often expressed a deep concern for the salvation of the souls of her children, and I believe has very often prayed for them. She was very grateful for every little kindness done to her, and never failed to trace the hand of God in all; and I am sure that if we could hear her speak from heaven, she would say, 'By the grace of God I am what I am.'"

Our dear sister lived with two of her daughters, and some time before her decease, in consequence of an arrangement in the household involving a change, the enemy endeavoured to inject doubts into her soul relative to her future earthly prospects; but she was kept in peace by those lines following her continually,—

"Wait awhile, and thou shalt see,
What the Lord will do for thee."

In a letter to the writer of this sketch, one of her daughters, Mrs. Britton, of Raleigh, Essex, states:—"On the 21st of July, my dear mother was down stairs with my sister Martha, and she said, 'I think I shall go to bed, I feel very poorly;' and as she was going up stairs, she said, 'I shall not go up these stairs any more.' She was in no pain; but got weaker every day. My sister Mary went to see her, and wrote to inform me of my dear mother's state, and of her desire to see me. I went on the 24th to see her, and thought immediately that her time would not be long. She was very much pleased to hear me, for she could not see me, but knew me by my voice. I said, 'My dear mother, I am come to see you.' She said, 'But you cannot stay.' I said, 'Yes, dear, as long as you want me.' She replied, 'That is very kind of dear George; give my dying love to him, and thank him.' When I asked her how she felt in her mind, she answered, 'Oh! my Ann, how thankful I ought to be for all the mercies that the dear Lord has bestowed upon me, and what a mercy that I have not got to seek the Lord now. No, my dear, those blessed truths that he has enabled me to enjoy for so many years, they are my support, and I trust they will be so through the valley of the shadow of death; he has promised that his rod and his staff shall comfort me. Ah, my dear,—

'His promise is yes and amen,
And never was forfeited yet.'

He has promised to guide me with his counsel, and afterwards receive me to glory.' She was frequently in earnest prayer during Friday and Saturday. She said, 'Why are his chariot wheels so long in coming?' and then, as if reproving herself, said, 'Do, dear Lord, give me patience to wait.' I said, 'Yes, dear mother, he will; for his time is the best time.' She answered, 'I have always found it so, although the enemy would have me believe it was not; but we have proved him to be a liar many times.' She said, 'I feel so weak.' I replied, 'Yes, dear mother, the Lord is taking down your tabernacle very gently, is he not?' 'Yes, blessed be his holy name, for I have no ache or pain. How kind and gracious God hath been, and I can say what thousands cannot, I never wanted for anything.'

"On the last day on which she was able to speak, I shall never forget the happy,

grateful, loving frame of mind she was in to her God, to her friends, and to her children. She said, 'I know you are all my children, but I cannot hear your voices now.' We could not make her hear, but she was sensible to the last. She asked for some tea just before she died, and said, 'Mary, let us sing a song to Jesus, and tell my friends I want for nothing now but to depart and be with Christ which is far better.'

Her daughter still goes on to state,—"My mother was favoured with an even temper. She was a loving, affectionate wife, a kind and tender parent, a quiet and peaceable neighbour. She also endeavoured to impress on our minds the necessity of strict propriety of conduct towards God and towards man as regards honesty, modesty, and truthfulness, and urged us to take always the Scriptures for our guide and rule. She lived out those principles that she professed and loved, and died leaning upon the blessed truths of the Gospel, which had been her support in life."

Thus, dear reader, I have put together some of the facts connected with the life and last hours of our saved and now glorified sister. She was a humble and meek disciple, and as the tender ivy clings around the sturdy oak for support, and becomes strong in its strength, and as the tiny lichen attaches itself to the massy rock side, which becomes both its protection and its life, so did the absent one cling with the arms of a spiritual affection around the gracious person of the once crucified but now exalted Saviour. It is more than probable that neither the reader nor the writer of these lines will attain to the days on earth of her of whom we speak; but it is a matter of infinite importance that we be prepared by grace as she was, that whether our days below be few or many, we may be conformed to the precept, "Be ye therefore ready also; for the Son of man cometh at a day and at an hour that ye think not."

"In vain the fancy strives to paint,

The moment after death;

The glory that surrounds the saint,

In giving up his breath.

"One gentle sigh his fetters breaks,

We scarce can say he's gone!

Before his ransom'd spirit takes,

Its place around the throne."

Newcastle-on-Tynn.

I. C. J.

MR. JOHN WILKINSON.

DIED on Nov. 16th in his 69th year, Mr. John Wilkinson, the eldest but last surviving son of the late Rev. John Wilkinson, dissenting minister of Plymouth. He was for many years a soldier of the cross, fighting the good fight of faith, but now the battle is over and the victory won. He was a highly favoured servant of God, being enabled to look to him, and him alone in the hour of need, for con-

solation; and then sometimes enjoying the sweet presence of Jesus, in his inmost soul, till his face has shone from the effects of the resplendent glory within. He knew the Scriptures from his youth upwards, they being his chief study and delight, but the time of his second birth appears to have been in the year 1832. His house was always open to receive ministers of the gospel, and other Christians, and he was delighted to see them surrounding his board, but whether from any of these, or during his constant attendance on the means of grace, or direct from God himself the word came does not seem to be clearly known. He was for twenty years shipping editor, of the Shipping and Mercantile Gazette, and for the last fifteen years has not had one day's holiday, although frequently offered it, as he fancied he should be neglecting his duty, but was at business punctually every morning, (Sundays of course excepted) at eight o'clock. On Thursday, the 30th of October he returned as usual from his office, and remarked to his family that he had never had such a conflict to contend with in his mind, as he had had that day: "but" said he "it is through much tribulation ye shall enter the Kingdom!" One of his daughters said, "You have had great tribulations," but he answered, "Not enough, not enough, but now it is coming." At night he read as was his custom a portion of God's word, and then engaged in prayer, but a much shorter time than was usual with him. He then retired to rest, but not to sleep, but sat up in bed talking to himself, respecting a letter that he thought after would have been better had it not been inserted in the paper; this distressed him much, his conscience being tender to the very extreme. In the morning he was still more depressed in spirits, but went to business although so ill. In the afternoon he wrote to ease the anxiety of his beloved wife, which he knew was great, to say that he was easier in mind, and more contrite in spirit, and asking her to kiss all his dear ones at home for him. In the evening he spoke of Satan tormenting him which he had been doing for many days and nights. Before retiring he read 26th chap., 2nd book of Kings, but little did his family think that he, like Hezekiah, was sick unto death. On the Saturday he seemed much excited and it was perceptible to all that his over-wrought brain was fast giving way, and he was persuaded to remain at home, which he did with reluctance; for he was not one to give up, if he could possibly attend to business, or the House of God. Medical aid was sent for, but he remarked to the doctor, "You cannot cure the mind." On Sunday afternoon he read of Peter denying Christ, and said, "the devil had tempted Peter to do this, but," said he, "I have never denied my Master, have I?" His daughter answered, "No;" for he was true

to his colours while reason sat on her throne. "Yet," said he, "Satan will sift me as wheat," which he did, for his was indeed a soul conflict, still "whom God loves, he never leaves, he loves them to the end." He then quoted portions of Cowper's and Maylands beautiful hymns, the former,

"God's purposes are ripening fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

The bud was bitter indeed, but the flower, sweet beyond description, for as was written in his pocket book, "The dear ecstatic scene no words can shew, and none but by experience can know," and the latter,

"Through floods and flames if Jesus leads,
I'll follow where he goes,
Hinder me not shall be my cry,
Though earth and hell oppose."

On the Monday he read of one who was passing under the chastening hand of God and then compared himself to him. Every hour he got rapidly worse, his constant desire both day and night being to go to the office, fancying that he had not done his duty. He was taken there twice to try if this would ease his poor mind, but alas! no, while there he was silent and reserved, and when brought home, wished to return again. The doctors were of opinion that it only made him worse, and yet if the doors, to prevent him going were still locked, he would escape from one of the windows and it was their opinion that the resistance of his friends would only tend to retard his recovery, and that all that love and affection could suggest would do him no good, but to put him under proper treatment was the only hope of his recovery. With this pleasing prospect in view they at last consented to part with their loved one. He walked quietly to the cab which was waiting at the door although he knew full well where it would convey him. Sad indeed was it, to witness the wreck of that once noble mind, but here let us draw the veil, the scene becomes too harrowing for words to describe. Vain man would rebel at the ways of an inscrutable Providence, and ask why this agonising soul warfare? but may the prayer of those who loved the dear departed while he was on earth be like his was, "Oh! to be passive in thy hands, and know no will but thine." He had complained for some months of a pain in his left ear and compared the noise in his head arising from it to the roaring of the sea; he had had advice for it, but all of no avail, this increased until it terminated in paralysis of the brain. His daughters visited him at Dr. Armstrong's, Peckham House, where he was placed. He knew them instantly, enquired for his beloved wife, but seemed still as anxious as ever to go to the office, walked constantly to and from the door, he rejected food, could not sleep, and would not sit down till his weak frame was

thoroughly exhausted, and bronchitis setting in proved too much for him in his delicate state of health, and he fell sweetly asleep in Jesus, surrounded by his family who had been sent for. He appeared to recognize, but was unable to speak. It was once said by a good man "Tell me how a man lived and I will tell you how he died." He lived a godly life, and is now gone to enjoy the sweet promise of an eternal reward; the issue is not doubtful, although the conflict was painful. He was a devoted husband, a loving father, a faithful servant, a sincere friend, and will be long remembered with regret by all who knew him, for to know him was to love him. He was for five and twenty years a constant follower of Mr. Gunner's Zion Chapel, and the affection existing between was that of

brothers, indeed so great was Mr. G.'s attachment to him, that he could not sufficiently control his feelings to speak over his loved remains, which were interred at Forest Hill Cemetery, Nov. 21st. Mr. Ladd, an old and true friend, kindly officiated, and spoke very sweetly on the occasion, a great number assembled there to witness the last sad ceremony. Mr. Gunner improved on his death Dec. 7th very appropriately from 37th Psalm 37th and two following verses; said how they should miss him from their little flock, spoke of his great intellect, and sweetness of disposition, said he was brimful of love, and that in his walk and conversation he was an ornament to the faith he professed, described him as perfect as any one could be in the flesh, and quite so in Christ the only perfect man.

Intelligence from our Churches, their Pastors and People.

OPENING OF THE NEW BAPTIST CHAPEL AT STOWMARKET.

THE opening of the new Baptist chapel took place on Friday, December 5th. With the friends connected with this cause it was a time that will long be remembered; for so trying has been the pathway and so great the mercy granted that the circumstances will never be forgotten by some. At seven o'clock, while it was yet dark, between forty and fifty met in the vestry for prayer, many having walked several miles, and several came by train from Ipswich to be present, to seek His gracious presence who has promised to be with his people to the end of time. It proved a very solemn season: communion with God was realized; and it is believed prayer was heard and answered too.

The friends of this cause have met for thirty-three Lord's-days at the assembly room, where various ministers have readily come to sympathize with and help them. On the first day of meeting there, the sum of £9 was raised to meet expenses of the past quarter at the old chapel. From that time down to Nov. 30th, the expenses of supplies, hire of room, &c., were about £46 10s., which sum was met before leaving the room, and a small balance remained to go to the new chapel fund.

At half-past ten o'clock the chapel was well nigh filled. The service was commenced by Mr. Hoddy, of Horham, with "Arise, O King of grace, arise," &c. Mr. James Clark, the minister of the place, read and prayed; Mr. Wright, from the Bury church, gave out the next hymn; and Mr. Green, of Yarmouth (the minister who preached the first Sabbath at the assembly room), preached from Jeremiah ii. 14. The preacher entered largely into the peculiarities which distinguished the writings of Jeremiah from other prophets of the Lord: one peculiar feature being the number of questions which were constantly put to those to whom he wrote. After enlarging upon the vast privileges of ancient Israel over all other nations upon earth, he came to the true born Israelites of the present time, shewing forth their distinguishing features and their privileges; also some of the great designs God has in having now a church in the wilderness, concluding with some solemn cautions to the people of God. Mr. Austin, of Ipswich, concluded this service with singing and prayer. About fifty of the friends then dined together.

At two o'clock the chapel was quite full. The service began with singing, "In songs of sublime adoration and praise," &c. Mr. James Webb, of Ipswich, read and prayed; Mr. J. E. Cracknell, of Blackheath, next gave out a hymn; and Mr. Hoddy

stated the nature and constitution of a Christian church, and then requested Mr. J. Elmer to state the reasons why the present aving had been taken; which he did (judiciously avoiding any reference to the unpleasantness and misrepresentations with which they had to contend), but dwelt upon the kind mercy of the Lord, who had in so many ways interposed for their deliverance and help. He then gave the number of members as they stood at the old chapel in April last: number of members on church book, 130; newer from various causes—old age, distance, &c., 80; 63 had left; 55 were present to-day to unite in the formation of the church. Several others would also have been here; but from sickness and other causes were unavoidably absent. Mr. Hoddy asked those to stand up who wished to unite as a church, and called upon Mr. Green to give the right hand of fellowship to two of the brethren on behalf of the whole, which he did, at the same time addressing them in a solemn manner. Mr. Hoddy then pronounced them to be a church Scripturally formed, and wished them much happiness and prosperity in the name of the Lord. Mr. Mothersole, of Norton, then gave out "Now let the feeble all be strong;" and closed with prayer. About 250 then took tea; the order that prevailed proving that no pains had been omitted by the committee to accommodate their friends.

In the evening a public meeting was held, presided over by Mr. Houghton, of Bury, which office he filled in a way that fully justified the selection of the friends in this respect; Mr. Backhouse, of Bury, gave out that delightful hymn, "Give to the winds thy fears," &c., and Mr. Snell, of Ashfield, prayed. The meeting was then addressed in a comforting and instructive manner by Mr. J. E. Cracknell, whose lively, truthful, and loving speech quite delighted his hearers. Next came Mr. Webb, of Ipswich, not, as he said, to pronounce a verdict upon anything which had previously transpired, but fully to recognise the right of this people, as Englishmen and Christians, to meet together as a separate body for the worship of God, and have a minister whom they approved. Mr. Clark, in an affectionate way then addressed his friends, the chairman delivered some very appropriate remarks, and the doxology was sung. J. Elmer having been requested by his friends, then presented Mr. Clark with a very useful pulpit Bible, as a small token of high esteem, the generous gift of Mr. Eley, of Stowmarket, with earnest wishes for his happiness and success. A vote of thanks to the chairman, and proposed by Mr. Cracknell, was then unanimously given, and this happy day, like all things bounded by time, came to a close a little before nine o'clock.

The collections during the day amounted to upwards of £13.

The total cost of the chapel is estimated at £400; present outlay about £220. It is expected that by the close of the year about £100 will be raised by collecting cards, &c. The committee will be very glad to receive donations from any friends who are willing to lend a helping hand. Any information respecting this struggling cause will be readily given by James Garrard, of Stowmarket, or John Elmer, Haughley.

On the following Sunday, Mr. Clark preached in the new chapel, which was quite filled. The ordinance of the Lord's supper was administered to the newly-formed church, and a few other members of Baptist churches who came from a distance. The ministry of Mr. Clark is well received at Stowmarket. The word has come with a sealing witness to the hearts of many, and there is also some evidence that the Lord is using the word preached in calling in some of his wandering sheep. Mr. Clark, besides his usual earnestness in preaching at home, is seeking out village stations for preaching the Gospel; is interesting himself also very much in the Sunday-school, &c.; and the friends at Stowmarket are truly glad that God in his good providence has sent his servant among them, and earnestly hope it will be for real and lasting benefit to immortal souls. And they would here publicly acknowledge the kindness and impartiality of the Editor of the *Vessel*, to whom they are indebted in having Mr. Clark in their midst.

"O may I see thy tribes rejoice,
And aid their triumphs with my voice;
This is my glory, Lord, to be,
Joined with thy saints and near to Thee."

GREENWICH. — DEVONSHIRE STREET NEW BAPTIST CHAPEL.—On Monday, December 1st, 1862, the ceremony of laying the foundation stone of a new chapel for the church and congregation attending the ministry of Mr. Gwinnell, took place in the presence of a numerous concourse of people. The stone was laid by Mr. Mote of Bucklersbury, after prayer had been offered by Mr. Attwood of Camberwell, who implored the Divine blessing on the proceedings of the day. After the laying of the stone, Mr. Bland addressed the audience, and detailed to them the circumstances which had led to their determining to erect a house for the worship of God after having been driven from their former place of worship in Bridge-street, Greenwich. His remarks were of a powerful and telling character, and he earnestly exhorted his hearers to continue firm in their trust in God, who had in so marked a manner opened up a way whereby they were shortly to be in a position to worship Him without fear or hindrance in a place of their own, thereby testifying to the faithfulness of his promise, that he would never leave nor forsake those who put their trust in Him. The company then adjourned to the school-room of Mr. Pulling, the independent minister of High-street, Deptford, kindly lent for the occasion, where between two and three hundred people sat down to a tea provided on the "voluntary" principle, which, as the result of the collection afterwards shewed, proved to be the right principle. The evening's proceedings were afterwards commenced by Mr. T. M. Whittaker, of Blackheath, the chairman, who detailed shortly to the people the circumstances which had called them together, and impressed upon them the necessity of acting heartily in so good a work; he suggested to the audience the propriety of striving for this work, and shewed the blessedness arising from a liberal devotion of the believer's substance to the cause of God. He advised the church to resort to the putting by of stated weekly sums, however small they might be in amount; and shewed the large sums thus raised by the Wesleyan body for their missionary and church building purposes; and also the imperative duty of putting the chapel in trust as soon as it

was erected, and that it be done in language so clear and unequivocal that the friends who had so liberally come forward and aided in its erection might not see the place lost to the denomination, which he was afraid would be (and had since been) the case with the Rainsgate chapel. After the chairman had concluded his address, a collection was made towards paying for the new chapel; and the sum total was shortly afterwards announced at just £200, besides other sums promised to be paid, which would make it between three and four hundred pounds. Mr. Blackmoor, the treasurer, and one of the deacons was then called upon to give an account of the estimated cost of the building, and the efforts being made towards paying it. He stated that the total cost, with fittings, would be between six and seven hundred pounds, and that after the collection just made and the sum promised, there would not remain more than half the required sum to be provided, an announcement which met with the universal approbation of the meeting. Several addresses were afterwards given by Messrs. Stanbridge, Webb, Bland, Smallwood and Mote, of a congratulatory nature, and Mr. Gwinnell, the pastor, closed with prayer a meeting which will long be remembered by the brethren and sisters who compose the church, and who seem to be a united and happy people, growing in knowledge and spiritual understanding in all the great and deep things of God as they are continually opened up to them by the Spirit, through the ministry of our brother's preaching. May this state of things long continue; may the little one grow to be a thousand; and while the church and congregation receive all the benefit, they will, as they do now, ascribe to the great Three-in-One all the praise and glory.

"Tis thine own arm, Almighty God,
And wondrous in our eyes."

GLASGOW—ONE HUNDRED YEARS AGO.

THE following most gratifying review of good old McLean, whose works we have in store, and the rise of the Baptist denomination in Scotland, is sent us by Mr. Medhurst, as an extract from the *Glasgow Christian News*. It will well repay perusal.

The numerous attended meeting in the City Hall, on Thursday evening, the 13th November, to welcome Mr. T. W. Medhurst, now minister of the Frederick-street Baptist congregation, is suggestive of the past history of the body in Glasgow, and it may be profitable to review their rise, progress, and present position among us.

One hundred years ago, there was not an individual to be found in Glasgow who avowed his conviction of adult baptism. The whole body of religious professors maintained the opposite practice; and when a native of a neighbouring parish had his attention drawn to the inquiry, there was none with whom he could communicate. He was left to his own resources. He applied himself to the sacred Word. Unbiased and alone he dug into the revealed mysteries of truth, and there he found relief. That individual was the pre-eminent and distinguished Archibald McLean. He was born on May 1st, 1733, at his father's farmhouse, East Kilbride, and educated at Cathcart parish school. As he advanced in life his studies were finished in Glasgow, where he began business as a type or letterpress printer. In 1763, he became a Baptist in principle, though it was not till fully two years ere he could follow his convictions. A mutual friend and fellow-inquirer into the subject of Baptism, Mr. Carmichael, was deputed to sail from Leith to London on September 19th, 1765, to be there immersed, and to return to the town in Edinburgh and Glasgow to initiate them also into the same principles. This was done. On October 9th, 1765, Mr. Carmichael was baptised in Park-street chapel, by the learned

Dr. Gill, the fourth predecessor of the far-famed Mr. Spurgeon, London. Immediately on the return of Mr. Carmichael, Mr. McLean repaired to Edinburgh from Glasgow, and was immersed by Mr. Carmichael, who had been a member with him in the Glasite congregation, begun in Glasgow, 1760. No sooner was the report spread in Glasgow that a Baptist formed a part of the religious community, than crowds assembled round the house and shop of Mr. McLean to gaze on him. Wouder gave place to contempt, and the consequence was that Mr. McLean lost his business, left the city, and wandered far and long till he found employment at last in Edinburgh. He settled there at the close of 1767, and in 1769 the first Baptist congregation was formed in Glasgow, by the appointment of two elders—Neil Stewart and George Begg. On the day subsequent to this organization and settlement by the friends who had allied themselves to this new cause of Baptist principles in Edinburgh, a scene at once novel, exciting, and remarkable was witnessed on the banks of the Clyde, near the Herd's House, Glasgow-green. Mary Munroe, wife of Mr. Neil Stewart, the newly-made pastor, was publicly baptised in the presence of an immense concourse of spectators. Mr. McLean, on approaching the crowd, had a way made for him to the selected spot. He addressed the people. He pointed out the nature and obligations of Christian baptism. With silent attention and becoming solemnity the people looked on. The water was witnessed rolling over the head of the baptised. Not a murmur was uttered. They who had come to mock retired with subdued feelings and utter amazement.

This was the first immersion of the kind in the waters of the Clyde—perhaps since the days of the apostles. It was a most interesting—a most pleasing scene. Liberty to follow convictions of duty, respect to the apprehensions of others, and reverence and submission to Divine law, were brought powerfully before the mind, and all seemed to regard them.

From such a beginning and by such parties originated the many Baptist congregations in Glasgow—in Scotland: for the bodies raised by Sir William Sinclair of Dunbeath, Bart., in 1750, and Mr. Donald M'Arthur, of Rothesay, in 1808, have sunk into the original Scotch Baptists, founded by Mr. Archibald McLean, and which are merging rapidly into English Baptist principles and practices, whence they sprung. Of the twenty different Baptist congregations in Glasgow, scarcely one of them is inclined to refuse the original Baptism of Mr. McLean, and none ask—"Whence came it; from heaven or of men?" It is judged to be pure, and almost of apostolic succession!

From the rise of the Baptist profession in Glasgow till within thirty years ago, the cause was more generally diffused among the people than at present. Men of mind and of genius espoused their principles, and Glasgow especially became a great centre of attraction. The venerated names of Moncrieff, Maclaren, Duncan Morrison, David and Robert Smith, Buchan, Robertson, Dr. Watt, and Shanks, Taylor, Watson, and others, formed a united corps, resolved, noble, and persevering. They gave their services gratuitously, and ceased not to support their needy brethren with a liberality beyond all praise. The change which began on May 13th, 1810, by the schism in Glasgow, by Dr. Watt and his friends, separating from the original body on a matter of opinion—breaking bread on a first day without the presence of the elders—paved the way for a relaxing of the original principles insisted on by Mr. McLean, and the reaction has increased and is increasing.

The meeting of so many principal Baptist ministers with so many ministers of other religious denominations on the same platform, marks a new era in the profession. The century is near at hand. Dr. Gill has passed away. Mr. Spurgeon treads his steps. Mr. Medhurst follows in the rear, and the Baptist friends in the capital of the West gather round him to sustain and support him. Hundreds, yea thousands, now lift up their heads in defence of

those precious truths that formerly were not dared to be named. Pure Independency must carry the day. Nonconformists have been too long a degraded class, and the sacred rights of enlightened conscience in things spiritual too long despised. How grand and how noble the sight, to see meeting in our large hall the body of Baptist Nonconformists in this city, no sovereign power disputing their claims, and no priest-power gainsaying their conclusions. Truth will vanquish by such means. The mind is free to act, and the word of the Lord shall prevail.

Mr. McLean died in Edinburgh on December 21st, 1812, and his remains rest in the West Church burying-ground there, where, on the parapet wall, a tablet, six feet high and three feet broad, marks his grave. Mr. Carmichael died at Dundee in the early part of the present century. The congregations which still adhere to the original Scotch Baptist principles are confuted to Edinburgh, Galashiels, Largo, Newburgh, and Dundee. A new generation has taken their place. But a deep and lasting sense of obligation can never be withheld from them. They were a noble band—a tried band. They stood to their colours like faithful and true soldiers, and they disregarded reproach. In honouring the living let us never forget the memory of the dead; and as two more years will bring us to the close of the first century since the rise of Baptist principles and Baptist congregations in Scotland in 1765, let the friends conjoin their influence, and early devise measures to hold a general and social meeting in Glasgow, the cradle as well as the birth-place of the Baptists. J. B.

GRAVESEND.—The recognition services of Mr. Wall, as pastor of the Baptist church Zoar chapel, Gravesend, were holden on Tuesday, December 9th. We were highly favoured in Providence, the weather was beautiful for the season of the year, and many friends came in from the neighbouring churches, giving an expression of their sympathy with the church, and the newly elected pastor; and our hearts were gladdened in having such a good gathering of ministerial brethren. Soon after the service commenced the chapel was well filled. Brother Lingy gave out the first hymn, which was heartily sung; and brother Anderson earnestly and with much fervour invoked the Divine blessing on the day, and we feel confident the dear Lord heard our prayer and granted us a blessing. Brother Dickerson gave a very lucid and interesting statement of a true gospel church, which was listened to with much attention. Brother Webster next ascended the pulpit to ask the usual questions, offering a few remarks on the voluntary nature of the service; he called on one of the deacons to state the leadings of Divine Providence in bringing the church to its present position, which call was responded to by brother Dalton, in a clear and very satisfactory manner; after which he called on the pastor elect, to favour the assembled friends with an account of his call out of darkness into light, which was done to the satisfaction of those who listened to the plain and simple statement of Mr. Wall, who felt much in reviewing all the way the Lord had led him for forty-two years in the wilderness. It was necessary to condense the matter, so many striking and wonderful incidents having occurred during that period; many tears were shed during that part of the service, and it is hoped that lasting good will result from it, under the blessing of our kind and covenant God. The morning service was protracted, but no signs of uneasiness were manifested—it being nearly two o'clock the recognition prayer was reserved till the afternoon service. At three o'clock the chapel was again filled, when our dear brother Milner poured out his heart in earnest supplication on the behalf of the cause, and brother Wyan offered the recognition prayer, which was truly solemn, earnest, and weighty, and we do pray that the

blessing of the Lord may be realized in answer thereto. Brother Palmer then gave the charge to the pastor from the words of the apostle, "Whom we preach, warning every man," &c.; it was, indeed, a very solemn time, and the charge was very weighty and important, and we trust will be attended with good results. The services of the day were closed by brother Wells preaching to the church and congregation. The congregation was large, the chapel being filled to overflowing, and all separated under the impression that it had been a good day, a season indeed of refreshing from the presence of the Lord.

BETHNAL-GREEN - ROAD.—Squiries-street. On Tuesday, December 2nd., Mr. Pells preached here, a soul comforting sermon, from Psalm cxviii. 6. He began by asking when the Lord was not on the "side" of His people and cause from all eternity, and through all time and for ever, in council of love by the life, death, and triumphs of Christ, and they should triumph with their risen Lord—it was a good time to most. A good number sat down to tea, which did credit to the ladies who provided the same, free. At the meeting our pastor made a few remarks, saying, he blessed the Lord he was still kept on publishing the truth, and two had been baptized since last meeting, souls to whom God had blessed his ministry in an especial manner, and there were signs of power still in the preached word, so that he expected to baptize several this month. Mr. Anderson spoke with much force on the "Call of Zaccheus." Mr. Dickerson on the "Brazen Serpent," dropping some weighty thoughts on the preaching of Christ. Mr. Pells spoke of the love of God, and said, he had known brother Flory more than fifteen years, and highly esteemed him, he had to do very much with his beginning to preach, for he it was that urged him thereto, and for whom he first preached. Mr. Pells made some weighty remarks on the nature and effects of God's everlasting love. Mr. W. Webb, on the "Blood," sweetly was it felt by many, the blood of Jesus cleansing from all sin. Mr. G. Webb, the "Power;" and the Spirit's power was with him as he spoke of converting and comforting power. Brethren Barnes, Hall, Miller, Dixon, and Osmond took part in the service.

GLEMSFORD.—The ordinance of baptism was administered in the mill-stream, near Glemsford-bridge, on Sabbath-day, September 28th, 1862. About 2,000 persons listened with attention to an address upon Acts viii. 37. A man and his wife were then immersed in the name of Father, Word, and Holy Ghost. This little church has doubled its number during three years I have presided over it. A Sabbath-school has been established, with more than 100 children in attendance. A clothing-club instituted, into which the children have paid their little sums over £8 during eight months; and evening classes formed in which nearly forty young men have been receiving instruction in all elementary branches of education, and whose progress has been most gratifying to all who have watched their intellectual and moral improvement. Serious divisions between the pastor and two of the deacons has led to the resignation of the pulpit by the pastor, who is at liberty to supply any destitute church or people, who love the gospel, and walk in the fear of God. JONATHAN MORE.

Providence Chapel, Nov. 21, 1862.

BARDWELL, SUFFOLK.—For the last ten years, Mr. John Barrett, of Bury St. Edmunds, has laboured in the ministry, at Zion Chapel, Bardwell, and a most happy union and useful fellowship has existed between himself and the dear people there worshipping. Mr. Barrett has found that other pressing requirements, and the distance between his residence

and the church at Bardwell, were too great, and he has resigned, much to the grief of many to whom the Lord has made him a blessing. The church at Bardwell, have unanimously invited Mr. John Brett, of Leicester, to the pastorate, which he has accepted. May this interchange and new settlement be most abundantly honoured by the glorious Head of the church.

BALLYMENA, IRELAND.—An unexpected vacancy has occurred in the partnership of the recently formed Baptist congregation of Ballymena, Mr. John G. M'Vickar, having resigned his appointment and united himself with a religious body commonly called the "Plymouth Brethren," the tenets of which are but little known among the community of this neighbourhood. Mr. M'Vickar was formerly minister of the Reformed Presbyterian Church at Tallybackey. A society of "Plymouth Brethren," under the superintendence of the Rev. Mr. M'Vickar, is now in process of organization on those premises in High-street recently occupied as a business establishment by Mr. Alexander Paterson.—*Observer.*

HARROW ROAD.—Mr. J. Munnis, and the church and congregation worshipping in connection with his ministry, meet in a chapel, No. 79, Harrow Road, Paddington. Preaching on Sundays, morning and evening, and Tuesday evening. A friend says,—"Mr. Munnis preaches boldly and with good success. Prayer and perseverance, with God's blessing, have done much in this case. Let no little churches despair if they have and rightly hold the truth."

Notes and Queries.

Mr. Thomas Edwards' Note on Mr. Worsley's Tract.

[We give the following from Mr. Edwards just as received.—*Ed. E. V.*]

To the Editor of the EARTHEN VESSEL.—Sir—I do think you will do me the favour to insert the following in the next number of the EARTHEN VESSEL. Mr. Worsley states, in page 2 of his Answer to my Tract on Baptism, &c., that what I have done in adopting open communion principles was done in the face of the whole congregation. Now, sir, the fact is as follows: I first had my tract printed. I then had a copy of the same placed in the hands of every member of the church; also a copy sent to every absent member. After this, time for due deliberation was allowed; I think about three weeks. I then called a church meeting; and proposed that the vote of every absent member should be obtained, as well as having the decision of those present at the meeting; for I said, nothing shall be done in a corner; all shall fairly lie upon the table; and then we can with open face look at it another day. I determined to abide by the majority of the decision of the church whether I should abide with them as their pastor, or no. The result was (to their praise be it spoken) more than three-fourths of the church heartily subscribed to my tract. I ask, how then could I see my way clear to leave them? How can Mr. Worsley so untruthfully charge me with not calling my church together? I ask what is it to other churches if we, as a strict church, choose to become open communionists? or to give up baptism altogether? Trusting the insertion of this will tend to remove that thick veil of untruthfulness cast by Mr. Worsley over me, and those whom I love and represent as pastor, I am, yours, &c.,

THOMAS EDWARDS.

Tunbridge Wells, Dec. 6, 1862.

MARRIED, at Crayford Chapel, Kent, on December 25th, 1862, by C. W. Banks, Mr. H. Strickett, minister of Antioch Chapel, Dartford, to Susannah, only daughter of Mr. J. Blackburn.

THE GREAT DISTRESS IN THE NORTH.

We presume that not one of our numerous readers will, for a moment, entertain a hard thought against us for occupying the space we here do with acknowledging the contributions of friends, towards the relief and in pleading the cause of our deeply distressed brethren in the North. Some entertain the idea that sufficient is forthcoming to meet the present emergency. We have heard it said, that never was so much liberality brought to bear on one specific object before. We grant you this; but those who thus speak evidently have no idea whatever of the mighty mass of human beings who are at this instant *starving for food* and dying for want of the common necessaries of life. To enlighten such, take a fact or two. The population of Lancashire (at the last census) was *two million four hundred and twenty-eight thousand souls!* And the bulk of this populace are connected with the cotton trade in some way or other:—children, youths, young men, young women, fathers, mothers, old and young, find employment in the cotton factory. But to give a clearer view of the case than this, take this fact:—at the present moment the falling off in wages in Lancashire is at the rate of *nine millions per annum!* But let us reduce this still more, so that it may come down to the understanding of the most simple-minded, our object being to set before all who may read these lines the *real extent* of this national calamity, for it certainly is nothing less. Take then this illustration: in the county of Sussex, there are thirty-eight thousand agricultural labourers of all ages: assuming their wages to be 12s. per week (for labourers of all ages this is above the average); it would amount to one million two hundred thousand pounds paid in one year for wages throughout the whole of the county. But still further: take the *whole* of the agricultural labourers of the *eight great southern counties* Kent, Surrey, Sussex, Hants, Wiltshire, Dorset, Devonshire, and Somersetshire, and they amount to £238,500, giving them all 12s. per week, and the amount of agricultural wages in *all these eight counties* is £8,800,000 (eight million eight hundred thousand) a year: so that you have *now* a loss of wages in the cotton districts *equal* (or more) to what it would be if the *whole* agricultural labour of all these eight southern counties ceased to be employed to-morrow! We think this will throw some light as to the extent of the distress.

The subscriptions have been noble—a lasting honour to England's unbounded benevolence—they are without parallel, and add another proof to our willingness at all times to help a brother in need. But sup-

posing we raise a *million of money*— (£1,000,000 is a large amount) which will be done—this is only about the sum that would have been paid in *six weeks* for wages to the people now unemployed. The distress is without precedent; and the relief must be *universal and prompt*. Let us give one picture of the distress. Dr. Baillie, a (clergyman of reputed benevolence and great experience in these matters) in a pamphlet just issued (Nisbett and Co., gives a heart-rending account of what he saw during a visit to the distressed districts, from which he has just returned. Take the following instance as a fair sample of the position of thousands upon thousands of families at this moment. The doctor says:—"I was conducted by a reliable person, to the house of a family which had once been well-to-do and of good repute. There were the father and mother, a girl of 18, a lad of 14, and three other children, from eight to five years of age, their joint-earnings amounting in ordinary times to some 45s. or 50s. a-week. As times grew bad, they had exchanged their house for lodgings: unable to pay the lodgings, they were by and by turned into the street; five days after, the mother had been delivered of an infant, and they were stripped of every article of furniture or clothing except the threadbare garments upon their backs."

We go no further, thinking we have said sufficient to show that this distress is without parallel. We quote the injunction, and leave the result, "Do good unto all men, especially to the household of faith."

From Mr. Poock's Church, Ipswich.

On Lord's-day, 23rd November, three sermons were preached by Mr. Poock, in Bethesda Chapel Ipswich, for the benefit of poor brethren in Lancashire, when £23 10s. was collected, also 16s. by Sunday-school children and others, making £24 6s.; also Mr. Clarke presented them with 92 yards of flannel, and Mr. Alston with £5 worth of clothing—the which have been thankfully received and gratefully acknowledged.

DEAR SIR,—The brethren under the ministry of Mr. T. Poock have indeed done well towards their suffering brothers and sisters; at the church of God, Islington, Blackburn, Lancashire, on the 28th of last month, the noble sum of £33 10 was received by me on their behalf, reserving some of the same for the church of God at Hazlingden, nine miles distant from us. Mr. Clarke, member of the same, kindly and generously sent about 50 yards of good flannel, and Mr. Alston about £5 worth of clothes. These gifts from Ipswich are much appreciated by those receiving them, and may the rich blessing of God rest upon them in these their works of love to his people, to the honour and praise of his name, and to the mutual good of both the givers and receivers.

FRANK PAFFAND.

Islington Particular Baptist Chapel, Blackburn,
Dec. 10th, 1862.

DEAR SIR,—We beg to acknowledge the receipt of £10 from Mr. Poock, minister of Bethesda

Baptist Chapel, Ipswich : also some 19½ yards of flannel from Mr. Clarke, Ipswich, both kindly forwarded to us by our friend Mr. Pafford, of Blackburn, for which the receivers wish to express their sincere thanks to the kind donors. May the dear Lord bless them with both temporal and also spiritual blessings.

The main part of our congregation are out of work, and we are paying out of our little fund weekly over 50s. Some of the parties to whom we gave the flannel said that for some time past they had been pleading that the Lord would open a way for them to have a little, for their flannels were patched nearly all over with cotton. And he has answered their petitions in a most marvellous manner.

We have about twenty Suffolk friends attending our little chapel. Hoping the Lord will still dispose the hearts of His people to help us,

We remain yours in the truth,

RICHARD HARGREAVES,
JOHN LARTER,

Deacons of Cave Adullam Particular Baptist Chapel, December 11th, 1862.

From Mr. John Foreman's Church.

DEAR SIR,—I have received from Mr. John Foreman's church, at Mount Zion Chapel, Hill-street, very excellent cast-off clothing, two boxes, and one hamper weighing two hundred and a quarter weight and 14 pounds, for the distressed operatives in Lancashire who belong to the churches of truth and are not ashamed to own it.

Yours, &c., J. BRADBURN.

From Mr. Corbitt's Church, at Norwich.

DEAR FRIEND,—Our collection for the Lancashire distress amounted to £s, and about three hundred weight of clothing; the receipt of which is acknowledged below. I suggested to my friends the propriety of special prayer meetings to our God, that he would put a stop to war, increase labour for the industrious poor, and revive the zeal and love of his churches; and we had a very encouraging meeting for the first time, on Monday evening, 15th December. Lord, send more prosperity.

Yours truly, JOHN CORBITT.

DEAR SIR,—Please acknowledge my thankful receipt of £5 in money, and a bundle of clothes, from Mr. John Corbitt, of Norwich, kindly contributed by his people for the relief of the destitute poor of Norgate Chapel and neighbourhood.

Yours truly, JOHN ASHWORTH,

East House Green, near Rochdale,
Dec. 11th, 1862.

DEAR MR. EDITOR,—Please to acknowledge the receipt of £3 in cash, and a very acceptable bundle of clothing from Mr. John Corbitt and his friends, at Norwich, received by me, and distributed among a large number of the Lord's poor in and about Rochdale. It would delight you to see how thankfully they were received.

Yours faithfully, EDMUND BUTTERWORTH.

From Mr. P. Williamson, Notting Hill.

DEAR SIR,—I have received from Mr. P. W. Williamson, pastor of the Baptist church, Notting-hill, the sum of £6, for the distress in Lancashire of the Lord's poor who belong to the "election of grace," and who are suffering under the greatly-depressed state of trade here. I have sent £4 to Charlesworth, in Derbyshire, to a very worthy minister—Mr. Drake—who will see to it that the money is rightly distributed.

Truly, JAMES BRADBURN,

From Mr. Samuel Milner's, of Keppel Street.

DEAR FRIEND BANKS,—Will you please to say I have received from Mr. Samuel Milner, of Keppel-street, London, the sum of £5, on behalf of the poor distressed operatives in Lancashire, who belong to the despised flock of God, which he hath redeemed with his most precious

blood. I allude to the Strict Communion Baptists, who, on account of their principles, do not receive the same as those who constantly go the Church of England; and it is on this account that I am, at this time, putting forth my best exertions to obtain for them the needful things of time. I remain yours truly, J. BRADBURN,
58, Chatham Street, Red Bank, Manchester.

COLLECTIONS, &c.

Mr. James Wells's church	120	0	0
(with promise of further aid) .. ..	..	..	..
Mr. T. Poock's church	24	6	0
Mr. Corbitt's church, Norwich	8	0	0
Mr. P. W. Williamson's Church, Notting Hill	6	0	0
Mr. Milner, Keppel Street	5	0	0

RECEIVED BY MR. W. WRIGHT,

OF 19, BRIDGE STREET, MANCHESTER.

[At the last moment, for want of room, we are compelled to omit Mr. Wright's letter to our readers, which is of much interest; also containing an account of the disbursements. We must try and give it next month.—ED.]

Cash received and acknowledged in last VESSEL	42	19	1
H. C., 4th donation	1	0	0
C. H.	2	8	0
Mr. Cartledge, St. Albans	1	0	0
Mr. Williams, 2nd donation	1	0	0
From Barcombe, by Mr. Worsley	3	4	2
O. L., Chelmsford	0	10	0
Mr. Snow and friends, Wimbledon	2	0	0
W. H. Peck, Hastings County, Canada	0	15	0
Collection Unicorn Yard Chapel, by Mr. Chamberlain	5	10	0
Notting Hill, Johnson Street Chapel Fund for assisting the distressed poor of the Lord's family in the Cotton Manufacturing Districts, by Mr. Williamson. £1 from Sunday School for distressed teachers and scholars	5	0	0
Mr. Milner, per favour of Mr. Bradburn Wellington Chapel, Brighton, by Mr. Worsley	2	4	0
J. W., Mortlake	1	0	0
H. C., 7th donation	1	0	0
Lionel Dunnett and friends	1	2	0
and bundle of clothing .. ..	..	..	..
Portion of a collection at Dacre Park Chapel, by Mr. Cracknell	10	0	0
J. C., Balls Pond	0	5	0
Collection at Hanstone, Bucks.	1	17	6
Mr. Isaac Dixon, Lichin	0	5	0
Two waistcoats, Suffolk .. ..	..	..	..
C. P., two parcels clothing .. ..	..	..	..
John Williams, Denbury	1	0	0
Reader of the E. V., Windsor	0	1	0
A poor fearful one	0	2	6
J. Cocks	0	5	0

Deaths.

On the 16th of December, 1867, at his residence, North-street, Wandsworth, after a protracted and painful illness, our much esteemed, aged, and exemplary brother in Christ, WILLIAM EVERSED, aged seventy-two, very many years deacon of the church, under the pastorate of William Ball, and an occasional preacher of the gospel. He bore his sufferings with Christian fortitude and calmness till the last, when he earnestly begged of his Lord to remove him hence, promising at the same time to praise Him for ever. The favour was forthwith granted.

He felt no more of his disease,

Of sorrow's cup he drained the lees,

And now his blissful portion lies,

With saints and angels in the skies. T. F.

DIED, on Thursday, 18th December, 1867, Mr. William Melbourne, member of Antioch Chapel, Dartford; aged 42.

Memoir of the Rev. Samuel Lane, of Hull.

BY HIS AFFECTIONATE FRIEND, T. J. MESSER.

"THE VETERAN WARRIOR RESTS ABOVE
IN THE REGION OF GLORY, FREEDOM, AND LOVE."

THE well-known SAMUEL LANE, who, during a period of forty-five years, proclaimed amidst much persecution the glorious truths of the everlasting Gospel in the town of Hull, in the East Riding of Yorkshire, has at length finished his course, and entered into the enjoyment of everlasting rest, having proved the truthfulness of one of the utterances of Eliphaz, the pretentious friend of the suffering patriarch Job, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." That is, fully ripe; ripe in knowledge—ripe in usefulness—ripe in patience—ripe in love, and ripe in years.

My late venerated friend, whose fearless ministrations ministered to the happiness of hundreds of his fellow-creatures, and who plumed the wings of his spirit at the bidding of his Divine Master and Lord, and soared up to the "city of many mansions" on the 29th of October, 1862, entered upon this "teeming stage of strife," September 9th, 1773. His birthplace was a very obscure village in the county of Lincoln.

His parents, like those of very many great and good men, were very poor,—a fact which, unlike some of his contemporaries, he was never ashamed to acknowledge. Through the poverty and ignorance of his parents, he was not favoured in his early days with the cheering influences of education; and in the eighteenth century, educational privileges were not so abundant as they are in the present day.

Wandering along the highway of life during his early years in stolid ignorance, almost denied those kind parental manifestations which frequently operate so favourably in the formation of character, it is not at all surprising that he should have been, during his boyhood,—

"Wild as the untaught Indian's brood,"

a "Christian savage" in a land of freedom and light.

As he budded up towards manhood, he attracted the attention of a kind-hearted, lovable woman, who, fancying he had in him the seeds of greatness, volunteered to make him acquainted with the rudiments of learning, free of all expense to his hard-working parents. Under her fostering care, his young mind gradually expanded, and

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drank in knowledge just as the flower opens its petals, and,—

"Glad drinks in the Solar fire."

Referring to this act of kindness in one of his works, he expresses gratitude towards his instructor, and somewhat facetiously remarks that he made, whilst under her tuition, as "great proficiency in learning as any old woman could reasonably expect him to do."

Being a child of poverty, he was obliged to be put early to work, and he had to toil hard to earn his daily bread, whilst many boys, his equals in years, were climbing the intellectual ladder. How mysterious are the ways of Providence!

At length, however, young Samuel was taken from the rude employment he was following to be put apprentice to the trade of a joiner. This pleasing change in his circumstances was brought about by the kindly aid of a loving-hearted uncle, who was exceedingly anxious to promote his nephew's welfare.

During his apprenticeship, the future faithful minister was allowed to wander very wide from the glorious fountain of light, purity, and love. He revelled in all kinds of vice except *drunkenness* and *profane swearing*, sins which he recoiled from with unmitigated abhorrence. He appears, however, to have been quite an adept in acrobatic exercises—was a capital song-singer, and delighted in dancing—frivolities which introduced him into such society as tended to sink him deeper and deeper in the seething vortex of pollution. He was also fond of gambling; a vice which has blighted the prospects of thousands of our young men.

After passing through a variety of scenes marked by everything that was opposed to the nature and government of the blessed God, the voice of sovereign mercy cried out, "Arrest that man," and he was soon found bending before the throne of grace,—

"Groaning the sinner's only plea—
God be merciful to me."

After passing through terrible mental exercises, such as (for fear of encroaching upon the space allotted to me by the Editor) I cannot minutely describe, he obtained power from on high to cast himself

into the arms of the Saviour of men, and through faith in his finished work, was enabled to "rejoice in Him, with joy unspeakable and full of glory." About this time, in a sort of semi-public way, he was immersed, and united himself to a section of professed believers, of whom the less recorded by me the better. Would that we had none of the same class still causing disorder and confusion in the churches. I cannot call to remembrance the conduct of these caricatures of the genuine disciple of the cross, without exclaiming with a well-known Christian poet,—

"Happy day of union sweet,
O when shall it appear?
When will all God's people meet
In amity sincere?
Tear each others flesh no more,
But kindly think and speak the same,
All express the meekening power,
And spirit of the Lamb."

After passing through that fearful night of spiritual gloom and suffering which I have referred to, and during which he was often afraid of being plunged headlong into the gloomy abodes of perdition, having tasted of the good word of God, and felt the powers of the world to come, he began gratefully to proclaim to all who were willing to listen to him, the willingness of God to comfort and save sin-stricken *sensible* sinners, and his humble efforts to exalt the Redeemer, and to make known the completeness of his glorious work, were not altogether in vain.

Few persons who have been called early by grace, have had to experience more terrible attacks from the great anarchy of hell, and the spirits of darkness who do his bidding, than my late friend. He, however, who never forsakes those whom he has eternally loved, kept him from falling under the fierce onslaughts of his spiritual antagonists, and by the right hand of his power conducted him along the thorn-bestrewn path on which he travelled, amidst the pitiless peltings of many a storm,—amidst sorrows, cares, losses, temptations, and snares,—until he had reached the end of a pilgrim journey far longer than many are permitted to travel.

It appears from documents placed in my hands by his excellent widow, that a door of utterance was opened to him not long after he "sunk before the cross subdued," and that he was enabled to proclaim with success those great truths, by the preaching of which on the part of apostles such signs and wonders were wrought in the dim distant past; truths which, I regret to say, are now by many professing Christians too generally despised.

I hardly need add that previous to his entrance into the Christian ministry, like all God's sent servants, he had to endure most

depressing temptations, by which, in combination with the rich anointings of the Holy Spirit, he was gradually prepared for his long and arduous career as a minister of truth.

Of his early efforts in the cause of his great Master in many towns and villages in his native county, I cannot speak now, nor have I space at command to notice his labours of love in the metropolitan city. Suffice it to say that in every place he was more or less useful. He did not spend "his strength for nought, and in vain," but daily proved the truth of the saying of the grand old monarch poet David, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." (Psalm cxxvi. 6.)

Though his views respecting baptism underwent a somewhat singular change, he clung with an undying tenacity to those great truths which are made known in the columns of this magazine—such as the Trinity in unity, the existence of two natures in our glorious and exalted Redeemer, and that both united in the work of redemption, salvation, justification, sanctification, and complete atonement; that sin is atoned for, transgression finished, a glorious righteousness wrought out and brought in, the sinner justified, fully pardoned, and everlastingly saved in the Lord from the charge and punishment of all sin, past, present, and to come, and Jehovah himself glorified thereby; and to these truths he clung with increasing firmness, until the tears and toils, the infirmities and sorrows, the insults and wrongs of humanity were exchanged for the ever increasing blessedness and glory of the sunlit city of purity and song.

Forty-five years ago he was sent by His Divine Master to Hull, and took possession of what was called Dagger-lane chapel, on the site of which the Mariner's Episcopal Church now stands. During the years he held forth the word of life in the above-named chapel, large congregations hung upon his lips, and "the word of the Lord had free course and was glorified." 2 The. iii. 1. Circumstances rendering it necessary for him and his congregation to leave the house where so many happy hours had been spent, he yielded to the solicitations of specious friends, and involved himself in pecuniary difficulties of no small magnitude by erecting the large tabernacle situated in Sykes street, in which, after Mr. Lane had retired from it, the writer of this memoir preached for a considerable time.

By consenting to become responsible for a large amount expended in the erection of the tabernacle, my late friend pierced himself through with many sorrows.

If I was possessed of the voice of a

Stentor, and could gain the ears of every living minister within the pale of the dissenting churches, I would say to them, "*Never become responsible for a chapel!*" By submitting to such responsibility, many very valuable men have had to endure an amount of mental suffering such as no tongue, however eloquent, can correctly describe.

In consequence of this chapel-building affair he had to bear the pitiless pelting of many a storm of human rage. At him the "cold unmoving finger of scorn" was daily pointed, and he was followed by the wild halloo of a bitter and vindictive vituperation, so that had it not been for the supporting hand of God, he must have sunk under his troubles. The God of Israel, however, stood by him, and "encompassed" him about with songs of deliverance, so that he was enabled to—

"Shout triumphant in the flame
And glorify the Saviour's name."

For some time after he left his beloved "Tab." he occupied Trinity Chapel, Nile street, and then, notwithstanding all he had suffered through building the chapel just named, he erected that beautiful house in which he laboured till within six weeks of his being led "from exile home." Whilst he laboured in his new sanctuary, one after another of his old and faithful members went up to their eternal home, and as few young persons were called to fill the vacancies occasioned by the inroads of death, the debt on his chapel, amounting to some £900, pressed with a fearfully depressing momentum upon his mind, and often caused him days and nights of almost agonizing care. Cheered, however, in his old age by the sympathy of a faithful few, who, to their honour be it recorded, ministered to his wants to the last, he was enabled to go on in his way, scattering broadcast the imperishable seeds of truth until the great Head of the Church called him up to heaven to enjoy an everlasting rest.

Frequently has he been led to the sanctuary to preach, and when seated had not power to rise from his seat without the assistance of a friend to discharge the duties of the pulpit. Wishful, however, to labour in the vineyard to the last, though nearly deprived of vision, the veteran minister stood only a few days before he had completed his *eighty-ninth* year, and with a power of voice that surprised his hearers, talked to them of the unchangeable love of a covenant-keeping God, and of the perfection and security of the church in her over-living, ever-loving Head.

In Bethesda chapel, he delivered his last sermons on Lord's-day September the 9th, 1862. He chose for his text in the morning Acts xx., 26th and 27th verses,—"*Where-*

fore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God."

In the evening his text was Galatians ii. chapter 20th verse,—"*I am crucified with Christ; nevertheless I live; yet not I, for Christ liveth in me, and the life I now live in the flesh is by the faith of the Son of God, who hath loved me and given himself for me,*"—texts which formed an appropriate winding up of his long and laborious ministerial life.

Having delivered his last message to the people of his charge, he was led back to his dwelling greatly exhausted, but in the enjoyment of increased happiness.

On the following Tuesday on which he completed his eighty-ninth year, though he was nearly blind, with the aid of a watchmaker's magnifying glass, he wrote with a trembling hand his last entry in his diary. It was as follows:—

"I am eighty-nine years of age at or about three P.M. this day. O Lord! tottering on my way till now, who could hold me up but Thou? Bless the Lord, O my soul, and all that is within me bless His holy name!" Thus was his last entry in his diary expressive of gratitude and love.

From the day on which he wrote the above to the hour in which he "melted away into eternity," he was called to endure much and increasing weakness of body, but he did not suffer much pain. The last few tottering, trembling steps of his life's journey were marked by interpositions of the hand of his Father in heaven, which filled the heart of his intelligent, affectionate, and pious widow with the deepest gratitude.

Thus day after day departed, every added day finding him living in the enjoyment of the richest consolations, and manifesting the most profound submission to the will of God, until the moment of his departure from earth, in which moment he proved the truth of the poet's utterances,—

"Jesus was there, and faithful to his promise stood,

Prepared to walk with him through death's dark vale.

And now his eyes grew bright, and brighter still.

Too bright for friends to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not out behind the darkened west, nor hides
Obscure among the tempests of the sky,
But melts away into the light of heaven."

Assisted by reminiscences on the part of Mr. Lane's widow, I am enabled to add to this brief memorial of the departed some of the golden gem-like sentences that fell from his lips during the time he was on the bed of sickness, gradually and uncomplainingly nearing the "house appointed for all living."

On one of the Sabbaths of October, he said to Mrs. Lane, "If I live until next Thursday, I will tell you a little about being in Christ (Thursday was his lecture night)—about living in Him. Darkness and wanderings cannot harm us. All is right in Him—all is wrong out of Him. I cannot collect my thoughts now, because I am full of fever; but all is as it should be. I know some call my views extravagant views; but they are true." He then added, "Pray without ceasing, and in everything give thanks; for this is the will of Christ concerning you." After pausing a while, he began to speak of Adam and Christ; but his utterances were too indistinct to be rightly understood.

One day during the time he was lingering on the brink of the dark river of death, a minister called to see him, to whom he said, "I have been cutting out work in my mind on the subject of prayer; but I shall never be permitted to express it." Then, after a pause, he said, "I shall see Him whom my soul loveth. I shall see him for myself, and not another. I have long seen Him with my mind's eye." His cough then became painfully troublesome, so that he could only add, "It will not be asked to what party we belonged, but it will be said, 'Come in, thou blessed of the Lord!' We shall meet again. Good bye—God bless you!"

On another day he exclaimed, "I shall soon appear before Him!" His widow responded, "Yes, but not in your own righteousness." With the warmth of days gone by, he immediately replied in his peculiar style, "No, I shall be carried to heaven in Christ's chariot, not in the devil's dung-cart of free will, which is opposed to free grace." On his widow making some observation respecting the craft and subtlety of Satan, he said, "He has not forgotten his overthrow in the garden by the Almighty Conqueror. There Christ fought our battles—there victory! victory! victory was obtained! All was completed by Him. Nor shall a hoof be left behind of those in whose behalf he gained the victory—those who are in union with Him.

"Wonders of grace to God belong,
Repeat his mercies in your song."

Then, after a pause, he added,—

"'Twas Jesus undertook my cause,
Although He knew that I should stray."

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise:
He justly claims a song from me,
His loving-kindness O how free!

"He saw me ruined by the fall,
And loved me notwithstanding all."

On the following day he was exceedingly weak, but despite of his weakness, he kept extolling the bleeding Lamb. Amongst

many pleasing remarks, he uttered the following:—"I may live over another Sabbath. O the entrance into that bright and heavenly world! I saw it in my dream last night. When I enter there it will be the commencement of a Sabbath that will never end." Looking at his partner who was constantly at his bed-side, he said, "Wait for seasonable aid, and though he tarry wait. May I be enabled so to do. But my dear people, the poor bleating sheep, what pasture will they enter? What will they be fed with? I fear with grass: not the rich clover of God's eternal truth." Afterwards he spoke largely upon the safety of the church in Christ; at the close of which he repeated with peculiar energy the following beautiful truthful lines,—

"Sooner all the earth shall flee,
And hide its head beneath the sea;
The ocean, starting from its bed,
Rush o'er the cloud-clapt mountain's head;
The sun exhausted of its light,
Become the source of endless night;
And ruin spread from pole to pole,
Than Jesus fail a tempted soul."

Some time after he appeared a little restless, when his widow said, "I wish I could think of something to do you good;" to which he replied, "I shall soon have something that will do me good," meaning that the hour of his elevation to heaven was near. Thus things went on, day after day his physical debility increasing until the morning of October the 29th, 1862. On the eye-lids of the morning of the last day he was permitted to sojourn here being opened, he was greatly prostrated, but was evidently pleased and thankful for every attention paid to him on the part of his relatives and friends. Soon after the day broke, he said, "I hope I am patient." His partner responded, "You are very so." When that reply fell on his ear, he said, "What a mercy that is: it is the gift of God for which I cannot be sufficiently thankful." In the course of the day, a young man who professes a love for the truth called to see him, to whom he said on parting with him, "May the Eternal God bless you, and send you a star of the first magnitude to feed your precious souls."

On one occasion he said, "My desire has been to extol Christ ever since I was called to the ministry. I have desired to make all his loveliness known. I have been able to do that more than sixty years, and I have never been permitted to swerve from preaching God's unchangeable, everlasting love. I know his love for myself. He is gently taking me home. O I have much to be grateful for. I have little or no pain; but I am sinking every hour." Then, rousing himself a little, he added, "Will the infidels say he is gone at last—he is dead and cold; but he saw his error when it was too late?"

He then referred to some things said of a similar nature by certain persons of Augustus Toplady, and added, referring to such slanderers, "Eternal wrath awaits them should they die in their present state." Awakening out of a brief sleep, he said much respecting the Sonship of Christ, and of God manifest in the flesh. "The Eternal Sonship," he added, "cannot be understood by man. Our reasoning powers cannot grasp it. It is a mystery, and 'great is the mystery of godliness.'"

He often spoke of the safety of the church in the Lord Jesus, and exulting said, "All its members are locked up in Him. They were all given to Him by the Father in eternity past—they are all safe in Jesus."

Once he propounded the question,— "What is there in Arminianism that can give support to a dying sinner? It is all of the flesh." Then, rising higher above earthly shadows, he said, "Home, there's no place like home. I'm thinking of my home, O God, thy will be done! *Death—death—DEATH!* Why call it death?—it is only *sleeping*—sleeping in Jesus." There is something in the last remark which I greatly admire. It can hardly be said with propriety that Christians die.

"Why call it death? sure that is common phrase, And ill adapted to the Christian's case; So like to sleep, death is but sleep 'tis plain— The Scripture teaches, they shall wake again: But with this difference from what was before, Shall wake in Jesus, and shall sleep no more."

"For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." 1 Thes. iv. 14.

His cough becoming very troublesome, he could not speak for some time. On the violent paroxysm subsiding, he lifted his eyes toward heaven, and said, "Oh, my Father!—my Father!—my FATHER! my departure is at hand. In my last stage, I glory in the thought of sleeping in Jesus. I want to depart and be with Christ, which is far better."

As he neared his ever-enduring rest, he gratefully said, "Why am I so indulged? I have a beautiful room and kind attendant friends, whilst many of the Lord's people are lying upon beds of straw. Why is it thus? Why, because it is our dear Lord's will;" but, he added, "I long to be happy at home." "Yes," said his now widowed wife, "you want to be with those myriads you saw in your dream." "Aye," he responded, "and there is no *confusion* there."

He was then asked, "If he wished to repudiate any of the truths he had so long preached?" To which interrogatory, with a peculiar energy, he replied, "No—no—no—not for millions of worlds! What are worlds to me? This sinful body of mine must go to the dust; but 'all things work together for good; to them that love God—

to them who are the called according to his purpose.' It matters not therefore what happens to the Christian on his journey home."

"All my times are in His hand,
All events at His command:
Times of sickness, times of health,
Times of penury and wealth:
All my times shall ever be
Ordered by His wise decree."

He then calmly added the following brief prayer for those about his dying pillow:— "May the Eternal God be with you all, and underneath the everlasting arms!" And,—

"May my last expiring breath
His loving-kindness sing in death."

Once those who were watching him thought his spirit had passed from the clay tenement; but he woke up again, and again gave utterance to several sweet sentences bearing upon the dignity and bliss of the vast multitude gathered out of every nation, kindred, and peoples he expected to meet on the plains of heaven. A short time before his death, Mrs. Stonehouse, the beloved wife of one of my late deacons, entered the room, and as she gazed on the face of the man she had sat under from her girlhood, she heard the words, "Sweetly, sweetly, sweetly falling asleep," fall from his lips. He recognized his friend, and, after expressing a wish to be raised up, he called his old and faithful friend and preceptor, Mr. Foster, to his side, and said, "Foster, 'Praise God from whom all blessings flow!'" At that moment the great burden-bearer of the church drew nearer, and attendant angels hovered over the dying warrior and sung,—

"Soldier, rise!—the war is done;
Lo, the hosts of hell are flying:
'Twas thy Lord the battle won;
Jesus vanquished them when dying.
Pass the stream—before thee lies
All the peerless land of glory;
Hark what shouts of triumph rise—
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown!
Triumph!—all thy foes are banish'd,
Death is slain, and earth has vanished."

Lipsing the first line of the Doxology,—

"Full of faith the veteran died,
All victorious in the race:
Wears the crown for which Christ died,
Not of merit, but of grace."

Thus terminated the pilgrim journey of a man, who, through evil report and good report—through honour and dishonour, for more than sixty long years, proclaimed with an unswerving fidelity *salvation by grace alone*,—with what effect the sunlight of the eternal city can alone disclose. "He is gone to his grave, and we will not deplore him;" his voice will no more be heard in the sanctuary, and no more will he be pained by the utterances of those who love to slander such preachers as proclaim the whole truth as it is in Jesus.

On the 4th of November, devout men carried him to the tomb—that tomb which the spring time will by-and-by visit, when day, the eternal day, shall dawn on the night of the grave. Twenty-three carriages, and a large number of pedestrians, after they had attended a service in the chapel in which he had so long laboured, followed his body to the cemetery, the Rev. James Libree (Independent), officiating both in the chapel and at the grave.

On the evening of Lord's day, December 28th, in accordance with his oft-repeated request whilst living, I preached in Bethesda Chapel his funeral sermon to a thoughtful and attentive congregation from Rev. xiv. 13,—“Blessed are the dead that die in the Lord,” and, in discharging the solemn and important duty, I felt the presence and enjoyed the smile of Him whose glorious name had in that pulpit been so often exalted by the departed veteran pastor. Having in the midst of multifarious labours stolen a few hours to perform that last act of kindness to one for whom I felt no small degree of esteem, I can only, in closing this imperfect memoir, say, May many such faithful men, if it be the will of the Lord, be raised up, to lead his blood-bought sheep into the green and satisfying pastures of truth, and may that glorious and long-expected day soon break forth in its brightness and beauty, when—

“The Lamb in His love o'er the nations shall reign,
Unrivalled, eternal, alone;
When the Gentiles in fulness shall blush in His train,
And grateful, encircle His throne;”—

and when it dawns, amongst the myriads who will be with the Lord at His appearing, will be found, I doubt not, my old, fearless, faithful, and beloved friend, SAMUEL LANE.

“COME REST AT HOME!”

I'm going home, earth's lost its charms;
Jesus will bear me on His arms
Up to the glory of his throne,
To sing his praise and *rest at home!*

I'm going home, my heart is sail;
I need thee, Lord, to make me glad;
I want thee, Lord, to bid me come,
To see thy face, and *rest at home!*

I'm going home, and O 'tis sweet
The thought that soon we all shall meet;
And sing that new eternal song,
As we in peace shall *rest at home!*

I'm going home, and *ready wait,*
Till Christ within that pearly gate—
Till he who did for sin atone,
Shall say to me—“*Come rest at home!*”

I'm going home,—yes! my dear Lord!
I wait to hear thy welcome word:—
“Come up my child, come home and see,
The home my love has made for thee!”

Lynmouth, Devon.

MARY E. BELL.

DUTY-FAITH ON A DYING-BED

Our brother Bickell says:—

“I have written a dialogue, which I could wish to send into the world. I will tell you how I was led to write it. In the days of my unregeneracy I was much attached to a young man by the name of Samue Prior. I loved him as a brother; but after the Lord gave me His grace, he became my enemy for leaving his company. A few years after, his health failed, and he began very soon to make a profession of religion. Among the General Baptists these men told him young Bickell held dangerous doctrines, and that he should try to beat him out of his strange notions. Day after day he would come and take his seat on the work-bench, and begin and argue on religion. After I left work I would write out what had passed through the day. In a little while I found I had written three or four sheets of paper, and in perusing it the tears have streamed from my eyes. Many times he has told me I was in the road to hell, and also the minister I then sat under. Time passed on, and he went to Bude for change of air; there he was taken much worse, and he was brought home to die. Hearing he was home I thought I would go and see him. Something said I would get nothing but persecution. Still, I could not get rid of the desire to go and speak once more to my once beloved companion in sin and folly. As I entered his chamber, I said, “Well, Samuel, how are you?” Quickly he answered,—“Richard, I am a dying man, and must soon exchange this world for another,” adding, “Did you ever know what it was to have your sins pardoned?” I told him the place where and when I found forgiveness, the effects it produced after a year and a half's agony from a bleeding conscience. His eyes rolled with amazement; he was like one thunderstruck; the arrow of conviction entered his soul; free-will and duty-faith he found to be no refuge. In a few weeks he told his mother I was his greatest friend. I visited him regularly; and a night or so before he died, he said he had seen CHRIST come to his deliverance, on the white horse of salvation. I believe he died in Christ, and that he is now in glory praising Christ, and singing the song of free and sovereign grace. Such a conversion as this never ought to be kept in a corner. If ever it is published, duty-faith must hide its head, and for ever be confounded. Write me on the subject, my dear Brother Banks, and believe me your tried brother in Christ,
Lew Down, Devon. RICHARD BICKELL.
[We hope to have the honour of issuing this testimony ere long, and we are certain thousands would gladly aid in its circulation.—ED.]

THE RESTORATION OF THE CHURCH.

I AWOKK on the first Lord's-day morning in the year with Jabez's prayer on my heart, "Oh, that thou wouldst bless me indeed!" It was followed by a time of earnest prayer, of close meditation, and of great liberty in preaching. I was led in the morning to read for a text, Isaiah xlii. 5—"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The chapter is full of this one great subject—"THE RESTORATION OF ZION." You have, first, the Church's condition before that restoration comes—she is "termed *forsaken*," and her land *desolate*." These terms involve a large amount of that experience which some parts of the Church have been, and still are, passing through. Then, secondly, you have the means whereby the Lord will bring about her recovery; whether you consider that recovery in the case of an individual Church, or of the whole aggregate body of the elect, the means are the same. The means are spoken of in a two-fold manner. (1) Jesus speaks of his own perpetual intercession—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." This most delightful prophecy points to both the first and second advent of Christ, and the reading of the Vulgate Latin is strong and conclusive; but I tarry not to enlarge on that yet. Secondly, as regards the means, Jesus next speaks of the kind and character of the *instrumentality* He will employ; speaking in the *present* for the *prospective* tense. He says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence." These are the untiring, the vigilant, the earnest, the courageous, the bold, the faithful, the out-spoken sort of men which Jesus "*sets*" as "*watchmen*" on the "*walls*"—who, although exposed to danger, often walking in darkness, yet are continually on the lookout, and as often as a signal is given, as often as either friend or foe approaches, they fail not to cry out lustily a word of warning or of comfort, as the case may be. There is a class of men called ministers, and ministers they are, who are as tame, as talkative, as logical, apparently as learned, as gentlemanly, and as genteel as you can wish, and who look with proud contempt upon the original, warm-hearted, and spontaneous preachers around them. Nevertheless, if Jesus set watchmen on the walls *they* are to mind their own business, and to persevere in their work. Jesus also de-

scribes the work they shall do—"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Here is a lucid description of the minister's work; and wherever these gates are entered, the way prepared, the highway cast up, the stones removed, the standard lifted up, there will be a recovery to a larger or lesser extent. In such a work we must stand, or we are not the Lord's workmen. It is not *declamation*, it is not *denunciation*; it must be more than this, it must be *RESURRECTION*—instrumentally raising dead souls into spiritual life, dark souls into sweet Gospel light, drowsy souls into evangelical activity, and offended souls into the friendship and fellowship of the truth as it is in Jesus. In the third place, the Church's happy condition when her restoration has come, is told in terms chaste, elegant, and exceedingly beautiful. It consists of many parts and degrees. I cannot, in this prefatory note, dissect them; that will come in order; but read over the Lord's own words, "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt be no more termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." I cannot enter upon these branches of this great subject now. God helping, I will not leave a sentence of this blessed Scripture unnoticed; but in closing this scrap, let me just say that much of the present distracted and disjointed state of things in our churches will be a little better understood, if you consider two things. First, in the Canticles, chapter vi., Jesus says, "There are threescore queens and fourscore concubines, and virgins without number;" but, "My dove, my undefiled, is *BUT ONE*; she is the only one of her mother, she is the choice one of her that bare her; the daughters saw her and blessed her; yea, the queens and concubines, they praised her." Here is a distinction between the queens, the daughters, the virgins, the concubines, and the "Dove, the Undefiled One, the Choice One," when Jesus calls His bride, and over whom for ever He will rejoice. Around, and intermingled with the true spouse, in this time-state, stand the queens, the virgins, and all the

rest. Think it not strange, then, that it is hard to find souls vitally united to CHRIST, and clearly led by the SPIRIT into truth; both are now, as it were, together, and none but the ALMIGHTY JUDGE can separate them.

The second thing is this:—It appears to me that from the time of Christ's first coming to the final consummation of all things, there are three distinct reigns:—I. The opposing and persecuting, the darkening, the deceiving, the deadening reign of the Prince of the

Power of the Air. II. The reign of THE SPIRIT; and III. The personal reign of the glorious HEAD and HUSBAND of the one Church.

Be not offended, brethren, there are deep things in our Heavenly Father's Book, not much understood. May the sacred unction of the Holy One rest upon our hearts, and we shall yet again hear Him saying, "I WILL SHOW THREE GREATER THINGS THAN THESE." (John i. 50.)

THE BOW IN THE CLOUD.

By J. E. CRACKNELL, of DACRE Park, Blackheath.

"And the bow shall be in the cloud, and I will look upon it."—Gen. ix. 16.

WHEN our progenitors came out of the ark, they were naturally apprehensive of the recurrence of a catastrophe from which they had just escaped. To calm their minds, and give them security against a second deluge, God set the bow in the cloud, and declares it shall be for a token of a covenant between me and the earth.

It was no uncommon thing for God to give men a sign, and thereby quiet the disturbed mind.

To Abraham's anxious question,—“Whereby shall I know that I shall inherit it?” God answered by a sign: a burning lamp passed between the pieces of the sacrifice, which was the most solemn oath a person could take.

To Moses, when he appeared unwilling to go, and said, “They will not believe me,” the rod cast upon the ground became a serpent, and his hand, placed in his bosom, became leprous, signs by which God was pleased to remove all doubt from his mind.

Other instances might be noticed, but we come at once to consider the sign given to Noah,—“The bow shall be in the cloud, and I will look upon it.”

Three things present themselves—1st, the Bow; 2nd, the Cloud; 3rd, the Promise.

I. The Bow. It is a meteor in a semi-circular form, exhibited in a rainy or watery sky, opposite the sun, by the refraction of his rays in the drops of falling rain. It is observed that the rainbow never appears but when it rains in the sunshine. It may be artificially represented by causing water to fall in small drops like rain, through which the sun shining shows a bow to the beholder standing between the sun and the drops. It is a question whether there was a rainbow before the flood. Various are the opinions on the subject. We will not argue that point now. Much has been said on both sides. We should rather lean

to the opinion that it did not exist, because the effect on Noah's mind would be more striking if, when God said (verse 17) “This is the sign,” he for the first time beheld the magnificent spectacle. Had men's minds been familiar with the object, they might have said, what guarantee does this afford us? it was before the flood, and yet the flood came. Concerning the covenant of which this was a token, we observe that it was not the covenant of grace, for here there is no mention of a spiritual and saving benefit, and the promises are not only made to Noah and his elect seed, but to all men—every living creature, without exception.

When God speaks of the covenant of grace made with the Church, in Isaiah liv. 9, He says, “For this is as the waters of Noah unto Me.” Here God seems to draw a parallel between the two, with respect to permanency and stability.

In the covenant made with Noah is a typical representation of the covenant of grace. In the former a sign was given that so long as the sun and atmosphere endure the world should be protected from a deluge of water. The whole creation rests as to its exemption from a second deluge on the stability of God's covenant, of which the bow is a token. In the latter, God promises His people deliverance from eternal death, that the deluge of Divine wrath shall not fall upon them, that He will remember His covenant, but their sins and iniquities He will remember no more.

The promises of this are sealed by the rainbow. Hence John mentions (Rev. iv. 3, and Rev. x. 1) that he saw a rainbow round about the throne, and on the head of Christ; which shows that in His face we have that rainbow by which we are assured that while God beholds Christ, He remembers His mercy and His promises, which in Him are yea and amen. The bow shall be in the

cloud, and I will look at it. Before we cease speaking of the bow, notice the form of it. Literally the bow was an instrument of warfare and destruction, and regarded as a symbol of war; but when a peace was concluded, neither the quiver nor arrows were seen, and the unstrung bow was carried with its horns downwards. Behold the bow in the cloud—no string no arrows, its horns downwards, its head upwards—the sign is peaceful, it tells of salvation, and of perfect reconciliation.

II. *The Cloud and God's Promise.* We are reminded by this bow in the cloud, of Calvary. There we see a cloud, dark indeed, discharging itself upon the sacred head of the Lamb of God; but faith discerns in that heavy cloud a brilliant bow, for it sees the bright beams of God's eternal love, and hears the words, "It is finished!" issuing from the darkness, and recognises the perfect ratification of God's everlasting covenant with the Church.

Is there a cloud of guilt resting upon your soul? Are you trembling beneath the thunderings of Sinai? There is a bow in that cloud. "The blood of Jesus Christ cleanseth from all sin." God looks not at your unworthiness, but at His Son, whom He hath set forth to be a propitiation, through faith in His blood, and His language is, "Look unto Me and be ye saved, all the ends

of the earth." Oh, that you may see the bow in the cloud, and find satisfaction in that which satisfies God, even the sacrifice of His Son.

A dark cloud may be resting upon some with whom God's dealings in Providence are mysterious. You are not alone. What a heavy cloud hung over Jacob when Rachel died and Joseph was stolen, and supposed to be dead, and famine spread over the land! There was a bow in that cloud, but he could not see it. It deepened when his children must go to get bread, and returned, leaving Simoon behind. Darker still it grew when Benjamin was taken; yet no bow was seen; but God's promise, "I will look at it," was verified. He is ever mindful of His covenant, and with the first ray of the sun, when the cloud was passing over, Jacob saw the bow, his heart fainting; it was too brilliant for him to behold, and he cries, "It is enough! Joseph, my son, is yet alive."

If any are saying, all these things are against me remember the bow in the cloud. Your God looks at it, and ere long the sun shall shine and then you too shall behold it. Every wound shall be healed; "For unto you that fear His name shall the Sun of Righteousness arise with healing on His wings."

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES FOUND IN THE ARCHIVES OF THE CHURCHES.

CHAPTER IV—THE SEVEN SAINTED SIRS I KNEW WHEN A BOY.

IN my little time, I have known many *Isaacs*—but three of them I shall never forget. The first was the clergyman who christened me; the second was the anointed man of God who preached THE GOSPEL to me; and the third was—ah! what shall I say of him? were I to describe his character, I should furnish material for a strange photograph indeed; but I reserve that for the present, as I have a few words left from the last chapter touching the promises; let these come first, and then proceed with my narrative of the Seven Sainted Sires I knew when a boy.

IV. The fourth article is this—"all the promises of God in Him are YEA;" that is in the first sense, CERTAIN; and in the second sense, they are *cheering* and *encouraging*. If it be true, that the word "*yea*," is from an old Saxon word, meaning, "*Oh, yes!*" then the thought is very pleasant, that there is no *nay* in the promises; no stern refusal; but where they come, they come with open arms, with smiling faces,

with most cheering and soul-thrilling words—saying, "Oh, yes! all things are your's, for ye are Christ's, and Christ is God's." Almost all the promises in God's word, and in the history of the church, stand in connection with the sorrowing sinner's fears. Small grace, and little faith venture sometimes to ask, "Is it possible that the promises are for me? Is the Lord for me? Will He be gracious unto me? Will He pardon me?"

When God makes up His last account
Of jewels in His holy mount,
Shall I with them be found?

"Nay! nay," says Satan, "certainly not, you are not one!" "Nay! nay!" says unbelief: "you know very well that at no time have you ever seen Jesus;—you know nothing vitally, savingly, assuredly, nor blessedly; you are like the old wooden-leg gardener's wife in the Isle of Sheppy; she said to a preacher when he came out of the pulpit, "Ah, those three things I know nothing of in my soul; I know *not* what it

is to have Christ revealed in my poor soul, I know *not* what it is to have atoning blood applied to my conscience; I know *not* what it is to have the promises brought home with power to my heart, and, therefore, sure enough I can never hope to see that kingdom where all the worshippers are purged, pardoned, purified, and presented without spot or wrinkle, or any such thing." But what said Augustine to a poor widowed soul who thus complained? To one who was anxious to have the INWARD SENSE OF LOVE IN THE HEART; OF BLOOD IN THE CONSCIENCE; and of the PROMISE in the deep feelings of the Spirit, instead of building by a living faith on THE GOD-MAN; JESUS, and His finished work; what said Augustine to her? Augustine could do all that Brooks says strong saints ought to do; good Thomas says, "There is a three-fold mantle that should be cast over the infirmities of the weak: 1. a mantle of wisdom, not to aggravate these infirmities so as to terrify the stumbler and drive him, it may be to despair, not to run from house to house secretly, to poison the man whom he had so professed to love, at whose table he had so often sat—as poor old Isaac did, when into a little office he had been installed; nay, says Brooks, do not terrify. 2. There is a mantle of faithfulness. "A man should never discover the infirmities of a weak saint." Ham was cursed because he did discover his father's nakedness to his brethren when it was in his power to have covered it. "This age," says the grave divine, "is full of such monsters who rejoice to blaze abroad the infirmities of the saints;" but let them beware. 3. There is a mantle of compassion, too, that must be cast over the weaknesses of weak saints. When a poor overburdened sinner comes to see his sin; and the Lord gives him to lie down in the dust, and to take shame and confusion to himself, because he hath dishonoured God, caused Christ to bleed afresh (in his members) and hath grieved the Spirit, O, now cast a mantle of love and compassion over his soul, lest he be swallowed up of over much sorrow. O, strong saints, Jesus Christ doth cast the mantle of His righteousness over your weaknesses, and will you refuse to cast the mantle over your brother's infirmities? Nay, said Augustine, I will never refuse to cover a poor child of God in the day of battle if I can but get at him, either through my prayers to God for him, or by my personal sympathies with him, so, hearing of this poor widow, off goes Augustine to her cottage; and finding her seated in her sorrow, he said, "Mother, from all that I have heard and known of thee, I venture to affirm, that GOD IS ALL THINGS TO THEE. Art thou hungry? He is thy bread. Art thou thirsty? He is thy water.

Art thou in darkness? He is thy light. Art thou naked? He is thy robe of eternity. Art thou a widow? He is thy husband. Art thou an orphan? He is thy Father." And having thus spoken, away the venerable sire departed, but the poor widow fell on her knees, and thus she cried to heaven, "O God, Thou art not less able to perform than willing to promise. Thou whose mercy is more ready to bestow than my misery is to beg, strengthen MY FAITH, O God, that I may believe Thy promise, encourage my hopes, that I may expect Thy performance; quicken my affections, that I may love the Promiser. Be Thou all in all to me, who am nothing at all without Thee. Sweeten my misery, with the sense of Thy mercy, and lighten my darkness with the sun of Thy glory. Seal in my heart the assurance of adoption, that I may with boldness call Thee MY FATHER." And from that time you might have seen the joys of God's salvation beaming in that poor widow's face.

Thus, it is with the promises. They are all IN HIM; AND IN HIM they are YEA. That is, they come with a sacred, solemn, and blessed "Oh, yes," to knock down Satan's fearful "Oh, no." See a case in point. Beyond all doubt, Satan, and his old hunting-dog, *unbelief*, had set in hard upon Abraham, when the rescue of Lot had been completed; Abraham had his fears bad enough. What saith the Scripture? "After these things came the word of the Lord to Abraham, saying, FEAR NOT, Abraham, I am thy shield, and thy exceeding great reward." And then came the questioning, "Lord God, what wilt thou give me?" Then came the implied negative—"Am I not childless? Am I not destitute? Is there really any hope for me that the promise in fulfilment shall be mine?" "Oh, yes!" saith the Lord; and, taking Abraham by the hand, "He brought him forth abroad, and said, Look, now toward heaven, and tell the stars, if thou be able to number them. And He said unto him, *so shall thy seed be.*" Here was an "Oh, yes," in the promise indeed, for immediately it is added, "And Abraham believed in the Lord, and He counted it to him for righteousness.

It is even so with all the promises. "All the promises of God IN HIM, are yea;" they are all in Jesus Christ, and all the heirs of promise are in Jesus Christ, too; the heirs of promise come by the SPIRIT to the SAVIOUR, to ask if they may hope to realize the promise of life, the promise of pardon, the promise of justification, of sanctification, and of eternal glory, and to such a seeking heir of glory, all the promises answer—"Most certainly, oh, yes."

V. The fifth expression of grace is this—

they are all "AMEN in HIM," as well as "Oh, yes!" The perfection of the promises are by Jesus Christ. As they stand in the Bible, they are *words*, but in Jesus Christ, they are real blessings, divine possessions, and inexpressible mercies. Through the gospel, we *hear* of the promises, but in Jesus Christ we *inherit* them. He is the Great Amen of them all. The FATHER is the original source of them, the SPIRIT is the revealer and applier of them, faith in the soul believes and pleads them, but it is reserved for Jesus to be the amen of them, to say, and to see that they all are made good—unto the ransomed for ever.

VI. The sixth expression of grace is this—they are, to the glory of God. God is glorified, spiritually, when a sinner receives a promise, and thanks and adores Him for it; and God will be glorified for ever in the happy worship of all those millions in whom the promises are realized to the utmost extent. Hence—

VII. Paul says it is "by us." We who do believe, who do plead, who do realize Jehovah's promises, we instrumentally give glory unto Him.

If at the end of these seven expressions of God's grace, I might add (without giving offence), a small testimony to corroborate the truth of all, I am willing to do so. I heard Isaac the clergyman read his sermons for nearly fifteen years, but never knew what it was to have one word come with power, no, nor ever one ray of light then to enter my mind. Yet I loved that priestly-looking man, for when he had read all the prayers, and when he had changed his white surplice for his nice black gown, and when he marched down the centre aisle, with his sermon book in his hand, when he ascended the high pulpit as the organ pealed out its notes, and the choristers chanted the anthem, as he bent his knees, and buried his face in his hands, and silently prayed to heaven, or appeared to do so—when he opened his book, read his text, and then his sermon, there was always something about that fine poplar-tree-like gentleman that caused me to love him. I may say, as one doth of St. Augustine, "his own commanding presence marked him out, like Saul, as a leader of men, taller from his shoulders upward than any of the people." This solemn, stately, and lofty personage, standing in that immense parish, as the authorized messenger of God, was looked up to with no small amount of reverence and esteem.

"It was but a little," as is said in the Canticles, that I passed from all this church-going, church-singing, and all the gloomy and dreadfully dark days therewith connected, but I found Him, whom to love and adore, is my most sacred prayer. And well

do I know that where CHRIST is found, the promise shall be as the Tree of Life in that soul, whose leaf shall not wither; whose fruit shall not decay. When Jesus came to my soul, three very special blessings came—1. His commanding power; he said, "Awake, thou that sleepest," and I did awake, as I had never done before; 2. There was His enlightening Spirit; for a flood of light broke in upon my soul; 3. There was also His soul-cheering promise, He said, "And Christ shall give thee Light." That promise I pleaded; that promise I still possess. If I add, that this spiritual resurrection of my soul occurred on the very spot where St. Augustine's monastery stood, I must not be considered as enthusiastically implying any blessing resulting therefrom; but so it was, and it is a fact that, through a long series of years, descending through many generations, we have received, instrumentally, the planting, the growing, and the spreading of the gospel of the Lord Jesus Christ, first from those Italian missionaries, or Romish monks, who, somewhere about 596, landed with Augustine in the Isle of Thanet, in the dominions of Ethelbert—the Saxon king of Kent, whose queen, it is said, was a real Christian, "holding her own faith, and privileged to retain her own chaplain and holy offices at the court of her heathen husband." Near to that heathen court stood, and still stands, the little church of St. Martin, this little church had been given up to Queen Bertha as her private chapel, and so successful was Augustine, that the chroniclers declared he baptized at least ten thousand persons; Ethelbert himself became a convert to the Christian faith; he received the missionaries into his royal city, and Protestantism, or the gospel, as they understood, became the established religion of Kent.

Let us never forget the hole of the pit from whence we were digged, nor the rock out of which we were hewn. We are prone in these days to murmur at the little the gospel appears to be effecting. We are tempted to look with contempt upon those who follow not with us. We are too often vaunting ourselves, and, indirectly saying, "the temple of the Lord are we," but, who can think of the first five hundred years when this land was nearly covered with heathen darkness, who can contemplate the coming of Augustine into the Southern parts of this kingdom, and the rough, the preparatory work he accomplished, who can recall to mind the scenes of Smithfield, and Oxford, the tower, and other spots where the martyrs shed their blood; who can carefully review the struggles—the defeats and the victories, the casting down, and, anon, the uprising of the gospel king-

dom in this land—who can contrast even the church of England, what it was when Godfrey Massey had his first living, and what in many parts, it is now, and although formality, hypocrisy, errors, and empty forms abound, still within her pale there are not a few godly, earnest, holy, and devoted men whose lives and labours declare that the love of Christ, the knowledge of truth, the glory of God, and the good of souls, are, with them principles of power, and withal elements to which they are consecrated by the grace and Spirit of Jesus himself.

Dawson Massey says of his father's first church—Fedamore—"it was a miserable, weather-beaten, dingy, little building, containing a small porch, four pews, a narrow chancel, and a little alcove, which served for pulpit and reading desk. The only gentleman of the congregation was the old squire of the parish, who was pretty "constant at his duty," but evidently, "on thorns to be off." Before Godfrey Massey went to Fedamore, this old squire would sometimes catch the parson's surplice as he passed up the narrow aisle, and audibly suggest that the sermon might be dispensed with, on account of the snow, or the rain, or the wind, or his gout, or the smallness of the congregation.

Such is a very fair sample of what the church of England was, not so very long since. Mmay we not rejoice that the old national religious institution of our country

has been awakened, enlightened, and stirred to action, by the bold benevolence and happy achievements of the Nonconforming sections of our visible Zion?

Godfrey Massey was a companion of the cross; in labours and devotion, he was far beyond my Isaac the clergyman, and of Godfrey Massey, I will, ere long, give a sketch to show what grace can do even where it is beclouded by prejudices and powers not of a heavenly birth.

Isaac, the clergyman, was a fair representative of what the English clergy was in those easy and sleepy days in which he entered upon his cure. But I have a deep conviction that if this national church of ours had not had within its walls many most highly-favoured sons of the New Covenant, she must long ere this have bowed her head in the dust. Before, then, I pass away on to the other representative men whom I knew when a boy, let us range over some memorials of those mighty men in (through whose breasts the light of God's truth and the darkness of the fall,) most desperate conflicts did ensue.

Augustine—the first revivalist in England, is but little known: by many he is viewed as some old half Romish priest, clad in the darkness of death: but it was not so. In his life you have the two sides in contrast most awfully grand—the *violence of sin*—and the *virtue of salvation*, as in my next I hope to show.

The Plymouth Brethren:

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC. :
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED
MEMBERS.

BY THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER III.

DEAR BROTHER—Mrs. Grattan Guinness, in her little book on "the Brethren," says: "It is not altogether easy to define their views, as they have no written creed or confession of faith." She states that this is because "they feel strongly that the bond of fellowship between Christians ought not to consist in unanimity of opinion as regards minor points of belief, but in the possession of a common faith and life in Christ."

There being no corporate agreement, nor any authorised statement of the views of Brethren, the only thing practicable is, by personal intercourse, oral or written, to ascertain the views of individuals. If this is done to a large extent, we arrive at a knowledge of the things more commonly received

in the body which these individuals make up. This is what the Lord has enabled me to do. I can, therefore, now narrow a little our ground of investigation by declaring my conviction that, if the Brethren thought it right to subscribe to a written statement of their views, they could subscribe to the following articles of fundamental truth:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right of private judgment in the interpretation of the Holy Scriptures.
3. The unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature, in consequence of the fall.
5. The incarnation of the Son of God,

His work of atonement for sinners of mankind, and His mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The absolute necessity of the work of the Holy Ghost in the conversion of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Neither the Calvinistic view of truth, nor the Arminian, characterize the Brethren as a body; there are both views held amongst them, just as in the various denominations.

The great majority of the Brethren adhere to believers' baptism by immersion. There are a few amongst them who do not.

The Brethren universally hold that it is the believer's privilege, following, as they think, apostolic example, to sit down at the Lord's table on each first day of the week.

In the preceding statement of views on truth, it will be seen that the subjects of terms of communion, Church discipline and the Christian ministry, are reserved for further explanation. It is on these points we will meet the real ground of controversy, and the main subjects for our investigation.

It must also be understood that the statement of truth, as held by the Brethren, is not given to set aside as unnecessary an investigation into real or supposed *heresy* amongst them—it is only meant to show that if heresy be found to exist, it is among individuals of the body, and does not characterize the whole. We will hope to investigate every charge of this nature with patience and impartiality, as in the presence of the Lord. May *He* graciously help us through the whole matter.—I am, dear brother, yours truly,
THOMAS GEORGE BELL.

XXI.—“The Brethren here are of the moderate party. We know very little of Mr. Darby or his writings. His views about the ministry used to be peculiar; but you are quite aware that his writings compromise no one but himself and those who stand as his supporters. He occupies no representative place. I do not think myself that all those articles in the *Record* newspaper need any reply. They show a very unchristian spirit, and in many points are positively untrue. Where the statements have any point or application they seem only to affect the Darby party. You will have noticed the communication in one of the numbers, signed “a Layman.”

[The following is an extract from the letter in the *Record*—

“They do not confine their movements to large towns. I reside in a hamlet, and the neighbourhood around has been literally saturated with their tracts; and the minds of several, who a short time since were earnest and consistent supporters of our Church, are now in direct opposition to everything that THE Church teaches. I find

that many of the evangelical clergy have encouraged the Brethren and circulated their tracts largely.”]

My correspondent goes on to remark on this, “I do not doubt that the tracts to ‘saturate’ this ‘Layman’s’ neighbourhood were got from the well-known Mr. Muller, of Bristol; or they might have been got from the Dublin Tract Society. The Brethren are mainly supplied from these two sources.”

XXII.—“About the time that Brethren first began in Dublin to meet in the name of Christ alone, there were persons as well as circumstances which the Lord seems to have used in blessing. Amongst these persons, Hugh White, the curate of St. Mary’s church, in that city, was a servant of Christ far beyond his fellows in simplicity of purpose, strength of faith, and catholicity of heart. He published two works in particular which have been greatly blessed to many souls, both then and since. I have referred to one of these, *Meditations on Prayer*, and copied you a few lines, which are appropriate to your present subject:—

“If this prayer—in John xvii.—had been constantly remembered and acted upon by all His people, how would it have tended to prevent, or to a few, those disgraceful divisions about non-essential points which have broken the unity, disturbed the peace, and disfigured the loveliness of the Church of Christ in every age, and thus impeded the progress of Christianity in the world, by dimming the lustre of that glorious attestation of its divine original (even the display of the spirit of love and unity among all its faithful followers) with whose full-orbed exhibition the Saviour appears to have linked the triumphant establishment of the claims of His Gospel.”

XXIII.—“Since we met in Plymouth I have been thinking much on the subject we then conversed about. My impression is that the work is not only from the Lord, but most opportune. You very correctly pointed out the features of the present days in your public lecture here on the ‘signs of the times.’ As far as I can judge of what I see, intense thoughtfulness and close investigation prevails, so that men will not take anything for granted. This gives great room for the working of Satan, but God will overrule it for the sifting of His Church. All our thoughts and ways must be severely tested by God’s Word that the precious and the vile may be fully separated.”

There are precious truths held by the Brethren greatly overlooked by other Christians, though not absolutely denied by them. To set these forth must be a good work at any time—to do it now when such a deep spirit of inquiry is abroad, is to my mind the most likely of all things to receive a very full and manifest blessing.

XXIV.—“I am afraid you will find it a most tedious business to review all the tracts of Brethren, which are legion, and the review of a few in detail would not, it strikes me, be much evidence in court. Would it not be better to take a general survey of their doctrines, principles, discipline, and practice, showing their distinctness from sect or party for a time, and then their subsequent failure, and deduce certain lessons? You would bring out fully their whole history, comment on their doctrines, and where they in this respect have erred, show the connection between these errors and their subsequent failure—splitting upon the very rock they desired to avoid.

“That they have many of them individually held up a precious testimony for the truth, I believe no real Christian man, unless blinded by ignorance and prejudice, can deny, but *cooperately* their testimony has sadly fallen short, and they are now one of the most sadly distracted sects of all the sects. Making “Brethren,” proselytising to their own tenets has been too much their aim, rather than endeavouring to maintain the *unity of all true believers in Christ*, with which they started. They cry out against making much of man, and

the whole history of the Darby and Newton controversy is one of the saddest instances of the one man idea to be met with. Truth, love, and peace have been sacrificed on this shrine. But in all this we see that declension and failure are the characteristics of this dispensation. If a man knows his own heart he has nothing to throw at them. I have no sympathy with the indiscriminate and fleshly attacks that are made on them in the *Record*, and other religious papers, reviews, and pamphlets."

XXV.—"I have read the little books you sent me, and in my own mind passed them all, save one, as sound in the truth. I would not say that this one, *Strike Out*, is unsound. It certainly would not be thought so by such of the Lord's people as incline to Arminian views. It seems to me to fail, just where so much of the preaching of the present day is defective. I may be mistaken, but it appears to admit that man has a power to come to Christ without the almighty drawings of the Spirit of God. The incident related is a most striking one. A drowning man is saved by the cry, "Strike out, Bill!" The spiritual application is the important question, Can the dead sinner "strike out" to Christ of his own natural ability? I was much pleased with the unfolding of most precious truth in *The Priesthood and Cross of Christ*, by "J. L. H." *The Scarlet Line*, and *The Stroke of a Stick*. I have circulated myself.

As one meeting regularly with the Baptists, I may get credit for impartiality in my testimony when I say that I have had sweet fellowship in Divine things with many of the Brethren. At the same time I must add, that if ever I thought of going regularly amongst them, I was held back by the report of their quarrels, and the bitter spirit they showed towards each other.

XXVI.—"I thank you much for sending me the article on "Brethren." If it is carried on in the spirit in which it is begun, I think it may be used in blessing to the whole Church of God, for too often the human infirmity and sin of individual brethren has been the cause of hindrance to many earnestly desirous of doing God's will; they seeing the fearful failures and errors amongst Brethren, are prejudiced against their principles, and will not listen to that which they imagine has brought forth such lamentable fruit.

"Is not one great cause of failure in Brethren that they have been more desirous of bringing others to their views rather than seeking to press forward after more conformity to Christ? The desire for, and attainment of knowledge has puffed up, and charity or Divine love has been too much neglected—the twelfth and fourteenth of 1st Corinthians has been studied to the neglect of the thirteenth, though so plainly told it is the most important of all.

"I am rejoiced at these papers which tend to bring out truth, though they may also show how greatly men have erred from it. Does it not show that God is working to bring about a true union? Will He not manifest it in His time?

"The mixture of those who know nothing of the principles that should bring us together, may also be, I doubt not, a great cause of failure. It is one thing to confess with the lips that one is a pilgrim and stranger here, and quite another to renounce the inward world in the heart, and the outward world in circumstances. The latter may have long ceased to have power, whilst earthly things may still have a place in the heart—even lawful things may occupy too much of your time or thoughts."

XXVII.—"I am quite disinclined to any such undertaking as you propose,—

"1st—Because of the difficulty of defining any principles as matter of agreement, which may be said to distinguish "the Brethren" corporately. Each one must speak for himself, as I would, if asked my views of Scriptural truth.

"2nd—Because, if at the beginning there were any principles of an unique nature maintained,

they who at the time took a lead in doing so, and are most qualified to state them, are the very men who are most to blame in the failure of which you speak, and which we all deplore.

"3rd—Because now, as ever, even in the Apostles' time, the best and only true testimony of principles vitally held by Christian people is given in their walk; and it is a question with me how far, or whether the churches which had the benefit of the Apostles' presence and teaching, oral or written, understood or held by agreement, or came together in the common understanding and agreement of any set of views or principles.

"4th—Because my impression is, that many of the Lord's dear saints, meeting as we do, have a strong objection against any statement of their views in a corporate way, seeing that though the editor of the *Record* throws it against us as a reproach that we are, as he says, a "creedless sect," he in fact ascribes to us that which is the best re-utation of any guilt of sectarianism."

XXVIII.—"I thank you for a sight of the extracts from the correspondence. There is much in them calculated to draw out the attention of God's people desiring the prosperity of the Church. A most searching investigation, conducted on principles of love and forbearance, cannot but be for God's glory. I wonder much at the remarks of your friend who is "quite disinclined" for the undertaking. There are some arguments in favour of it, which I feel sure he must have entirely overlooked. That the men who began the movement are the "most qualified" to state principles and their working, is a thought he will find few willing to receive. One looking on at a distance is, in all sorts of cases, always considered the most likely to be impartial.

"I hope you, dear brother, will go on simply looking to the Lord. He will, I quite expect, greatly bless the effort."

XXIX.—"When I read your first article in the *EARTHEN VESSEL*, I recognised you as a brother who preached last year in St. Mary's, Bedford. Your preaching here was peculiarly accepted by some I know, because of its faithfulness, combined with a manifest spirit of love. This latter is what some of the dear Brethren greatly lack. They have, some of them, a very harsh way of setting forth truth. You came to Bedford just a week after a great disturbance had been caused in the town by a Christian brother who was preaching in the open air, and who, in the midst of a large assembly, publicly set fire to a prayer-book, intending to burn it as a testimony against evil. Surely these harsh ways are utterly opposed to the mind of Christ?"

XXX.—"I can quite believe that you will give an impartial account of the history and principles of the Brethren. As you have taken it in hand, I trust it may be for good, and blessing to them and others.

"I think there are many things of doctrine that very early characterized them; but I should rather think that the clear apprehension of such truth was not so much the cause as the result of their having in simplicity of faith met together as children of God, with the Word of God only as their guide and standard; they were thus open and free to the teaching of the Spirit of God. The great hindrance to others being the various traditional systems which have to be followed, as well as the worldliness and want of singleness of mind and heart which accrued from their being bound to support them.

"When I first met some of the Brethren, being then in the Church of England, I heard it pressed so much in their favour their peculiar light on divine truth, also their holiness and love. I ever resisted joining them on such a ground. What settled my mind was first seeing that where I was was not simple Scriptural ground, but in great measure traditional, and therefore dangerous to subvert the truth (Mark vii.) which I found in many ways, as for instance, baptismal regenera-

tion. The other sects were free from this, but bound up by rules of their own, and, in some respects, more fettered than the former. I found I could come in amongst Brethren simply with the Bible in my hand, and that they received and gave a place to all Christians *simply as such*.

"If I might suggest any heads or articles on the subject, they would be—

"1. Meeting together simply as brethren and sisters in the Lord, and consequently receiving all other Christians *as such*, without any denominational name or standing.

"2. Receiving the Word of God as the only source and standard of truth.

"3. Acknowledging the Spirit of God as the infallible and promised teacher through the Word.

"4. Free liberty for the exercise of all spiritual gifts in the Church, when met together as such.

"I think Brethren were also distinguished by their clear apprehension of the resurrection and ascension standing of the Church in their risen Head."

XXXI.—"There was, I think, considerable excuse for the original withdrawal of the Brethren from the various Churches. Popery has for several years been growing up more or less in all the Churches, and had the Brethren constructed a better system—for without system there is no order—the result would have been a happy one. The recognition of Pastors and Deacons with local responsibility would have given stability. As it is, the Brethren have done much to revive important doctrines, of which I may instance the following—

"A.—The heavenly calling of the Christian.

"B.—The 'blessed hope' of the Church.

"C.—The doctrine of the Millennium.

"I trust that the investigation of the subject—though painful in itself—will be productive of good to the Churches generally.

"I think the Churches have improved in zeal, and somewhat in spirituality, yet their position is far from satisfactory. The following points deserve especial attention:—

"A.—The *professional* character of the ministry.

"B.—The neglect to observe the Lord's Supper weekly, as in apostolic days.

"C.—The introduction of *ceremonies* which hinder the free action of the Spirit.

"D.—The *exclusion* of brother's gifts at the Lord's table.

"My impression is, that if weekly communion with open ministry at the table were established—the Pastor presiding—great good would result. This is really what is wanted in the Churches; and why should there be any hesitation in returning to something like apostolic simplicity?"

XXXII.—"I hope your review of the Brethren will not be too superficial. We do not want gossip but truth. Having been associated with them from the beginning I have, of course, my own view of their doctrines, but shall be glad to hear that of others. I hope 'open meetings,' *absolute theocracy*, and other points which contain elements of truth, will be fairly canvassed.

"I believe the cause of their divisions was that they were built up from the beginning more on *knowledge* than on *grace*; and the two adverse systems of doctrine, feebly kept together at first, soon caused their first great disruption. Any one attending the last of the Powerscourt meetings must have foreseen where it would end."

XXXIII.—"In writing on the subject of the Brethren, I trust you will state their views on Weekly Communion at the Lord's table. I differ from the Brethren in many things, but entirely agree with them that we should meet at the Lord's table each Lord's-day. I am a Baptist, and do not feel any desire to abandon my stand as such, but I would delight to see the Baptist body practising this privilege in the Apostolic way. The Baptists at Königsberg, a large town in Prussia, meet weekly at the Lord's table. Some of your correspondents might be able to inform us of others doing the like."

UNION.

MR. EDITOR—As you have opened your pages to discuss the subject connected with "Brethrenism," will you afford me a little space to correct an unjust charge that is brought against them, and that on the important point of union?

We all know that the quarrel at headquarters, between the lion and the unicorn, fighting for the crown of leadership, introduced into the body a serious division, which led to sundry subdivisions; but, however the sect may be split up into parties upon such points as the "The-one-man ministry," "Imputed righteousness," "close or open communion," the secret raptures or views upon prophetic subjects, they all to a *unit* are agreed upon *two points*, viz., a *better assurance*, and a *free-will faith*. Many of the Brethren have left the communion altogether, renounced some of their errors, and united themselves to other churches; and not a few who were once leaders of divers "gatherings," have separated from the sect, and become pastors of small congregations of their individual formation; but with very few exceptions, the Lord's truth-loving people find that on these two points they are still in union with the Brethren, and this is soon discovered by the discontented of that sect, or the expelled, taking refuge amongst them. However the deserters from their ranks may repudiate the doctrines and discipline of Brethrenism, let not the children of God who love the truth be satisfied without a *distinct disclaimer* upon these two fundamental errors. Let not their Sibboleth deceive the simple, so long as their free-will faith teaches that doubts and fears can be got rid of by the exercise of man's will, and that liberty and peace are to be found in the letter of the Word. These two fatal errors are a distinct denial of the Divine sovereignty of the Spirit's work in the heart, and with such as hold these views, God's truth-taught people cannot have union.—Yours for the truth's sake

C. F.

A SLEEPING PREACHER.

MR. EDITOR—The following may not be unprofitable to a portion of your readers. The meditation of it has afforded me much pleasure, and some degree of comfort, having just recovered from a severe mental affliction, and having had to mourn the absence of a God who sometimes hideth Himself, and then we are troubled on every side.

A few nights since I dreamed I was in a place of worship, and was called upon to speak in the name of the Lord. I asked a brother to engage in prayer, and while he was so doing

I thought upon my subject. I ascended the pulpit, and said, "Dear friends, I cannot tell you where to find the text, but the words are, "Without me ye can do nothing." I was first led to notice the *glorious speaker* in the text, the Lord Jesus Christ; for truly, without Him we can do nothing pleasing to God; but with Him we can do all things; He is the self-existent, co-equal, and co-eternal God; the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Much has been said of His being the Eternal Son of God, the Begotten Son of God, &c.; I believe one and all know HE IS GOD; and the question with me is this, is He my God, my Saviour, my salvation, my all in all; and has He saved me from the wrath to come? I believe it is the desire of every heaven-born soul to know HIM, and the power of His resurrection for themselves, and that for their own soul's comfort and satisfaction.

Secondly, without Him we can do nothing, that is, nothing *spiritually good*, nothing but sin, for the heart is deceitful above all things, and desperately wicked. Oh, my friends, what must the state of that man or woman be who is without God, without Christ, and without hope in the world? And such were all of us by nature; but God, who is rich in mercy, hath commended His love to us in that while we were yet sinners CHRIST died for us; and the Holy and Ever-blessed Spirit hath implanted the knowledge of the same in our hearts by His Divine power. In my heavy affliction I was much left to myself. Oh, the horrors of those times no one can tell but those who have experienced the same! no comfort from any source; no consolation in attending the means of grace; on the contrary, while sitting in the pew, hard thoughts of God, blasphemous words almost escaping my lips, but, thanks be to God, not quite; dissatisfaction with self and every one connected with me; and the trouble and anxiety I caused my family and friends, no one can tell. The enemy came in with his temptations and said, "You have made a profession; now, what do you think of yourself?" That passage was brought to my mind where the Apostle speaks of being a castaway, after having preached to others; but, on looking at an ancient Bible in my possession, it says, "Lest I myself be *reproved*." Dear friends, reproof a child and casting one away are very different matters indeed. The Lord will not forsake His people under any circumstances, for His great name and promise sake; but oh, the awful state of living and dying without Christ; God grant it may not be the case of any one here! and if He has not already done so, may the

Holy Spirit put the cry into your heart, *God be merciful to me a sinner*. Then it may be said of you,

"More happy, but not more secure,
The glorified spirits in heaven."

Is anything too hard for the Lord? Yes. *He cannot deny Himself*; for it will be His own child crying unto Him. The Eternal God cannot be deaf to the cries of His own elect.

"Without thy presence earth is hell,
My thoughts must still in sadness dwell;
Till I can see Immanuel's face!
I'm all undone without His grace."

Lastly, we can do all things through Christ, which strengtheneth us. Oh, the glorious transition from death to life! It is, indeed, unspeakable and full of glory.

"We can do all things, and can bear
All suffering if our Lord is near."

Your own flesh and blood may slight you; near and dear friends may look cool upon you; providence may seem to frown upon you; but,—

If Emmannel's face appear,
then, all is well; in His presence there is life; yea, the very life of God in the soul; then can we with the poet say—

"Whate'er we need, in Jesus dwells,
And therein dwells for me."

also, we are enabled to say, when sitting at His feet, and in our right minds,—

"My Jesus hath done all things well."

God grant it may be the happy lot of all of us for His Name's sake; and to Him be all the glory for ever and ever. Amen.

H. COWTAN.

Bermondsey.

CHRIST,—ALL IN ALL.

Arise my heart, arise and sing,
And on creation call,
That vaulted heaven aloud may ring,
With—"Christ is all in all."

Ye saints,—to you this Joy belongs,
Though plunged in Adam's fall;
Then pour the praise in holy songs,
That Christ is all in all.

What though around our spacious earth,
Death spreads a fun'ral pall;
We've nobler life by second birth,
In Christ our all in all.

What though dark sorrows round us teem,
In palace, cot, and hall;
Of Joy there flows a living stream,
From Christ our all in all.

When call'd to lie on bed of death,
And drink the cup of gall,
We'll cheerful sing with dying breath,
That Christ is all in all.

When fiery wrath from pole to pole,
Consumes this earthly ball;
This song through highest heaven shall roll,
That Christ is all in all.

WILLIAM STOKES.

Manchester, January 13th, 1863.

NOTICES OF NEW BOOKS.

THE CHURCH IN THE LONG NIGHT LOOKING FOR THE MORNING;
OR, THE PRESENT CHARACTER OF CHRISTENDOM.

A Notice of "The Javelin of Phinehas." By Rev. W. Lincoln.

FROM the publication of several sermons by Mr. W. Lincoln, the minister of Beresford chapel, Walworth, and from the sacred blessing which has attended his ministry, a deep interest has been felt towards him, which has recently been greatly increased by the fact of his having seceded from the national establishment, and openly avowed himself a believer in the ordinance of Baptism by immersion. The following paragraph furnishes interesting information: in substance it is correct:—"Jan. 1, 1863. On Thursday, the Rev. Wm. Lincoln delivered an address in the Baptist chapel, Walworth, London, explaining his reasons for seceding from the Church of England and uniting himself with the denomination of Baptists. The reverend gentleman is the minister of Beresford chapel, Walworth. Mr. Lincoln said his views on Baptism had undergone a change during the time he was studying the Seven Epistles to the Churches in Asia. The union of Church and State first attracted his attention five years ago, and he had now, by the grace of God, been brought out of bondage. The Hon. and Rev. B. W. Noel delivered an address on the occasion, after which he baptised Mr. Lincoln, who, after his baptism, baptised Mrs. Lincoln. The solemn services were concluded by the Rev. B. W. Noel."

The "Address" which Mr. Lincoln delivered to his congregation on quitting the communion of the Church of England, together with his letter to the Bishop of London, has been issued in a twopenny pamphlet, of which some thousands have been sold, and it is still to be had of J. Paul, 1, Chapter House-court, Paternoster-row, and expresses most faithfully the conflicts of his mind in coming to this conclusion, and all the circumstances which carried him on to the end. Some iron-hearted penmen have, with a hyper-critical spirit, found something in that address to hold up to censure; and from men who think nobody right but themselves, no other expression could be expected. If all of us could act as purely and as conscientiously as Mr. Lincoln has done, we were a much happier denomination, and a people of much greater usefulness. We will not dwell here; but only pray that the light of Truth, and the liberty of the Spirit, may be increasingly granted unto Mr. Lincoln; and that his labours in the Lord's vineyard may be, for a lengthened period, a blessing to thousands of im-

mortal souls; and, if a persevering penetration into the Word of God, if entire devotion to the service of God, and a holy love to the person, kingdom, and glory of Christ be qualifications, we believe Mr. Lincoln has them.

For some six years, Mr. Lincoln has been closely studying the Saviour's Parables, the Apocalypse, and the whole of the Sacred Word. In this study the special unction of the Holy Spirit has rested on him; and the result has been the publication of a volume of nearly six hundred pages, which is certain to find a large acceptance throughout the whole of Christendom. The volume is first class in every respect, and is illustrated by three diagrams, suggestive of thought enough to occupy a teachable spirit for years, and throwing open much which might appear obscure and undefined to unenlightened minds. One sentence in the preface carries in it a rich fulness as regards the nature of the work. Our author says:—"The object of this work is to ascertain and shew clearly, if possible, THE LORD'S OWN JUDGMENT AS TO THE TRUE CONDITION OF CHRISTENDOM; and to note still his own indications as to how that condition became so wretched, as we shall hear him declaring that it is."

We make no promises as to our further notices of this volume. We are the first to announce its real existence, and to express its design: we have turned over every leaf, and our conviction is, that it is a text-book, from whence innumerable expositions of Truth, and of the church's history—past, present, and future—will be drawn. On every page there seems this sentence written,—“This dispensation has been one long dark night; but the true church, enlightened by the Spirit of God, in all the changes and trials through which she has been passing, has been looking for that morning which shall be without clouds.” That morning may not be so far distant as some imagine.

Punch in the Pulpit. By PHILIP CATER, author of the *Great Fiction of the Times*. Second edition. London: W. Freeman, 102, Fleet street. (240 pp. 2s.)

We do not like this title. The pulpit certainly is not the place for "Punch;" and this combination of "sacredness" with "sarcasm" is to us painful. Nevertheless, it is the title Mr. Cater has been pleased to adopt; and

as we are pledged to review the book, we must write down, even in this our EARTHEN VESSEL, that unseemly title, *Punch in the Pulpit*. We attempt no denial of the fact that something as bad as *Punch* may sometimes be seen in the pulpit; yea, *Punch* is a virtue when compared with some of the vicious things which *have* been found there. The only questions with us are these—has Mr. Cater written *truly*? Has he not over-coloured facts? And again, has Mr. Cater rendered any good service by publishing to all the world the extraneous, the accidental, and the occasionally unhappy outbreaks of natural temperaments to be here and there found in connection with this sublime and holy enterprise—the preaching of the Gospel of Jesus Christ? We cannot think he has. We are not angry with him; we shall not reproach him; nor shall we write one unkind or unjust word touching him or his book, if we can avoid it; but we do pity him; for a minister of his mind, of his age, and of his powers, to have no better employment than to be hunting after, writing down, and trying to make a market of the failings of some of the most devoted and useful servants of God, and through them to endeavour to cast a cloud over the great principles of our common salvation, thereby putting a weapon in the hands of the uncircumcised,—all this constrains us to wish that a mission much more likely to be useful to the people than this work ever can be had been given to him. Oh, Philip! is it because thou couldst not succeed thyself in this blessed work of preaching Christ to poor sinners that thou hast tried to disparage those who do? Is thine eye evil because the Lord's merciful eye is good, and because he has looked upon us to pardon, to preserve, and to use us, doth this make thee angry? The cap you so neatly made for us, Philip, we found to fit, and although the thorns therein enfolded opened again the old wounds, yet we put it on, and, humbled in the dust of self-abasement, searched to see if our faith in Christ was of that God-wrought nature that will stand the fire. If it be pleasurable and profitable to thee, O Philip Cater! to magnify the miserable accidents of thy fellow-mortals, if thou believest that hereby Satan can be non-plussed, sin banished, delusions discovered and discarded, and the Saviour's kingdom made to grow—then go on; the field is large, the material abundant, and your wages will not be lacking; but if of all this thou art not assured, beware—and consider. We would not devote any space to a work of this kind, but, seeing efforts on all hands are now being put forth to cast THE TRUTH and its anointed pleaders into the shade, seeing the cloven foot beneath the assumed sanctimonious garb, see-

ing that our soul's delight, and life's one commission is to **PROVE** that "JESUS CHRIST *came into the world TO SAVE SINNERS*;" therefore, page by page will we follow you, Philip, and do our utmost to uphold those principles you have so seriously smitten. We take our time.

The Bunyan Library. London: J. Heaton and Son, Warwick lane, Paternoster row. MESSRS. Heaton and Son, the respectable publishers of the *Freeman*, and other Baptist works, have commenced to issue a series of volumes, "by eminent Baptist authors," which will ultimately form a most handsome, and in some cases, useful addition to the studies of the thoughtful and devoted portions of our people. This is an excellent enterprise; we have no doubt it will be adequately and honourably supported. It holds out an opportunity to ministers with a double benefit. The prospectus says:—"Ministers procuring ten subscribers for a year, are supplied with the year's publications without charge." The subscription is twelve shillings and sixpence per annum, payable in advance; for this subscription four volumes are issued yearly. An industrious minister, in a good connection, will soon obtain ten subscriptions, and thus secure to himself four handsome volumes for his trouble.

Books will never make ministers. Reading, of itself, will never give grace. But, to pour contempt upon books, reading, and study, as we have heard some do, only indicates the absence of such powers of mind as are absolutely essential to a permanently prosperous ministry.

If we can do nothing with the headstrong, the stubborn, and the wilfully ignorant, to all tender spirits, and teachable minds, we would simply suggest a safe and useful method. First, read the Scriptures fully, constantly, prayerfully, and sincerely. Let "THE BIBLE" be indeed "THE BOOK" of thine head, to inform it; of thine heart, to sanctify it; of thy life, to guide it. Deal with it, as saith the honest and honourable Captain Noakes:—"I read it through, and through, and through, every year of my life, besides cruising about at different times, and in different parts; and I take it to be the Word of God; a plain revelation of the mind of God; all that it says I believe with all my heart." The Holy Ghost, through the Bible, having led thee into all truth, and by the truth having made thee *free*; having clothed thyself with the whole armour of God; and having firmly grasped *the Sword of the Spirit*, which is the Word of God, thou mayest, secondly, walk forth into different fields of theological and experimental literature with safety; thou mayest climb the high mountains of the in-

intellectual, and descend into the deep valleys of the *experimental*, in the plain paths of biography, and in the often pleasing gardens of illustration, you may increase your mental stores; yea, even in the controversial woods your sinews may be strengthened, and from each and from every section of the world of letters you may bring home that which will tend to enrich thy mind, furnish thy mouth, render increasingly edifying thy ministry, and be a source of solace and comfort to thine own spirits, when, otherwise loneliness and darkness might veil the outer man.

What heaps of books good old Dr. John Gill must have searched and re-searched, read and reviewed! He tells you of "the Targum," "the Septuagint," "the Latin Vulgate," "the Syriac," "Kimchi and Ben Melech," and a numerous host beside; and then he tells you of "the mind of God," of "the Spirit of Christ," and of "the holy words of truth," illustrating the great fact that reading largely never carries a truly sanctified, God-taught mind away from $\tau\alpha\upsilon\tau\eta$; but, in the contrasts and varieties, causes $\tau\alpha\upsilon\tau\eta$ to shine with a ten thousand-fold greater brilliancy and clearness.

Ah, but you say, Gill was *dry*—he was doctrinal—he was all in and on the *letter*." Even that is not true; but shall we take William Huntingdon? Few writers, except Sibbes, Thomas Brooks, and Bolton, ever went lower into the travail of the living soul, than did the exalted coal-heaver; and did not he read? Had he not a library of immense value? Does he not give proof in his writings of a thorough knowledge of nearly all that had been said and written upon the Person of Christ, the Church of Christ, the Gospel of Christ, and the several covenants and doctrines of God's Holy Word? Most certainly he does. And what is it that has placed James Wells, in our own day, far above almost all his brethren in the ministry? What has done it? The grace of God, the anointings of the Holy Ghost, clear and comprehensive views of eternal truth; these, in the first place, have done it. What beside has done it? A powerful, nimble, telegraphic, elastic mind, and a tongue that can talk with a swiftness hardly to be equalled. But with all this, there has been immense labour in reading. He has devoted his life to four things—*prayer, reading, thinking, preaching*—and like Hezekiah, he has done it with all his heart. Like a hind let loose, he has run upon the mountains for many years; and we hope he may have twenty more of them added to his useful life, before his Master calls him home.

Others, besides, of our ministers have read and they have written; and they have done well, and are exceedingly happy in

their different spheres; but grasping and giving powers of soul—an *EARNEST CONTINUANCE* in the *pursuit* and the *proclamation* of heavenly knowledge, are blessings not bestowed alike on all.

Dr. Caird, the recently appointed Professor of Theology in the Glasgow University, delivered an introductory address the other day powerfully expressive of the distinction between what he termed "the essential unity of all true knowledge" (which can be drawn from the throne of God by prayer and the patient study of the Scriptures) and the necessity of carefully investigating the tendencies of other branches or departments of wisdom and learning. He set the Gospel far above every other species of teaching, and that Gospel can only be satisfactorily discovered in the pages of Divine inspiration.

In recommending "The Bunyan Library," we believe we are helping to confer a benefit on our rising brethren in the ministry, on the churches, and the whole of the Christian community at large. Six volumes are already issued:—*Wayland's Principles of the Baptists, Works of Robert Robinson, Corant's Life of Judson, Hackett on the Acts of the Apostles, Evans's Early English Baptists, and Selections from the Prose Writings of Milton*, all of which we purpose to notice separately.

The Gardener's Weekly Magazine, Part IX., Price 5d., contains a very fair and intelligent article on Victoria Park. Shirley Hibberd, Esq., the editor, studies horticulture, &c., &c., with a view to the advancement of a genuine social reform. He says, "We complain that the poor are ignorant, dirty, improvident, and intemperate. We know that the ultimate cure of all these ills is the gospel, but we know also that the ignorant, improvident, and intemperate will not hear *that*, but they may be all got to take interest in a flower show, and therein is a proximate cure on which may be built a better. But the poor are not seen by those who know them best to be generally so abandoned as statisticians have been accustomed to describe them. The real gentleness of human nature is rarely destroyed by poverty; it is sometimes made more tender in its susceptibilities; and we only need to break down that shrinking timidity and jealousy of interference with which the poor surround themselves as men in fear of siege, in order to understand the breadth of their sympathies and the nature of their wants. The flower show will just do this: it opens a door of access otherwise closed; the flowers act as masters of the ceremonies to introduce the poor man to those who would be his benefactors, without robbing him of his independence; and thus we say there is in this

movement that which may prove to be the germ of a genuine social reform." We like such spirits and sentiments as these. They aim at doing good to society; and they will use all the means a kind Providence has provided to bring about this one great desideratum. Success, then, to Shirley Hibberd and his beautiful "Gardener's Weekly Magazine," which, for one penny, may be had every Monday of E. W. Allen, 20, Warwick Lane.

Zion's Witness. Published monthly. Edited by Arthur Wilcockson, Minister of the Gospel. London: Published by G. J. Stephenson, 54, Paternoster row, and of all booksellers.

WE have received vols. iii. and iv. of this publication, very nicely bound in scarlet cloth, and lettered, each volume containing nearly 300 pages, and those pages filled with the testimonies of those who not only believe in Jesus Christ, but, also—if their hearts and pens agree, live a life of much real religious enjoyment, possessing the assurance of their interest in the covenant, and of their happy acceptance in the great day. In vol. iii. there are twelve chapters, headed, "Christ alone exalted;" and in the fourth volume these papers are continued. In the third volume, under the simple title, "The way he hath led me," Mr. Wilcockson reviews his own life and experience from infancy and upward; but of these features we shall take more special notice as soon as possible. Besides these leading articles, the volumes contain a variety of prose and poetry which will always be read to profit by the happy portion of the Lord's people here.

The Pentateuch and Bishop Colenso.

The Rev. CHARLES BULLOCK, Rector of St. Nicholas, Worcester; author of *The Way Home, The Syrian Leper*, &c., has written and published through Wertheim and Co. a pamphlet, entitled, "Bible Inspiration; What it is, and What it is not: Dr. Colenso's Difficulties Considered, and Our Lord's Testimony enforced." As a scholar, as a Christian, and as a faithful witness for God's Holy Truth, the Divine inspiration of the Word of God, and the unspeakable value of the Bible, Mr. Bullock has given us a faithful review of Dr. Colenso's work; to which is annexed a plain and powerful exposition (with many excellent proofs), of the question now stirring the whole of Christendom to its very centre. Mr. Bullock has written with such clearness, sympathy, ability, and decision, that we would rather have this fifty page pamphlet than many of the ponderous papers so largely poured into the book-reading world.

Weep Not for Me. Funeral sermon for Betsy Pearce, preached at Occold, Suffolk, by F. SHAW. London: Published by J. Paul.

MR. SHAW's ministry is not yet of very long standing; but it has had heaven's broad seal of approbation and favour so indelibly stamped upon it, that multitudes recognize him as a most useful servant of God in the Gospel of His Son. This funeral sermon would make a suitable tract for distribution. Its originality, simplicity, solemn appeals, and biographical reminiscences, render it pleasant and profitable to read.

The Baptist Handbook for 1863.

This sixpenny annual, now published by J. Heaton and Son, Warwick lane, London, is the only complete yearly record and representative of the entire Baptist body. It contains alphabetical lists of London ministers, Evangelical Baptist churches in England, Scotland, and Ireland; tables of settlement, statistics, correspondence, &c., &c. Most useful as a book of reference and information for the whole year. It is respectably conducted, well printed, and very cheap.

Winnowed Grain; or, Selections from the Addresses of the Rev. J. DENHAM SMITH. London: S. W. Partridge, 9, Paternoster-row.

IN *Cheering Words* for February, we give from this volume a leaf headed, "THE CHRIST AND THE CROWN WE HAVE IN HEAVEN." That is an earnest of the whole of this sweet little volume, which, to tender, meek, and Christ-adoring hearts, will be highly esteemed.

HOPE OUR HELMET.

BY SAMUEL COZENS.

"And for an helmet, the hope of salvation."
1 THESS. viii.

THE helmet is a defensive piece of armour. So is hope: it defends from the fiery darts of hell; 2, it defends from the assaults of sin; 3, it defends from the insidious attacks of infidelity; 4, it defends from despondency in accumulated troubles; 5, it defends from the sting of death; 6, it defends from the fear of wrath, which is revealed against all ungodliness. But he who is destitute of this helmet has nothing to defend him, and he is exposed to the fiery darts of Satan—to the fatal assaults of sin—to the fearful attacks of infidelity—to the awful ravages of despair—to the piercing sting of death, and to the tremendous horrors of Divine wrath. O, if you would be safe, you must "Take for an helmet the hope of salvation."—1 Thess. v. 8.

Intelligence from our Churches, their Pastors and People.

TOOTING GROVE.—A very neat place of worship, called "Providence Baptist Chapel," was opened at Tooting, Surrey, on Monday, January 12th, 1863. Mr. Covell, of Croydon, had engaged to preach in the afternoon; but as he did not come, Mr. Munns, of Paddington, occupied the pulpit, speaking from Ephesians ii. "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." The place was filled, and a large company had tea, served up in good style, between the services. The evening sermon was preached by C. W. Banks, from Psalm xcvi. 2, "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne." The place being crowded, and the Lord's blessing being realized, we hope real good will result. Mr. Welch, the stated minister of the place, has laboured for some years in a room, which has long been too small; a Christian brother has given a piece of land; and a compact building, with vestries, &c., is erected thereon. A debt now remains of about £160, in the liquidation of which we hope many friends will come forward to help. Tooting is a rising, increasing, populous centre, and a cause of truth is most desirable. Brother Welch's ministry has been found profitable to many, and prospects are opening for a permanently prosperous church through his instrumentality. The brethren, Luke Snow, of Wimbledon; Sack and Odling, of London; and many other friends from churches around met to bid the Tooting friends God-speed. We expect an enlargement will soon be required, especially if all becoming means are employed to make this little church a blessing to the neighbourhood. When the Lord, by Ezekiel, says, "I, even I, will both search my sheep and seek them out," He does not exclude the use of all that instrumentality which was embodied, practically, and it may be prophetically, in the person, preaching, praying, exhorting, writing, and co-operating of Paul, who said, "If by any means I might save some." The Lord having honoured brother Welch and his friends by giving them a comfortable place for Divine worship, we hope they will not confine it to a couple of services on the Lord's day, but let it be frequently opened; let there be constant preaching by all the good men they can get on week nights; let a school be commenced; let suitable tracts be issued; let every effort be begun and carried on with all the pleading powers the Lord shall be pleased to give. Let brother Welch read Paul's epistles to Timothy and Titus, and above all, His Master's great commission; let him throw his whole heart and soul into the work, fully believing that the little one shall become a thousand, and the small one a strong nation. Let him constantly use the Psalmist's prayer, "Let Thy work appear unto Thy servants, and Thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it;" and we believe that delightful prophecy shall be realized, "I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small."

NOTES BY A "VERY LITTLE ONE."—DEAR MR. EDITOR.—My harp has long hung on the willows, but having spent a merry Christmas and happy New-year's eve, and having enjoyed very much the January VESSEL, I thought I would send a line. In the week before Christmas, I was invited to a Baptist minister's wedding in Kent: so on Christmas-eve I took train for the city of the world; and truly, if the streets are not paved with gold, the shop windows seemed lined with it; but it is not all gold that glitters. Ours is a favoured land—the land of Bibles; for a small sum I purchased a pocket reference Bible, as a present to the

bridegroom: may the heavenly Bridegroom bless it, may its contents be blessed to many souls. On Christmas-day I had the happiness to meet my beloved brother in the Lord, C. W. Banks. I rejoice to know he is kept by the power of God; he spoke sweetly on the doctrines of grace, and the union of Christ and His church set forth in the ordinance of matrimony. On Friday (Boxing-day) I was at the recognition services at Zion Chapel, Dartford. I have known Mr. Player some years; we are both employed in Her Majesty's service; and better still, in the service of the King of kings. He has a loving heart to tell out the glories of Immanuel. Convinced of sin in early life, of ungodly parents, taken under legal preaching and teaching, he often, in the stable and elsewhere, wept, prayed, and promised: but all in vain; he then resolved to live by himself, like a hermit, thinking to shut out the world, but found he carried the plague within. The Lord set him at liberty in His own good time, and then He longed to tell to sinners round.

What a dear Saviour he had found. He preached in his own house till it was too strait; he was pastor at Wichhorn five years, was then brought to Dartford, where, I trust, the Lord may bless him, and make him instrumental for his own glory. Brethren Wall, Hank, and Hall took part in the services. Mr. Glaskin preached a good sermon from "I am not ashamed of the Gospel of Christ." Mr. Wyard gave a logical discourse in the evening. It was a good day. There are two places of truth at Dartford, of the same faith and order: "Antioch" and "Zion." Could you not try to unite them? On Sunday I went to that handsome chapel, Carmel, Woolwich, and saw that affectionate minister, H. Hanks, baptize four believers. It was a solemn season: the text was, "Is not this a brand plucked from the burning?" On New Year's-eve I paid a visit to the rural shepherd, (brother Sampford, of Ware,) and found his flock happy, united, and prosperous. Upwards of a hundred persons sat down to tea. The brethren present spoke some very sincere and heartfelt things touching the King. The pastor was presented with a purse, which he gratefully acknowledged. Having obtained help of God, he still continues on his way. May we all be helped continually, till at last we meet at Jesus's feet, to crown Him Lord of all. Such is the prayer of
JOHN STRICKETT, of Enfield Highway.

SWINESHEAD, SPALDING, LINCOLNSHIRE.—DEAR EDITOR.—It is interesting to the well-wishers of Zion to read of different Churches, how the Lord graciously carries on His work among them. It calls for thankfulness when we hear of a fellow-sinner brought savingly to a knowledge of the truth, and placed in Zion, where the Lord God Omnipotent reigneth. At Swineshead we have cause for thankfulness to the Great Worker of all good; He is still working among us. I had the pleasure of baptizing two believers in the Lord Jesus on Christmas-eve, who formerly were Wesleyans, but now brought to embrace the doctrines of distinguishing grace with comfort and delight. We have had our chapel altered in the sittings, and made much more commodious for the people; with a new harmonium to lead the singing. The chapel is well filled, and great attention given to the Word preached; with many evident tokens that the Lord is working by His Spirit. The roaring of the lion is heard, because our spiritual David is plucking from his paw some of his prey. We had a good meeting as a midnight service: we assembled on New Year's-eve at eight o'clock, for prayer and praise; when seven brethren addressed the Throne with great fervour of spirit. At half-past nine we sat down to tea, to the number from eighty to ninety, after which we commenced the midnight service at half-past ten; and after singing and prayer, we had

for our text Psalm cxix. 62. "At midnight I will raise to give thanks unto Thee, because of Thy righteous judgments;" and having preached until a few minutes before twelve, we had solemn silence until a few minutes past twelve, when each petitioner was led in silence to express his personal feelings and desires before the Throne, silence being broken by a few remarks on entering upon a new year. We then sung the New Year's hymn, commencing—

"Great God, before Thy throne,
We joyfully appear,"

499th, Gadsby's selection; and pronouncing the benediction, we separated, glad and joyful at heart. Many expressed that they have never spent a more blessed season in their lives. E. ARNOLD.

BERMONDSEY.—MEETING AT LITTLE GEORGE STREET.—It is a conclusion at which all reflective minds must arrive, that in the Ecclesiastical and religious systems of the present era there is something radically erroneous. We cannot, much as we may endeavour, hide from our minds the stubborn fact that the general religious sentiment and spirit is in a great measure dependent on artificial means and continual stimulus to keep it in progress. Unless there is an amount of ostentation, tawdry finery, and display with public demonstrations and attractive gatherings, it is considered to be sluggish, morbid, and Laodicean. And this not by the world merely, but by the majority of professing Christians. The prevailing appetite is feverish for excitement; without it the zeal is cold and apathetic. How vastly different is this state of things to the primitive era of the Church of Christ. We have long pondered, sighed, and prayed over this matter, and our solemn conviction is, that this mournful condition is mainly attributable to a lack of that sacred attraction in the sanctuary after which the soul of the Psalmist pined—"To see Thy power and Thy glory, as I have seen Thee in the sanctuary." Yet in the midst of so much fulsome, pretentious display, we can and do rejoice in those assemblies of the faithful, who, in humble seclusion from the world's cold, sneering gaze, meet to commune with and tell of Him whose mighty acts and wondrous achievements have excited amazement and admiration in beings so lofty as angels. There are scattered abroad, even in this great world of London, unknown, unheard-of, hidden, and by many despised, many of these, yet where the King of kings hath declared He loves to dwell. It was our privilege a few evenings past to drop in on one of these little companies, and join in their services; and truly we felt a delightful influence and savour pass over the mind, therein reminding us of the Psalmist's description of that odoriferous perfume that is found where brethren dwell together in unity. The meeting we refer to (of which, unsolicited, we give our thoughts) was held in George-street School Room, Bermondsey, on Wednesday evening, Dec. 31st, 1862. It appeared from the speeches we listened to, a few of the Lord's dear people whose souls had been blest under the ministry of Mr. C. W. Banks, but who were, by reason of distance, unable to attend the chapel where he laboured, were impressed with a desire to open a small place for Divine worship in the neighbourhood, where truth should be proclaimed, and where they could invite C. W. Banks to preach occasionally. Prayer was offered, and in humble dependence on the blessing of God, this school-room was taken, Mr. Banks promising, at their solicitations, to come and preach on Sabbath afternoons and Wednesday evenings. This course had been followed, and manifestations of Divine blessing had rested on the preaching of the word. Nevertheless, some had looked upon the effort with suspicion and envy, and considerable opposition had been offered. This special meeting had been convened for the purpose of affording the friends of the cause an opportunity of testifying their sympathy with the movement. Mr. C. W.

Banks occupied the chair, supported by the brethren Maycock, Strickett, Dyer, Packer, Stevens, and others, who addressed the friends affectionately and encouragingly. Altogether it was an exceedingly pleasant and profitable occasion, and we left at the close of the proceedings certainly gratified with that in which we had joined. We were glad to find so much sympathy expressed with our brother Banks, who we believe has been foully misrepresented. Abundant proof, however, was given at this meeting that in spite of all enemies, he still lives in the affections and esteem of many Christian people.

H. C. S.

BIRCHINGTON, NEAR MARGATE.—OPENING OF HEPZIBAH STREET BAPTIST CHAPEL.—The Rev. W. Kilpin, from London, having in June last supplied the church at Birchington, built by J. Croft, for four months with every prospect of success, receiving a unanimous invitation to the church, he accepted the same, and entered upon his labours with the best wishes and expectations of the people; but on November 12th, a Church meeting was held at an announced hour, presided over by the late pastor, and but a section of the church being present, at which meeting it was declared that Mr. Kilpin should not be the pastor: whereupon the majority of the church and congregation withdrew from the place, and desired Mr. Kilpin to remain with them; and having joined themselves into a church, and securing the old building in which they formerly worshipped, they repaired and fitted it up again as a chapel. On Tuesday, December 9th, 1862, opening services were held, when two sermons were preached by Mr. J. Brooks, of Broadstairs; in the afternoon from the words, "We love Him because He first loved us;" and in the evening the text was, "In all places where I record My name, I will come unto thee and will bless thee." They were most excellent sermons, and the Lord was with us. At five p.m., 130 of the friends sat down to tea in the Wesleyan School-room, which was kindly lent for the occasion. A strong feeling of sympathy has been excited by the movement. Many friends from Broadstairs, St. Peter's, Ramsgate, and Margate, were present to encourage us. It was a season of joy and rejoicing to many, and of consolation to this little persecuted church. Our refitments average about £30, towards which our people are doing what they can; but they are all very poor, though we are greatly encouraged. There is much to discourage: we find nothing but drawbacks in churches around; the sympathy is all in favour of the open communion principle, and we stand like a cottage in a garden of cucumbers. Suffering some little from the momentary triumph of our opponents in principle, having made our stand in the moment of our brethren's defeat in defence of their strict principles, we need your sympathy and we ask you to help us. Communications may be made with our minister, Rev. W. Kilpin, Birchington. Appeal for help to maintain our strict principles having received the judgment of the judicature against us in the Ramsgate case, our position in the Isle of Thanet will be but a nominal one, unless our friends, who value the principles of our Redeemer's own adoption and practice, and transmitted to His followers to the end of time, combine in some way to rear a Strict Baptist standard in Margate. There is over 10,000 inhabitants, and no place for our Strict Baptist friends to worship in; and the only places in the island, amongst 31,000 inhabitants, where the unity of the faith is kept are Broadstairs, Hephzibah, at Birchington, just opened, and a small place at Ramsgate, numbering altogether, I am told, not more than 70 members. Our proposition is, that if our Strict Baptist friends who value their principles, and who occasionally visit Margate, will partially help us with the means for securing and furnishing a room we will engage to find preachers for the first six or nine months. Communications may be made with Rev. W. KILPIN, Birchington.

DORSET SQUARE.—MOUNT ZION CHAPEL, Hill-street. The twenty-fifth annual meeting of the Mount Zion chapel Infants' Friend Society was held on Tuesday, January 20th. This excellent institution has steadily grown from weakness into strength, and is one deserving every support. At the public meeting, Mr. John Foreman, the pastor, took the chair, and said, "He hoped the ministers present would speak more upon their subjects than upon the society, seeing that if the love of the Truth of God warmed the people's hearts, they would give more than continually speaking of and praising the society. He said they were still the same at Mount Zion; in the communion they were the same. In some quarters it was being asked whether there could not be united the Independents and Baptists, thereby giving the Baptists an opportunity to have their children dedicated to God. *Dedicated!* Why, what nonsense! We can but bring the dear little ones in prayer to God, and trust in Him for the result. Dedication! Oh! no. And then I do not invite sinners enough—I do not encourage them. What am I to do? I do not invite. I might just as well go into a churchyard, and say, 'Get up! get up! Come and have a good old English dinner of roast beef and plum pudding. Come, come along.' But they would not come. They are dead, and there is no difference between that death and spiritual death. No, my beloved brethren, we keep on in the same old way. And although we have not increased greatly, we have slowly advanced I think." One of the most intelligent reports that was ever written was then read. It stated that death had taken from them an useful member in Miss Elvin, and that also their dear sister, the president of the society, was at that time very ill; but they must bow before the Lord, and say, "Thy will be done." The report here described the pleasure it was to the Committee often to see the thankfulness with which the bounty of the funds was received by the poor women, and how they felt they were instruments in the Lord's hands of doing good to His little ones. 170 oases had been relieved during the year; three only of which were members at Mount Zion. Donations and subscriptions during the year, £34 0s. 7½; balance in treasurer's hands, £2 19s. 1½d. The meeting was addressed by Mr. James Wells (who, on this occasion, was very calm in his remarks, and deeply sympathized with his friend, Mr. J. Foreman, whose beloved partner was so very ill), Mr. Williamson, Mr. Miner, Mr. Dickerson, Mr. Palmer, and Mr. Bloomfield. Several ministers were present, some of whom assisted in the services of the evening.

COMMERCIAL ROAD, WELLESLEY-STREET.—The Lord has done great things for us whereof we are glad. On Sunday afternoon, January 18th, Mr. James Wells preached a soul-animating sermon. It gladdened our hearts to see the chapel crowded with attentive hearers listening to this champion for Truth. On Tuesday, January 20th, our highly-esteemed brother, Mr. Thomas Chivers, preached a most encouraging sermon from 1 Peter iii. 13.—"And who is he that shall harm you, if ye be followers of that which is good?" Under this discourse we were specially profited and encouraged in our work of faith and labour of love. We had excellent attendance. A good tea was provided; after which some pieces were sung, and the public meeting commenced. It was pleasing to see our brother Chivers surrounded by his ministerial brethren and the chapel filled—to hear the addresses so ably spoken to. A vote of thanks to Mr. Chivers and the ministers who assisted him, together with the proprietor of the chapel, for his generous and liberal conduct towards us, was most heartily responded to; as also to the lady who provided tea, and the deacons, for their energetic efforts for the well-being of the church. Thus ended the happiest meeting we have ever witnessed on behalf of the church and deacons. J. TUELVING.

BEXLEY HEATH.—Baptist chapel, Bexley Heath. Mr. J. Wallis, pastor. On January 8th, 1863, the New Year's meeting was held. At three in the afternoon, Mr. Glaskin, of Islington, preached a good sermon from "Lord, remember me." Afterwards a good number sat down to tea, which did the ladies much credit, and their kind assistance rendered all things pleasant. A public meeting in the evening, when brethren Glaskin, Hewitt, Collins, Sweet, and others addressed the meeting. Mr. Davis, of Lesnet, in the chair, proved himself a good chairman. After which a purse was presented (collected from Churchmen, Baptist, and other denominations), which amounted to £8 10s., with two additional donations, amounted to ten pounds altogether. Our dear aged minister rose, although he did not know what was in the purse, he looked cheerful, and said, "I am thankful, be it little or much; for it is just now needed on account of family trial." He spoke as follows: "In the year 1816, I began to preach, and for twenty years never received one farthing for preaching. Nor would I now if I could help it." He sat down in the midst of cheers. He is now in the eighty-first year of his life and the forty-seventh year of his ministry.

S. T.

BIRMINGHAM.—In Charlotte-street, a Strict Baptist Church, branch of Mr. P. W. Williamson's, of Notting-hill, London, has been planted. A series of special services were held at Christmas time, when Mr. Williamson preached three sermons, and at the public meeting, addresses by Mr. Thomas Jones and others, of a most encouraging spirit, were delivered. A Christian brother has been lately raised up to preach the Gospel to the newly gathered people. Some earnest, intelligent, devoted, and able men being settled in Birmingham, we hope a cause will be established, where Truth and the New Testament ordinances will be maintained, free from bitterness, blackness, bigotry, and that mixture of popish pharisaism, so fearfully nourished in many parts. When we think of Henry Fowler, David Denham, William Allen, Mr. Jay, and others,—not forgetting John Bunyan McCure,—who have laboured to set up the banner of Gospel Truth here, we feel persuaded much good seed has been sown: it only requires a minister of heaven's making, teaching, and preserving, with patience, perseverance, and prayer, and Birmingham shall yet have a flourishing Strict Baptist cause.

BANBRIDGE, IRELAND.—During the last two years, considerable attention has been paid to the subject of baptism in Ireland. It is worthy of observation that the Pindobaptists invariably charge the Open Communion Baptists with inconsistency, and sometimes they insinuate something more. We lately had occasion to refer to Mr. McVicker's case in the Dill controversy. Mr. Eccles, of Banbridge, shares the same fate. One of his opponents says—"A minister of that denomination in this locality is said to admit to the Lord's table persons in his estimation unbaptized! A practice never permitted in any church since the founding of Christianity. Indefixibility itself in infant baptism, but pliable beyond all example where proselytism, without which they well know their system would die out, is the end." The spirit of the pamphlet from which this extract is taken we by no means admire; but we do regret that Mr. Eccles should have laid himself open to such animadversions.

WALWORTH.—DEAR BROTHER BANKS,—A few lines on that little hill of Zion, East-street, under the pastorate of Mr. W. Alderson. I am happy to say, on Thursday, New Year's-day, our pastor baptised eight persons after preaching from "The Lord added to the church." On the following

Sabbath, he received ten into full communion: there are several more waiting. May God the Holy Spirit, bring in many such from this benighted neighbourhood. That Sabbath-day was indeed, a day of great enjoyment to my soul. Whilst our pastor addressed us from Psalm lxxvii. 1, "God be merciful unto us, and bless us," &c., he said he could not wish a greater blessing to the members and congregation than that God might cause His face to shine upon them. I can truly say that God was with us: His word came with sweetness and power, as many can testify. I hope God will prosper this little cause that it may become a mountain, and water it with the dew of His blessing.

JOHN GRUIT.

ST. PANCRAS.—The annual Sunday-school meeting, connected with Zion, Goldington Crescent, near Camden Town, was holden on Monday, Jan. 19th, 1863. A happy company sat down to tea; after which Mr. James Nunn, the pastor, took the chair, and the meeting having been opened with prayer by Mr. Garrod, the report was read, which was so unusually good, that further notice of it must be taken. Addresses by Mr. Christian, John Harris, C. W. Banks, J. Rayment, Mr. Edgecombe, Mr. Marks, and others were given. The children sang most delightfully, and evidence proved the school in a flourishing condition. We were grieved to find Mr. Nunn in much bodily weakness and debility. For more than thirty years he has been a faithful and useful preacher, and we hope his labours will be yet longer extended.

BOROUGH GREEN, KENT.—Progress of the cause under the pastoral care of Mr. Frith. During the year the following additions have been made to the church, and the blessing of God has been abundantly realized. The following have been added to the church—twenty-five: six by dismission. The congregation has largely increased. Four preaching stations are well attended. A tract society and a Bible class, in addition to the Sabbath-school, each in a good and flourishing state. For whatever success we have received we desire to ascribe to Him who worketh and "walketh in the midst of the seven golden candlesticks." On Lord's-day, December 21st, 1862, Mr. Frith baptised two believers in the name of the Holy Trinity.

OLD BRENTFORD.—Our annual meeting was held on January 1st. Mr. Foreman spoke some encouraging words upon Isaiah xl. 10. About ninety friends sat down to tea. In the evening, brethren Anderson, Pells, Wise, and Mote addressed the meeting on Isaiah lxiii. 9, each giving their testimony to the sympathizing reigning grace of our Immanuel. Many of the friends testified that they had found it good to be there. Collections were made on behalf of our distressed brethren in Lancashire, amounting, with the profits of tea, to £9 8s. 6d., the children of Sabbath schools contributing 11s. 6d., making in all £10, which has been forwarded to the church in connection with Hope chapel, Bochdale, Lancashire.

STOWMARKET.—Mr. James Clark, late of Rushden, is preaching with much success in this place. On a recent Lord's-day, in their new chapel, I heard this young man for myself. The chapel was filled with an attentive audience; Mr. Clark pleaded very earnestly for a blessing to rest upon the services, after which he preached an excellent discourse from 1 Chron. iv. 10. In the afternoon the chapel was crowded to excess, when he gave a very suitable and solemn address, and administered the ordinance of the Lord's Supper to about 70 people. In the evening he again preached to a large congregation, from Ephesians iv. 3. Truly my soul found it good to be there.

CLAPHAM.—EBENEZER CHAPEL.—We have much pleasure in stating that the visits of our brethren during the months of December and January have been most acceptable. We trust the seed thus sown will produce lasting good to the cause of truth at Clapham. The year was brought to a happy close by two vallant ones preaching on the last day. Mr. Wells gave us an interesting and instructive sermon from the words, "Canst thou bind the sweet influences of Pleiades?" (or seven stars?) On this subject our brother dwelt experimentally—for although he said he was only a little star, we know little stars are uncommonly powerful. Many, many attempts from all quarters, have been made to bind the influence of this little star; nevertheless, still it is as victorious as ever. The sun's powerful rays seem to rest on it, and will, we have no doubt, continue to do so; and while that is the case, and it continues in its present orbit, it will reflect the "true light" on our benighted minds. Mr. Palmer preached to us on "Now is your salvation nearer than when ye believed;" as weighty a sermon as we ever listened to. After this service had concluded, we held devotional ones, interspersed with addresses from our brothers Brindle and others, until we entered on the new year, when, after lifting up our hearts in earnest prayer for God's blessing to attend us through this year, we retired to our homes thankful for Christian associations.

BERMONDSEY NEW ROAD.—WEBB STREET. The annual meeting was held, as usual, the day after Christmas, was well attended, and a very excellent meeting was holden in the evening, which was addressed in a suitable manner by several of the brethren. The last Sunday evening in November, the pastor, brother Chivers, baptized nine believers, who were added to the church the following Lord's-day. Peace and prosperity reign here; and we think the pastor can say, as far as his ministerial labours are concerned at Ebenezer, "The lines have fallen unto me in pleasant places." Brother Stringer still labours on with the other deacons in harmony with his pastor, and the Lord is blessing them in their own souls.

BALLYMENA, IRELAND.—We have been authorized to state that "the members of the religious society now in process of organization in High Street, Ballymena, under the superintendence of the Rev. J. G. McVicker, do not hold all the tenets of the 'Plymouth Brethren'; and that their church is not connected, nor intended to be connected, with that body, nor with any other religious society on the face of the earth."

WELLINGBOROUGH.—On Christmas night, E. J. Silvertown, of Carlton, Beds., preached in the large hall of the new Corn Exchange, on behalf of the Lancashire distress. The attendance was good, also the collection, seeing that the Wellingborough people had sent £200 just before. It was a blessed time, for God was with us.

ONE THAT WAS THERE.

WARE.—Our brother Sampford and his church still dwell in peace. At the New Year's meeting, the friends presented their pastor with a suitable memorial of their desires for his domestic and spiritual comfort, and mental and ministerial progression.

Deaths.

MR. JONATHAN CLARK, of 13, Stepney Green (whose distress and affliction, deeply shared by his now bereaved widow we have frequently noticed), entered into his rest, Monday, January 19th, 1863.

Salvation!

By T. G. DAVISON BELL, OF AMERSHAM, BUCKS.

"Thou shalt call His name Jesus, for He shall save His people from their sins."—MATT. i. 21.

THESE words are part of the message delivered from God by the angel to Mary, respecting the child who was shortly to be born. They may well be divided into three parts, viz.,—1. The Man that was to come—"Jesus." 2. His possession—"His people." 3. His work—their salvation. I rejoice to know that "salvation is of the Lord" from beginning to end. He, the Author, and He the Finisher, and just as the author of any work on earth gains reputation and glory by it, so much the more will Christ, as the sole Author of salvation, gain an eternal reputation and everlasting glory by this His grand work. Some take far too low a view of Christ's motives; indeed they would make Him a mere machine for saving men's souls. The reason why any are saved is that God may be glorified. Again, salvation is represented by some as an after-thought on God's part. He made (they say) the world; put man in it expecting that man would stand; and when he fell from the position of holiness in which God had placed him, that then salvation was thought of as a remedy. Such ideas will not stand the test of the "Word." God foreknew man's failure before it took place, and made preparations for saving His people out of the ruins of their fall, and not only to save them, but to bring them into such a union with Himself as Adam in an unfallen state could never have enjoyed. The blessed Trinity thus took counsel even before man fell, and the plan of redemption was devised. Each person in the glorious Godhead is thus connected with and interested in the salvation of a single saint as well as in the redemption of the whole church. Blessed be God for the word "SHALL;" it is not *may*; it does not read that the thing is possible or probable. It is in positive terms. "He SHALL save His people from their sins." Yes, because they are His; given to Him by His Father; bought with His precious blood, and none are able to keep Christ from His own or Christ's own from Him. The work of Jesus may be divided into two parts:—His work for God and His work for man. God, before the coming of Christ, had been hidden to a great extent. Man was ignorant of the heart of God; he could look upon the Book of Nature, and there read of God's wisdom and power; but the love,

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grace, compassion, and sympathy of Jehovah was unknown until revealed by the Redeemer. God's character had been misrepresented by the devil; man had believed that wicked one, and so the Advocate comes to put it in its true light. Consider, also, His work for His people. This work may be spoken of as in three parts, viz.,—1. Accomplishing the redemption by blood-shedding. 2. Bringing them through the Spirit to the knowledge of their redemption. 3. The keeping of the saved ones until the full glory shall come. Why was "the man, Jehovah's fellow" (Zec. xiii. 7.), found upon earth? Not to gain any fresh knowledge as to what was in man. He had weighed the creature in the balances of God's justice, and found him wanting. He knew, therefore, that there was no arm to save nor any to help; therefore He came that His own arm might bring salvation. For this purpose He left His Father's bosom, laid aside His crown of glory, put off His robes of beauty, and came to this sin-stained world to suffer, bleed, and die!" "The Christ of God" knew before time began all that He would have to endure in the accomplishment of this redemption; He could see and estimate all the sorrows, griefs, pain, agony, shame, and death that lay before Him. He counted the cost and did not shrink. Neither did He when the time came for His incarnation. No! the love that filled His heart, and His fixed determination that He *would* save His people, caused Him to go forward, and He never sought rest until His work was done. The Saviour is supposed to have been about thirty years of age when He by baptism publicly dedicated Himself to the work His Father had given Him to do. The Pass-over lamb was a type of "the Lamb of God;" it had to be without blemish, and it had to be kept a certain time before it was slain; so the "Surety" in the full knowledge of the work before Him waited until the set time was come. From that time He went forward, allowing neither men nor devils to turn Him aside. The cross was to be the end of His earthly journey, and to that His love pressed Him forward. There He died—yes, the "Lord of glory" died, and by that death gains the object which He came to secure. As He hung on the cross, He cries with a loud voice, "It is

FINISHED," (John xix. 30.) Yes, perfectly finished; complete salvation is won, redemption wrought, the atonement made, the reconciliation brought in, the ransom price fully paid. When the "Man of sorrows" thus was lifted up on Calvary, sin was laid upon Him, iniquity was imputed unto Him, and the Father hid His countenance and forsook the Son of His love. "Jesus of Nazareth" was left to suffer alone. "who HIMSELF bore our sins in His own body on the tree." "He hath redeemed us from the curse of the law, being made a curse for us." Alone He stands under the awful weight of His members' sins; at the hands of justice He suffered all; and He thus could cry aloud, "*It is finished.*" The Father re-echoed the words: He knew it was finished!—justice was satisfied—every requirement of the law had been met and divinely fulfilled. God, at one time seeing the imputed sin upon the "righteous Servant," was forced by His own character as the Just One to leave Him; but, seeing that Jesus had fully exhausted the penalty, and thus borne the sin away, the Father now lays hold again of His beloved Son, so that He who had gone so low might now be highly exalted, to have as "*the Head of the Body the Church*" all power in heaven and in earth. The devil knew that the work was finished. Some of God's people have thought that Satan did not know that Jesus was the "Lord's Christ;" on the contrary, I believe when "the Captain of salvation" lay a babe in Bethlehem, that the "old serpent" knew Him and sought His destruction, and again and again afterwards. When the Saviour was suffering on the cross, doubtless, the powers of darkness gloried and trembled too; gloried at the agony of Him who said, "I am a worm and no man" (Ps. xxii. 6.), and trembled at the doom they were surely bringing on their own heads. The first part of the work is then done, and just as the working man after his day's toil is over, puts on his garments and goes home to rest, so Jesus, having perfected this part of His work, having drained the cup of wrath, has gone home to His Father's bosom.

Another part of His work is the bringing of the saved ones to a knowledge of their salvation. The glory of this also belongs to Christ. He works it through the power of the Holy Ghost. All the family and "church of the first-born, which are written in heaven," were saved by Christ on the tree; were justified by Him at His resurrection (Rom. iv. 25.), and in the purposes of God are glorified too. (Rom. viii. 30.) And, now, "the Author and Finisher of faith," since the day of Pentecost, has been bringing these redeemed and justified ones to the knowledge of their redemption and

justification. The members of the "one body" were scattered abroad; but power from on high is put forth to gather and unite them, and they are coming together. Yes, they come! they come! from all ranks and conditions of men; high, low, rich, and poor; learned, ignorant, black, white, they come! drawn by the mighty power of the exalted Prince. He has but to exert His drawing power, and they come—away from all sins, all their works, their pleasures, their families, and all—they hear the "Come, follow me," and at once they are made willing—they obey, arise, and follow the Almighty call!

In the third place, there is the keeping of the saved ones in this state of salvation, and bringing them safe home to glory. This is another part of the work of the "Deliverer," and we bless the Lord that He is the Strong and Mighty Jehovah (Ps. xxiv. 8.), and therefore He will not fail. His promise has been given and He will perform. The day is coming when the elder Brother will stand in His Father's presence and say, "Here am I, and the children whom Thou hast given me;" "not one of them is lost;" no, not one of them! Manmade Christians may fall away, and we are continually seeing them do so, but the plants of God's own planting will grow, flourish, and bear fruit. Not all the power of earth and hell will be able to tear one of them up. Yes, my friends, if you are converted by God, I have no fear of you; stand you shall, for He will hold you up. A just man may fall seven times a day; but seven times a day he will get up again. Lifted up by God's power, again he will press forward. If your conversion has been only man's work, the day is fast coming which will prove your mistake, and show what you are. Your feet shall yet slide in that day. But if you are true children of God, let all the hosts of earth and hell seek to overcome you, they will be defeated, because the "Lion of the tribe of Judah" will be with you and fight for you. May God by His Spirit give us enlarged views of the love, wisdom, and power of Christ, which love, wisdom, and power is all on the side of the church and each member thereof. There are here unsaved persons: is there among them any who are mourning over their lost condition, and feeling their helplessness? Before I close, let me add that there is a full and free salvation in Christ for all who feel they need it.

"The moment a sinner believes,
And trusts in his crucified God;
His pardon at once he receives,
Salvation in full through His blood."

One tear of repentance is of more value than a thousand long prayers of a pharisee.

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES FOUND IN THE ARCHIVES OF THE CHURCHES.

CHAPTER V.—THE SEVEN SAINTED SIREN I KNEW WHEN A BOY.

I AM going off on a branch line to fulfil my promise of showing THE NATURAL AND SPIRITUAL CONFLICTS AND CHARACTER OF AUGUSTINE, the first evangelical Revivalist in this country; and I ask a careful perusal of the facts I shall furnish touching this great pioneer, because, if I have not been deceived, the Lord did, by this Augustine, shew forth, in the earliest ages of our country's history, the Omnipotence of His grace. I proceed at once to trace his history.

Aurelius Augustine was born at Tagista in Numidia, on the 13th November, A.D., 354. His father, Patricius, was a Pagan; but his mother, Monica, was a Christian,—a woman of eminent piety, and manifested great anxiety for the religious training and conversion of her son. In a work which he published, his "*Confessions*," in which he unveils his hidden life, before and after his conversion, he makes frequent references to the piety of his mother, and to her anxiety and prayers on his behalf. Adverting to this, he thus writes, speaking of his early years: "At that time I derided Thy holy servants, and was justly exposed to believe most ridiculous absurdities. And Thou sentest Thy hand from above, and freedest me from this depth of evil, while my mother was praying for me, more concerned on account of the death of my soul than other parents for the death of the body. She was favoured with a dream, by which Thou comfortedst her soul with hope of my recovery. She appeared to herself to be standing on a plank, and a person came to her and asked her the cause of her affliction; and, on being answered that it was on my account, he charged her to be of good cheer, for that *where she was there I also should be*. On which she immediately beheld me standing on the same plank. Whence was this, but from Thee, gracious Omnipotent, who takest care of each and all of us as of single persons? When she related this to me, I endeavoured to evade the force of it by observing, that it might mean to exhort her to be what I was. Without hesitation, she replied, It was not said where he is thou shalt be, but where thou art there he shall be. Her prompt answer made a stronger impression on my mind than the dream itself. For nine years, while I was rolling in the filth of sin, often attempting to rise, but still sinking deeper, did she in vigorous hope persist in incessant prayer. I re-

member, also, that she entreated a certain bishop to reason me out of my errors. He was a person not backward to attempt this where he found a docile subject,—'But your son,' said he, 'is too much elated at present and carried away with the pleasing novelty of his error to regard any argument, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him: he will in the course of his study discover his error.' All this satisfied not my anxious parent. With floods of tears she persisted in her request; when, at last, he, a little out of temper on account of her importunity, said, 'Begone, good woman, *it is not possible that the child of such tears and prayers should perish*.' She has often told me since that this answer impressed her mind like a voice from heaven." Augustine, like many who long resist the influence of pious instruction, had, thus early, the seeds of Christianity implanted in his heart, which, in after years, sprung up and produced a godly and useful life. Though for many years he pursued a course of vanity and sin he could not find true happiness and peace. How often does it happen, and let this encourage such mothers as Monica, to continue in their efforts and their prayers, that their efforts and their prayers, when they have least ground of hope, are crowned with the blessing of the conversion of their children to God. "*It is not possible*," as the bishop said to Monica, "*that the child of such tears and prayers should perish!*" The father of Augustine, intending him for the profession of a rhetorician, placed him in a grammar-school at Madanza, where he read most of the Latin authors, but discovered an aversion to the study of the Greek. In his sixteenth year, he went to Carthage to pursue his studies there, where, led astray by his fellow-students and his own unbridled passions, he indulged in the wildest excesses of youth. In reference to this period, he writes thus in his "*Confessions*:"—"I came to Carthage, surrounded and agitated with flagitious lusts. After thee, O my God, the true bread of life, I hungered not; and, though famished with real indigence, and longing after that which satisfieth not, I had no desire for in-corrutable food, not because I was full of it, for the more empty I was the more fastidious I grew. My sordid passions, how-

ever, were gilded over with the decent and plausible appearance of love and friendship. Foul and base as I was, I affected the reputation of liberal and polite humanity. I rushed into the lusts with which I desired to be captivated. My God, my mercy, with how great bitterness didst Thou, in Thy extraordinary kindness, mix those vain allurements by which I was miserably enslaved and beaten; for beaten I truly was with all the iron rods of envy, suspicion, fear, indignation, and quarrelling. Amidst these things, in that imbecility of judgment which attends youth, I studied the books of eloquence, with the most ardent desire of vain glory, and in the course of my reading dipped into the Hortensius of Cicero, which contains an exhortation to the study of philosophy. This book was the instrument of effecting a remarkable change in my views. I suddenly gave up the fantastic hope of reputation by eloquence, and felt a most ardent desire after wisdom. In the meantime, I was maintained at Carthage, at my mother's expense, being in the nineteenth year of my age, my father having died two years before. How did I long, my God, to fly from earthly things to Thee, and yet I knew not what Thou wert doing with me. At that time, O light of my heart, though I was unacquainted with the apostolic admonition, *'take heed lest any man spoil you through philosophy and vain deceit'*; thou knowest what was the sole object of my delight in the Ciceronian volume, namely, that I was vehemently excited by it to seek for wisdom, not by this or that sect, but wherever it was to be found; and the only thing which damped my zeal was, that the name of Christ, that precious name, which from my mother's milk I had learned to reverence, was not there. And whatever was without this name, however just, and learned, and polite, could not wholly carry away my heart. I determined, therefore, to apply my mind to the Holy Scriptures, to see what they were; and I now see the whole subject was impenetrable to the proud, low in appearance, sublime in operation, and veiled with mysteries; and my frame of heart was such as to exclude me from it, nor could I stoop to take its yoke upon me. I had not these sensations when I attended to the Scriptures, but they appeared to me to be unworthy to be compared with the dignity of Cicero. My pride was disgusted with their manner, and my penetration could not enter into their meaning. It is true, those who are content to be as little children find, by degrees, an illumination of their souls: but I disdained to be a child, and, elated with pride, imagined myself to be possessed with many wisdom."

For nine years was Augustine led aside

by the philosophical subtlety and pride of an erroneous sect. During this time he professed rhetoric at Carthage and at Tagasta, and indulged freely in worldly and sinful pleasures. Convinced at length of his errors, and disgusted with his companions at Carthage, he resolved, contrary to the advice of his mother, and without her knowledge, to go to Rome, which he appears to have reached A.D. 383. He had now attained to the age of thirty. Here he joined himself to the Academic sect of philosophers. His stay in Rome was but for a short time; for, being disappointed in his plans, and being offered the chair of a Professor of Eloquence at Milan, he removed to that city, where his affectionate mother joined him. Thus, "by a way he knew not," God, who designed to use him as an eminent instrument of good to the church, brought him under the preaching of Ambrose, the distinguished bishop of Milan, whose faithful ministry and pious exhortations were the means of his conversion. Here he felt the power of Divine truth, and was led to study the Holy Scriptures as the fountain of truth. He mentions a remarkable circumstance occurring while he was in this anxious state of mind, under deep convictions of his sinfulness and misery, which is best related in his own words. Hearing from his friend Alypius an account of some who had given themselves up to God, he says:—

"In the agitation of my spirit, I retired into the garden belonging to the house, knowing how evil I was, but ignorant of the good thou, O God, hadst in store for me. Alypius followed me, and we sat remote from the house, and, with vehement indignation, I rebuked my sinful spirit because it would not give itself up to God. I found I wanted a will. Still was I restrained, and Thou, in secret, wast urgent upon me with severe mercy. Vanities of vanities, my old mistresses, shook my vesture of flesh, and whispered, Are we to part?—and for ever? The evil suggestions which I felt, may thy mercy avert from the soul of thy servant! Canst thou live without us? they said; but with less and less power. On the other hand appeared the chaste dignity of Continence. Canst thou not, said she, perform what many of both sexes have performed, not in themselves, indeed, but in the strength of the Lord? Cast thyself on Him; fear not, He will not suffer thee to fall. Turn a deaf ear to the suggestions of the flesh; they speak of pleasure, but not as the law of thy God. Such was my internal conflict. When deep meditation had collected all my misery into the view of my heart, a great storm arose, producing a large shower of tears. To give it vent, I rose up hastily from Alypius.

The sound of my voice appeared pregnant with weeping, and he remained motionless in the same place, I prostrated myself under a fig-tree, and, with tears bursting out, I spake to this effect:—How long, Lord, wilt thou be angry? For ever? Remember not my old iniquities; for I perceived myself entangled by them. How long shall I say?—to-morrow? Why should not this hour put an end to my slavery? Thus I spake, and wept in the bitterness of my soul; and I heard a voice, as from a neighbouring house, repeating frequently, 'Take up and read!—take up and read!' I paused, and began to think whether I ever had heard boys use such a speech in any play, and could recollect nothing like it. I then concluded that I was ordered from heaven to take up the book, and read the first sentence I cast my eye upon. I returned hastily to the place where Alypius was sitting, for there I had placed the book of St. Paul's Epistles. I seized it, opened, and read what first struck my eyes:—'*Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*' Nor did I choose to read anything more; nor had I occasion. Immediately at the end of this sentence, all my doubts vanished. I closed the book, and, with a tranquil countenance, gave it to Alypius. He begged to see what I had read. I showed him it, and he read still further: 'Him that is weak in the faith, receive ye' (Rom. xiii. end, and xiv. beginning); which he applied to himself, as he told me. With a placid serenity and composure suitable to his character, in which he far excelled me, he joined with me in going to my mother, who now triumphed in the abundant answers given to her petitions. Thus didst Thou turn her mourning into joy.' ("Confessions," book viii.)

It will be a happy day for England when her National, her Congregational, and her Nonconformist ministers altogether can testify as faithfully and as fully of the killing and life-creating power of the Holy Ghost in the soul as Augustine has done. But, alas! multitudes of them are ignorant and destitute of it; therefore they cast contempt upon the work of the inner kingdom. Wise and foolish virgins are nearly all sleeping together; but the Bridegroom's voice will arouse them presently. I have more to say of Augustine yet.

It is better for us to wait for God than to move one step without him, for we are only safe as we go in His footsteps.

To know ourselves is to feel our need of the Lord Jesus.

Obituary.

"I SEE THE CROWN."

"The memory of the just is blessed."

THE subject of the following brief memoir, Mrs. Charlotte Everitt, whose early life was much occupied in worldly society and pleasures, was not blessed with godly parents, although they were strictly moral. After settling in life, she first became impressed with the importance of religion as a means in the Lord's hand through her domestic servant, who was a member of a Particular Baptist Church. The impression thus wrought upon her mind never actually wore off, though many years passed away before she gave evidence of the work of the Holy Spirit upon her heart, although, in her oft-repeated desires to find an interest in the dear Redeemer the house of God became her chief delight, her soul being often much blessed under the sound of a preached Gospel. She was frequently much cast down through a sense of her own sinfulness, fearing lest the mercy of God would never reach her case; nevertheless, that grace which first gave the desire still led her to hope, and that hope was much increased, encouraged, and strengthened by the perusal of God's most holy Word, which was her constant study, and which, indeed, became "a lamp unto her feet and a light unto her path."

She was the subject of many trials, perplexities, doubts, and fears, and was greatly persecuted on account of her religion; but, through the goodness and mercy of God, she was enabled to hold on her way, until, at length, she was in the providence of God called on a visit for some time to her son at Winchester, who was at that time one of the deacons of the Baptist church there. During the period of her stay in that city, the ordinance of believers' baptism was about to be administered; she had long been impressed with the importance of following her Lord's footsteps in the same, but could not see her way clear before, being kept back through fear of bringing dishonour upon the cause of Christ. But the set time having arrived, and being much set at liberty through the faithful ministry of Mr. W. Chappell, the respected pastor of the church there, she was, together with her youngest daughter and another, publicly baptized by him on Lord's-day evening, June 26th, 1859. She afterwards experienced great comfort in having thus obeyed the commands of her Divine Lord and Master, and was enabled to go on her way rejoicing.

On her return home to Oundle, in Northamptonshire, she united with the Particular Baptist Church in that place, together with

two of her beloved daughters, who were received in at the same time. She derived great encouragement, and was much blessed under the ministry of the word there, and became very much attached to the people assembling for Divine worship in that place.

She was often heard to say, "Christ is my only hope of salvation;" nevertheless, at times was sorely tempted lest after all she should be deceived, and that her spot was not the spot of the people of God. She was particularly fond of hymns, many of which were much blessed to her, especially the following, which she was often heard repeating as so much adapted to her case:—

" 'Tis a point I long to know," &c.

Also,—

"Come, humble sinner, in whose breast,
A thousand thoughts revolve;" &c.

It pleased the Lord to lay his afflicting hand upon her, symptoms of a cancer in the cheek having presented itself early in the spring of the year, which eventually terminated in her death. During the latter stage, she was quite deprived the privilege of attending the means of grace, the loss of which she much deplored, often saying with the Psalmist,—"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord," and as often repeating those beautiful lines of the poet, Dr. Watts,—

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

The disease rapidly spread, and was pronounced by the physician who attended her as a hopeless case, which, when she was apprised of, she calmly exclaimed, "*If so is the will of God, His will be done.*" Her sufferings were intense; but she was enabled to bear them with the greatest resignation, and, through infinite mercy, was never once heard to murmur or complain. She became so weak at times that she could scarcely speak except in a whisper, but was then heard to say, "Peace, peace, through the blood of the Lamb," and frequently, when able, expressed her firm reliance on the atoning sacrifice of Christ, on which blessed theme she appeared to enjoy much sweet communion.

Two nights previous to her death, she thought she was going, and called her husband and family around her bed, and to each was enabled to give a solemn address and an affectionate farewell. When she saw them in tears, she said, "Why are you weeping? I am happy, and am going to Jesus." At another time, a chapter being read, viz., the second of Corinthians, 4th chapter, on arriving at the sixteenth verse,

"Though our outward man perish, yet the inward man is renewed day by day," she said, "That is just what I feel," and then requested that portion should be spoken from as her funeral text.

She gradually grew weaker, and it became clear to all her beloved family that she was fast sinking, and, when asked how she felt, she replied, "Happy, happy! I shall soon be there. I see Jesus on the throne; but there is a cloud over Him." She then said, "I can see the white robe, and there are letters upon it;" and, on being asked what was written thereon, she said, "Immanuel's name." The night before she died, she exclaimed, "Angels are beckoning me away, and *I see the crown.*" She was observed to make an effort as though it was being presented to her. After this she was not heard to speak more, but appeared absorbed in communion with heaven, and remained perfectly conscious to the last, when her happy spirit took its flight without a struggle to the regions of light and felicity on the 6th of September, 1862, in the sixty-seventh year of her age.

In compliance with her wish, she was interred by the side of a departed relative in the village churchyard of Stoke, about two miles from Oundle, there to await the summons at the great day. On the following Sabbath evening, her death was improved by Mr. Jones, the esteemed pastor of the Baptist church at Oundle, taking for his text the words selected by the departed already referred to. The service was of a most solemn yet consolatory nature to the bereaved, several of whom, by the grace of God, have been taught to know that their loss is her eternal gain, and their earnest prayers are that this bereavement may be sanctified to others of the family in leading them also to follow her so far as she followed the dear Redeemer, that so their last end may be like hers. W. S. EVERITT.

The following lines were composed by the female friend who was baptized with her:—

If faith and practice hand-in-hand,
By God's good Spirit given,
Be that which marks the Christian band,
And shews them ripe for heaven.
Then she whose death these lines record,
To that choice band belongs;
And God has call'd her by His word,
To join in heavenly song.
Whose happy spirit now redeem'd,
By Jesu's precious blood,
Is standing round His glorious throne,
Praising her immortal God.
For here on earth she walk'd by faith,
Whilst many walk by sight;
Their path to darkness only leads,
Her's to eternal light.
Her practice, too, was such as God
And Christ doth well approve;
'Twas meekness, temperance, hope, and joy,
With humble grateful love.

Winchester.

MARY CHAPPELL.

ORDINATION SERVICES.

CHARGE TO MR. JOHN PLAYER, AT DARTFORD.

By HENRY HALL, MINISTER OF EBENEZER CHAPEL, WIRTEMBERG STREET, CLAPHAM.

[We are much behind in these papers. Brother Thomas Rowley's experience, as delivered by him at Kingston, and brother Murkins, at Kedington, with others, are yet to be given. We hope to bring them in this spring.—ED.]

On December 26th, Mr. John Player was publicly recognized as the pastor of the Baptist Church, Zion chapel, Dartford. The services of the day, were commenced by Mr. Wall, of Gravesend, reading and offering prayer. Mr. Glaskin, of Islington, preached a sermon on Romans i. 16. "I am not ashamed of the Gospel of Christ." Our brother appeared happy in his work, and the word came to us with unction and power. In the afternoon, Mr. Collins, of Dartford, read and invoked the Divine blessing. Mr. Hanks, of Woolwich, asked the usual questions relative to Mr. Player's call by grace and to the ministry, to which questions Mr. Player's replies were satisfactory, detailing at some length God's gracious dealings with him; the burden sin had been, the difficulty he had in obtaining peace, which was not found until the Lord sent home His own word,—“Being justified freely by His grace through the redemption that is in Christ Jesus.” Soon after this, Mr. Player was called to tell the tale of redeeming mercy to others, and, by the help of heaven, he continued to the present day. The simple, yet solemn, manner in which our brother related these weighty truths left no doubt on the minds of the audience of his being in his right position. One of the deacons related the providential dealings of God which led to Mr. Player becoming the pastor; and Mr. Hall, of Clapham, the former pastor, gave the charge, the substance of which was as follows:—

MY BELOVED BROTHER,—Dartford is a memorable place to me; here I first stately laboured; here I first baptized, which was the first baptizing ever known in this town; here God was mercifully pleased to bless my poor labours, and now I am called on to give the charge to you as pastor over this church; a task of no small importance, and which I might with the greatest propriety have asked to be excused; but, considering my former connexion with the friends here, and my esteem for yourself, I resolved in the fear of God to comply with your wish. My remarks shall be based on Paul's words to Timothy, “That he may please him who hath called him to be a soldier.” I shall substitute “minister” for “soldier,” as being more befitting the present occasion. Minister, my dear brother, means a servant—not one of the higher order, who keeps another to do his work—but one that does his own work, as God's ministers should do. He should use his own prayers and not the prayers of others; he should understand the Scriptures for himself, and not allow others to interpret them for him, and his preaching should be his own, and not the production of other men; but the end and design of the ministry have I more especially to set before you, which is

to please Him who hath called you, and that He hath called you is sufficiently clear by your own testimony this day; for although you have not scholastic attainments of which to boast, nor honours obtained, it may be by hard and honest labour, yet you have that experience and knowledge obtained in the school of Christ which would be a mercy indeed if the many Cambridge and Oxford men possessed, which qualifies you to minister in the church of God, and may the end of your ministrations be ever before you.

I. In the first place, I would remind you THE END IS NOT TO PLEASE YOUR MINISTERIAL BROTHERN. Ministerial association and approbation may have their advantages, yet gratifying as such may be, these are not the ends of your ministry, and these may be possessed at too great a cost. I have known some godly ministers shrink from preaching Christ here and there and from expressing the honest conviction of their mind lest they should incur the displeasure of their more honoured brethren; but what we have to look to is, whether the thing be right or wrong in the sight of God. If it be right, then no consideration whatever is to deter us; but if it be wrong, then no influence must be allowed to prevail. Let God be the object to be regarded and not man.

2dly. Neither is the church in whole or in part the object to be pleased. It is very gratifying to hear of our labours giving satisfaction. How often have I been encouraged by such, and we may be tempted to study to please this brother or that sister, but no, my brother, we are not to study to please them either, but to please God.

3rdly. Neither is self to be pleased; self-interest is to have no consideration with the servant of God; the interest of his Lord is to be his only object; but,

II. “That He may please Him who hath called him,” said the apostle. But you will say, How am I to please Him? I would say, by faithfully fulfilling the ministry committed to your trust, which, in the first place, consists in looking well to your own soul. This is a matter of the first importance. I do not think the pulpit is the first thing with the minister, but this I take to be the first,—the spirituality of his own mind. Watch against everything that deadens the life of God in the soul; that hinders the growth of your own soul in the knowledge of Christ; remember Enoch walked with

God. and Paul thirsted to know more of Him; therefore, by all available means, cultivate a close walk with God; for the man that disregards this will not, I think, be of much use to the church of God.

2dly. Look well to your conduct before the world: let it be becoming the man of God. See what Paul says to Timothy and Titus on this subject. A minister's usefulness may easily be impeded and his Master dishonoured by a careless and indifferent walk. Provide things honest in the sight of all men. Honest labour is no disgrace, not even to a minister. It has never done any harm, but idleness has been the procurer of troubles innumerable. I once heard it said of a minister, "that if he could walk as well as he could preach, he would do well." Rather let it be said of you, my brother, "that if you could preach as well as you could walk, you would do well."

3rdly. By making all proper provision for the pulpit: this is your especial business. The pulpit is the minister's fort—the soldier's field of battle and the steward's larder. To get the pulpit well supplied must be your special effort; towards this must all your energies tend; for this, no labour must be thought too great, and the first thing necessary is prayer. God, and He only, knows what is essentially necessary to feed the church of God, and He only can enlighten the mind and shine on the sacred page; give powers of application; lead those mental powers into fields of holy contemplation, and bless what is brought forth. Therefore, lift up the heart unto God in earnest prayer. Prayer also brings the mind into a proper frame for meditation, and fits the mind for a reception of heavenly things. Prayer is also honouring to God; for to whom should the servant look but to his master? But prayer should be followed by constant, persevering study; and what book should be our study but the book of God? What field should we walk in but in God's fields? What mines should we dig in but the Gospel mines? This is the brook from which our pebbles must come—the magazine whence cometh our stores. Search the Scriptures, said our blessed Lord, and to the Scriptures must we appeal; study them prayerfully and earnestly, comparing one portion with another, seeking to know the hidden meaning.—"The deep that coucheth beneath." But do not fear to associate other's books with God's book—the book of nature and of Providence, of experience and of circumstances, of human nature and of the human heart—books of illustration, and of history, and of good men. These books are all useful in their place; in fact, the minister should be like the commissariat officer who collects food for the army, always looking out for the flock over which he is placed.

III. THE SUBJECT TO BE PROCLAIMED deserves a moment's thought—the Gospel of the blessed God. Preach the word, says the apostle, the whole word—1st. The essential word in all the glory and dignity of His person—in all the fulness and glory of His mediatorial work—in all His official characters and relationship—in all the efficiency and perfection of His glorious achievement—in the fulness of His mercy and the riches of His grace. The ministers of old went and preached Christ—2ndly. The revealed word in all its variety—its doctrines in their height and sublimity just as God's word reveals them. Some tell us we must not preach election and other doctrines lest they offend the people. With the offence we have nothing to do. What God has declared the servant must proclaim: man's depravity and God's holiness; man's helplessness and God's Almightyness; redemption full and free through the death of Christ, and righteousness through the work of His hands, and recovery only through the grace of the Holy Spirit. These truths, my dear brother, sound in all their sovereignty and distinguishing features from your pulpit. 3rdly. The ordinances must not be omitted. We live in a day when Christian affection is made the basis of operation. Hence, because my brother is loved of God, I must manifest my love to him by admitting him to the Lord's table, whether he has or has not obeyed the mandates of heaven. The early church believed and were baptized, and then added to the church, and what God has enjoined let not man trifle with. Diminish, my brother, not a word. 4thly. The precepts, also, should have a proper place in your ministry; the minds of the saints require to be reminded how they can glorify their God; but the manner in which your duties are to be discharged deserve consideration; not sleepily, not flippantly, not vulgarly; the pulpit is sacred, the subject is sacred, and the persons to whom you preach are dying men, to whom your message must be a savour of death unto death, or of life unto life. Let, then, your preaching be honest, solemn, and affectionate, and in your preaching study variety. I once heard my pastor, Mr. Foreman, say that he never dwelt long on one point—a remark worthy your consideration; and not only variety so far as regards matter, but remember you have persons before you of different capacities, experiences, &c. There is the sinner—the unconcerned and unregenerate sinner—forget him not. You have had proof in your own case of God's blessing, a warning voice. Who can tell but He that blessed it in your case may bless it in the case of others? Then there is a great variety in the church. I recollect at one of our meetings in this chapel a good brother, who stood a member with me

at Mr. Foreman's, whispered in my ear, "Forget not the lambs." This I have always endeavoured to remember. There are also the sheep, who require the strong meat of the Gospel; let not these be overlooked, and do not be afraid to tell out what you yourself experience of these things. The travail of your own soul, the temptations of the adversary, the doubts and fears of which your own soul are cognizant, cast up the way, declare the evidences, and encourage the seeking soul, and may God bless you.

But one word relative to your conduct out of the pulpit. Be social, but be impartial; be at home with your poor member, and court not your rich one; avoid ministerial gossip, but cultivate the spiritual welfare of your people; regard not all you hear, nor carry it into the pulpit to set the place on fire; but as the gardener looks well to his garden, and the shepherd to his sheep, so do you, my dear brother, look well to the flock of God, and may God bless you to them and they to you for his great name's sake.

Mr. Wyard preached in the evening from the words, "Encourage him"—1st. As a man of God, as a minister of Christ, as one of their own choice. 2nd. How by their prayers, public and private, and at the family altar; by their presence in the house of God at all times when the family meet; by their purse, contributing as the Lord prospers them; by visiting in affliction and by all means in their power. Our good brethren's sermons were heard gladly; in fact, the day was a happy one in every sense, and many were the good wishes for our prosperity.

Pulpit Gleanings.

No. I.

THE BOOKS OF THE BIBLE.

To a casual reader of the Bible, it might seem that the books which compose it were thrown together without coherence and without connexion one with another. But the Holy Ghost is not the Author of confusion, and I think in the *very order* of the books of the Bible, we may see beautifully shadowed forth the varied and successive phases of the believer's experience. In *Genesis*, the beginning of the material creation, we have the type of that genesis of spiritual life, of that new creation, of which the Holy Spirit is the Author in the believer's soul, when brooding over nature's darkness, he says, "Let there be light," and there is light, clothing with forms of spiritual and everlasting beauty that waste world of the heart where all was empty and void.

In *Exodus* we have the deliverance of the believer from the house of bondage, and the beginning of his wilderness wanderings; Marah, with its bitter waters of

affliction; Meribah, with its strife and contention; Amalek, warring with the soul. In *Leviticus*, which signifies "union," the union which exists between Christ and the soul, as realized by faith in his sacrifice. *Numbers* gives us the numbering of the people of God, or the doctrine of election, as we see them passing under the rod of him that telleth them, numbered when they went into the land of bondage (*Exodus*, i. 1.), and numbered when they came out. So in *individual* experience this book represents calling and election made sure.

Deuteronomy, the "Recapitulation," is the believer's memory of the way which the Lord hath led him, as he looks back gratefully on the wilderness path he hath trodden, and sees Ebenezer after Ebenezer gleaming in the sunshine of Divine love.

With *Joshua*, he enters by faith into the promised rest; for he that believeth hath already entered into rest. In *Judges*, he finds that mercy is tempered with judgment and judgment with mercy; that it is not all mercy, lest he should presume; nor all judgment, lest he should despair; that though he hath entered into rest, the Canaanite is yet in the land, and that the Philistines will again and again disturb his peace. As he lives through the books of *Kings* and *Chronicles*, he finds that life is a series of wars and rumours of wars, tumult, and conflict; that,—

"The Christian man is seldom long at ease,

When one woe's gone, another doth him seize."

With *Ezra* and *Nehemiah* led captive by his foes, his sins, he treads sorrowfully the land of captivity, and when restored, he weeps as he remembers the former temple—the days of his first love—his sweet fellowship with Jesus, and says, "O that it were with me as in months past!" With *Job* he is cast down into the dust by the trying dispensations of life, and finds his only comfort in the thought that his Redeemer liveth. The *Psalms* give us all the exercises of his soul—the outpouring of his heart; *Proverbs* the practical wisdom, that under the teaching of the Spirit he has learnt in the school and discipline of life. *Ecclesiastes* records his estimate of all this world can give, while *Canticles* gives us that high and blessed communion which more than compensates for all earthly sorrow.

With the *Prophets* he looks ardently forward, oftentimes to the coming of the Lord Jesus, while, in the *Evangelists*, he comes into personal contact with the Great High Priest, with Mary bathes his feet with penitential tears, or leans with John upon his loving heart. In the *Epistles*, which are nearly the end of the book,—that is, with advancing years and with advancing knowledge,—he enters into fuller, clearer views of the nature and glory of the Sa-

vicour's work, till reaching *Revelations*, he sits down at the marriage supper of the Lamb, in a land where there is no more curse, and from whence he shall go out no more for ever. As the revelation of heavenly glory closes the book of God, so shall it close the book of the believer's life.

Thus, to recapitulate, there is the *Genesis* of life; the *Exodus* of deliverance; the *Leviticus* of union; the *Numbers* of election; the *Deuteronomy* of memory; the *Joshua* of rest; the *Judges* of chastisement; the *Kings* and *Chronicles* of conflict; the *Ezra* and *Nehemiah* of captivity; the *Job* of dark dispensations; the *Psalms* of spiritual exercise; the *Proverbs* of practical wisdom; the *Canticles* of communion; the *Prophets* of anticipation; the *Evangelists* of intercourse; the living *Epistles* of the Spirit, written in and unfolded to the heart, and, finally, the *Revelation* of ultimate glory and unshadowed blessedness.

But, between the *Genesis* of spiritual life and the *Revelation* of final glory, how many hard chapters! What bondage! What wilderness wanderings! What Divine chastenings! What conflicts with the Canaanite! What alternate *Psalms* of gladness and sadness! How many, bitter and keen, the varied lessons of life ere we reach *Ecclesiastes*, and dipping our pen in tears, write upon all created good the epitaph, Vanity of vanities—all is vanity! But fear not, believer in Jesus; as sure as thy pilgrimage has begun with the *Genesis* of spiritual life, so sure shall it terminate in the *Apocalypse* of final glory. Such at least is the "blessed hope" and humble confidence of,

"A PLAIN MAN DWELLING IN TENTS."

(Gen. xxv. 27.)

Gems from the Puritans.

"I will draw all men unto me."

THE cords of love with which Christ draweth sinners were woven and spun in all their threads and twistings out of the bowels and heart of Christ; out of his blood, death, and pain; though it be sweet to Christ to draw, yet it is laborious and painful to Christ. It cost Christ a pained back, and holed sides, and pierced hands and feet, a head harrowed with thorns, and a bleeding body and a bruised soul to draw sinners. He drew while he did bleed again—*He died under the work.*

All the bones of mankind that have been, are, or shall be—all the strength of angels put in one arm—could not have drawn one sinner out of hell. But O the strength of the merits of His lifting up on His cross! One sinner is as heavy as hell—as a mountain of iron; what burthen must it be to Christ to have millions of souls, and all their sins hanging upon Him. He carried

on His body on the tree so many millions of sinners, and drew up after Him so many redeemed ones as would have made the world to crack, the whole earth to groan and cry for pain like a sick woman in child-birth pain. The white and red in a flower or rose, co-tempered together, make up a beautiful colour and pleasant to the eye; so, 1st., love in Christ; 2nd., lowliness; 3rd., and singular care to save, made up a sweet mixture in Jesus, that *flower of Jesse*, to draw strongly sinners to Him. See a father carrying seven or eight children on his back through a deep river; he binds them all in his garment, that none of them fall into the water; he leans on his staff; how doth he with advised choice and election order every step that he seem not to them to slip or fall, and he cries comfort over his shoulder to them:—"Fear not; be not dismayed. I will present you safe on dry land." So Christ, with all His children, great Jesus Christ, had His offspring lapped up in His merits, and did wade through the floods of death and hell, and the curse of the law, with His redeemed ones in His arms, crying, "Fear not, worm Jacob; be not dismayed, I will help thee; the floods shall not drown thee;" and for His own condition, His faith was that He should safely swim through the sea, and the mighty waters of all His deepest sufferings, and that He and His mystical body should shore on the land of praises; and this is above all doubting when He saith (Isaiah l. 7.),—"For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." And, then, Christ had a most watchful and prudent care (Is. lii.) that not one pin, nor one wheel in the work of our salvation, should miscarry, but all should go right; neglected nothing in doing, comforting, preaching, praying, suffering, sweating, weeping, in being shamed, spitted on, scourged, accused, railed on, condemned, belied, crucified between two thieves, buried in a sinner's grave. There was not one hole, one want, one stumble, one slip in all, in anything; but the work was whole, entire, and perfectly finished to God's satisfaction.

That drawing of sinners to Christ was His last work in His death-bed and departure out of this life. Love was Christ's last work; He died of no other sickness but love. Love was Christ's death-work, Christ's Testament, Christ's winding-sheet, Christ's grave. He took His bride lapped in His love and heart to Paradise with Him. His last breath was love: He took a repentant thief to Paradise with Him. Ask what was Christ's last act on earth. It is answered,—He died in the very act of loving and drawing sinners to Himself.

RUTHERFORD

The Plymouth Brethren:

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC.;
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED
MEMBERS.

By THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER IV.

MY DEAR BROTHER IN CHRIST,—I have already evidence of good accomplished through the extensive correspondence which this investigation has led me into; and, if some of your readers are thinking that we are long in really getting into the investigation itself, I must entreat their kind forbearance. Our conclusions will be all the more satisfactory, the more time and care we give in arriving at them. It is besides most important, that all the varied judgments of brethren in the various communities should have free expression.

My confidence about a good and blessed issue is based on God's love and grace, together with the encouraging fact, that many of His dear children are GIVING THEMSELVES TO PRAYER about this effort for His glory.

There are four truths universally held amongst the Brethren which have been put forward very prominently in their writings and other public teaching.

1. The unity of the Spirit in the one body of Christ which is the Church.

2. The heavenly calling of the Church, and the pilgrim and stranger character of God's people all through this present dispensation.

3. The presence and power of the Holy Ghost in the Church, during this time of the personal absence of Christ.

4. The personal coming of Christ to receive His Church unto Himself.

Each of these truths will, in future letters, be brought under consideration.

On the subject of Prophecy, there is a variety of opinions amongst brethren. The following may be taken to set forth the views of a large proportion of them:—

"1. The Lord's return to fetch His saints, both sleeping and living, to His kingdom and glory.

"2. The return of Israel to their own land, even Jerusalem, when they shall 'look on Him whom they pierced and mourn.'

"3. The revelation and destruction of the 'Anti-Christ' after the saints have been fetched away by the Lord.

"4. The Lord's reign with the saints over the world for a thousand years, usually called the 'Millennium.'

"5. The judgments which will come upon the earth at the end of such period.

"6. The judgment of the impenitent

when all rule and authority shall be delivered up to the Father."

Others of the Brethren would agree with the above statement of opinion, save in regard to the third article. They think that the church passes through what is called 'the great tribulation,' and therefore that the revelation and destruction of Anti-Christ is not *after* but *before* "the saints have been fetched away by the Lord."

I have been asked by several persons to state whether Calvinism or Arminianism prevails amongst the Brethren. I have already stated that neither can be taken as characteristic of them; and it is no part of my *present* purpose in this important investigation to settle the much-controverted points on which the two are at issue. However, as to the matter of fact, I may reply that of my correspondents three-fourths are evidently Calvinistic, and such of them as allude to this point say that three-fourths of the whole body are such likewise. One-fourth are Arminian, and these seem to rejoice in this, that there is perfect freedom amongst them, for every man to be fully persuaded in his own mind. The Calvinism of the Brethren is to be seen in their writings, as, for example, in Lord Congleton's "Resurrection Life," and in the Hon. Catesby Paget's "Redemption Secured." In the introduction to "Hymns and Poems," by Sir Edward Denny, Bart.; in their periodical, "The Girdle of Truth;" and in a beautiful collection of hymns, by a dear servant of Christ among them, Mr. Edmonds, of Barnstaple; the doctrines of sovereign grace shine forth very fully in their collection of hymns, called "Hymns for the Poor of the Flock." Their Arminianism will be found in a few of their "Gospel Tracts," as, for example, in a tract called "The Serpent of Brass," which has been rather severely criticised. This subject may come up again when we consider the publications of the Brethren.

As far as I can at present judge, the subject of investigation will open up before us under the following heads:—The Church; the heavenly calling; the presence and working of the Holy Ghost in the Church; the coming of Christ; the priesthood of Christ; gifts for ministry in the Church; weekly communion at the Lord's table;

resurrection life in the believer; fundamental principles in the body of Christ; church discipline; the origin and a sketch of the history of the Brethren; their writings; their publications divided into two classes—Gospel tracts for the unconverted, and exposition of truth for the believer; charges of heresy brought against Brethren; the present state and condition of the various gatherings; practical lessons and suggestions.

I have been requested, when examining into the charges of heresy against the Brethren, to notice the following points. This list of questions sent to me, is, I observe, taken from "Reformation and Puritan Theology, with Introductory Remarks on the New Teachings of Brethrenism." By John Cox:—

1. Did Christ assume a mortal body, so that He was kept by God's power until the appointed time of His death came, or did He take an immortal body, which was only made capable of dying when the right time had arrived?

2. Did Christ during His whole life occupy a place of substitution; or was He a substitute only on the cross?

3. What is the meaning of the expression,—“The righteousness of Christ?”—and does the term “imputed righteousness of Christ” express a Scripture truth?

4. Is the law of God binding upon all God's creatures who hear of it, and is it not still a rule of life for all believers, though, in another sense, they are not under law but under grace?

5. Is there a work to be wrought in us by the Holy Spirit, in consequence of our personal interest in the work wrought for us by Christ; and is this rightly spoken of in the expression commonly used among Christians, “progressive sanctification?”

6. What influence on the prayers of God's people is to be exercised by the fact, that the Holy Spirit given at Pentecost has since remained in the church? Should prayer be offered to the Holy Ghost, or to the Father through the Son, for the Holy Ghost?

7. Is there any Scripture authority for the statement that the “Church of the first-born” includes only believers from Pentecost to the period of the Lord's coming? If so, what place will be occupied by the “Old Testament saints” and by the Lord's people of Millennial times?

8. Will the second coming of the Lord to gather His people together be a public event seen by all; or will the gathering of the Church be “a secret rapture?”

I invite communications on the subject from any of the Lord's people, to be addressed to me here, and which I promise to consider before the Lord, weighing every

statement and argument with the deepest sense of the importance of the investigation. I am, dear brother, yours in the Lord,

THOMAS GEORGE BELL.

Lynnmouth, North Devon.

January 21st, 1863.

XXXIV.—“It appears to me, dear brother, that your only true path is to point out what is the true value of unsectarian communion.

“Regarding the true origin, you will find in brother Groves' life, so far as the new awakening by the Spirit to the old paths. We are differently situated to other Christians. By our example, we are seeking to draw them entirely off all human traditions, to meet for learning and blessing on the one old ground. If we have errors, they are at liberty to enter our places of communion, to put their views before us, and we cannot refuse them the liberty. This power they refuse us in their meetings.”

XXXV.—“You need not trouble yourself to return the tracts and pamphlets to me. I would also spare you that expense. I am truly thankful it is on your heart to take up these matters as of Catholic concern. I am no Plymouth Brother, save as scriptural principles are confessed and walked in: of course, by these one is bound. May the Lord continually aid you: a deep sense of the trials and dangers of His Church is on my mind.”

XXXVI.—“I was in a meeting, dear brother, where your articles on the Brethren were, for a few minutes, the subject of an earnest discussion. There was one of the Brethren present, and I wrote down afterwards what he said, that I might send it to you.

“He was charged with the Brethren having set up another sect. He denied it, and pointed out how clearly the brother explained it who wrote No. XVIII in your papers. He then referred to what a blessing it would be in the Church if all God's people could only come together, and said this was what the Brethren desired.

“He was then asked: ‘And did you really expect all the sects to leave their own organizations, and meet you on this common or neutral ground?’

“It seemed a most unlikely thing, yet we could not tell what God might do. With Him all things are possible. And, then, result was not to be our guide; we rather felt that we must follow the Word of God, act up to conscience, do that which was right, and trust God, leaving the results to His will.”

“Do you not now acknowledge that your design has completely failed?”

“No! for you must learn to distinguish between principles, and the men who hold them. The men may have failed, and not the principles. Be quite sure that the principles have had a fair trial before they are condemned for the failure.”

“And what do you think the most important question for the Church at large now to consider, in connection with all this controversy about the so called Plymouth Brethren?”

“Certainly not what Mr. Newton held, or Mr. Darby says, or what ‘C. H. M.’ writes, or ‘O. S.’ or what the Brethren are, or what they do; but rather, what were their original principles, and was there any truth in them? This question is raised before God's people, before the whole body of the Church, and I am certain God will bring it before their consciences, and thus bring blessing out of all this evil. Is not the Church one? Did not the Church meet as one in Apostolic times? And does not the Scripture refer to a visible oneness, the fruit of the real spiritual union.”

XXXVII.—“Having to spend a Lord's-day in Jersey, I inquired where there was a meeting of Christian Brethren, trusting to the Lord to direct me to His own people. I was directed to Union-road, and found a little meeting in an upper room, about twenty round the table. I asked no questions, for their simple meeting, and their un-

worldly way of uniting round the memorials of our blessed Jesus, commended them to me as some of the Lord's family, and that was enough. I asked if I might unite with them in breaking bread, as I was in fellowship with the Church of God at —, and was labouring there in word and doctrine. I was asked if I had anything to do with Mr. Newton and his party. I replied, "I know neither Mr. N., nor his party. I desire to sit down as a disciple of Christ, known to the Church in —. I ally myself with no man or party, and know no other name but Christ." After some little pause, one brother said, for himself, he could not see how as I had asked to sit down simply as a Christian, they could object; that it was the only proper ground to take; and, after a word or two from another brother, I was received, and even asked to take part. I felt a spirit of worship, and some sweetness in uniting with them, in this simple but significant act of Christian discipleship. I found, in conversation afterwards, that divisions and differences had crept in there among those Christians who meet in this simple way, and that there were three separate meetings in St. Helier's, none of them walking towards each other in that spirit which becometh saints. Hence, the meetings are small, and I was told, great lack of gifts in the ministry of the word. Some brethren who used to labour in their midst have left, and things are as far as I could gather in a low state. How these disputes and fleshly strivings about questions oft-times to no profit have distracted 'the Brethren' from one end of the country to the other! This was a meeting of the 'Exclusive' Brethren, but they asked me to preach, which I could not, as I was staying five miles out."

XXXVIII.—"I am pleased to see you have taken up the cause of the despised Brethren. May the Lord help you to be faithful. I have been a member of a Strict Baptist Church in London for more than twenty years. About nine years ago, I was led to a room near —, where a few people met to break bread on Sunday morning, and preach in the evening. For a long time I did not know what they were; but the sweet and powerful application of the Scripture made me love the people, and though I do not unite with them, I am a hearer. I had of a truth God is there to bless; and am a true witness of what you have already brought out: they testify of the Holy Spirit's work more clearly than in any place I have attended for years. The chief speaker is the author of the little work I send you. Now, dear sir, if these few lines from an unlearned and afflicted believer in the Lord Jesus, who is the life of his people, be of any use, accept them. I could write a volume of what I experienced among them, but I forbear."

XXXIX.—"It was in 1829, that the dear brother Groves first saw Believers' baptism. He was baptized at Exeter. It was said then that he had left the Church of England to join the Baptists. He denied this wherever he heard it, saying that he would never by joining one party cut himself off from others. He expressed once in Dublin, the principle by which he and others desired to walk. You will find it in his published Memoirs. 'We are evidently,' he said, 'called to know nothing among our fellow Christians, but this one fact—do they belong to Christ? Has Christ received them? Then may we receive them to the glory of God.'"

XL.—"A brother who was connected with one of their churches has abstained from fellowship, I believe, upwards of twelve years. There is, I regret to say, no prospect of improvement—quite the reverse. But, apart from the grounds on which I withdraw [from fellowship with the Brethren] I should state my present conviction, that the position of the Brethren is unscriptural. Paul evidently instituted Pastorship and Deaconship as essential offices to Christian churches. The

plan of the Brethren is based, that is professedly, upon a state of things anterior to these institutions. The public profession is that they meet simply in the name of the Lord Jesus, and without any system. I have long felt that the neglect of the offices of Pastor and Deacon is unscriptural and calculated to bring in confusion. The results confirm this impression. It is truly distressing to see how the poor 'sheep' are left to wander where they like, without shepherds or protectors. However, in all this, dear brother, we have the 'chief Shepherd,' who, by the ministration of the Holy Ghost sustains His sheep. There is abundant preaching—*talkers* about Christ are not wanting, but how few who illustrate and adorn the doctrine of our Lord and Saviour.

Allowances must be made for the infirmities of our fellow saints as for our own—this must not be forgotten by us—but how awful the assumption of the exclusive name, 'God's ASSEMBLY!' This in effect cuts off all other churches."

THE SMOKING FLAX AND BRUISED REED.

WHEN evening choirs the praises hymned
In Zion's courts of old,
The high priest walked his rounds, and trimmed
The shining lamps of gold;
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But Thou who walkest, Priest Most High!
Thy golden lamps among,
What things are weak, and near to die,
Thou makest fresh and strong;
Thou breathest on the trembling spark,
That else must soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire!

The shepherd that to stream and shade
Withdrew his flock at noon,
On reedy stop soft music made,
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used,—
Its mellow music marred and hushed,
He brake it when so bruised.

But Thou, good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;—
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost retune to harmonies
More rich than angels know!

Lord, once my love was all a-blaze,
But now it burns so dim!
My life was praise, but now my days
Make a poor broken hymn;
Yet ne'er by Thee am I forgot,
But helped in deepest need,—
The smoking flax thou quenchest not,
Nor break'st the bruised reed.

Irvine. W. B. ROBERTSON.

—The Family Treasury.

NOTICES OF NEW BOOKS.

THE BABEL OF THE CHURCH OF ENGLAND.

The Pentateuch and the Book of Joshua Critically Examined. By the Right Rev. J. W. COLENSO, Bishop of Natal.

INTRODUCTORY NOTICE.

If the Church of Rome be the *mother* of harlots, of course she has daughters somewhere, and among the National Churches of Christendom we may naturally look for her corrupt offspring; and if hitherto some good men have doubted whether the Church of England was among them, the rapidity with which she is developing the family likeness will speedily solve all doubts, and clearly establish the shameful relationship. She is at the present day a perfect Babel of confusion. She seems to be splitting off into four or five sections. Above half her clergy are Puseyite, and doing all they can to Romanise the Establishment, to introduce her traditions, corruptions, and ceremonies, and so restore the old familiar intercourse with the daughter and the mother. Another and considerable portion of her clergy are what is called "Evangelical," holding a *certain amount* of religious truth in its purity, but many of whom, we are persuaded (to some extent from our personal knowledge), are strangers to vital godliness. Another, and that not so inconsiderable a portion of her clergy, as many might imagine (especially in the rural districts), are characterised by *indifferentism* to the various parties, faiths, and creeds which are now agitating the National Church. They have easy berths and fat livings, a ready-made stock of sermons (bought at eighteen pence each from the sermon manufactory, situate between St. Giles's and St. James's), which they read from Sunday to Sunday in the ears of the sleeping rustics, and spend the rest of their time in visiting, and frequenting the balls, dinner, and hunting parties of the neighbouring gentry.

A fourth portion of her clergy is making rapid advances in the direction of *Socinianism*, denying alike the fact and the necessity of the atonement. We have lying before us now, among others, a work by a London clergyman (which we hope to notice in detail before long), which distinctly denies the atonement of Christ, and contends that it would be unjust for God to require it. That God can and does forgive sin, without any satisfaction to His law or justice, upon the ground of *repentance* alone, and that the Lord Christ is to be viewed only as a calm un murmuring *example* of suffering for man to imitate.

A fifth and last section of the clergy of the Church of England, is represented by Messrs. Williams, Wilson, and their coadjutors in the "Essays and Reviews," and last, not least, Bishop Colenso is infested with the German Neology, and is *semi-Deistical* in its views and teachings. Such is the present Babel of England's Church! If the dictum of the Saviour be true, that a house divided against itself cannot stand, then the Church of England is tottering to its fall. States, civil and ecclesiastical, have generally, just prior to their fall, manifested the same symptoms which the Church of England is manifesting now. Bishop Colenso's book owes its notoriety not to the novelty of its arguments, nor the force of its logic, but to the *position* of its author. Had it been written by some unknown layman, it would have fallen still-born from the press. Most of the objections to the authority of the Pentateuch which it contains have been published dozens of times before, and answered as often. He has no new weapons wherewith to assail the volume of inspiration, so he polishes up and uses the old.

"The Infidel has shot his bolts away,
Till his exhausted quiver yielding none;
He gleans the blunted shafts which have recoiled,
And aims them at the shield of truth again."

When we first read his book, we were forcibly reminded of Robert Hall's pithy estimate of Tom Paine's "Age of Reason." Soon after that vile attack upon the Bible was printed, a person meeting Robert Hall asked him what he thought of it? "A mouse treading upon the toe of an elephant," he replied. The remark is equally applicable to the book before us. Of course, the infidel portion of the periodical press are in ecstasies with it, and trumpet it forth as wonderfully acute and irresistibly demonstrative. But this has been done before, on the publication of infidel books, whose facts and arguments were afterwards *proved* to be mere sound and fury signifying nothing. At the beginning of the present century, the French school of deistical writers had infused their poison into the public mind of Europe. Then it was the fashion to attack the Biblical *chronology*, and to prove that the human race had been in existence on the face of the earth thousands of years anterior to the Mosaic account of the *creation*. To establish this, Voltaire, Volney, Diderot, D'Alembert, and the rest of the French encyclopedists, referred triumphantly to the *Zodiacs*, then re-

cently discovered in Egypt, engraved on the temples of Esneh and Denderah. The position of the heavenly bodies, as shown thereon, they contended, must have been their actual position in the heavens, at least from twenty to thirty thousand years ago, and therefore long before the era to which Moses assigns the creation of the world, there must have been astronomers who observed them, and recorded them in these sculptured zodiacs. Beneath these zodiacs, there were a number of hieroglyphics, which, it was contended, if they could be deciphered, would establish their extreme antiquity, and prove the falsity of the Mosaic record. Well, at that time, they could not be deciphered, so infidelity, making its *ignorance* (of the hieroglyphics) the basis of its reasoning, rejoiced in the demolition of the Bible chronology. But, some sixty or fifty years back, the discovery of the famous *Rosetta stone* (now in the British Museum), containing *one* inscription in *three* languages,—Greek, ancient Coptic, and the Hieratic, or sacred language of the priests in hieroglyphic characters,—furnished a key to this Egyptian enigma. Akerblad, in Germany, the two Champollions, in France, and Dr. Young in England, devoted themselves to the study of these hieroglyphics, and were, ere long, able to decipher those accompanying the zodiacs in Esneh and Denderah, when it was found that these zodiacs, which *must*, according to the opponents of the Bible, have been at least *twenty thousand years old*, were hardly *two thousand*, being constructed, as the hieroglyphic writing stated, in the reigns of Ptolemy and Cleopatra!

When the Chinese chronology was pitted against the Bible, Cassini, by a simple astronomical calculation, established the veracity of the Biblical chronology, and overthrew the fabulous pretensions of the Chinese. These attacks upon the Bible always have and always will, sooner or later, recoil upon the heads of their authors. It has been subject to these attacks again and again; but it always rises proudly above them, to the discomfiture of its foes and the triumph of its friends.

"Like some tall cliff which rears its awful form,
Swells in the gale and midway meets the storm,
Though round its breast the rolling clouds be spread,
Eternal sunshine settles on its head."

With these introductory remarks we leave the subject for the present, proposing to *take up in detail* the bishop's objections to the Pentateuch in the future numbers of the "EARTHEN VESSEL."

PHILIP CATER'S "PUNCH IN THE PULPIT."

WE said in our first notice of this singular

volume, that but for the effort to cast THE TRUTH into contempt, we should never set a work of this kind before our readers. But, whether the churches are aware of it or not, it is a fact, that the utmost contempt is now poured upon those ministers and Christian members who dare to stand out sincerely and earnestly for the good old-fashioned doctrines of the everlasting Gospel of the ever-blessed God.

In Scotland, the "*Christian*" papers are preparing the people to ring "the death knell" of the Calvinists: they are said to be "a people fast dying out;" and yet, from the very centre of the city of Edinburgh, that energetic and first-class publisher, Mr. James Nicholl, is issuing thousands after thousands of volumes of the excellent Puritan series, through the heart of which flows such a stream of living Truth, of vital Godliness, of heaven-born principle, and of new covenant expositions of the holy mind of Almighty God, as will, we hope, raise the slumbering embers of Divine grace (almost dormant in the souls even of many good men), into one mighty blaze, and make *our* pulpits ring again with sentiments such as the poet uttered when he sung,—

"Sovereign grace o'er sin abounding,
Ransomed souls the tidings swell."

A Christian gentleman and lady, having lately visited Scotland, returned to London with this impression,—that for appearance, for profession, for external consistency, for the punctual observance of Christian duties and doings, Scotland shines most brilliantly, and makes England blush again; but when they searched for the LIFE, the EXPERIENCE, the DECISION, and soul-enlarging KNOWLEDGE OF THE GOSPEL, it was rarely to be found: it made them sigh over the cities of the north as they silently reiterated Paul's prophecy,—"Having the form of Godliness, but denying the power."

In England, we have a quarterly entitled, "*The Christian Ambassador*," and its last number contains not only a spirited attack upon Mr. Samuel Cozens as an author, but, also, some profound arguments, leaving its readers to believe that Calvinistic divines are "getting small by degrees and beautifully less."

Mr. John Corbitt, of Orford-hill chapel, Norwich, says, in a recent communication, "Our reverend divines in this city have holden a meeting in the Lecture Hall to promote the better observance of the Sabbath; and as I felt a great interest in that matter, I presented myself on the platform; but there was not room for me amongst those dignitaries; so I gave notice that I should deliver a lecture on the subject in my own chapel, and I did so to a very large congregation."

This is the kind of cold contempt which is frequently poured upon all who are conscientiously compelled to proclaim the whole of the Truth as it is in Jesus. John Corbitt is an honourable and consistent Christian man—a bold, useful, and diligent preacher of Christ's Gospel—a man who lives to benefit his fellow-men. Wherefore, then, this despising and rejecting—this indirect pharisaic posture—"Stand by; I am holier than thou?" Why is this? Three reasons are to be assigned. The HOLY SPIRIT, by Paul, gives the first:—"This know, that in the last days, perilous times shall come: (therefore) PREACH THE WORD: be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and THEY SHALL TURN AWAY FROM THE TRUTH, and shall be turned unto fables." How almost universally and awfully true is this in our own day!

The second reason for this despising men of truth is the publication of such books as Philip Cater's. He says: "High doctrine and coarse jocularity generally go together." Again, Philip says, "The principal design of this work is to shew that foolish talking is inseparably connected with the spurious Christianity called Antinomianism, or hyper-Calvinism." Philip Cater just means you to believe this: that if a man sincerely, warmly, boldly, and decidedly preaches the doctrine of God the Father's electing and everlasting love towards His people; if a man preaches that Jesus Christ "loved THE CHURCH and gave Himself for it;" if a man preaches that no power short of the power of the Holy Ghost can ever take away the sinner's stony heart, or give unto him a repenting, believing, Christ-seeking, and Gospel-loving heart; if a man preaches that every true believer stands before God justified in the righteousness of the Lord Jesus; and that "the righteous shall hold on his way;" in one word, if a man preaches this glorious Gospel of Christ, then he is an Antinomian, an hyper-Calvinist, a foolish talker, a jester, and one not fit to come into the company of these pious men. The third reason is, that multitudes of such men as Isaiah describes (lvi. 10.),—"Shepherds that cannot understand; they all look to their own way; every one for his gain from his quarter,"—thousands of this kind "get into the ministry," and two things mark them all through life, if grace do not interpose: they cannot either see or love the Truth themselves, consequently they hate and condemn those who do. This is a serious conclusion; but is it not a fact beyond all dispute?

Our readers are anxious, perhaps, to know what is meant by "*Punch in the Pulpit*?" We intend to give them a full description of this Philip Cater's book. We do not advise them to fling away two shillings in its purchase. THE PULPIT is the first institution in this fallen world; it is heaven's grandest instrument for gathering home the children of the covenant; and although the occupiers of the pulpit are none of them either pure angelic spirits or perfect men, it will be our aim to vindicate, as far as ability may be given, the creed, the character, and the mission of the men whom poor Philip Cater has laboured hard to cover with darkness and dishonour. Philip has opened an immense field. We must try and make good use of him and the theme in hand.

JOHN CALVIN—WHO AND WHAT WAS HE?

It is more than six thousand years since the Lord God planted TRUTH in the earth in the utterance of the first New Covenant Promise: and it was to the serpent that germ (of all the Gospel sermons in the world) was preached: "I will put enmity between thee and the woman; and between thy seed and her seed: IT SHALL BRUISE THY HEAD; AND THOU SHALT BRUISE HIS HEEL." Since that eventful day, TRUTH has grown amazingly; but, while CHRIST has gone on bruising Satan's head, Satan has continued to bruise His heel; and not a few heels in Zion are aching now, Satan having flung his stones at them, and hit them so severely, that they stagger and cry out most bitterly. Nevertheless, TRUTH IS HEAVEN'S OWN CHILD. It has been martyred and dreadfully wounded thousands of times; but its life is Divine, its existence eternal, its power Omnipotent, its throne is in glory, its victory ultimately will be entire, and, in all the majesty of a Holy God, it will reign in heaven for ever and for ever. Amen. Old John Calvin was one of its most devoted heralds and penmen—one of its most successful exponents and advocates—and millions have followed him in some things, but confounded and confuted his testimonies in other things. Comparatively speaking, but few know who or what John Calvin was; nor do they know in what way he proclaimed the Truth of heaven. We are glad, therefore, to announce that a volume has this year come forth from the house of Messrs. J. and J. Clark, of 38, George-street, Edinburgh, bearing the following title: "CALVIN: HIS LIFE, HIS LABOURS, AND HIS WRITINGS. Translated from the French of Felix Bungener," &c. The price of the volume is eight shillings, for which sum you have a first-class book, with such a fac-simile of Calvin as would

certainly lead you to think the man was truly a divine of a deep and sacred cast—a terrible grave scholar and minister, when compared with much of the flimsy and flaunting material now passed off as ministers of Christ. We are so passionately fond of that Gospel which Christ preached, which Paul proclaimed, and which John Calvin so boldly defended, that we think no service can be sweeter than to take a fair and full review of this great and good man's history, and to set up before all the churches a true literary monument of one whom the Lord honoured and employed; although, like us, he had some things about him not pleasant—not of a piece with the religion of Jesus he so heartily contended for. We have had strong inclinations to read this volume in public assemblies, in all places where allowed, and thus let the common people know how intimately Scripturalism and Calvinism are allied. If the Lord still stand by us, we will light a Calvinistic fire yet, although the Scotch pedlars in divinity do say the Calvinists are fast dying out.

THE MORNING STAR AND THE EVENING STAR OF STEPNEY.

Mr. James Nicholl, of Edinburgh, has recently issued another splendid volume for ministers and Christian students in general, bearing this title, "An Exposition of the Prophecy of Hosea," by Jeremiah Burroughs, completed by Thomas Hall and Edward Reynolds, &c. This good Jeremy Burroughs lived in painful times. He was cruelly deprived of his living, and although sheltered by the Earl of Warwick, the fire of persecution burned so hot against him, that he was compelled to fly into Holland; and at Rotterdam he laboured in the ministry, doing much good, for many years. He returned again to England, and was chosen lecturer to the congregations of Stepney and Cripplegate. At Stepney, he preached at seven o'clock in the morning, and Mr. Greenhill at three in the afternoon. Burroughs was called the *Morning Star* of Stepney, and Greenhill the *Evening Star*. Jeremy Burroughs was a mighty labourer in word and doctrine; but his incessant toil, and his constant grief for the distractions of his times, brought him into consumption, and in his forty-seventh year he sunk into the arms of death, having but scarcely commenced some portions of his much-valued works. This exposition of Hosea is a fine storehouse of Truth in every branch of it. No man of God can study this book in vain, and it is as cheap as it is good.

Burroughs was a *Morning Star*, and no mistake. Where in Stepney shall we now

find two such stars as those referred to? Brother Webster, at the Cave, brother Chivers, at Wellesley-street, are bright stars in the Gospel firmament; but when their,—

"Lisping, stammering tongues,
Lie silent in the grave,"

will there be left behind them any such Gospel bulwark as this exposition of Hosea by Burroughs? We fear not. But having instrumentally won souls to Christ on earth, they will shine as the brightness of the firmament in the other and happier kingdom. We shall be happy to furnish particulars of this volume, and of Mr. Nicholl's series generally, and to send the volumes to any person requiring them.

DR. THOMAS GOODWIN'S "MEDIATOR."

THE fifth volume of "Goodwin's Works" has also come forth from the great theological stores of James Nicholl, Esq., of Edinburgh. In this masterly piece called, "CHRIST, THE MEDIATOR," the Doctor has carefully investigated and opened every Scripture, and has gone at great length into all the different parts of the Saviour's mediation. CHRIST, as He was in the covenant before time; CHRIST, as He was in our nature and stead in time; CHRIST, as He is now in glory; as He dwells in the hearts of believers through the power of the Holy Ghost, and as He will appear in the great day, are the deep, the awful, yet most blessed mysteries into which Goodwin enters with clearness, and to the great consolation of hundreds of thousands who have read the fruit of his extensive labour in opening the beauties and blessings of our glorious LORD JESUS CHRIST. How weak and shallow all our efforts seem when placed by the side of these giants of the former days. Mr. James Nicholl, of Edinburgh, has gained the grateful esteem of multitudes, for thus so cheaply and correctly furnishing these precious streams which, by God's honoured servants, have been drawn from the great fountain of revealed Truth—the sacred Word of God.

If our religion does not bed and board with us, it is not worth the having.

Satan never did a worse thing for himself than when he put Christ to death; but a better thing was never done for the church.

He that suffers for the cause of truth is not likely to suffer the loss of truth.

Christ said of himself, "I am the way;" and I say of Him, that He is—the old way, the good way, the narrow way, the safe way, the only way, the living way, the Father's way, the Spirit's way, the saint's way, the sinner's way, the way of peace, and the way of glory.

Carlton, Beds.

J. E. SILVERTON.

THE PRESENT DISSATISFACTION AND THE FUTURE HAPPINESS OF THE SAINTS.

(Continued from page 18.)

"I shall be satisfied when I awake in thy likeness."—PSALM xvii. 15.

THUS we have briefly glanced at what is implied in our text, we now, according to promise, will attempt to look at what is expressed.

"I shall be satisfied when I awake with thy likeness."

II. We have already said, we believe the text to refer to the resurrection of the body; but we would not confine our remarks thereunto. For, while the body may sleep in the dust, moulder into dust, return to dust ("For dust thou art, and unto dust thou shalt return"), the soul does not sleep at all. "To be absent from the body" is "to be present with the Lord." 2 Cor. v. 8. The moment the bodily eyes are closed, for ever closed to the things of time, that moment the vision rests upon the glory of the Lord;—the moment the veil that separates between time and eternal things is drawn aside, that moment the beatified spirit enters into the glory of the Lord;—the moment the pulse ceases to beat, the heart, the lungs to act, that moment—yes, that very moment—faith is swallowed up in sight, hope in victory, conflict in triumph, and grace in glory. Thus, "To be absent from the body is to be present with the Lord;" and to be present with the Lord is to realise heaven. Whether to be upon earth in this body, or in a disembodied spirit, or in a raised and glorified body above, to be present with the Lord is heaven. All the heaven I have here, the presence of my Lord makes. All the heaven I expect hereafter, the presence of my Lord will make.

Hence, when the Lord is with us here, manifesting Himself to us as He does not to the world, we are in a measure *satisfied*. When we put off this mortality to be present with Him, as we never can be here, we shall be more fully *satisfied*; but when we awake in His likeness, and stand before Him in His glory, we shall be perfectly *satisfied*. Not that I would be understood to infer that there is anything like dissatisfaction in heaven prior to the resurrection, for Moses and Elias appeared in the holy mount alike in glory, the glory of their Lord. Doubtless they were each satisfied. Peter also was satisfied, hence his request. They were all satisfied, because in the presence and glory of their Lord; but, if we mistake not, in three different states, and representing three different states, viz., the Church militant, as now on earth; the Church of disembodied spirits, as now in

heaven, and the Church in its final unchangeable and eternal perfection, in resurrection glory. But, be it observed, each man stood in the glory of His Lord; showing that there is no glory, no heaven out of, or apart from Christ. Again, they all met in the Lord; showing that the one Church in heaven and on earth is but *one—one* in Christ. But may we not further notice the personages thus honoured to stand in this holy assemblage? There was Moses, the lawgiver; Elijah, the prophet; and Peter, James, and John, of the apostles; showing that the Church, in all dispensations, stood in Christ; that the truth, in all its bearings, centres in Christ; yea, that Christ is the end of the law and the prophets, and as such is to become the theme, yea, the alpha and omega of the apostles' ministry.

But they were satisfied. Yes, believers be assured of it, if in this time-state, the presence of the Lord yields you a heaven, and, as such, satisfaction; to stand in His presence, to see His face, to bask in His glory, will be to be satisfied indeed.

Satisfied, because safely housed, where sin, death, hell, sorrow, suffering, pain, or woe, can never come. Satisfied, because secured beyond the reach of all that can hurt or destroy, vex, perplex, or annoy, and that for ever and ever. Satisfied, because at home with holy angels and spirits of just men made perfect, with patriarchs, prophets, and apostles; with martyrs and holy men of God with whom we have taken sweet fellowship here upon earth; but, above all, satisfied because in the presence of the Lord Himself. Yes, beloved—

"There we shall see His face,
And never, never slip,
But from the fountain of His grace
Drink endless pleasure in."

But, we say, the resurrection seems here set before us. I shall be satisfied, *when I awake*. We say, the body, and the body only, slumbers in the dust; but it shall awake, it shall rise again. Yes, the resurrection of the body is as clearly revealed in the Word of God as any doctrine that Word contains. Though as early as the days of the Apostles, men questioned this doctrine, but that was overruled for the furtherance of the same. Hence, that beautiful discourse contained in 1 Cor. xv; in which chapter the apostle proves, firstly, the resurrection of the body of Christ; and secondly, a general resurrection; and also meets certain queries

raised by men, as in verse 12, "How say some among you that there is no resurrection of the dead?" and again in verse 35. But some men will say, "How are the dead raised up, and with what body do they come?" which queries he also, in a most masterly way replies to. You will do well, at your leisure, to refer to the chapter, and carefully read it throughout; but we will try and glance at the three points already referred to.

1. The resurrection of Christ, or I may say, the resurrection of Christ and His people, for he most clearly identifies the one with the other. "If there be no resurrection of the dead, then is not Christ risen" (verse 13); and again, verse 16, "And if the dead rise not, then is not Christ raised," as though he had said, it would be impossible for Christ to rise, and not His people. They are so emphatically one, that if the One rise, the other must rise, and if the One rise not, the other will not rise. So also as to the all-important consequence, "If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ; whom he raised not up if so be that the dead rise not; for if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Verse 13-19. All of which goes to prove that Christ and His people are one. As such, if there be no resurrection, there is no salvation, no heaven, no satisfaction. Hence, all our suffering here is in vain; we have been baptised in vain. We have been baptised into His death, and thereby exposed ourselves to danger for nought (v. 29-32). But the Apostle proves, unmistakably proves, that Christ did rise; and, as such, the Church has the benefit of His resurrection. It is well for us ever to keep in mind the doctrine of eternal union. The Church had a being, a well-being in Christ prior to time, from everlasting, and through time to everlasting. Hence, she is loved in Him, chosen in Him, saved in Him, blessed in Him with all spiritual blessings, and raised up to sit together in heavenly places in Him (see Eph. i.) We also do well to remember the substitutional headship of Christ to His people. Then they are not only seen in Him, and He in them; but He is seen for them. Hence in His life they were seen in Him, and He seen for them. Hence their justification. In His death, they were seen in Him, and He for them, and hence their redemption; and so it fol-

lows in the resurrection, He rises and they rise in Him; even here they feel the power of His resurrection: "If I be lifted up, I will draw all men unto Me;" "and hath raised us up to sit together in heavenly places in Christ Jesus." Thus, the apostle having proved the impossibility of the one rising without the other, *i.e.*, Christ rising without the Church, or the Church rising without Christ, he next proves the resurrection of Christ. "But now is Christ risen from the dead, and become the first-fruits of them that slept; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming." Hence, you see, it is a resurrection, and not, as some would seem to argue, another creation. No; it is a resurrection; a resurrection of the same body. When God translated Enoch and Elijah, He took them to heaven in the same bodies in which they lived on the earth; so when Christ rose from the dead, He rose in the same body. The angel, who was the first to preach His resurrection, was particular to have this known: "And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen, as He said. Come see the place where the Lord lay." Matthew xxviii. 5, 6. So the dear Redeemer Himself also would have His disciples to be well established in this doctrine; and therefore when "they were troubled and affrighted, and supposed they had seen a spirit, He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet." Luke xxiv. 37-40.

So also in John xx. 27. In rich condescension the dear Lord says to unbelieving Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." But, "Why should it be thought a thing incredible with you, that God should raise the dead?" But this may lead us to the answer of the second query.

If Christ does not hold the throne of the heart, the devil will be sure to do.

The more we serve Jesus, the Prince of peace, the less we shall serve the black prince, Satan.

The more we are found at the throne of grace, the less we shall be found in the ways of sin.

Intelligence from our Churches, their Pastors and People.

SOHO.—SALEM CHAPEL, MEARD'S COURT, DEAN STREET. A public meeting to commemorate the completion of Mr. Bloomfield's eleventh year's pastorate over the church where, for so many years, the late John Stevens ministered with such ability and success, was held on Tuesday evening, February 3rd. There was a good company of both ministers and friends, and tea was served previous to the public meeting. Mr. Bloomfield presided, and in his opening remarks spoke of the present state of the church under his care: the Lord had of late signally blessed them; it had been one of the best, if not the best, year of his pastorate there as to numbers and peace; their place was never better attended than on the past Sunday evening; the word had been received with thankfulness; they had had several additions; there was not a jarring note between pastor and deacons; their several societies were working well; the prayer meetings were never better attended; the tract society was prosecuting its labours with signs of success; and their Sabbath school was working efficiently; and if he left Salem to-morrow, he should leave it in a far better condition than that he found it in. Mr. Bloomfield then made some reference to the Church of Christ generally, and to the Strict Baptists in particular. He observed we wanted a deeper-toned spirituality in our midst, and a greater distinction from the world; also, as a body, a more intellectual and a more earnest ministry. As a denomination they were destitute of that amount of intelligence and earnestness which the growing necessities of the Church required. Mr. Bloomfield also spoke at some length on the want of an Association for the Strict Baptist body, for the defence of their principles, and the advancement of those truths which they believe to be the fundamental basis of their religion. Some observations upon the apparent wants in the ministry, upon the necessity of unity of action among the body were made and well received. Mr. Scott, a deacon, confirmed the pastor's statement of the happy union that existed in the church; a piece was sung by the choir, and Mr. George Wyard gave an excellently arranged address on "Prayer, its Encouragements and Power;" noticing, the prayer of the wicked, the prayer of the self-righteous, and the prayer of the formalist: "an abomination unto the Lord." Then he noticed the prayer of the penitent; the variety of things for which they pray, the places and spirit in which they pray. Then the Encouragements to prayer: the admonitions and promises respecting prayer: "Call upon me in the day of trouble;" "Pray without ceasing;" &c. Further encouragement—the promised aid and assistance of the blessed Spirit, "The Spirit helpeth our infirmities." The practice of saints in all ages of the world, and the mighty achievements of faith, were matters of great encouragement. Prayer without faith was presumption, but prayer with faith would remove mountains, and sustain under the most trying difficulties. Mr. Wyard had evidently an amount of material at hand for a very excellent address on Prayer, and could time have been given him he would have furnished thoughts on a subject which, at this time, would have been well for the Churches to consider. Mr. Anderson's subject was, "The Exploits of Faith," and after a few words on the subject, he took up the idea advanced by the Chairman, the want of more intelligence in our ministers, remarking "he had heard the Queen's English barbarously murdered in our pulpits." Mr. Thomas Chivers followed on "Obedience to Christ's Laws;" and Mr. Moyle was to have spoken on the same subject, but was not present. Mr. P. W. Williamson then spoke of "Prosperity in the Church." He was not given to flattery, but

he thought the speech of the Chairman was the best he ever heard him make. For real prosperity to exist inside the Church everything must be in its proper place. The Church was compared to a body, and if any of the members of that body were out of their place, real prosperity could not there be found. A Church consisted of members, who were to hear the Gospel preached, and provide for its support; deacons, who were to see to its secular affairs; and a Pastor, or President, to watch over the whole body, not as a gossip, but as a leader, to preach the Gospel, and to live by the Gospel. Prosperity was a continuous development of God's order; and anything beyond God's own order was not prosperity. He referred to those Churches who were without a pastor, and who did not wish to get one: he looked upon them as vagrant tents: the head struck from the body! He did not mean those Churches who were anxious to obtain a pastor, but places where men got into office who could not speak themselves, but who would "rule over God's heritage;" such places were like gipsy camps. God's order was that the body should be complete; and where that order was despised real prosperity was not found. Neither was prosperity to be measured by its size or growth: the babe may be in prosperity, as well as the full grown man; therefore, do not measure your prosperity by its size, but by its health, life, blessing, and conformity to God's order. After some further excellent and practical observations from Mr. Williamson, the meeting was addressed by Messrs Woodward (of Ilford) and J. Pells. Mr. Foreman spoke before the public meeting commenced, and left, owing to the continued indisposition of his beloved wife. A collection was made during the evening for the pastor, which Mr. Smith announced amounted to £10. 0s. 0½d.

NEW NORTH ROAD.—SIXTH ANNIVERSARY OF SALEM CHAPEL.—"Hitherto the Lord hath helped us." This is a kind of every-day text, but it is specially an anniversary text, a birth-day text. "Hitherto! Hitherto!" is an every-day word; and, as days, weeks, months, and years roll away, it is still with the Christian "Hitherto!" And O how rapidly, how almost imperceptibly, hours, days, weeks, months, years, years tens of years fly away, and they are gone, gone as a tale that is told. But with it all, the Christian man says, "Hitherto the Lord hath helped me." Yes, it hath been help, real help; we have to learn, to know, unmistakably to know so much of our own helplessness, as well as our own vileness, as to need help, real help, the help of God. Well, hitherto the Lord has helped us. But how do you know, it may be asked, the Lord hath helped you? I might, in return ask, How can I doubt, how can I question the point? Who first made me feel my need of help? Who has sustained me these many years, as onward I press, only to learn more and more of my own utter helplessness? I did not always feel it? Who has made me to differ from what I once was? But who taught me to cry to God? Who put that earnest, wrestling spirit of prayer, that can be satisfied with nothing less than God's answer? Who kindled that fire upon the altar, and who has kept it burning, though sometimes like a spark in the ocean?

"Grace taught my soul to pray,
And made my eyes o'erflow;
'Twas grace that kept me to this day,
And will not let me go."

Who is it that "delivers the godly out of temptation?" Who "brings the third part through the fire?" Who "delivers the righteous out of

trouble?" Who hears the cry of the "poor man, and delivers him out of all his troubles?" Who? The LORD JEHOVAH! The Lord of hosts! The God of Jacob! To the point then. By the help of our God, through the tender mercy of our God, we have been favoured and helped to celebrate our sixth anniversary as a church. God has helped through six years: we will not attempt to describe the deep waters through which we have had to wade. No! suffice it to say, "Hitherto the Lord hath helped us." And while we have to acknowledge goodness and mercy has followed us through all the six years, no less so through the year just past. We feel that the Lord's goodness has been made to pass before us specially in this sixth anniversary services: our congregations at each service have been crowded; the sermons and addresses seem to have been attended with savour and power to the hearers; and the collections better than usual. We have a great aversion to anything like religious cant or puff; but we do feel constrained to bear our humble testimony to the goodness of God that has so favoured us. And we are not without hope as to our future prosperity: we cannot help believing that any sweet promise is yet to have its fulfilment relative to the work of God in Salem. But all must come in his order, and in his time. Cheer up then, ye heirs of grace: it is goodness wrought, goodness laid up; goodness past, goodness to come.

NORTH BOW.—A NOTE TO MR. JAMES CLARK, OF BROMMARKET, SUFFOLK. Dear Christian Brother, I received with grateful feelings your kind note; and, in your usefulness and fruitfulness I greatly rejoice. With many more, you have frequently asked of my welfare in the Gospel. In a few lines I will give you, and other friends, a brief reply. I am—through much manifested mercy—still continued and enabled to speak in the Lord's name both at Bow and Bermondsey; and sometimes I am solemnly delivered from all distressing bonds, and enter into the word by meditation, and into the work of the ministry with power and holy pleasure. I hope the *Standard* people will not be angry because I thus express myself through this medium to you, and to all who have an interest in the prosperity of Zion. I will only mention one or two things now expressive of my position. On Wednesday, February 4th, the firm of the Messrs. Mace, the large floor-cloth factors, of Old Ford, invited all their work-people and their families to tea in the Church of England School; and after that addresses were given to the assembly. I was invited to be present; and I went. It was a pleasing sight, to see a large and happy company supplied by their masters with tea, &c., in the most comfortable manner. After tea, Mr. Mace, sen., was unanimously voted to preside. He made a few introductory remarks, from which it appeared that his son, Mr. Charles Mace, had commenced holding a prayer meeting every morning in the factory with the men previous to the commencement of the day's work; and still further to shew their deep concern for the welfare of the people in their employ, and their families, they had invited them to take tea together, and to spend one evening in praising the Lord, and in seeking His blessing to attend all their services and movements in this most eventful day.

"There is a fountain filled with blood," &c., was then sung; Mr. W. Mace, jun., read the Scriptures; and Mr. Charles Mace implored the Lord's blessing of the assembly, in such a spirit, and with such words, as made me inwardly exclaim, "Surely, this is the spirit of Christ indeed, the spirit of adoption, the spirit of earnest, wrestling, and prevailing prayer." Mr. Harrison, the minister of Grosvenor-street chapel, then delivered an address. I had the privilege of speaking in this most interesting assembly for more than half-an-hour; other brethren gave "goodly words;" and altogether it was a most spirit-

moving and refreshing meeting. I certainly do pray that this most noble and truly Christian example might be followed by multitudes of our great masters in this country; for, truly, it is a good thing thus to aim at bringing the masses under the sound of the word; and for their soul's eternal welfare, thus to pour out our hearts before the Eternal God. From this, you may see something of the kind of people I now dwell in the midst of. Often do I hope that my lot being cast in this new and large locality, may prove to be of God, for the ingathering and building up of many on the foundation laid by the Lord Himself in Zion. My mind is as active as ever—my heart is as full of desires to do good to my fellow-men as ever—my hands as full of labours as ever—and, although a tempestuous Euroclydon caught my commercial ship—although I have been exceedingly tossed with a tempest—although there have been days in which neither sun nor stars have appeared—although men whom I have served by night and day have become lying Balaams—although some brethren for whom I have done much public and private service, have looked shy on me—still, here I am, desiring only to know and to do the will of the Lord our God.

Monday, the 8th of February, the deacons of our Church determined to set apart as a day for special services—it being, what is termed, my birth-day. On the Sunday previously, I was greatly favoured in preaching three times; and on Monday afternoon, our well-known friend and brother, Mr. James Wells, of the Surrey Tabernacle, came and gave us one of his most interesting discourses from the words in Isaiah li., "That I may plant the heavens, lay the foundations of the earth, and say unto Zion, Thou art my people." The sermon was heard well, and some wished it could have been printed. Our "Bethel" was well filled to hear the sermon; but at tea time and during the public meeting, it was as closely packed with real friends as it could be. After tea, addresses were delivered on the "Resurrection of Christ," by the brethren P. W. Williamson, of Notting Hill; B. B. Vale, of Beading; Inward, of Poplar; Maycock, of Bayswater; Mr. Elijah Packer, Mr. Dyer, of Walworth, George Webb and H. Strickett; and Captain Noaks, with a choir of singers also helped to render the meeting profitable and cheering. When I reflect upon the very large company then assembled from all quarters, and the exceedingly kind spirit of sympathy and aid put forth, I am humbled in my spirit, desiring ever to be your's and their's most grateful and faithful,

C. W. B.

NOTTING-HILL.—Services to commemorate the Opening of Johnson street chapel were held on Lord's-day, February 8th, 1863. The pastor, Mr. Williamson, preached in the morning; Mr. Foreman in the afternoon; and Mr. Wise, of Pimlico, in the evening. On the following Tuesday, a congregation filling the chapel, listened to an admirable address from Mr. Wells, the subject being "Jacob's ladder." The preacher introduced his subject by informing his audience the age of Jacob when he had this vision from the Lord, being that of seventy-five years; also, without doubt, he was at that time and previously, a converted man; and that he was conversant with the Scriptures then extant. He spoke of the ladder as setting forth Jesus Christ in His mediatorial work; and then made some excellent remarks on the angels going up and down, rising higher in their knowledge of God as they learned the mystery of salvation, and then descended to teach man. Referring to the mission and messages of angels, he said, they all preached free grace, so that Arminians and duty-faith men had no angel on their side, and therefore those creeds had better be given up. An excellent tea was provided, and both school room and vestry were filled. The public meeting was held in the evening, when the seats and aisles were full. The pastor said they

had met to commemorate the opening of the chapel, which had been erected eleven years. The church had been formed fifteen years; and the reason the chapel was built was that the church might have a comfortable place to meet in to worship God, and in process of time see many others like minded with them; and he could say there never had been cause for regret. Mr. Wyard spoke well upon the "Guiding Star." Mr. Bloomfield, in a powerful manner, and for a considerable time dwelt upon the subject, "Wise Counsels Spurned." Mr. Flack then addressed the meeting upon "That Blessed Hope." Mr. Box (a member of the church under the pastorate of Mr. Wright, of Beccles, now preaching at Romney-street, Westminster), took the subject Mr. Woolcott would have spoken on, but for the illness of his beloved wife. Mr. Maycock was then asked to speak upon the subject previously allotted to Mr. Wells, who could not stay the evening, "The Good and Right Way;" the time not being sufficiently early, he declined, but in a neat and loving speech, thanked God, and rejoiced with us, testifying that even when connected with the Arminians, he and other local and revival preachers, when they were not engaged preaching, went to hear the men who had been on the platform to-night for the sake of having a spiritual treat. The meeting was as good, in every respect, as has ever been held in the place.

BETHNAL GREEN—SQUIERLES STREET. On Wednesday, February 11th, services were held to commemorate the Friday evening Lecture commenced in this place twelve months since by Mr. J. E. Cracknell, of Blackheath. Mr. James Wells preached in the afternoon at 3 o'clock; a goodly company sat down to tea; and at half-past 6, a public meeting commenced, the chapel being filled in every part. Mr. Cracknell took the chair, and briefly stated the way in which he had been induced to undertake the lecture, also how he had been favoured with the Lord's blessing, both on the word preached and in his own soul; and that considering the expenses had been hitherto met by the weekly offerings of the people, a good congregation gathered, and that the lecture did not interfere with any other service in the neighbourhood, he felt encouraged to continue. Mr. Wale, of Reading, in his usual eloquent and forcible style, then followed and spoke of the retrospective and prospective blessings of the believer in Christ. The meeting was afterwards addressed by Messrs. W. Alderson, H. Myerson, G. Webb, C. Gorde-lier, and George Buckingham, (one of the deacons of Dacre Park) all of whom joined in warm and hearty congratulations that Mr. Cracknell's ministry was so well received. The service commences every Friday evening at half-past seven. C. G.

MENDLESHAM, SUFFOLK.—The Baptist cause here is prospering under the pastorate of Mr. Bartholomew, who has lately taken up his residence amongst us, on which occasion the church presented him with a handsome time-piece as a testimonial of their affection, after nearly three years among us, during which time the Lord has signally blessed his ministrations, our souls have been fed, love abounds, the place filled, the debt paid off the chapel, a school-room has been built and paid for, a Sunday and week day school established. On new year's day, a tea meeting of the members of the church was held, which proved a happy time. The first Sunday in January, we again baptised, after an impressive discourse from the words, "Speak unto the children of Israel, that they go forward. On the first Lord's day in this month, eight more were baptised and added to the church, this was another solemn and high day with us: making fifty-four added to the church during the ministrations of Mr. B. Others are coming forward; our prayer and week-night

services are well attended. Such a season of true prosperity was never known before here. May the dear Lord continue to bless us in the ardent prayer of
A MEMBER.

DATCHET.—The Lord has done great things for us since the settlement of brother Rush as pastor, which took place last April: God has abundantly blessed his labours: nineteen have been added to the church. August 30, Mr. Rush baptised two believers: it was a time of love to our souls; we had a good company, a blessed discourse, and truly God was with us. On the 14th of December, Mr. Rush baptised three more; he gave us a very powerful discourse from the words, "He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned." We were clearly shown what was meant by being damned in a solemn manner; also, the kind of faith many had, and their views respecting faith, teaching that a man could believe and be saved at any moment they thought fit to believe; but Mr. Rush contended that faith of this kind was not the faith God bestows, called "the faith of God's elect;" for that faith was "precious faith," being "the gift of God," embracing Christ in all His divine perfections, in the glories of His Person, grace and beauty; it was that faith that embraced the justifying righteousness of Christ; and that this faith works by love unto obedience; and this faith alone would eventually bring the soul to see and feel its eternal security in Christ. We have others ready to come forward, who are saying,
"Hinder me not, ye much-loved saints,
For I must go with you."

We hope the Lord will continue to shine upon us, and send us help from on high. O that this little one may become a great one; for the souls of the saints and this place to be "a bread-house" to the soul; mourners are comforted; the down-cast are raised up; and the beauty of the Lord our God is upon us. Your's truly,

Datchet.

THOMAS BUTLER.

SHOREDITCH.—PROVIDENCE BAPTIST CHURCH, CUMBERLAND-STREET, CURTAIN-ROAD.—(To the Editor of the EARTHEN VESSEL.)—Dear Sir,—In the year 1644, this church was founded by Mr. Hansard Knollys, a most laborious and successful minister of the Gospel. He departed this life in 1691, aged ninety-three years, and was buried in Bunhill-fields. Mr. Robert Steed was ordained the pastor in 1692, and laboured in word and doctrine till 1705, when Mr. David Crossley was ordained. Mr. John Skepp, 1712; in 1722, Mr. Humphrey Barrow; 1727, Mr. John Moreton; in 1730, Mr. John Brine; in 1766, Mr. John Reynolds was ordained, when Dr. Gill gave the charge from the 2nd of Timothy, i. 13; in 1798, Mr. Wilson; in 1808, Mr. Jonathan Franklin—a faithful minister of the Gospel of Jesus Christ, as many of the dear old saints can testify. He was succeeded by Mr. Daniel Whittaker in 1833, on which occasion Mr. Combe, late of Oxford-street; Mr. Kershaw, of Rochdale; Lewis, of Trinity chapel, Borough; Francis, of Snow's Fields; Warburton, of Trowbridge, and others took part in the ordination. He held the pastorate till 1857, when he resigned to go to Tunbridge Wells, where he still blows the Gospel trumpet. In 1858, Mr. George Webb took the oversight of the church—a champion for the truths of the ever-blessed God. May he still be enabled to take the sword of the Spirit, which is the Word of God. He resigned on the 28th of December, 1862, as he thought his work was finished. So you see the poor little cause is without an under shepherd; still we desire to thank the Lord for sending us men of truth to proclaim salvation from the Lord. For nothing else would do for the sheep at Cumberland-street, as we intend, by grace enabling, to buy the truth and sell it not. We are still on the strict

Communion Principles, and remain yours in the Gospel of Christ. Signed on behalf of the Church, JOHN LABERN and THOMAS ING, deacons.

PLYMOUTH.—A Correspondent says, "Poor old Trinity chapel is sold to the testotaters. It is said Mr. Wilcockson is going down to Hull, to succeed the late venerable Samuel Lane." [We omit criticisms; but, we ask, how is this? Trinity chapel gone! Once the happy house where thousands have rejoiced. Poor Arthur gone home, and his noble Trinity lost to the church altogether! Sad tale this to tell. We think the Gideonitish Beacon ought to be erected as a warning to others, and it may fall to our lot to help set it up.—Ed.]

ODDINGTON, OKON.—Mr. F. W. Monck, our minister, has been nearly in death, under heavy affliction, but the Lord has raised him up, for which many are thankful. We have a large chapel; many are flocking to hear the word of God, and we hope the hand of God is put forth to bring in some of his ransomed sheep from the wild desert of sin and death. Amen.

QUEENSLAND.

ORDINATION OF MR. JOHN KINGSFORD, AT BRISBANE.

TO THE EDITOR OF THE EARTHEN VESSEL.—From the isles of the sea—from this distant land—do we desire to communicate to you and the sister churches in England glad tidings, to tell you of the great things the Lord has done for us, a little band associated together for the defence of the Truth. There has been great joy in our city. We must tell you of the bountiful dealings of our God. How we have been enabled, though but a few despised ones, to erect a chapel we have called Jireh. A neat and commodious structure of brick, capable of accommodating about three hundred persons, which was opened for public worship on Sabbath morning, December 7th, by Mr. John Bunyan McCure, of Sydney, who preached a sermon in the morning from Solomon's songs, iv. 16: "Awake, O north wind, and come, thou south; blow upon my garden, and the spices thereof may flow out." In the evening from the 10th of John's Gospel, the 3rd verse: "To him the porter openeth and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out." Our brother gave special prominence to the Holy Spirit's work,—regeneration, sanctifying, and preserving. The attendance was beyond our anticipations; the Lord graciously favoured us with His presence. It was to us a token for good, and sure earnest of greater things. His servant was blessed with great liberty and power of utterance, and on the following Wednesday, December the 10th, our long and dearly-cherished hope was fully realized by the public recognition and ordination of our greatly-beloved and esteemed brother, Mr. J. Kingsford, to the pastoral office and care over us. By his ministry in this city, the Lord has been pleased to gather a few of His scattered but truth-loving people together, to encourage and strengthen one another to stand fast in the faith, and to endeavour to stem the tide of error that is set in among us.

Mr. J. B. McCure delivered an address on the nature of a Gospel church, shewing that the New Testament idea of church was not that of structure, or building, set apart for the worship of God,—not the officials of a congregation,—but a body of believers possessed of an independent right of self-government, subject to no other authority than God, and in that capacity choosing for themselves their own pastor and deacons, and of exercising discipline among their members, the term, in its extended form, including the whole family of the redeemed saints in heaven, on earth, and yet unborn, and, in its limited

term, comprising the members of the family of Christ called together on earth, and forming an association of believers, first being baptized, and then celebrating together the Lord's supper, and maintaining the ordinances of Christ. The term Particular referred to the doctrine of particular redemption, as opposed to that of universal redemption; and particular they were in their terms of communion, none but baptized believers being allowed to sit down at the table of the Lord.

In the evening, about one hundred and fifty persons partook of tea and refreshments provided in the chapel. Afterwards several speakers addressed the meeting. Great satisfaction and harmony prevailed.

On Sabbath morning, Mr. McCure spoke from Heb. vii. 25: "Wherefore He is able to save to the uttermost." He treated of the ability and power of Jesus to endure the most intense suffering on behalf of His people, and having triumphantly finished redemption work, how much more was He able to accomplish the conversion and sanctification of His elect, even to the very uttermost in the salvation of the most abandoned characters, and to preserve and keep by His mighty power them through faith unto eternal life. In the evening, his address to our pastor was founded on the 23rd and 24th verses of the 20th chapter of the Acts of the Apostles, and to the Church from the 33rd verse of the same chapter. Very earnestly and affectionately did he remind us of afflicting dispensations and various trials we might expect to meet; warned us to beware of disunion; to be very circumspect in all our conversation and conduct; to be kind to one another, and ready to make personal sacrifice for peace sake; told us of the safety, stability, and prosperity that would be the certain result of unity. This day will be long in remembrance: we were greatly refreshed and comforted, and were constrained to say,—"The Lord has been with us of a truth."

The following Tuesday evening, our friend again addressed us from the words at the close of the epistle general of Jude: "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." He spoke of the ability and power of the infallible Keeper; of His constant watchfulness and continual care of His people; of His gracious design therein, that He might present them with exceeding joy; faultless in quality, faultless in quantity; all that the Father hath given to Him. It was a most plain, lucid, and forcible presentation of the Truth, and many listened with marked attention. Many are being awakened to a sense of their lost estate; others are inquiring the way to Zion, and saying, "We will go with you, for we perceive that the Lord is with you." There are signs of an abundance of rain. A weighty, solemn, and responsible work is before us. With deep anxiety we are saying, "Who is sufficient for these things?" But we rejoice to know that our sufficiency is of God. Brethren pray for us. There are many who despise the Truth, and some who contend against it; but having now lifted up our banner, and inscribed upon it Jehovah Jireh, we will thank our God and take courage. We will lift up our voice and sing for the majesty of the Lord: we will glorify the Lord in the fires—even the name of the Lord God of Israel in the isles of the sea. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King—He will save us. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars; neither shall gallant ship pass thereby. And the inhabitant shall not

say, I am sick; the people that dwell therein shall be forgiven their iniquity."

From the Church of Christ assembling for worship in Jireh chapel, Fortitude Valley, in the city of Brisbane, in the colony of Queensland.

THOMAS CHILDS, } Deacons.
JAMES BIRT, }

AUSTRALIA.—One packet of communications reached us on February 16th, with details of the opening of Jireh Particular Baptist Chapel, Fortitude Valley, in the city of Brisbane, Queensland, in which our beloved brother, Mr. John Kingsford, is recognised pastor, and where truth and righteousness, peace and prosperity, are standing well together. Our good brother, John Bunyan M'Cure preached at the opening, and presided at the ordination services, as will be seen by the report we have given. Brother M'Cure has also forwarded other papers for which we thank him. In Sydney, the Lord is working by the testimony delivered by J. B. M'Cure. There are still instances of sinners converted to God by his instrumentality, and we hope soon to give details of the new chapel, &c. For ten long years, John Bunyan M'Cure has now laboured in that wonderful colony: he has planted two Particular Baptist Churches, and has opened seven chapels, for the preaching of the everlasting Gospel. He says, "There is a great work to be done in these colonies," and prays God to raise up or to send out faithful, able, and devoted labourers. It might appear—it did appear—a dark cloud which carried J. B. M'Cure away from England; but goodness and mercy have followed him. Mr. Kingsford's visit to Queensland has been most opportune. When we furnish the history of his advent and ministry there, stronger proof than ever will be found that it is indeed a time in which all who know and esteem the Truth have cause to stand steadfast and faithful.

BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.

The ceremony of baptism took place on Wednesday, February 11th, 1863, in Trinity Church, Marylebone. Immediately after the termination of the usual morning service, the young lady who was to be baptised proceeded to take her place near a large bath specially prepared for the occasion, and placed immediately in front of the communion table. The rector, the Rev. W. Cadman, read the baptismal service, and the candidate then underwent immersion in the cold water with much firmness, after which she retired to change her wet clothes. During her absence the congregation engaged in prayer on her behalf, and the remaining portion of the service was read on her return.

Facts are more powerful than arguments, or cold controversies. The fact that in this day the Rev. W. Cadman has actually baptized a young lady by immersing her in water, speaks trumpet-tongued the truth that the *immersion* of believers is the proper mode of that ordinance in our National Church. The baptism of Mr. and Mrs. Lincoln too, and their seceding from the English Church, are events compelling impartial and teachable minds to reflect. But we have another and more powerful fact yet. Some time since the Baptist Chapel at Cadoxton was sold to the Church of England: it became a Chapel-of-Ease for Cadoxton. Read the following:

During the evening service, after the reading of the second lesson, the Rev. D. H. Griffith, vicar,

proceeded to the baptistry in the chapel, which had been previously supplied with water, accompanied by a young man named Thomas Peters, assistant master at Cadoxton school, clothed in a white robe. The vicar wore his white surplice, and both descended into the baptistry, when the minister, in a most impressive manner, baptised the individual by immersing him in the water. The vicar afterwards concluded the service, and preached in appropriate sermon in allusion to the subject of baptism. The building referred to was, we understand, formerly a Baptist chapel, but had been purchased by the Church of England as a chapel-of-ease for Cadoxton." A correspondent writing to the *Freeman* says: "From what I hear it appears to have been sorely against the vicar's grain to have to perform this ceremony, and the sermon so far from being 'appropriate,' was devoted to upholding the sanctity, early practice, and consonance with natural maternal feelings, of infant baptism. The fact of this baptism of immersion has, however, created much sensation in the neighbourhood, amongst church-goers and Pædobaptists especially."

We firmly believe the conviction (in the minds of Bible-reading people) that immersion—the only right mode—is deepening and spreading. We shall closely watch.

NOTES.—Mr. Hanks, of Woolwich, has left Carmel Chapel, and is now preaching in the Temperance Hall. Mr. Moyle's chapel, at Ryelane, Peckham, is taken by the London Chatham and Dover Railway Company. It is expected the congregation will speedily remove to the Rosemary Branch until a new chapel is erected. Mr. John Brett has removed from Leister to Bardfield, near Bury St. Edmunds, where he is preaching with prospects of usefulness. The third number of "The East London Pulpit" contains a Sermon on "THE RED HEIFER," by Myerson, the minister of Shalom Chapel, Hackney-road, and is just published at J. Paul's, 1, Chapter House Court. The Church at Antioch Chapel, Dartford, under the care of Mr. Strickett, are hoping soon to commence the erection of a new chapel, the ground is secured to them.

Deaths.

DIED, in January, 1863, Mr. John Coates, of Brixton; and some few years a preacher of the Gospel at Carshaiton, and other places. The ancient Mrs. Coates (of Little Stonham,) and Caleb Coates (once a market gardener at Kennington,) mother and brother of the deceased, were well known believers in the truth, but have long since passed away from us. Mr. John Coates was a singular writer and preacher—severely critical—and influenced by the persuasion that he saw through the mere profession of many who espoused the cause of Christ, and felt it to be his duty to rebuke, reprove, and exhort, even with a sharpness which all could not calmly endure. But if all this was done from love to Christ, love to the truth, and love for souls, it will have its reward, however unkindly it might have been taken by men. We hope to have a few particulars of the last days of John Coates another month.

Mrs. Charlotte Howard of High-street, Peckham, on 15th January, 1863, aged 55. The brief memoir by her son, as soon as possible.

MARRIAGE.—On February 16th, at the Independent Chapel, Norley-street, Plymouth, by the Rev. Charles Wilson, M.A., the Rev. William Jeffery, Baptist minister, Torrington, Devon, eldest son of William Jeffery, Esq., of Chiselhurst, Kent, to Catherine, fifth daughter of the late Gustavus Gidley, of Plymouth.

The Illustrious Bridegroom and Bride.

THOUGHTS SUGGESTED BY THE MARRIAGE OF HIS ROYAL HIGHNESS THE PRINCE OF WALES
WITH THE PRINCESS ALEXANDRA OF DENMARK,
ON TUESDAY, MARCH 10TH, 1863.

BY JOHN EDMUND CRACKNELL,

MINISTER OF DACRE PARK CHAPEL, BLACKHEATH, KENT.

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—ISAIAH lxiii. 5.

GREAT excitement prevails among the inhabitants of the metropolis and of the country in connexion with the approaching marriage of His Royal Highness the Prince of Wales with the Princess Alexandra, and that individual surely must be dead to every social feeling and patriotic emotion who does not cherish the best wishes for the illustrious pair, while every Christian will direct fervent prayers to God for His blessing to attend them. We will pray that their union may prove the harbinger of private and public good, and be the type of their participation of a nobler privilege in the everlasting fellowship of that world where none shall marry or be given in marriage, for all shall be as the angels of God.

The words of our text furnish a theme which may help us to improve these interesting events, and conduct our minds to some reflections of a higher order and associated with richer advantage; for the pomp and pageant of this grand wedding will pass away, the union that will be formed on that memorable day is frail and uncertain, but that to which the words of our text allude is indissoluble in its ties, is connected with the most certain and permanent benefits, the full immunities of which will only be realized at that momentous crisis, when lords and kings, thrones, sceptres, and crowns, with this vain world, shall be known no more.

We have, in the language of the text,

I. First, AN INTERESTING PORTRAITURE OF CHRIST AND THE CHURCH.

The figure employed is by no means an isolated one, occurring in a solitary passage; but the whole Scriptures are pervaded with illustrative references drawn from it; some of the sweetest privileges of the believer are associated with the precious truths embodied in it. In the 61st chapter of Isaiah, we read, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself

with jewels." John the Baptist said, "He that hath the bride is the bridegroom;" and, again, in the Book of the Revelation, which is replete with illustrations of this kind, we read in the 19th chapter, "Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." In the 21st chapter, "And I, John, saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband;" and, again, "Come hither, and I will shew thee the bride, the Lamb's wife." Notice,—

1, *The heavenly bridegroom, Christ, discovers to His bride His great love for her:* "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

The stupendous fact that Christ loves the Church admits us to the secret of all that He has done and is now doing for her. There is no other solution to the marvellous mysteries of His incarnation and sacrificial death but that "*He loved the Church*, and gave Himself for it." O, what a journey did He undertake, what glory did He leave, and unto what a dolesome land of darkness and guilt did He come; to what abasement and ignominy did He expose Himself, and what a cursed death did He die, and all that He might raise the object of His love from the lowest depths of sin to the highest imaginable distinctions, and endow her with all possible treasures.

This love is unchangeable; there is no bridegroom on earth whose love may not cool, whose affection may not die; but it is the characteristic of this heavenly Bridegroom, that having loved you, O believer, from the first, He loves you to the last. Nothing shall take His love from you, or separate you from it. It ebbs not with the ebbing of your feelings—it changes not with the changing scenes and circumstances of your life.

2. The bridegroom receives his bride at the hands of one who has a right and authority to give her away; on that occasion to which so many are looking forward, some illustrious and royal personage will give to the

Prince of Wales the Princess, with whom he is to be united in the closest and tenderest relationship into which the creature can possibly be brought. It is so in that spiritual relationship of which we are speaking. Christ declared, "Thine they were, and *Thou gavest them to Me*. All that the Father *giveth Me* shall come unto Me;" and, again, "Father, I will that they also whom Thou hast *given Me* be with Me where I am, that they may behold My glory." There is a twofold giving of Men to the Son by the Father. One is eternal in the purpose of His grace; the other is in time when the Father by His Spirit draws men to Christ. All who constitute the Church are given from eternity to the Son to be redeemed by His blood; all the redeemed are in due time drawn by the Father to the Son to be kept to eternal life.

3. The bridegroom marrying his bride takes her responsibilities, and is accountable for all she owed; on him the demand must be made, and by the law of the land he is bound to respond to that demand.

What a precious truth have we here? By nature we are debtors to an extent no arithmetic can calculate—spiritual and moral bankrupts: we are debtors to the law, having broken its every requirement, and if eternity were given to us, we should not be able through unending ages to pay one farthing of our tremendous responsibilities.

It is possible on earth that the bridegroom enters into the union in ignorance; love may have dimmed his vision; but not so with Christ. He took His bride with a full knowledge of what she was and what she would become. "For I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." But He engaged to pay all, and meet in full the demands of Divine justice by shedding His own precious, invaluable, and all-efficacious blood. And now, while you recount the debts you owe, when you behold the fearful demands made against you in the Book of God, and when your conscience, and your own heart, and God's Word all declare you cannot pay one farthing, the Gospel comes as glad tidings of great joy. "The Lord hath laid upon Him the iniquities of us all." "He hath borne our iniquities." He was made sin for us that we might be made the righteousness of God in Him. Who is he that condemneth? it is Christ that died.

4. The bride becomes a sharer in all the possessions of the bridegroom. It is so in the spiritual and heavenly relationship. Christ has settled upon His bride not the riches that the moth can consume—not

the gold that time may tarnish and accident destroy—but the unsearchable riches of heaven. In Christ you have not a kingdom whose throne might be overturned; nor a crown that the hand of the traitor might destroy; but a kingdom which is an everlasting kingdom, and a crown of life that fadeth not away.

5. When a prince marries, his bride is thereby raised to great honour, having his name, and hath also his own retinue, or a noble guard to wait upon her; so believers, who are united to Christ, are thereby raised to great honour, called by Christ's name, and have angels to be their retinue to guard and wait upon them. "They minister to them that shall be heirs of salvation."

6. Between the bridegroom and his bride is a freedom and intimacy that others have not. It is specially so in the spiritual relationship. He will manifest Himself as He does not unto the world. "I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." All the prospects of His home, all His possessions in grace and glory, all the blessings of His Gospel He will make known unto you, and make them the elements of everlasting joy and peace to your souls.

Here, then, we have an union so intimate that it is likened to the tree and its branches, the head and the members, the bridegroom and the bride; an union so perfect that our Lord compares it to that which subsists between the Father and Himself. "I in them and Thou in Me, that they may be one in Us." An union which no changes of time and not even death itself can dissolve. "For I am persuaded 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 us from the love of God, which is in Christ Jesus our Lord."

II. THE CHURCH THE OBJECT OF CHRIST'S PECULIAR JOY IN ETERNITY.

In Proverbs, Christ, speaking of Himself and the Father, says, "I was daily His delight, rejoicing always before Him, and *My delights were with the sons of men*." Here we learn that the view which Christ had of His people in the eternal council and covenant of peace was a pleasing one to Him, and that He then rejoiced over His bride.

1. He viewed them as washed in His blood, and so clear from all guilt. Since it was fixed and settled between the Father and the great Mediator in the covenant of

grace that He should shed His blood in order to the remission of His people from their sins, so it is reasonable to conclude that He had a view of them in that state to which they should be brought by the application of His blood, viz., free from guilt, and so beholding them, they were the objects of His joy.

2. He beheld them clothed in His righteousness. This righteousness, for its value and curious texture, is compared to wrought gold. "The king's daughter is all-glorious within; her clothing is of wrought gold." Now, Christ, in the eternal councils, undertook to work out and bring in this garment of salvation—this robe of righteousness. Having a view of them in their own filthy garments, and destitute of justifying righteousness in themselves, He undertook to do for them all that law and justice demanded. It is clear, therefore, they were present to His view in eternity, clothed with change of raiment, in which they are constituted righteous, and in that view He rejoiced over them.

3. Christ beheld them beautified with the graces of the Spirit. The saints are eternally beautiful as such. They are the happy subjects of a lovely image, which is delightful and pleasing to Christ, for it is the image of Himself. Faith, hope, and love are the ornaments they wear. In eternity, He viewed them adorned with these. It was settled that He should become sanctification to His people by a communication of holiness unto them, and "according unto grace, which was given them in Him before the world began." It is evident from this, that Christ viewed them on the one hand as unholy, and on the other as adorned with grace and holiness, and, so considered, He viewed them with delight and rejoiced over them.

More than this, the view which Christ had of them in the immeasurable duration of eternity past has extended itself unto the immeasurable duration of eternity to come. And, from everlasting, He foresaw them as possessed of that spotless beauty, consummate bliss, and inconceivable glory which they will be the subjects of in the heavenly mansions, and with this view the Bridegroom rejoiced over the bride in anticipation of what she would become *through His work*.

III. IF THE CHURCH WAS THE OBJECT OF HIS JOY IN ETERNITY, HE ALSO REJOICES OVER HER IN TIME.

Compare with the text the beautiful language in the parable of the lost sheep and the shepherd's search: "When he hath found it, he layeth it upon his shoulders *rejoicing*; and when he cometh home, he calleth together his friends and his neighbours, saying unto them, '*Rejoice with me,*

for I have found my sheep which was lost.'"
The sinner's joy at finding Christ is great; but that is not named here, but *his* joy. Yea, the shepherd's joy, as described here, is so extreme, he must have others to joy with him. Rejoice with me! It may be that the sheep has been recovered after a painful pursuit; yet he feels not one sentiment of regret, but lays it upon his shoulder rejoicing. Whatever trouble he may have had, whatever care and anxiety he may have gone through, all is merged in the fulness of that flood of joy that the lost sheep is brought back to the fold.

When two individuals are united, there is joy and rejoicing throughout all the family circles, and if they are moving in an exalted sphere, or are closely connected with the head of a great and populous nation, then ecstasy is felt through every province, and gladness thrills through every heart. So when Christ manifests Himself to the soul, and, in the expressive language of the prophet Hosea, declares, "I will betroth thee unto Me for ever, yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord . . . and I will have mercy upon her that had not obtained mercy, and I will say unto them which were not My people, thou art My people, and they shall say, Thou art my God,"—there is joy at such a time in the believer's heart of an inexpressible kind; but Christ also rejoices, for the prophet Zephaniah has declared, "He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

IV. THERE IS A TIME COMING WHEN CHRIST WILL REJOICE OVER HIS CHURCH.

"Now unto Him that is able to keep you from falling, and to *present you faultless* before the presence of His glory *with exceeding joy*." Christ will then present His bride to the Father. He will be able to say, "Here are those whom Thou hast given me; and not one of them is lost. Here is Thy cabinet of precious jewels, for whose recovery I went down into that world. I have brought them home to Thee." O, what a glorious day will that be when Christ, "who loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing." He will present them as the fruit, the precious fruit, of His obedience and death, as those for whose sins He suffered, bled, and died upon the cross. He shall present them as the travail of His soul, the reward of His sufferings, and as the glorious harvest of

that seed of blood which He sowed. Then will appear the power of Christ in preserving His Church. How Christ will be glorified in this. Believer, take comfort; think of this in your moments of bitterness. Let it chase your fears away. Christ's glory is involved in your preservation. You are necessary in some way to swell the retinue at that last great day. He will have a grand, a noble, pageant then, when He shall present you *faultless in the presence of His glory*. Now many faults cleave to you, cloud the sight, darken the understanding; but thou art to be faultless then; we who are so full of impurity, whose every passion tempts, harassed by the all-absorbing fear of never reaching heaven. The Lord convey the thought into your heart in all its fulness and in all its power, "faultless in the presence of His glory."

And this will be with *exceeding joy*. O, the joy of Christ at that moment! This will be the highest elevation of the joy that was set before Him—the joy of redeeming, and then presenting His redeemed bride to His Father. How true that as the Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Let me, in closing, enquire what is the ground of your hope of being a part of that redeemed band? I would say it is not our loyalty, however beautiful, nor our patriotism, however sincere, nor our conduct, however exemplary, but it must be in that precious blood of which the poet speaks, and may we have grace to make the language our own:—

"Just as I am, and waiting not,
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O Lamb of God, I come."

JEHOVAH THE SALVATION OF HIS PEOPLE.

BY F. SHAW, BAPTIST MINISTER, OCCOLD, SUFFOLK.

"Behold! God is my salvation."—ISAIAH xii. 2.

THE sound of a band of music has astonishing charms for the ears of many. Just so, only in an infinitely higher sense, is the sound of salvation full of charms for the sin-ruined and sin-sick soul, and when we see men and women running to the sound of salvation, we begin to hope such feel their need of the blessings which the sound of salvation bespeaks. Well, to proceed: the doctrine for this morning is the salvation of the people of God, and God is this salvation, for so says the text, "Behold! God is my salvation," or my Saviour. Christ is here meant, who is the salvation of His people, who was prepared in the covenant promised in the word, and given in the fulness of time to effect salvation for the people of God, which He successfully did, and now is exalted at the right hand of God, where He sees to the ingathering of all the objects of this salvation, and that every one has one's need and share of the blessings thereof.

1. There is something worthy of observation in the thought that God is our salvation; something cheering and encouraging to every humble and sincere hoper in God: for you must remember He is a **SUITABLE, ABLE, READY, WILLING, SURE, and CERTAIN**, as well as an **EVERLASTING SALVATION** to all who trust in His name.

2. He is a *suitable* salvation in every respect. Remarkable is the adaptation of Christ for the poor sinner. He is just what he wants. As a sinner I feel that I want to be saved from the law; and *Christ is the*

end of the law for righteousness unto all them that believe. He has stood in my law-place, and magnified and made it honourable for me. I feel I want pardon, and He says, "Thy sins which are many are all forgiven" thee. I feel myself polluted from head to foot by sin; but I read, "The blood of Jesus Christ His Son cleanseth us from all sin. As depraved and prone to evil, I feel myself liable to commit the most horrible crime at any time; but I hear Him saying, "Sin shall not have the dominion over you." As a traveller, I want to find a way to the new Jerusalem, and I hear Him saying, "I am the way, the truth, and the life;" as unrighteous, I find in Him righteousness; as hungry, I find in Him food; as naked, clothing; as ignorant, wisdom; as poor, riches; as thirsty, drink; as a weary pilgrim, I feel that I want rest, and hear Him crying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. As in the devil's dominions, I feel myself subject to temptation; but I read, the Lord knows how to deliver the godly out of temptation. Being in an enemy's land, through weakness, I feel myself unable to resist them; but I hear Him saying, "Surely shall one say, in the Lord have I righteousness and strength." As a minister of the Gospel, I feel myself insufficient for these things, but hear Him saying, "My grace is sufficient for thee." This is but a brief account of the suitability I find in Christ as my Saviour, and there

is in Him the same suitability for all who hope and trust in His name.

2. He is an *able* Saviour; for we read He is able to save to the uttermost all that come unto God by Him: to the uttermost in number, to the uttermost in degree of wickedness, and to the uttermost extremity, for He completely saves them. The Jews, when invaded and assaulted by their enemies, used sometimes to flee to the mountains, rocks, and towers, which often became salvation unto them; but not always, for they would sometimes fail to save them for the want of strength, and other times their provisions would be exhausted, and thus their inmates were overcome by their enemies. But what battering-ram, or Armstrong gun, can destroy, or in anywise diminish, the power of Christ? And what siege is, or can be, so long as to starve out His subjects? Then who, with right knowledge, would be so God-dishonouring or soul-distressing as to say it is *possible* for one who hopes and trusts in Christ to be lost, much less that thousands are in hell for whom He died? Is not Christ's arm long enough or strong enough to save those for whom He died; or even those who once trust in His name? Or is not His will good enough? Such questioning I cannot endure to think of; and let every hoper in Christ, who is humble and sincere, remember before they can be destroyed—Christ Himself must be destroyed. Like as the inmate of a tower cannot be destroyed while he has sufficient provision, unless the tower itself be first destroyed, and before any one for whom Christ died (and such are all who trust in Him) can be deprived of heaven, Christ Himself must be taken therefrom, or, in other words, heaven must cease to be, and before one for whom Christ died can be in hell, Christ Himself must be there, for He hath declared that He died for the sheep to whom He says, "Where I am, there shall ye be also." But,—

3. Christ is a *ready* Saviour and that in a threefold way, whatever more. 1st. He is ready or prepared in mind. When a saint or a sinner goes to Him, he is not taken by surprise, nor does He say, "Ah! what, you come to-day, or at this time of night? Well, go again, and come to-morrow, and I will be prepared for you." No, my brethren, He is always ready to hear your cries and grant your requests, and so He is ready for seeking souls. 2nd. He is ready in provisions. Rocks, mountains, and towers have to be stored with provisions and more strongly fortified before they are ready to shelter men; but it is not so with Christ, and if you, my brethren, feel yourselves in extra danger, and you too, fellow-sinner, and are about

fleeing to Christ for salvation, I would say "Regard not your stuff," but leave it all behind, with your garments, your riches, your comforts, or whatever else; for all you want of this description you will find in Christ, and far superior to any or all which you could carry to Him. 3rd. He is ready in position. Some of the Jews were too far off ever to reach a place of refuge before they were destroyed by their enemies; but let not the troubled Christian or concerned sinner be discouraged on this account; for God is a God at hand, and not a God at a distance, and ready to help at any time of trouble. Yes; He is ready, and, 4th, concerning His willingness to save. We have no less assurance of that than of His being able and ready. Take, for instance, the case of the poor leper. (Matt. viii. 1, 2, 3.) And suppose you for one moment that Christ was willing to die for you, and now is not willing to save you by virtue of that death? I hope none will be so ignorant. But you say how am I to know Christ died for me? By your repentance, which is a gift and a grace, He purchased for you by His death, and you, nor any one else, would ever truly repent, unless Christ had died for you; and as touching Christ's being a sure and certain salvation, sufficient has been said already; therefore we now come to the last thing under this head, viz., 5th, His being an everlasting salvation for,

"Once in Christ, in Christ for ever,
Nothing from His love can sever."

But Israel shall be saved, in the Lord with an everlasting salvation, says the prophet. (Isaiah xiv. 19.) To bring this out, we shall just ask you to remember two things, 1st., How God has delivered or saved you in times past; 2ndly., How that God is unchangeable. Now you must meditate upon these, and we pass to another part of the subject.

(To be continued.)

COME! JESUS, COME!

Those mansions fair! those mansions fair!
Oh, Jesus, when shall I be there?
To see Thee as Thou art, and be
In everything like unto Thee.

Those harps of gold! those harps of gold!
And glories which can ne'er be told!
When shall I strike their notes, and sing,
Of Thee, my Lord, my Life, my King?

Those pastures green! those pastures green!
Which yet mine eyes have never seen!
When shall I walk with Thee in white,
And never leave you realms of light.

I wait for Thee! I wait for Thee!
I wait from sorrow to be free;
I wait, my Lord, O quickly come,
And take me to that happy home.

Lynnmouth.

M. E. DILL.

RUTH.

By MR. E. LEACH, PASTOR, NORTHAMPTON.

"And she told her all that the man had done to her."—RUTH. iii. 16.

THE book of Ruth is a very interesting one as considered in its literal or spiritual import. We know how a famine compelled Naomi to sojourn in the land of Moab with her husband and two sons, who all died there, and Naomi returned to Bethlehem with Ruth the Moabitess, her daughter-in-law; we read that on their return, "All the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi (which signifies 'pleasant'); call me Mara (the meaning of which is 'bitter'), for the Almighty hath dealt very bitterly with me." Spiritually I take Naomi and Ruth to represent, the former an advanced believer; the latter one young in the ways of the Lord. It is a good thing when, as in the case of Ruth, the young believer meets with one as a friend who is more advanced in the ways of godliness. We will notice to-night, in the first place, some things concerning the person spoken of; secondly, the person speaking; and, lastly, what she said. I. The person spoken of, namely, Boaz. Boaz is a type of the Lord Jesus Christ in a three-fold sense. 1st. As a near kinsman. Boaz was near of kin to Ruth and Naomi—one of their next kinsmen. The Lord Jesus is a near kinsman to His people—near by consanguinity, or ties of blood. Jesus became our kinsman by taking upon Him our nature; He is Emanuel—God with us, and it is by Him only we can come to God: as God alone we could not approach Him, for He, with the other Persons in the Godhead, dwelleth "in the light which no man can approach unto." As Emanuel, having taken our nature, Jesus can sympathise with His people: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews iv. 15.) Human sympathy is sweet; Christian sympathy is sweeter still: it is a privilege to be able to tell our feelings and our sorrows to one who has felt the same and can sympathise with us; but Divine sympathy—that of Jesus—is best of all. Then what were the obligations arising out of this relationship? The near kinsman had to act the part of a redeemer, so Jesus is the Redeemer of His people: He undertook to perform the kinsman's part, though He knew what it would cost Him—how He would have to redeem them with His own blood, for we were not redeemed with corruptible things, as silver and gold, but with "the precious blood of

Christ:" *precious* blood—there are few things in God's Word called precious, but this is one of them. Job said, when in his deep affliction, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job xix. 25—27.) Thus this saint of old (and the book of Job is one of the most ancient in the Bible), had a view of Jesus as the Redeemer and Vindicator of His people. 2nd. Boaz was "a mighty man of wealth:" in this he was a type of Christ, in whom dwells all fulness. Paul says that this grace was given unto him, that he should preach among the Gentiles "the unsearchable riches of Christ." And we have just as full a Christ to preach now, friends, as Paul had; He is full of grace—an ocean-fulness dwells in Him. You know if people were to go with buckets to the ocean, and take away the water bucket after bucket, bucket after bucket, for many years, it would not make any difference to the ocean; that would remain as full, as ever. So with Jesus. Although all the saints in glory are living upon His fulness, and have been drawing from it for ages past, and thousands on earth are living upon it now, it is undiminished, and ever will be. Oh! I have been to Him myself time after time and have received a supply. God's people are kept poor, so that they must go again and again to Christ's fulness, as the Israelites had to gather the manna every day, and we are best thus kept poor in ourselves. 3rd. The name Boaz signifies strength: Christ is the strength of His people, and they when they are weakest are strongest. It seems a paradox, does it not? Do you know anything about it? Paul did: he said, "When I am weak, then am I strong;" for God had said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness." They that lay hold of Christ take hold of the strength of the Almighty. Jacob wrestled with the Lord and prevailed, but to show him that it was not in his own strength he did it, the Lord just touched the hollow of Jacob's thigh, and he went halting. Thus he was weak when he was strong.

II. The person speaking. Ruth was a poor Gentile, and we seem to see here the beginning of God's mercy being shown to the Gentiles; we may mark the way in which His providence worked with regard

to Ruth; how Naomi had to leave her own country and go to a strange land, so that this poor Moabitess might be brought out. Ruth had in her character many traits which mark the children of God. She had faith in the Lord; this caused her to leave her native country and her false gods, and to serve him alone. Shall we speak of her affection for the people of God? We may do this: it was shown when Naomi urged her to return to her own people, she would not, but said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Orpah went back to her own house and her false gods, but Ruth clave unto Naomi. Here we see the difference between natural and spiritual affection. If you have any longing in your heart after Jesus—if a spark of affection towards the people of God, loving to meet among them, and oft-times envying them—"Oh! I wish that I were like them"—then know that you belong to the Lord's family, for "every one that loveth is born of God, and knoweth God." (1 John iv. 7.) Shall we speak of Ruth's industry? We may. She gleaned diligently in the field of Boaz, and so believers should glean in the Gospel field, being "ferrent in spirit, diligent in business, serving the Lord." It is not often that we have to remind persons of being diligent in business, but we have to remind them that they should be diligent about spiritual things. Here let me give a word of advice to you: be diligent in waiting upon God in the ways he has appointed; do not be absent when the doors of God's house are opened, nor think an hour in the week too much to spend there; it may be that you will get a blessing. Humility also was a feature in Ruth's character (Ruth ii. 10-13.), and this is a characteristic of the true child of God.

III. We will notice what Ruth said. She told her mother-in-law "all that the man had done to her:" she spoke freely, and, at the same time, truthfully. We have to press some very hard to get anything out of them, and then they do not tell half: the devil often tries to keep the children of God from telling their spiritual experience and feelings thus freely. "Ah," he will suggest, "you will say too much—you are going too far." Do not keep any secrets, but tell out everything in these matters; be truthful, but be free and open as well. Ruth would tell her mother-in-law how Boaz had received; he did not turn her away, neither will Jesus send away any

that come to Him. He has said, "Him that cometh to me I will in no wise cast out:" however sinful, however unworthy, it is "him that cometh." Being in —shire lately, I met a man in the street who shook my hand warmly, and I said, "I believe I have seen you at the meeting?" He said, "Yes; and when you were at — before, and I came to hear you, having been for a long time in a state of bondage, you quoted the text, 'Him that cometh to me I will in no wise cast out,'" adding, "That is a clincher for the devil, and through that it pleased God to set me at liberty." It is a clincher for the devil, friends,— "Him that cometh to me I will in no wise cast out." Then Ruth would speak of the good-will that Boaz had shown towards her; he had said, "Blessed be thou of the Lord, my daughter:" and "A full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." A reference, doubtless, is made here to the parent-hen who shelters her brood under her feathers, and how quickly the little ones run thither when danger approaches: so the believer is sheltered from harm under the shadow of the Almighty. Again: Ruth could tell of the assurance that Boaz had given her; he had thus promised,— "I will do to thee all that thou requirest." And what was it that Ruth did require? Was it his wealth? Yes, but not that alone; she wished Boaz to perform the near kinsman's part, and to become her husband: so the believer wants what Christ has to bestow, but not only that—he wants Christ himself. Would the wife be satisfied, do you think, with having her husband's wealth and all that belonged to him when he was to be absent? No; she would want his person—himself; and so the children of God want Christ—not only *His*, but *Him*. "My beloved is mine and I am his." The Lord says that His people shall call him *Ishi*, "my husband," and no more *Baali*, "my lord." The people of God are married to Christ—they are united to Him, never to be separated:—

"Once in Christ, in Christ for ever,
This the Gospel scheme declares."

And, lastly, Ruth could speak of what Boaz had given her—the six measures of barley, and this was an earnest of more blessings in store for her. D.

When the sinner's own light is burned clean out, God lights up the candle of his grace.

The sinner's own lantern will light him no other road than to perdition; but the light of the Gospel shows the way to glory.

In giving place to the devil, we give place to a roaring lion, who would but for his Master devour us.

THE COMPANIONS OF THE CROSS.
A NARRATIVE OF SOME OF GOD'S NOBLES
FOUND IN THE ARCHIVES OF THE CHURCHES.

CHAPTER VI.—THE SEVEN SAINTED SIRES I KNEW WHEN A BOY.

My natural prejudices in favour of everything and of every one, who truly reverence and love the God and FATHER of our LORD JESUS CHRIST; and my strong sympathies towards all who "favour the righteous cause" are known to many. Therefore, although Mr. Parks, of Openshaw, wrote severely against Baptists and immersion, yet his last new pamphlet on the Christian's Conflict, so thoroughly proved that in the holy things of Heaven's salvation, he was deeply and spiritually taught, that I could not, as some did, lash and censure and condemn him. He is a noble fellow in the faith; and though, like Mr. West and many more, he holds in fast with the Church of England, my love for him, as a determined exposé of all Satan's delusions, and as a rich developer of real Christian life in the souls of God's elect, is warm and practical. I can secretly love and pray for him; and hope his prosperity in the kingdom of grace may be very great, and that I may yet hear of his being baptized, as every believer ought to be. It is of no avail whatever for hard-headed men to brow-beat me because I am a little soft. I never can love that cold, dead, ugly, unwholesome spirit, which can only dictate from its own narrow mind, and denounce all and everything that does not fall down to worship it and its idols. Nay, nay; they may curse me as Shimei did David; they may denounce and deny me; I shall still persevere in my strong attachment to all that is manifested as having the anointings of the Holy Ghost, and the constrainings of Jesu's everlasting love, as the sources of its faith in the Gospel. And nothing but this eternal life in the soul; nothing but this love of Christ in the heart; nothing but this holy oil which was never poured upon any head but the head of our atypical Aaron, and could never descend into the hearts of any but those who are one with HIM, and who make up his "beard" (his highly-favoured ministers) and goes down "to the skirts of his garments" even to the lowest and the weakest of his members; and is like the dew of Hermon spreading abroad upon the mountains of Zion; where, and only where, "the Lord commanded the blessing, even LIFE FOR EVERMORE;" nothing but this softening sanctifying, healing, comforting, and uniting spirit, (taking the soul up into union with the Son of God Himself) ever can move my affections with gladness and joy.

One drop of the golden oil dropped into the heart will heal its every wound; cleanse and comfort it in every part, and make it holy, happy, and fit to live in Heaven where Jesus our fore-runner reigns.

It was this which caused me to introduce the story of Augustine's conversion and confession, because therein I saw the beautiful work of God the Holy Ghost, in so revealing the Saviour in that man's soul, as to bring him right into the faith of God's elect, and enable him to realize spiritual fellowship with the ETERNAL JEHOVAH in JESUS HIS SON. When, therefore, I subsequently read John Bunyan's judgment upon Augustine I staggered not a little. The good Bedford tinker styles Augustine "*an Old Babel Monk*," and predicts the entire perdition of the whole system which he commenced in this country, and which is perpetuated and is extending far and wide. I know Augustine was no perfect model. I know the Church of England, as a national system, is a Babel-like building. She is divided. She is diverse. She must ultimately crumble to dust; nevertheless, COMPANIONS OF CHRIST'S CROSS have been found in her midst; and still there are many putting their shoulders to her wheel to help her on, because ever from her midst will the GREAT SHEPHERD gather out many of His sheep and lambs; and while He permits her existence either as an outward fortress, or as an inward fold for his own Zion, she shall stand, and after that, like other scaffolding, she will be taken away. As Mordecai was in the palace at Shushan, when Ahasuerus was on that mighty throne, so even now is there many a Mordecai concealed within the bosom of a system, which of itself is neither sound nor saving; but the hidden Jew is there, as God's provided instrument, to accomplish, in the set time God's pre-ordained purpose in the preservation and the perpetuation of His own elected seed.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower,
Blind unbelief is sure to err
And scan his work in vain;
God is His own interpreter,
And he will make it plain.

Why even that Clergyman, who was one of "*the Seven Sainted Sires I knew when a boy*," had in his flock some who worshipped God in spirit and in truth; and subsequently

came out for richer pasture in other folds. Watch, with a spiritual and careful eye, the amazing wonders grace achieves, and you will still more heartily sing

God moves in a mysterious way
His wonders to perform.

And a more mysterious development of Grace's mystery you will seldom see than may be seen in that book of Esther where Mordecai's history stands as a witness. And as he was an ancient typical Companion of the Cross, take a brief glance at him, and the course providence opened for him, and then return to Augustine and the seven Sainted Sires.

I have never yet defined the term "Companions of the Cross;" can a more perfect illustration be found, than is given in the character, and two-fold condition of *Mordecai*? The Cross is at once the emblem of *Death* and of *Life*; of the dreadful *conflict*, and of the glorious *conquest*; of the deepest of all *tribulations*, and of the highest of all *triumphs*. It was on the cross, that Jesus uttered that fearful lamentation "My God, my God, why hast thou forsaken me?" To be forsaken of God is the very blackness of perdition itself. *Darkness* on all that was *without*, and *desertion* on all that was *within*, was one part of our holy Saviour's bitter portion while on the cross. But on the cross it was also that he cried with a loud voice—"IT IS FINISHED!" Here was His *victory*. Who can comprehend the comprehensive contents of that smallest of all words "It!" What was bound up in those two letters?

Finished! all the types and shadows

Of the ceremonial law;

Finished! ALL THAT GOD had promised,
Saiuts! from hence your comfort draw.

As big with meaning, too, is the following tiny "IS." "It is finished." The work is done. All that God did purpose; all that the Church could pray for. Truly said the Redeemer, "I have finished the *work* which Thou gavest me to do." And, perhaps, the strongest evidence of the eternal completeness of the Saviour's work, that ever was given on earth, was that of the Dying Thief's conversion and salvation. It is, by me, believed in this way:—the Holy Ghost is God, the Third Glorious Person in the Undivided Trinity. That glorious Comforter stands silent by until He beheld the work entire. Then, in order to demonstrate the perfection and entire acceptance of that substitutionary sacrifice; and standing and acting upon the very foundation of it, he flies into the almost expiring soul of the malefactor; creates that soul anew; communicates heavenly light to that once dark and sin-bound mind; reveals therein the eternal God-head, the mediatorial work, office, and reward of this bleeding Lamb on

the tree: fires the dying sinner's soul at once with the deepest convictions of his own ruin, and of the dear Redeemer's Almighty remedy: turns the eye of that newly quickened soul to the Great High Priest, who had offered Himself as the all-sufficient atonement; and no sooner has the Spirit thus created, enlightened, and directed the soul to Jesus, than he inspires him with power to pray, "Lord, remember me, when thou comest into thy kingdom." The Prince of Peace, though still bleeding on the Tree, recognizes in a moment three mighty powers entering his precious heart—*The Voice of the Spirit*, the sufficiency of His own *MERITS*, and the Heaven-ordained relationship in which that crying sinner stands to Himself, and with all the Majesty and authority of the noblest Conquerer that the Heaven of Heavens ever beheld, he exclaimed "To-day shalt thou be with me in Paradise!" See this in the faint shadows of Mordecai's twofold condition as represented in the book of Esther. His name means *Bitter* and *Bruised*. Look at him as we first see him, a captive in Shushan, refusing to bow down to Haman, because he was the son of an Agagite, and an idolater: and this Haman, having prevailed upon King Ahasuerus to send out a decree that all the Jews should be destroyed, Mordecai's soul is bruised indeed. He rent his clothes; he put on sackcloth with ashes; he went out into the midst of the city, and cried with a loud and a bitter cry; and among all the Jews there was fasting, great mourning, weeping, and wailing. This is the dark side of the cross: it looks downward, and stands in the deepest of all sorrows: but its head is heavenward; and on the right and on the left, its arms extend, indicating its triumph certain, its blessings many, even to all the seed. How grand and exhilarating the close of that text in Rev. xvii. 14.—"These shall make war with the Lamb;" persecution and opposition assail the Son of God from *beneath*, because He is holy, and because HE IS THE SON OF GOD; but the flaming sword of offended justice and the cup of wrath and indignation come to Him from above, because He stands in the room and stead of the unholy, and because He comes to redeem them from the curse and from eternal woe; wherefore that Scripture says, "*The Lamb shall overcome them*: for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." So in Mordecai: first, we see him down in bitterness, and bruised and buried in grief and anguish of soul, like Jesus in the garden of Gethsemane; but, wait a little while: turn over from chapter four to chapter eight, and read verses 15, 16, 17.

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour: a feast and a good day: and the story closes by that cheering *finale*, "Mordecai was great among the Jews" as Jesus is among true disciples. Mordecai was accepted of the multitude of his brethren, and his life was devoted to two things,—**"Seeking the wealth of his people, and SPEAKING PEACE TO ALL HIS SEED!"**

Ten thousand praises to our God, our anti-typical Mordecai is still alive, and to pour down blessings on his seed is the joy of His heart and the glory of His throne. Whether John Bunyan or myself are right respecting St. Augustine must remain to be seen another day. I have not done with him yet.

Letters from the Heart.

"SWEET AFFLICTION."

TO THE EDITOR OF THE "EARTHEN VESSEL,"
MY DEAR SIR,—Having been laid by this week, and not able to attend to business from a severe attack of bronchitis, I have been looking over my writing desk, and, amongst other papers, I put my hand on the enclosed, being the copy of a letter I sent to an old friend some years since, and should you deem it worthy of a place in the "VESSEL," it is at your service. I have not altered one word, or shall I do so.

But you may ask, "What has been the state of your mind during this affliction?" I will give you some little idea of my feelings on my bed in the night seasons, when sleep was far from me. I have been enabled to commune with my dear Lord, and to plead with Him as a man pleadeth with his friend, while passages of Scripture have flown into my mind such as these:—"Be still, and know that I am God;" and, again, "I will never leave thee, or forsake thee;" and, again, "I will surely do thee good," and many others too numerous to mention here, until my soul was swallowed up in love to my dear Jesus, and many times did I water my couch with my tears. Yes, but they were not tears of grief; no, but tears of joy and gratitude to the God of my salvation. As to the old Tabernacle, that did not trouble me for one moment as to what would become of it; no, for I could and did say more than once, "Come, Lord Jesus, come quickly;" for I well knew all was settled, and my soul approved it well, and through mercy, I have not been permitted to murmur or complain once. What

a mercy; but what is to follow this state of mind I know not. That I am quite willing to leave in the hands of my God, who can make no mistake. It has been a comfort to my poor soul, and who can tell but that it might be to some other poor soul. But this I must also leave. I cannot write more at present, for I feel very faint and nervous. I am, my dear Sir, yours faithfully,

J. FULLER.

Long Lane, Bermondsey,
Feb. 5th, 1863.

MY DEAR FRIEND,—I duly received your letter some time since, and can assure you I was very sorry to hear of your trouble, and my worst wish is that the Lord may support you in it, and bring you through the same to the glory of His dear name. You must remember one thing, my dear friend, that the Lord does not promise to keep His people from trouble; no, no, this is not His way of dealing with His children; for He has declared that in the world they shall have tribulation, and, rest assured, that you and I shall never be free from trouble of one sort or the other so long as we are in the body; but remember one thing: the Lord has promised that He will be with His people in their troubles, and this is not all: for He has also said that He will deliver them from their troubles; but mind it will be in His own time and in His own way.

Now, these things are amongst God's wills and shalls, and must stand fast for ever; neither can all our doubts and fears ever alter them: no, blessings on His dear name, He is of one mind, and none can turn Him. I will now relate to you what occurred to me some few years back. I was at that time in trouble, and though only imaginary trouble, it was real trouble to my mind, and harassed me much for some time. It was respecting temporal affairs, which I shall not mention here; my only motive in naming it is to show you how easy the dear Lord can knock off our fetters and set the soul at liberty in his own good time; but to proceed. I went to chapel on the Sunday morning with my burden on my conscience and as miserable as the devil could make me, and never shall I forget when poor Banks took his text, he said he did not know how it was, but he believed there was some poor soul present in deep trouble; that he had been trying to get away from the text and wished to speak from others, but he could not, and therefore must speak from it. And what do you think it was after all? It was this:—"For I will deliver thee in that day, saith the Lord, and thou shalt not be overcome of the men of whom thou art afraid; but I will surely deliver thee." O, my dear friend, away

went all my troubles; for the word came home with such power to my poor soul, that it broke my hard heart; it subdued my rebellious will; my eyes flowed with tears of love and gratitude to the God of heaven; in fact, I was almost dissolved. O how I was enabled to bless and praise His dear name, that He had been graciously pleased to hear my unworthy petitions; to grant my request, and to set my poor soul once more at liberty. O, my dear friend, I could then, indeed, call upon all the powers of my soul to bless and praise the God of my salvation, and I can say that to this day I have not lost the sweet savour of that blessed promise; no, for it frequently rolls into my poor soul as fresh as ever, "For I will deliver thee saith the Lord." O, my dear friend, what a merciful, faithful, covenant-keeping God have we.

But this is not a solitary instance of His delivering hand of mercy stretched out to me. O no; time would fail me to relate one thousandth part of His mercies to my poor soul. I could relate many other passages which have been brought home with great power and consolation to my soul, such as, "Be still, and know that I am God;" and, again, "Although my house be not so with God, yet he hath made with me [yes, me; one of the vilest of the vile!] an everlasting covenant, ordered in all things and sure!" But don't you think from what I have related of the delivering hand of the Lord towards me that I am always on the mount. O, no; but what I have written I have written to the honour of the God of heaven, to show that however deep thy poor soul may be sunk by the troubles of the way, thy God is still able to deliver thee, and satisfied I am that in His own good time He will bring thee out of the furnace, set thy soul at happy liberty, and thou shalt bless and praise the God of thy salvation. I would say to myself as well as to you,—

"Fresh courage, my soul, why despair?
Thy God will receive thee again;
Though dreary the road may appear,
His faithfulness still is the same."

Yours faithfully, J. FULLER.
M. W., Cholsey, Berks.
London, Dec. 29th, 1851.

A LETTER
TO THE LATE DAVID DENHAM.

The following is a copy of a letter written to Mr. David Denham, on September 26th, 1815, just after he came to Bath; after hearing him preach from the Songs of Solomon, v. 6, "His mouth is most sweet."

DEAR SIR,—Excuse the liberty I have taken in writing to you, it being the first time I ever attempted to before; but

hearing that precious sermon on Sunday evening, His mouth is most sweet, makes me speak for myself. I have reason to bless God—Father, Son, and Spirit, for sending you as an instrument to open that precious Scripture to my soul. I can say I saw him in Gethsemane bearing all that agony for me. Oh, Sir, what I felt, I cannot explain; and while I am writing these few lines I feel His precious, lively influence upon my soul. I do assure you, sir, I have been for this fourteen years hoping and groaning; but now and then got a little lift by the way, and then sad to tell, my own hard heart, with all the infernal tribe that lodge within, joined together. Then away goes all my little comfort. But one time I well remember on a sick bed, at the point of death, I can say with truth, God is my witness, that I really saw all my sins cast into the sea of forgetfulness. But so prone am I to wander, I feel afraid; but I felt encouraged when you mentioned the widow with her two mites was accepted. She and I met together. I was in that frame of mind that I could have died without fear; I had all my bones broken, and Christ was all in all to my soul to heal them. Please to excuse all blunders as I hope to see you this afternoon, when I hope to be able to say something to the purpose.

From your anxious well-wisher,
ANN WALLIS,
No. 1, James Street, Kingsmead Terrace,
Bath.

This was a brand plucked out of the fire. The fourteen years ago to which she alludes was when she was about sixteen years of age. There were a few good people met on the Sabbath evening to read William Huntington's sermons, and she and another girl agreed to go one Sabbath night to disturb them. The subject of this letter was to go in first, and in course of a little time the other was to rattle the latch of the door, and the former was to come out to disturb the worshippers. The sermon that was read was the five wise and five foolish virgins; but when the other came to rattle the door, God had so fixed her attention she could not move, and thus she became an altered young woman. She died in peace, and was buried in Kensal Green Cemetery, in 1846.—Yours respectfully,

J. WALLIS.
Bexley Heath, Kent.

If the righteous are not saved for their well-doing, sure it is that the wicked will be lost for their ill-doing.

The man of God is never so strong as when he is weak; and never so safe as when he sees his dangers.

The more we taste of the love of Christ, the more very much we shall hate ourselves.

Thoughts for Saints.

No. III.

By FRANCIS W. MONCK.

"We know that we have passed from death unto life."—1 John iii. 14.

What a blessed thing it is to be able confidently to say, "We know that we have passed from death unto life," in Jesus Christ. There are, however, many sincere, though doubting Christians who can seldom, if ever, boast of this precious knowledge. The result is that these children of the "King eternal, immortal, invisible," go mourning all their days, and constantly dwell beneath the black, gall-distilling cloud of settled melancholy. The ungodly observe this apparent contradiction, and immediately pass the unjust verdict upon religion, that it is a dull, lifeless, miserable thing, to be studiously dreaded and avoided. Oh! that the dear Lord may remove this reproach from his Zion.

There are some Christians who say, "Ah! what would we not give if we could tell exactly when the good work was begun in our hearts, if indeed it has been begun at all." Many believers cannot tell the date of their new-birth, but then they may if they choose prove that they are born again. The knowledge for the lack of which they so bitterly weep is by no means essential to their salvation, or well-being. If its possession were important and absolutely necessary, then would their grief be more reasonable; but it is not so, for nowhere in the bible (which is the Christian's rule of faith) do they find such an erroneous view supported, either by direct assertion or inference. "Ah! but," say these unsatisfied brethren, "if this be not essential, yet it is *desirable* for the sake of the peace, quiet, and comfort it would minister to our anxious minds." Our reply is, that it is no more *desirable* for peace and consolation than it is essential for salvation, because all the peace and comfort a Christian needs is to be found in Jesus, and derived from him through prayer and faith. Oh! let us beware, lest we put our trust in anything short of him and his finished work.

No man can remember his *natural* birth, but still this does not make him doubt his *existence*. He is conscious that he can feel, breathe, see, taste, and hear, and walk, and these are sufficient evidences for him, that he *lives*. Dear, anxious Christian, can you feel? Can you feel that by nature you are a vile, unworthy, undone sinner? and by grace are you made to feel the blessedness of the Spirit's influence, the power of the blood, and the preciousness of the love of your Saviour? Have you not felt the grace, love, and mercy of your covenant

God, and is it not to you a constant source of grief that you cannot feel them more? Ah! then you are born again, for the unregenerate cannot thus *feel*. And, can you not *breathe*? The breath of God in us is prayer. Do you pray? Is it an exercise which is at once natural, necessary, invaluable, and indispensable? And you can *see*, for faith is the vision of the soul, and you "*believe* on the Lord Jesus Christ." Moreover you can both *taste* and *hear*. You have *tasted* the love of Jesus, and the sweetness of his words and promises. You have *heard* his voice bidding you "follow him," and your feet have moved in willing, if not always *swift*, obedience in the ways of his commandments. Tell me then, dear soul, can you with all these evidences doubt your new-birth? If not why should you be so sorrowful because you do not know the day and hour of that birth? Believe me such sorrow is selfish, unprofitable, and ungrateful, not to say sinful. If it had been God's holy will that you should have been made wise on the point, then you *would* have known the time and circumstances of your regeneration; but seeing that it was *not* his blessed will to reveal these things to you, submit and say with cheerful, loving, grateful resignation, "Nevertheless not my will, but *thine*, be done."

Gems from the Puritans.

Saints are a flock and the sheep of Christ's pasture, and Christ is called the Shepherd of souls. There is no creature of such dependence as sheep. Dogs and swine can roam abroad all the day, and find their way home again at night: but sheep must have a guide to keep them in the fold and to bring them back when gone astray. The good Shepherd brought him home upon his shoulders, (Luke 15). Lord, saith Austin, I can go astray of myself, but I cannot come back of myself. We need often put up this request, O let me not wander from thy commandments.—MANTON.

The difficulties that we meet with on our way to heaven, should serve only to make us despair of our own strength and abilities, not of God's, with whom nothing is impossible.—MANTON.

The word of God is a cordial to cheer us up, to revive us on the way, till we come to our journey's end. This will make up losses, sweeten difficulties, and allay your sorrows. then it is your direction, the way to lead you home. Thy word is a light unto my feet, and a lamp unto my path. We shall soon pass over this life; all our care should be to pass over it well; there are so many bye-paths in the world, and in a strange place we may soon miscarry.—IBID.

Martha thought when she had set herself on work, that Christ would pay her her wages, or at least give her thanks. She puts herself to many troubles, and looks for many commendations (LUKE x. 40). But Mary's breakfast was better than Martha's dinner. Let us mind the one thing needful.—ADAMS.

The hope of the future life sweetens all the bitterness of the present, there is nothing so troubles a good heart as sin; to be rid of sin it holds a great happiness. All the epithets and attributes of this world, cannot make up so full a grievance as this one, that it is *sinful*. When we have called it as it is, a vain world, a false world, an unquiet world, a miserable world, one would think we have said enough to disgrace it, and to make it loathed; but they all come short of this, a *sinful* world, a wicked world; when we have said that

we have indeed hit it right; that alone is sufficient to make it detestable. Let us examine our own hearts if ever one drop of remorse hath entered them, whether we would not have given all the world, yea, even our whole life to be sure of the forgiveness of one sin that troubles us. Yet that being forgiven, and our heavenly Father pacified by the blood of his Son, drying up our penitent tears with the beams of mercy; after all this we are apt to fall into new sin, and again to trouble heaven and earth. O what peace can there be in the regions of sin? But in this new world there shall dwell righteousness, and her inseparable companions peace, joy, glory, happiness and eternal life. Come, ye blessed of my Father, inherit the kingdom prepared for you; the hearing of which words in the end shall make us blessed without end.—ADAMS.

NOTICES OF NEW BOOKS.

PHILIP CATER AND THE PULPIT.

IN our last notice, we said, "The Pulpit is the first institution in this fallen world;" it is to the Church of Christ on earth what the *Oracle* was to Solomon's Temple, and, as a medium of communication between the heavens and the earth—between a holy God and unholy men—it certainly is a most sacred and essential source of the Church's peace, and of the well-being of any state in the midst of which the Almighty is pleased to place it.

A calm, impartial, and Scriptural view of the pulpit, as typed out in the Old Testament, as minutely described in the New Testament, as honoured of God in all ages of the world, and as it now appears in its immense variety, would be a theme of extensive use to the professing body of Christians, if a mind sufficiently qualified could be found willing to patiently and perseveringly lay it open. We venture on no such mighty mission ourselves; and, as to Philip Cater's attempt to correct and to criticise, we denounce it as weak, worthless, and very much worse than that. As a writer, as well as a preacher, he must fail, and very soon the place which knoweth him shall know him no more for ever; albeit, we charitably hope that his ignorance and bitterness will all be forgiven him, and that amid the crowds of ransomed sinners, Philip will at last be found, where, we dare also to hope, he will see many of those poor imperfect men he, in this book, so labours to blacken; and if in that holy happy kingdom one painful reflection could be realized, we are certain Philip's heart would condemn him for ever having so

fiercely attempted to wound the Church of Christ on earth by writing this "Punch in the Pulpit."

If the great prince of the power of the air suggested to Philip's wandering spirit this title, his dreadful majesty certainly did him no small service; for had it not been thus curiously headed, instead of reaching a second edition, the first would soon have been sold for waste paper; but the title was something new: there was a persecuting element in it: infidels, atheists, scoffers, and despisers of Gospel truth would all catch at it, and although on perusing its pages they might prove that the title had not only sold the book, but sold them also, still the end was answered, the work was thereby put into circulation, and even the angry outbreak of the disappointed purchasers might be a means of still further advertising this mysterious commodity, in which are some things true enough, but the truth they embody is the same as though we were to announce the fact that all have sinned and come short of the glory of God, and that it is appointed unto all men once to die, and after that the judgment. A modern reviewer says, "You can render a man no greater service than that of bringing out his obscure thoughts into clearness; setting loose the meanings which struggle confusedly at the bottom of his mind. Few things are pleasanter to see than the lighting up of his face when he exclaims, '*that is just what I meant to say.*'" If obscurity and confusedness were the only evils in this book, we might illuminate it a little; but, alas! alas! the author, not seeing the beam in his own eye, has made a desperate as-

sault on the mote discovered in his neighbour's eye, and thinking it might sell, has written a book, and off he flies to a publisher to give it to the world.

Mr. Edward Corderoy, lecturing on the English Reformation, and referring to Henry the Eighth's opposition to Luther, said, "Henry was a fair scholar; his tastes for literature and literary companionship had been early cultivated, and at once he entered with ardour on the composition of a work which he probably believed would crush the Lutheran heresy. He was rewarded with the title of 'Defender of the Faith,' a title worn by English monarchs ever since, though not always with propriety." In those days, there was a merry-making personage always kept in the palace called the *court-fool*: this fool, seeing one day Henry's great joy on receiving the pope's bull, asked the king the cause of his joy. "The pope has just named me *Defender of the Faith*," said the king. "Ho, ho! good Harry," replied the fool, "let you and me defend one another; but, take my word for it, *let the faith alone to defend itself*." Philip Cater has set himself up as defender of the consistency of the pulpit; but if it has no better conservator than him, woe be unto us all.

Perhaps our readers are anxious to know what it is Philip charges many of our ministers with. Here is one of his mildest and most consistent paragraphs. He says, "Religion, though not a gloomy thing, is a very solemn thing after all; and, therefore, to joke about it can only consist with the ribaldry of an infidel or with the levity of a fool. Behold, the Judge standeth before the door! Eternity is at hand. Soon we must all stand before the judgment-seat of Christ. Let us, therefore, be *sober*, and hope to the end, looking for the mercy of God, unto eternal life, through our Lord Jesus Christ." This is a grave and good sentence; but there are two indirect charges in it levelled against ministers of truth. They are these:—First, that some make a joke and a jest about religion. Can Philip find such a man in the whole range of our Gospel Christendom? A minister of Christ's Gospel who makes "a joke about religion!" Nay, not one. Some good men are *naturally* of a lively, merry, and exceedingly witty turn of mind; and, occasionally, the natural bias of the mind will throw off some things which to graver and more precise minds appear out of place: there may be utterances and actions, and gestures, and postures, and peculiar enunciations which savour not of the solemnities of Gethsemane, of Calvary, or of the dying pains of a departing spirit. The best of men may make the greatest blunders; they may feel within the most deadly distempers;

and sometimes express themselves in a most extraordinary manner; but no servant of JESUS CHRIST would ever for one moment be guilty of making a joke of religion. Nay, nay, Philip, not one such a man can be found.

We take another sentence. Philip says, "Let a preacher be guilty of ridicule, and I will never say that he is a man sent from God; and I would never send for him to administer the consolations of religion in a dying hour. Don't be weak enough to say (continues Philip), 'Ah! but he can be very solemn for that particular occasion.' Can he? Then so much the worse (quoth Mr. Cater), for that would only prove that he can act a part, and that he can put on solemnity as a man putteth on a mask to conceal what he really is, and to appear what he really is not."

"*Ridicule*.—That which is ridiculous, a jest, mockery, a laughing-stock:" so says the lexicon. Of all false gospels, false preachers, and deceitful workers, Paul went beyond all ridicule: he said, "Let them be accursed:" and when a faithful, fervent, devoted, and decided minister of the Gospel is set for the *defence* as well as for the declaration of the Gospel—when he remembers what a vast amount of craft and cunning, of hypocrisy and delusion, of deceit and darkness Satan employs (through some professedly sanctimonious men)—when these hot and earnest men are battering down the walls of that dreadful Jericho which thousands of men are richly paid for trying to hold up, and thereby, if possible, to deceive the very elect of God—when ministerially, or conversationally, they come in contact with these daubers with untempered mortar, they can shew them no quarter; they cannot pick out sweet and pretty words for them. The zeal of the heart will speak plainly against all delusions; and if Nehemiah's spirit and pursuit against such people advanced until it reached a terrible climax, who is Philip Cater that he would stop the mouth of a lion when against all the unclean beasts of the forest he sends out his roar? There was a marvellous increase in Nehemiah's zeal. First, he says, "When I came to Jerusalem, and understood of the evil that Eliashib did, it grieved me sore; and I cast forth all the household stuff of Tobiah out of the chamber: I contended with the rulers," &c. This, to Tobiah, might appear very ridiculous and much out of place. But, secondly, when Nehemiah saw further into the abominations of the merchants and naughty Jews, he says, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and one of them I chased from me." Thus did Nehemiah in his zeal for the purity of God's

house: and if a man in these days, having perhaps more of the Gospel spirit in him than even Nehemiah, instead of cursing and casting our modern unbelievers away, should expose their errors by a vehemency of manner, wherein can such a man be charged with sin? Look at Mordecai and many more, and let us be thankful, if we have not a Luther in these days, we have some as determined and as decided for God as was that great German reformer.

Andrew Fuller, of Kettering, when in a state of nature, was a great wrestler; and even down to his last he confessed that he never saw a large made man but the feeling would spring up within how he would like to see if he could throw that man. So entirely do we carry our own nature with us even to the grave, that whatever may have been the natural bias, it will develop itself in some way, although the grace of God has changed the heart, and savingly turned us unto the Lord by faith, and hope, and earnest prayer. Rutherford, Berridge, William Huntington, Rowland Hill, William Gadsby, and a host beside, would furnish Philip with plenty of work, if to exhibit the peculiarities of good servants turns out to be for him a good speculation. We cannot afford either further time or space this month; but the typical design of the pulpit, as set forth in the ancient oracle, with further kind reviews of friend Philip, are in reserve.

We have read and enjoyed, believed and entered into, the spirit of Denham Smith with ten thousand times more zest than we have our friend under review. Mr. Smith says, "God seems to bless no man who is not in earnest, and who does not possess a knowledge of his own salvation in Christ. What a vital, love-constraining, soul-compassionating Christ did Whitfield enjoy! We wonder not at his successes. Time would fail to tell of others whose lives have proved that the way to usefulness is in the possession of an eminent knowledge and sense of Christ in the soul, and in the impartation of "life-giving and life-sustaining truth in the pulpit."

Ah! that has long been our deep conviction. We have plenty of tame talkers; some high in doctrine and some low; but what are they doing towards demolishing Satan's throne and extending Christ's kingdom? Let a man know and deeply value God's covenant of grace, Jesus Christ's full salvation, the entire work of the Holy Spirit, and the happiness of being saved; let his heart be enlarged and filled with the strongest sympathies for truth, and for the well-being of his fellow-men, and his work shall succeed. Philip may carp and cater too; but the heavens will smile, thousands will rejoice, and good will be done.

And this we hope to prove as further into Philip's puerile production we proceed.

BISHOP COLENSO ON THE PENTATEUCH.

[SECOND NOTICE.]

We had proposed giving a lengthened review of this book in several consecutive numbers of the EARTHEN VESSEL, with the object of answering in detail the various objections brought by the bishop against the authenticity of the five books of Moses; but, on carefully re-perusing the book, we have been so struck with the weakness and puerility of many of the objections, that we feel that it would be a positive waste of time and space to do so. Another reason is this: his book has been so ably answered by various writers, that it renders our review almost unnecessary. But we shall, nevertheless, give our readers some idea of the pop-gun artillery with which the Bishop seeks to batter down the Word of God.

Speaking of the institution of the Pass-over (Exodus xii. 3.), he says that God could not have given the command to Moses to institute it, Moses have conveyed it to all the children of Israel, the children of Israel have each taken a lamb, killed it, and roasted it, *all in one day*.

Answer.—The bishop has falsely quoted the Word of God. The command was given on the *tenth of the month*, and the lamb was to be slain on the *fourteenth*. This was ample time to accomplish all that God ordered. Referring to Leviticus viii. 14, where the Lord commands "Moses to gather all the congregation to the door of the Tabernacle," he says the thing was impossible. The *court* of the Tabernacle would only hold 5,000 men, and the able-bodied men alone numbered 600,000. How could 600,000 be called to stand where there was only room for 5,000?

O sapient bishop! Would any man, inspired or uninspired, have written such contradictory nonsense as here is ascribed to Moses and to the Lord? Would any school-boy say that all London assembled in St. Paul's? We often read in the papers of the House of Commons being summoned to the bar of the House of Lords; but no one but the bishop would suppose that one house literally walked into the other, or that the six hundred members that compose the House of Commons actually stood at the bar of the House of Lords, where there is only room for fifty or sixty. Every one but the bishop would understand these forms of speech, and, unless out of sheer enmity to the Bible, would not think of quibbling upon them. When, for instance, it is said in Exodus, "All the people answered and said, all that the Lord hath spoken we

will do," does the bishop suppose that Moses means that babes of a month old were endowed with the gift of speech for the occasion by special miracle?

Other arguments that he adduces are equally potent; but while the book is fallacious and puerile, it is pestiferous and dangerous too. If the books of Moses be not inspired, none of the books of the Bible are. "If ye had believed Moses," said the Lord Jesus, "ye would have believed me, for he spoke of me; but if ye believe not his writings, how shall ye believe my words?" If they believe not Moses and the prophets, neither will they believe though one arose from the dead. We marvel how, in the face of language like this, the bishop could dare deny the Inspiration of the Pentateuch. But we leave him to his fate; unless grace change his heart, his future will be a terrible one. It is a sad thought, that his book may make men infidels long after he himself has gone to his account.

One word in relation to the church in which Dr. Colenso is a bishop. If she does not unanimously repudiate his book, and *expel the writer from her fold*, the sin which is now his alone, *becomes hers*. She becomes a partaker of his evil deeds, and develops one more feature of her anti-Christian origin, and one more omen of her approaching doom.

Throughout the whole of his book, the bishop ignores the presence and power of God with the Israelites of old. Thus he speaks of the *impossibility* of the waters of the Red Sea standing upon a heap while the current was still running; the impossibility of the earth standing still, or being suddenly arrested in its course, as recorded in Joshua; for, says he, the human race would have been suddenly flung off into space, as if the power that accomplished the one could not have prevented the other. In fact, the bishop looks at everything from a *mere human* point of view, and banishes God alike from His Word and His works, and then pronounces the one nature and the other impossible. From a professed atheist, we should have expected nothing else; but that which magnifies the enormity of this blasphemy is, that it comes from a nominally Christian bishop!—a professed preacher of the Gospel!—but one to whom the Lord will say in the day of account (if grace prevent not), "What hast thou to do, to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction and *castest my words behind thee*? These things thou hast done and kept silence; thou thoughtest I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now, consider

this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Ps. l. 16—23.)

THE CHURCH LOOKING OUT FOR THE MORNING.—THE PRESENT CHARACTER OF CHRISTENDOM.

MR. LINCOLN'S new volume (*The Javelin of Phinchas*) opens very cheerfully. He says, "For a little while the Great High Priest of our profession has departed into yon inner shrine. The Heavenly Bridegroom has gone to His Father's House above to prepare a place for the Spouse of His choice and costly purchase * * and though now there, yet is His love unchanged. For, in pleading her cause, which none else could or would have taken in hand, He is engaged at this very moment. That cause He has made His own. Daily does He represent her in the presence of God."

This comforting introduction is but the prelude to some solemn statements descriptive of the present and future state of the Church and the world.

"At midnight a cry is heard, "Behold, the Bridegroom cometh." Upon that word "midnight" we have the following illuminating foot-note:—"Midnight, not in the material world, for the sun is, of course, ever shining on some part or other of the world's surface; but midnight in the great religious world; albeit, God will be, to the very last moment completing His preparations for the marriage supper." (Then come the sentences expressive of Christendom as she now is, and will be; that is, the midnight we are now in). "A midnight of coldness in love on the part of many, through abounding iniquity—(Matt. xxiv. 12.)—a midnight of gross darkness in which the mere professing world are enshrouded, and whereby they are beguiled as to the true state of Christendom: a midnight in the ungodly world, notwithstanding its glare from many lamps of intellectual and scientific light. Oh! when at last Heaven's judgment-light flashes upon men, how will they see that they have called evil good, and good evil; how they have put darkness for light, and light for darkness! Man has been suffered to go on for so long in his dreams of improvement, that earth itself groans for the interposition of the Prince of Peace."

Most intensely—and for a long time—has Mr. Lincoln looked at three different objects—the mind of Christ in the Bible; the Spirit of Christ in the Church, and the delusions of Satan in the world. We think—we are strongly inclined to believe, that the Lord has given him the power to light up a lamp in each of these places—so that a careful perusal of this volume will

tend very much to enlighten the minds of good men, especially as to the true state of things around us.

The Church certainly is crying out, "*Watchman, what of the night!*" Many have attempted to answer her; but, the beautiful evasive answer ("The Watchman said, the morning cometh, and also the night; if ye will inquire, inquire ye, return, come:" this significant evasion to the question) seems to be perpetuated; and the very many different speculations and assertions on these points are most singular.

"The intended time of that great arrival, the Bridegroom's coming, is unrevealed. Still, Mr. Lincoln thinks "the belief that the Master is at hand is gaining ground; and is becoming more fixed on the minds of very many Christians."

Mr. Lincoln's introductory chapter is full of startling questions as regards the anticipated condition and state of the Church and the world before the Second Advent; but we pass them for the present, as we merely announce the issue of the work, leaving our readers to peruse it for themselves. Its price, 7s. 6d., places it beyond the reach of many, but ministers in the country might get many friends to unite together in the purchase, and then equally share in the reading. We believe it to be a book full of suggestive thought, and of a purely wholesome tendency to all sincere seekers after truth.

"IS BELIEVERS' BAPTISM ESSENTIAL?"

SUCH is part of the title of a neat little tract now issuing from the pen of our young brother James Butterfield, the minister of Bethlehem Chapel, Rotherhithe. The question at the head of this notice is "ANSWERED," and if the words of God, and the testimonies of great and learned Divines of all ages, are of any weight, then must this little twopenny book prevail with many. Our young author, in compiling this manual, has evinced great research, and much patient investigation and zeal. All the practical followers of Jesus will feel grateful to him for a work so compact, cheap, and conclusive. James Butterfield is the son-in-law of the late Mr. John Stenson, of Chelsea, and treads firmly in many of his much-revered father's steps. We ask our ministers to encourage him by circulating his Baptist Leaflets, and this small "Body of Divinity on Baptism," at all their baptizing services.

"ASTOUNDING GRACE!"

MR. T. W. MEDHURST, of Glasgow, has compiled a small memoir of the late James Smith, of Cheltenham, and has given it the above startling title. The book is very interesting in its details of "Life, Conversion, and Labours," and has a frontis-

piece exactly like James Smith, when, in his prime, he occupied the pulpit at New Park Street. James Smith, of Cheltenham, was one of those ministers whose changing course in the ministry we could never understand; but his end was most triumphant as regards his faith in the Lord, although painful in the outer man. Mr. Medhurst has accomplished his task in such a generous and liberal spirit, and has cast in such a variety of touching incident, that tens of thousands will read this twopenny memoir who never could obtain or read a more extensive and elaborate volume. It is published by Paul, 1, Chapter House Court, St. Paul's, and in Glasgow, by G. Gallie, and W. Scott.

DR. CARSON'S BOOK.

THE new and enlarged edition of Dr. Carson's *Heresies of the Plymouth Brethren* is now publishing by Houlston and Wright. It displays amazing powers of mind in grappling with errors, and in setting truth out in bold relief. We must take more time over it. There does appear to have existed much confusion and misapprehension of truth among these "Brethren;" and where is that *not* the case? The controversies, and conflicting elements in Zion cut us to the very heart every day, and these things are getting worse and worse.

Better Times Coming; or, More on Prophecy. London: H. J. Tresidder. In rather more than one hundred pages, the author of this book has thrown out an immense amount of thought and matter demanding investigation. All students of prophecy, and all Christians range in some form under that heading, will be interested in this little volume. Two things may be said of it: 1. The author has read the most eminent works, and has given their conclusions. 2. He has disputed, if not destroyed, their popular notions and theories. This is not a little to say of any work: it may be fairly said of "*Better Times Coming.*"

The Sabbath.—Mr. John Corbitt's lecture at Orford Hill, Norwich, is calculated to awaken the minds of many who are sleeping and careless, or verily guilty respecting this prevalent sin—the violation of the Lord's day. We are told the present Bishop of Norwich is a good man, and most laborious in preaching the Gospel in the several churches of his diocese. We hope Mr. Corbitt's appeal to him and his clergy, and to the mayor and sheriffs—yea, to the whole of the British nation—may be the means of calling serious and active attention to this great evil. Mr. Corbitt's lecture is thoroughly based on Scripture, and his practical suggestions are such as all Christendom ought to unite in carrying out. We are anxious to do our utmost to get Mr. Corbitt's lecture a fair reading.

The Church in the Wilderness.—A familiar and wholesome tract, from the pen of Mr. John Poynder, whose residence is 33, Murray Street, City Road, London, and from whom copies may be had, 9d. per dozen, or 1d. each. Mr. Poynder has run over seventy years in this wilderness, more than forty-six years has he ministered the Gospel. He is therefore well qualified to address *The Church in the Wilderness*, which he has done in this tract so nicely, as to prove his mental and spiritual powers are strong and in good health.

THE
PLYMOUTH BRETHREN.

[We are obliged this month to omit Dr. Bell's series: but we give the following, simply to shew we have no partial feeling, no selfish motive, no design whatever, in noticing "The Brethren," further than to exhibit the different phases of the professing Church in our own day, so that Truth in all departments may be seen.—ED.]

DEAR BROTHER,—I trust Dr. Bell will write impartially upon the subject in hand. I have been in communion with Plymouth Brethren for nearly ten years. I will give you a short sketch of the Church in Cork meeting under the above name. I must first state my own position. I am not a Plymouth Brother of either of the three sections so truthfully described in Dr. Bell's second letter. I differ with them on the points of ministry, baptism, presidency of the Spirit, imputed righteousness, &c., &c. However, in Cork they are very liberal; they receive me as an occasional communicant, I having stated my intention of being free, and exercising this freedom. In the assembly of some fifty communicants, you will find members of the Episcopalian, Baptist, Methodist, and Independent Churches. In fact, it is enough to be known as a Christian, and you are immediately admitted to communion, but if you apply for regular membership, a fortnights examination is required.

Some of the questions which have agitated other Churches in Ireland, and split them into sections, have been introduced.

No doubt you think from this description, all are of the same mind. Far from it. In that assembly you will find some who, for instance, hold baptism binding on the Christians, some who hold it a matter of expediency, some who throw it overboard altogether. You will find some who carp and criticise, and some who believe as Gospel everything "the dear good men utter."

There are a few (very few) out and out Brethren in the assembly also; but if they venture to let out the peculiarities, they are come down upon speedily. Why then this happy unanimity, this mutual forbearance, this practical love exhibited to all of the one family? My opinion from close observation and knowledge of the working in other Churches, is that it is attributed to the fact of there being in the body (virtually) an Elder, looked up to though not ordained, who rules in the body, guides with the hand of love, watches over the flock with true pastoral care, keeping off the wolves, (alas, how many hover round the folds of Brethren). Discipline is by him firmly, though not rigorously, enforced. He is the confidante of every member in difficulties,

temporal and spiritual, and he is entirely devoted to the work. This is I believe the secret of the unity existing. Ah, dear Brother, if we arc to prosper individually as Christians, if our Churches are to prosper, we must follow the written word. We cannot, without suffering loss, take upon us the liberty of selecting scripture, some to obey and some to despise. Plymouth Brethren did hold up a light in many a town, but that light has been quenched, and I believe will be in every instance the moment ministry is ignored.

Now I must reverse the picture, In Cork they have failed. In no Church in the city do you find so many working Christians but as a church they preach not the gospel for fear. Their only meeting is the Sabbath communion. "Some Brother may say a word to those outside," but you cannot be certain, if you bring a sinner, that he will hear the gospel. And if the Brother I have mentioned left the city to-morrow, and another equally gifted was within a mile, as a church they would not invite him to labour among them. But I fear I am tiring you. I trust Dr. Bell will (though faithful) be kind. No doubt you have read Dr. Carson's book. In it there is much of truth; but oh, how unkind the spirit. If our Master were now upon earth, how warmly would he rebuke us. We are not like Christians at all. Is there any sight so disgusting as that of a family, the members of which are constantly jeering and snapping the one at the other? Why then should Christians? But I must close. Yours in Christian bonds, G. HEARD. Ballingtabber, Carringtonchill, County Cork.

**FIRST YEAR'S PASTORATE OF
MR. G. WYARD,
AT BLANDFORD-STREET.**

On Sunday and Tuesday, March 22nd and 24th, services to mark the completion of Mr. George Wyard's first year's pastorate at Blandford-street, Manchester-square, were held. On Sunday, the venerable George Murrell once more came from the quiet town of St. Neot's, and preached two solemn and savoury sermons, which were well received; and Mr. Wyard went and occupied Mr. Murrell's pulpit. Mr. John Foreman also preached a sound Gospel sermon in the afternoon of the same day. On the Tuesday following, Mr. Milner preached in the afternoon from the words, "Unto me, who am less than the least of all saints is this grace given," &c. A goodly company of friends took tea; and a public meeting was holden in the chapel in the evening. Mr. Wyard, the pastor, presided. Mr. Higham, the pastor of the new chapel at Camden Town, in a solemn and becoming manner, asked for a blessing on the Church, the pastor, and the meeting at Blandford-street. Mr. Wyard, in opening the meeting, said he had no great things to relate or to lay before them. He should answer two or three questions that he might suppose they

would put to him, and the first one would be,—What are you here? We are the remains of a once very flourishing Church, and but the remains, yet still we are the remains; and we hope yet to see some blessing upon our labours here. No Church in the metropolis stood higher than this Church has, and the pastors have been good and great men. But, since their day, the people have become scattered and the cause weak. Again, you might ask, What is it you want? We want a great many things; but we can't want anything our Lord and Master cannot supply; but we are often wrong in the motive and object of our wants. Well, then, we want to be great again; and we want to be a very useful Church again. I recollect it forty years ago, and then it was a very flourishing Church, and we want it to be so again. Then you say, What are you doing? Are you sitting folding your arms, and saying, God's purposes and decrees will be accomplished? No, we are not; I hate the very idea: we are preaching, praying, and practising: all great and good things; and we are doing it in the best possible manner: we are preaching the best things in the best words, and I think this is right, for the "preacher sought out acceptable words." There are two or three aged, grey haired, saints here, whose hearts would rejoice to see this place again as it once was, when a half sovereign was offered for a place in the aisle to hear the words of life. But things are not so now: the Church is weak, and our several societies are also weak; but we are in the position of hope. You might further ask, What have you done? Very little indeed. We hope the Lord has done something for us. We have had some additions during the year; but not so many as George Wyard would like: our clear increase being eight, after all deductions. Still they had much to be thankful for—peace and unity was in their midst; and the Lord's presence had been felt. The meeting was then addressed by Mr. W. Alderson (of East Lane), who spoke from the words of St. Paul, "Rejoice evermore," in which we had a nice description of the rejoicing of Paul and Silas; of the lasting and never-ending pleasures wherein the rejoicing of the Christian is found; and then a few words on our proneness to cease rejoicing, implied in the word "evermore." Mr. Anderson spoke from the words, "Pray without ceasing." Mr. Bloomfield followed in a very excellent and enlivening address on gratitude, his text being, "In everything give thanks." We had purposed giving the outline of this speech, but space forbids this month. Mr. Chivers, in a few words, and in a quiet and serious manner, spoke on "The will of God." Mr. W. Flack gave the audience the "heads and tails" of the address he intended to have delivered from the words, "Quench not the Spirit;" but time only permitted him to tell the friends a little anecdote of how Mr. Wyard "evaded the law, and the clergyman's threat to prosecute him" if he dared to perform a public service in the churchyard at the burial of the dead: to evade which, Mr. Wyard *only told the people* what he should have said if he had been permitted to have held the service. Mr. Green and Mr. Hawkins also spoke; but there was not time for either of the brethren to touch their subjects. Among the other ministers present, we noticed Mr. Brunt, of Colnbrook, Mr. E. Aldis, Mr. Bracher, Mr. Dyer, and others. The meeting was one of an edifying character; and although our good friend Mr. Wyard had "no great things" to tell us as the result of his labours at Blandford-street, still we felt he dealt very straightforward in the matter: there was no attempt to make things appear as they were not; we were told honestly that the large place was not crowded; but we hope yet to see Blandford-street and brother Wyard "flourish as heretofore."

A FAITHFUL WORD TO MR. THOMAS EDWARDS, OF TUNBRIDGE WELLS.

[A long letter from Mr. Worsley, of Brighton, for the Pastor of Rehoboth, Tunbridge Wells, has been lying by us for two or three months. Knowing something of the pliability and tender sympathies of our brother Thomas, we have hoped to hear of his return to the original, ancient, and primitive order of the Church; and we will hope yet longer. The following kind note from one of his esteemed fellow-labourers, he and others may read to some advantage. The divisions of Reuben are many: the thoughts of their hearts, and the soundings of their hearts, are great. Men of sound minds, of settled judgments, and of fixed principles, are not easily moved; neither will they rashly or harshly condemn all that they cannot commend. Are we mistaken in the persuasion, that in our days, that singular scripture has some approaching fulfilment, (Heb. xii. 26.) "Yet once more I shake not the earth only, but also heaven?" The visible Church on earth is everywhere in scripture called, "heaven;" look to what branch of her you may, there is a shaking. Read, then, Hebrews xii. 25 to the end; and also the following note.—Ed.]

DEAR EDITOR,—I feel grieved, and sorrow at heart, to see and hear of men departing from the faith once delivered to the saints, instead of contending for it. Can it be a matter of indifference to those whose hearts God has touched with the love of the truth to witness Churches who once held the ordinances of Christ, and walked therein professedly in love and fear, departing therefrom, and conforming to the customs and habits of men who slide away from the good old paths into the paths of those who walk and disregard the plain commission of our adorable Lord? Mr. Edwards, nor the three-fourths of his Church, have not "thus saith the Lord" for the step they have taken; therefore, it cannot be to their praise. They have done what they have done upon their own responsibility, and therefore must give an account to their sovereign Lord, for they have set their feet by God's post, &c., and will it stand? O it is a day of awful departure from the truth! Truth is become so tinged with human invention that it can hardly be seen: human clarity brings in this, and puts down that, so that those who have not the noble spirit of the Bereans, who searched the Scriptures daily, to see whether those things were so, are liable to be carried away with every "Lo here!" or, "Lo there!" It is a good thing that the heart be established with grace, which will be a stay against every puff of error that cometh from Satan. Perilous times are come, for men are departing from the faith, giving heed to seducing spirits, and doctrines of devils. Who that loves the truth, and seeks the honor of Zion's King, that does not grieve over the state of things which we are called to behold, for men and Churches are insulting his Majesty, by introducing new laws, to make the path wider for men to walk in, in order to please men and feed their pride. We are taught to buy the truth, and sell it not; then let us have truth and consistency, if the sordid dust is shut out, remembering "the earth is the Lord's, and the fulness thereof." I would rather have a crust with truth and a clear conscience, than the gold and silver that causeth to err. May the good Lord help those whom he has honored to be Zion's watchmen, to give a faithful alarm where danger is apprehended, for error is insinuating itself into the Churches on all hands. It was while men slept the enemy sowed tares among the wheat; therefore, brethren, is it not high time to awake out of sleep, and put on the armour of righteousness, that we may contend before the mountains,

for they are rising very high to hinder the simplicity of the Gospel, either in its doctrines or ordinances. Let Mr. Edwards take the New Testament into his hand, and appeal to the great Head of the Church, that he does believe from his inmost soul that the step which he has taken is with a single eye to His glory, under a consciousness that he has done the thing that God and His word does approve of; and, if he is honest, and open to conviction, I have no doubt his heart will smite him, and bring him in guilty.

My dear Christian Friends,—you that compose the different parts of the one Church, beware of the men that would introduce anything new among you under the pretence of charity. You have the word, read and judge for yourselves, and ask, Is it not right we should abide by the word, the law, and testimony of Him whose word is for ever settled in heaven? Surely we ought to obey God rather than man. The arms of charity that some possess are large enough to embrace all denominations, and call them all brethren, upon the ground of *profession*: but is this right? Will this do? Is this acting upon Heaven's authority? I think not. John, in his Second Epistle, saith, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son; if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that

biddeh him God speed is partaker of his evil deeds." I am not an advocate for cutting at other denominations; but I hold, that we do earnestly contend for what we see plainly revealed in the sacred records, both in and out of the pulpit, whenever called so to do; for we had better die using the sword of the Spirit, than to flinch an inch in the cause of truth. Mr. Edwards asks, "What is it to other Churches if we, as a Strict Church, chose to be Open Communionists?" We may say, much every way. Does Mr. E. think one Church has no sympathy with another? Can we do otherwise than grieve when we see our brethren, who once walked close upon the heels of our precious Lord, willingly and cheerfully doing what He did, and obeying what He said, depart therefrom? This must be felt and grieved over by all the well-wishers of the cause of truth. I trust I do not only feel interested in the Church over which the Holy Ghost has made me overseer, but feel the same towards other Churches, and feel grateful when I hear of their prosperity; but grieve over, when schism and error get in among them. I have this charity to believe that many feel with me, and therefore do pray that Mr. Edwards and his flock, who have stepped aside from the order of the Primitive Churches, may be led to see their error, and retrace their steps; and this will rejoice the heart of their well-wisher in the one Lord,
Swineshead.

E. ARNOLD.

REV. WILLIAM LINCOLN'S FIRST BAPTISING.

As recently as in our last number, we recorded the fact of the baptism by immersion by two ministers of the Church of England; one of those ministers being the Rev. William Cadman, the former earnest rector of St. George's, Southwark, and now not the less laborious rector of Trinity Church, Marylebone. Mr. Cadman is a devoted, sincere, energetic, and faithful preacher of the Gospel—a man of truth, and one who, with much plainness of speech, delivers that truth to large and over-dowing congregations with great apparent success. Mr. Cadman is also a man of thoughtful and careful action; a warm adherent to the Established Church; and we are sure this act of his must have been well considered before it was undertaken; and in the high position in which Mr. Cadman stands as a London rector, such a circumstance as we last month recorded will cause much enquiry among a very large class of professors who listen continually to his ministrations; and the result of these enquiries we cannot at present foresee: but men and women, who have never felt any interest in the question, are beginning to search the Word of God for themselves; and should light be given them in their "searching the word diligently;" that ordinance which Jesus Himself "suffered" John to administer to Him in Jordan (and thereby set His seal of approval to the same),—that ordinance, we say, will yet be embraced by tens of thousands, and will spread and be recognized as the only external baptism ordained by our blessed Lord and Master.

We were present on Thursday evening, March the 5th, at a very interesting service holden in Lion Street Chapel, New Kent Road. The service was a special one, the object being the baptism by immersion of some twenty believers, who desired thus publicly to acknowledge their love to Him who said, "If ye love me keep my commandments." These believers were connected with the church under Mr. Lincoln's care at Beresford Street, Walworth. We need hardly say, Mr. Lincoln has recently seceded from the National Church; that he has himself been baptised; and that many of his friends have followed in his footsteps. This was the first occasion on which

Mr. Lincoln had administered the ordinance. It is a matter of choice with the members in Mr. Lincoln's church either to be baptised or not; but the discourse which Mr. Lincoln delivered prior to the administration of the ordinance on this occasion, clearly proved that the Preacher was not unsettled in his own mind upon the duty of believers on this point. The text was, "Through thy precepts I get understanding; therefore I hate every false way." Psalm cxix. 104. The subject was considered first as to the precepts of God *generally*; and, secondly, the precept of God as regards this ordinance, in which the preacher noticed, 1st, the *subjects* for baptism; 2nd., the *mode* of baptism; and, 3rd., the *design* of baptism. In noticing the *SUBJECTS*, Mr. Lincoln spoke out plainly respecting infant sprinkling. At the time he seceded from the Church, he was daily in the receipt of such an abundance of letters, tracts, books, pamphlets, and other papers (all with the intention, no doubt, of the kind donors to convert him to their particular notion or doctrine),—in fact, they came in such abundance, that he found it quite as much as he could do to just open them and glance at the title or commencement; but amongst those received one day was a very large bill, with a bold line at the top that attracted his attention. The line was "£1,000 Reward!" and the bill went on to state that this sum would be given to any person who could find one single text in the Bible in favour of infant sprinkling; and he (Mr. Lincoln) must say there was not one text from one end of the Bible to the other in favour of such a course. There was one text which to him appeared very decisively *against* infant baptism. In 1 Peter iii. 21, after speaking of Noah, it reads, "The like figure whereunto even baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God." With an infant this was impossible: "the answer of a good conscience." There was further in the Church of England Catechism a very good and a very proper question on this point; it was this: "What is required of persons to be baptised?" And he approved of the answer: "Repentance and faith." But there was another question which

followed which asks, "Why then are infants baptized?" and to this he thought the answer was exceedingly lame, "Because they promise them both by their surerics." Mr. Lincoln then gave some tests of the proper subjects for baptism; and spoke, secondly, of THE MODE of baptism, quoting several pædo-Baptist authors who acknowledged that the mode of baptism was by immersion; and dwelt also upon the meaning of the Greek word; and, then, in the third place, offered some excellent remarks on THE DESIGN of the ordinance in a twofold sense: first, to separate the believer more distinctly from the world; and, secondly, as a way of identification with the Lord Jesus Christ. The discourse was

a noble defence of the ordinance of believer's baptism both as to the subjects, the mode, and the design; and could it be printed and well circulated, we anticipate much good would result from its issue. At the close of the sermon, Mr. Lincoln "descended into the water," and "baptised" those who had "confessed" "faith and repentance" in the name of the Holy Trinity. The service was a solemn one, and we feel confidence in saying that Mr. Lincoln, should the Lord be pleased to spare his life, will yet many times be found to be engaged in a work wherein, on the first occasion, which we now record, the Lord's presence and blessing was manifestly enjoyed.

Intelligence from our Churches, their Pastors and People.

MR. JAMES WELLS'S VISIT TO THE NORTH.

It is generally known that the minister of the Surrey Tabernacle, Borough road, London, has been preaching in Manchester, Rochdale, Oldham, Glossop, and other parts of the North. From letters we have received, it is evident his labours have been most acceptable and useful: and it is requested by the correspondents that we furnish some portions of the letters sent to us. This we will do as far as space will admit, only premising that it is much to be desired that this series of benevolent and truly evangelical ministrations will tend to unite and bind more closely together the hearts and minds, yea, and persons, too, of all the Lord's truth-loving people in parts of the kingdom where such efforts to exclude, and to reign supreme, have been painfully prevalent.

DEAR BANKS,—The first happy evening has been spent with Mr. James Wells in this Northern part of England. He has evidently, like Absalom, son of David, got the hearts of the people. Mr. J. A. Smith's pretty little chapel in Higher Temple street, Ardwick, was crowded; say upwards of 300 happy looking faces and joyous hearts were there, and gave him right hearty welcome. My prayers God has answered in bringing him down, and doubtless many prayed for him, for he had great liberty. He read the 121st Psalm, and spiritualized it. He took for his text the last verse of the last chapter of Daniel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." There are in this book several mystic periods named which Daniel himself did not understand, such as the seventy weeks, &c., though some of the learned have tried to make it out. This did not hinder Daniel trying to know and understand those things that were plainly revealed; so it is our privilege to seek to understand what is revealed. The two points he noticed in the text, were, 1st, the command, "Go thy way," secondly, the two-fold promise, rest and standing. He shewed how Daniel and the people of God are brought into Christ, "the Way," and in Him we have eternal rest and security. After service, the people remained to shake hands with him and express their joy at meeting him once more.

J. H.

DEAR MR. BANKS,—I wish to return our hearty thanks to Mr. Wells for his kind visit to us in Glossop, to preach the Gospel of the ever blessed God. We had the room quite full, holding from

500 to 600 people. We had a soul-cheering sermon from the last chapter of Zech. 11. Mr. Wells poured out the good old wine of the kingdom, something like a large cataract, for an hour and ten minutes. Many of our souls drank freely of it, so that for a time we forgot our distress and poverty; and believe Mr. W. enjoyed his labours amongst us, for he seemed quite at home in his work. I hope his arduous labours in the recent tour he has made, will be the means of knocking down a great deal of prejudice that was against him.

By the kindness of a friend, I and another were favoured to go into Yorkshire to hear him both at Slaithwaite and Lockwood. Here we found a deal of prejudice against him. Mr. W. told us at Slaithwaite, that if men drew wrong inferences from what he said, he was not responsible for that, he was only responsible to God. At Slaithwaite, we had a Christ-exalting sermon from Malachi, "Ye shall be a delightful land, saith the Lord." Mr. W. has a delightful way of picking up the things in connection with his subject, thus making his subject clear to be understood. He began to show that neither we nor the Jews did or could fulfil the condition which would entitle us to claim the precious things promised in that chapter without being united to Christ by a living faith. Old Mr. Prejudice could not prevent the chapel being filled, apparently with anxious hearers.

We followed him the night after to beautiful Rehoboth; here, again, he commenced his theme of exalting a precious Christ, and debasing proud man. He took for his text, "Be still and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." In a masterly way he began to unfold the great truths in that beautiful soul-cheering Psalm, in which his text seemed to be the pivot, around which he kept the other grand truths revolving to the delight of our souls. Oh, that the Lord would bless us with a greater knowledge of Him as a sovereign, that we may bestill under the present trying providence that we are now passing through; and may we go on growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Mr. W. closed his subject by speaking very cheerfully on the 136th Psalm, unfolding the goodness of God; the supremacy, the creation, the interposition, and the redemption of God. Truly we were constrained to sing with the Psalmist, "O give thanks unto the God of heaven, for his mercy endureth for ever."

If you can put this into the VESSEL, I will thank you; if not, you will please give our thanks to Mr. Wells. Wishing you every blessing a covenant God can bestow, I am your's truly,
Turkish Bath, Glossop. GEORGE WOOD.

DEAR SIR,—I am glad to be able to say Mr

Wells has recently paid us a visit in the north. He came with funds for the relief of the distressed Particular Baptists.

He was well received, and his visit was made a blessing to many souls. In Manchester there are many professed or real (some real I know) lovers of the truth, who, nevertheless do not regularly attend any chapel or church; they say they cannot hear to profit and prefer reading their Bibles at home; others have Mr. Wells preaching for them through his printed sermons, so that Mr. Wells' advent amongst us was quite a jubilee to many, even to those who were regular attendants at chapels, where they received more or less good to their souls. It surely must be distressing to real heaven-born souls not to obey the Divine injunction, "Not forsaking the assembling of yourselves together." Whilst I cannot commend them for holding aloof from church membership (I speak of those who have been members and know the truth), yet I heartily wish that we had a minister whose testimony it might please the Lord to bless to their souls and to the ingathering of others; for truly the harvest is great, but labourers of the right sort few. Yours in the bond of Christian love,

Manchester,

JOHN DERBYSHIRE.

March 15th, 1863.

[We have more notes to give.—ED.]

IPSWICH—On Wednesday, February 25th, the annual tea and public meeting took place at Bethesda chapel, Ipswich, commemorative of the Lord's goodness to the cause, and to the pastor, who was spared to see another birth-day, and to continue among his friends here for the period of eighteen years. By the female friends an excellent tea was provided, and 450 persons joyfully partook of it. After tea, a public meeting took place, when a thousand persons assembled; a birth-day hymn was sung, 512th Rippon's Selection, 1st part; a deacon prayed; and Mr. W. Clark, the treasurer, was called to the chair. Mr. C. then arose and addressed the friends in a pleasing manner. Never did he feel more happy, nor did he ever see the cause more united and prosperous; he exhorted to a studied and persevering continuance of love, faith, and good works. His address to his pastor was affectionate, he was truly thankful to see him raised up from his affliction, and hoped he would be spared many years among them. He correctly stated the financial position of the cause, which was satisfactory. He then called upon Mr. Poock, who said he was glad to see him (Mr. C.) where he was, and the host of friends and brethren in the ministry where they were, and especially himself where he was, after having had so recent and serious affliction, for the which he could bless his God, for sure he was it was good for him he had been afflicted, and he had no doubt but others would derive benefit from his position among them. He had baptized twenty-two in the last year, and his soul rejoiced in God his Saviour for His unabating love and mercy to him, and to the church for the love and peaceful prosperity. Mr. Collins (of Grundisburgh) next was called to address the meeting, which he did in an excellent, lengthy, loving, able manner: he had known that cause for many years; he had seen the various trials it had passed through, but the present state of things was the most pleasing. He addressed his brother in the ministry, Mr. Poock, who was glad he was able to be with them; believed the Master had more work for him to do before he took him home; this he could not doubt while he knew he lived in the love and prayers of so many of the Lord's children. Mr. Dearing (the Crowfield pastor) was called by the chairman to say a something to us, because he was one of our number still beloved. With much feeling, he said, he felt as though he had come to his home, where he was born; he came as one to see his father, his mother, his

brothers, and his sisters; he blessed God that he ever came there, his soul had there been fed, nourished, and blessed;

"There his best friends and kindred dwelt,

There God his Saviour reigned."

His very heart rejoiced to see what he saw, and pray he could and did for every blessing to rest on his beloved pastor and dear friends. Mr. Baker (of Tunstall) followed: he was glad to be there; he hoped never to lose the savour of that blessed meeting; he never heard speeches so full of love; he rejoiced also to meet his brother Dearing, because he read a letter of his in **THE EARTHEN VESSEL**, and there felt a union of heart to him, although he was then in the army in India. He blessed God his brother Poock was able to see his sixty-sixth birth-day, and he hoped God would spare him to see many more, and every one more blessed. Our warm-hearted brother Whorlow gave us a hearty address, congratulating us upon our happy state and condition; his heart was united to pastor and people ever since he first became acquainted with us; wished every church in the kingdom was as united in the spirit and truth of the Gospel; was ready and willing to serve us at any time; and prayed that our union and happiness may long continue. The chairman then called upon Mr. Poock's son (Mr. T. Poock, Jun.) to close the meeting by speaking, which he did, evidently touched with feeling in reference to his father's recent state of affliction; was highly delighted with the speeches delivered, containing, as they did, so much gratitude to God for his great goodness to Bethesda, and for the marked love and concern for his parent, he ardently wished that long and large prosperity may be mercifully realized. Our respected singers showed no small interest, by performing between every speech an anthem (not common) in a manner which created pleasure and satisfaction. The doxology was sung by the host, benediction pronounced, and the most happy meeting within Bethesda's walls concluded.—**CALB.**

THE ROYAL WEDDING.

BACUP.—A sermon on this subject was delivered in the Irwell Terrace Chapel, Bacup, on Sunday evening last, by Mr. William Stokes, of Manchester. There was a very large and attentive audience. The preacher took his text from 2 Samuel xxxiii. 3, "He that ruleth over men must be just, ruling in the fear of God;" and proceeded to remark on the necessity and importance of government among men. Probably, had sin not entered the world, political government, as at present constituted, would not have been required; but the necessity having arisen, government was appointed by God, and should be honoured as coming from Him. It was based on enlightened subordination, and wherever properly exercised and understood, would invariably obtain a prompt obedience, because of the great advantages which it secured to society. It prevented lawlessness, ensured protection, and was the true safeguard of liberty. But much would depend on the ruler, hence he must be "just;" not despotic, or self-willed, or rapacious; but considerate towards his subjects, acting from a sense of his own responsibility to God, and ever disposed to temper power with mercy. He "must be just, ruling in the fear of God." And as kings were yet to be "nursing fathers, and their queens nursing mothers" to the future church of God, it was of the highest importance that nations should have good kings, as an indispensable condition of their having good subjects. The preacher went on to shew that the marriage state was honourable both to princes and their subjects, as it imparted to men everywhere a standing in society, provided hostages to virtue, and gave a stake in the country's welfare far more valuable than mere property could supply. It was a noble office to train up a family for usefulness in the state, for the support of

religion, and for the spread of freedom and happiness throughout the whole world. This was an honour that only matrimonial life could confer. It was, therefore, of the highest importance to rulers especially, as well as to their subjects, that they should have good wives; and the preacher instanced the injury done to princes by bad wives, in the cases of Solomon and Ahab. He adduced the case of Herodias, by whom John the Baptist was beheaded, as a proof of wicked influence by a woman; and contrasted Queen Mary with Queen Victoria, who Mr. Stokes asserted to be the model of a wife and a Queen. He then described the Prince of Wales as the heir apparent to a Protestant throne, and the expediency of his marrying a Protestant Princess. Such was Princess Alexandra, whose family stood connected with the Lutheran Church of Denmark; a royal lady, than whom none appeared more fitting to be the bride of the Prince of Wales. This royal marriage would prove honourable as an example to the aristocracy, the gentry, and the whole people. It was a fine exhibition of domestic virtue in the highest circle in the land, and furnished a noble contrast to the character of a former Prince of Wales, who subsequently ascended the throne as George IV. So far as personal piety entered into this union it would produce a favourable effect upon the church of God at large, and it would be a delightful fact to know that in the Prince's household there existed the love of prayer, and attachment to the wide cause of evangelical missions throughout the earth. Possibly hereafter the Prince might become our Sovereign, and it would be an ennobling spectacle to see him in his high station, heading the cause of liberty, virtue, peace, and friendship among all mankind. Such a reign would be more glorious than any warlike successes could ever be. And in securing such a reign, Christians of all sects might do much by fervent prayer to the King of kings, and Lord of lords. Mr. Stokes concluded by expressing sincere regret that some portion of the bridal day had not been appropriated to prayer. In that, he thought, all religious parties were more or less guilty, and he earnestly hoped that even yet the omission would be remedied. He felt sure that he expressed the prayer of that numerous audience when he gave utterance to his own, and said, "God bless the Prince of Wales."

GREENWICH.—Thursday, 12th of March, 1863, being the day appointed for the opening of the new chapel built for Mr. Gwinnell, late of Bridge Street, it was advertised that Mr. James Wells would preach in the afternoon; tea at 5; and Mr. Nunn to preach in the evening. Arriving at Greenwich about 3 o'clock, about mid way from the Greenwich station to Deptford is Devonshire street, on the left, leading through to South street, near the Greenwich road end, on the left, stands the new chapel: a neat little place, built at the cost of about £600, £300 of which may be said to be already paid. It is about seventy feet long, by about twenty-five feet wide: the seats are nicely arranged on either side, each pew having a let-down seat, by this means the chapel will hold nearly 400 persons. There is a commodious pulpit at the further end; it is lofty; we may say, altogether this is a little model for chapel building. There is a comfortable vestry underneath at the further end. At 3 o'clock, Mr. Wells ascended the pulpit, commencing with prayer, and then took his text from Zechariah ii. 12, "The Lord shall inherit Judah, his portion, in the holy land, and shall choose Jerusalem again." After introduction, Mr. Wells enlarged upon the holy land, comparing it to the Lord Jesus Christ; he said, there was implied the consecration of the people of God; this formed the leading part of the discourse, contrasting the land of death with life in Christ by faith; the land of desolation with a land of plenteousness; the land of affliction and trouble, contrasted with a land of consolation in

Jesus. Touching upon the second, and passing to the third, Mr. W. spoke in a comforting manner of the Lord's choice of his people, being chosen before time, they were chosen again manifestly. The discourse was wound up with the final security of the people of God. Although the weather was unfavourable, there was a good attendance; about two hundred partook of an excellent tea. At half-past six, the evening service commenced. Mr. Gwinnell ascended the pulpit, as he said, to put things straight: they had come to hear our excellent brother Nunn, who it was to be feared would not preach again, it appeared the Lord was about to release him from all engagements below. Mr. Atwood then delivered an excellent discourse from Exodus xx. 24, "In all places where I record my name, I will come unto thee, and I will bless thee." After the sermon, Mr. Gwinnell said, "This morning there was wanting £150 to meet the present demands of the builder; £123 6s. had been received that afternoon, the remainder was wanted. The Lord had blessed the first ministrations within the walls; and although, with his nervous disorder, and domestic affliction, he had not expected to have lived to preach in it, he now had hopes that he was intended for the place, and the place for him." To this we add our hearty amen. This is the second chapel Mr. Gwinnell has been instrumental in building in the vicinity of Greenwich.

RIPLEY, SURREY.—On Lord's-day, 1st of March, we had the pleasure of seeing our beloved pastor, C. Z. Turner, baptize six believers in the name of the Holy Trinity, after an excellent discourse from the words of the Psalmist, (cxix. 47), "And I will delight myself in Thy commandments, which I have loved." We went to brother Stevenson's chapel at Mayford, to administer the ordinance; and afterwards, returned to Ripley, where the ordinance of the Lord's Supper was commemorated. We can say, "The Lord is good; blessed are all they that wait for Him." Our way has been dark, rough, and stormy; our poor hearts have been well nigh sinking within us; but, O matchless grace, amidst all that is against us, we feel and know that our precious Jesus still lives to save. It is nearly two years since we had an increase; but the dear Lord brings them forth in His own good time; and may we all be of one heart and one mind. I write these few lines for the encouragement of any little church of God that may be in the same place as we have been; and may the Lord still continue to bless us, in the ardent prayer of A LITTLE ONE.

TORRINGTON, DEVON.—CHRISTIAN WELCOME.—On Monday, March 2nd, the members of the church and congregation belonging to the Baptist chapel in this town gave a tea to their pastor, Mr. W. Jeffery and his bride, when upwards of 200 of his friends assembled at the school-rooms adjoining the chapel. In the evening, after the tea, the public meeting was held in the chapel, when addresses were delivered by Mr. W. Jeffery, Mr. J. W. Spear, and Mr. George Williams, Baptist minister, Bideford. Mr. Williams was listened to with deep interest whilst he enforced upon the audience the duties of Christian love and forbearance, and the necessity of a full consecration of the heart to God; he also congratulated the church and congregation on the happy event of the marriage of their pastor, and as the lady had borne a high character for her piety and Christian charity in Plymouth, he (Mr. W.) hoped she would be a blessing to the inhabitants of the town, and that her counsel too, and example amongst the church and congregation would be highly appreciated. Mr. W. Jeffery was presented with a handsome testimonial in proof of the esteem and affection of the members of the church.

HIGH WYCOMBE, BUCKS.—OPENING OF ZION CHAPEL. On Wednesday, March 4th, 1863, the above place was opened and dedicated to the worship of God for the Particular Baptist Church formerly meeting in New Land Chapel. It is a plain, substantial building, and will seat between 400 and 500 persons, and has a vestry behind which will accommodate 100 more. The entire cost of the building is £900, towards which £90 was collected when the foundation stone was laid. The day being favourable, a large number of persons came to the opening services, including ten ministerial brethren. Mr. Palmer preached in the afternoon from Matt. xviii. 20, "Where two or three are gathered in my name, there am I in the midst of them." Mr. John Foreman preached in the evening from Psalm cxxvii. 1, "Except the Lord build the house they labour in vain who build it," &c. On Lord's-day, March 8th, Mr. Stenbridge preached morning and evening, and again we had large audiences, the large chapel being quite full. We, as a Church, desire to praise our God for good sermons, good attendance, and good collections, which amounted to near £80, leaving a debt of £620. Contributions will be thankfully received by the deacons, Messrs Heath, Youens, or Collins, from any one who feels disposed to help a people, who have been robbed, spoiled, and oppressed; who have been preserved, and also blessed by God, while passing through hosts of opposition, denied even-handed justice, through the secret work of the worldly rabble, and truth-hating free-willers (the same white sepulchres who once pestered our precious Jesus and the Church in all ages.) The real Church of God is invincible, and can never die; and in whatever form oppressed, will ever be triumphant; God is never a moment behind his time to appear for her help. Yours, A POOR, HELPLESS SINNER, ready to live or die, to be hated by men and devils, careful for nothing so that God may bless Ziou.

Wycombe, March 10th, 1863.

NORWICH—ORFORD HILL. Dear Mr. Editor, Our tea meeting was holden on the 2nd March, under the superintendence of our senior deacon, whom God had again raised up to his wonted usefulness, in a most glorious manner. Mr. Field, of Saxlingham; Mr. Gowing, of Pit-street; Mr. Clare, of Framlingham; Mr. Johnson, of Gateshead-on-Tyne; and Mr. Kempster, of Norwich; all gave good speeches; and our choir sang some excellent scripture piece between each address; we had 250 to tea. The public meeting commenced at seven o'clock, with a good congregation, and continued in full vigour until ten, when Mr. Corbitt, who began the meeting with prayer, concluded it in like manner, and the people separated, praising the Lord that on the commencement of their seventh year, they had realized his goodness beyond their expectation.

WOOLWICH—ALBERT ROOMS, ELEANOR ROAD, POWIS STREET.—On Tuesday evening, February 24th, after a sermon on "The Faultless Presentation," (text Jude 24, 25,) the pastor, members, and congregation late of Carmel chapel, presented to Mr. W. D. Hitchcock, deacon, a handsome argentine silver inkstand, bearing the following inscription: "Presented to Mr. W. D. Hitchcock, by the pastor, members, and congregation, late of Carmel chapel, Woolwich, as a cordial expression of their just appreciation of his Christian integrity and moral uprightness. Feb., 1863." Also, at the same, was presented a beautiful communion service, the spontaneous gift of a lady of the congregation, for the use of the church under Mr. Hanks's pastoral care.

ROTHERHITHE—BETHLEHAM CHAPEL, China Hall Gate. A special service was held on behalf of the cause on Tuesday, the 17th of March, 1863, when Mr. James Wells preached in the

afternoon; after which about 150 sat down to tea. In the evening, at the public meeting, our beloved pastor, Mr. James Butterfield, presided, when the brethren Dickerson, Anderson, Myerson, and Strickett most warmly addressed a full congregation, congratulating our pastor and the friends upon the present prospect of things. After each speaker the choir and friends sang a sacred piece, and with which ministers and people were highly delighted. It was, indeed, the most happy and cheering meeting that we ever experienced in our beloved Bethlehem. We may truly say the Lord of hosts is with us. R. GIBBS, Sec.

IRELAND—CONLIG, NEWTOWNARDS. Mr. Samuel Brown and his wife were publicly immersed, on the 25th of January, by Mr. John Brown, the pastor of the church. They had been previously connected with the Presbyterians, and brought satisfactory testimonials of character from their former minister. A solemn feeling pervaded the assembly, and we hope good impressions were made.—J. B.

SIBLE HEDINGHAM.—Mr. EDITOR, My regular engagements at Sible Heddingham having ended, I am open to receive preaching engagements at any other place; and, notwithstanding anything that may have been said about me as a man and a minister, I am both in word and doctrine, the same as when first I entered upon my ministerial course. Your's truly, CHARLES SHIPWAY, Sible Heddingham, Essex.

CHESHUNT.—On Sunday, February 22nd, Mr. H. Strickett, of Dartford, preached three sermons in our neat little Baptist chapel. We certainly had the Lord's presence, and many came to hear. We have for years been wading through deep waters; and now, if the Lord does not appear, we fear we must sink. We want a good, spiritual, able, minister, and help in time of need. Pray for the VERY LITTLE ONE at Cheshunt, in Herts.

OCOLD, SUFFOLK.—Our pastor immersed five believers in the name of the sacred Three, on a confession of their faith, on Lord's-day, March 1st. We can but be thankful to find in this day young men like Mr. Shaw decided and useful in the service of the Lord. The Lord give to Zion many like him. Amen.

BIRMINGHAM.—The Strict Baptist Church meeting in Charlotte-street, Birmingham, held special services on Tuesday, February 24th. Mr. P. W. Williamson, of Notting-hill, preached in the afternoon, and Mr. James Wells in the evening. The cause of Truth here, we hope, will be encouraged by great usefulness and peace.

DOWNHAM MARKET.—Mr. John Chark (late of Hull), ministers here much to the edification of the church, who highly esteem him as a faithful minister of Christ. On Sundays, March 15th and 22nd, three sermons were preached by Mr. C. W. Banks. We hope the chapel and cause will soon be enlarged.

Deaths.

On the 16th of March, Mellicia Jimena, the beloved wife of Mr. W. H. Collingridge, of the City Press, and publisher of the "Gospel Magazine," in her 37th year.

On Saturday, March 21st, CLARA, the beloved daughter of Mr. Rymont, fell asleep in Jesus at noon after a long and painful season of suffering, aged fifteen years.

MARRIED, at the Surrey Tabernacle, on Saturday, February 28th, 1863, by Mr. John Bloomfield, Mr. Henry Cowtan, Junr., to Ann Lydia, eldest daughter of Mr. Thomas Chivers, Baptist Minister, Bermondsey.

By whose Authority do you Preach the Gospel?

I HAVE had some opportunity of considering the character and diverse condition of the Gospel ministry as it stands before the professing Church of Christ in this day; and, viewing it as a whole, it appears deficient in mental, in spiritual, and in ministerial power. There are some exceptions; but, in the main, there is lacking, first, the power of Divine illumination, enabling the mind to penetrate the deeps of ЖЕHOВАН'S mind as written in His Word: hence a shallowness and vapoury ministry is found with many: the people soon become tired of hearing such men. Secondly, there is wanting a power of spiritual unction: so that, although there may be soundness in the letter, there is no benefit derived from it; no real soul-profit flowing out of it. Thirdly, there is a deficiency of ministerial manner. The absence of these things greatly hinders usefulness. The ancient cry of the church is now the cry of many souls,—“Tell me, O Thou whom my soul loveth, where *Thou* feedest; where *Thou* makest *Thy* flock to rest at noon?” Yes, many are saying,—

“Where can I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home?”

There are some churches in this land, and in the colonies, blessedly favoured with pastors after God's own heart; but many gardens are going to decay for the want of husbandmen well qualified by heaven itself. Thinking on this state of things, I was led to read the records of the evangelists respecting Christ's commission which He gave His own disciples. The first thing I noticed was THE AUTHORITY with which He clothed them. Matthew says He said, “All power is given unto me in heaven and in earth, Go ye *therefore*.” Mark says, “He appeared unto the eleven, and said unto them, Go ye into all the world, and preach the Gospel to every creature.” Thus, the two first evangelists give the direct and special command as coming from Christ to His own disciples; but Luke gives us the essential *qualification* with which CHRIST *also* promised to endow them. This qualification is, to my soul, very blessed indeed. I feel my soul drawn out in sorrowing love to, yet in some little holy fellowship with, my adorable LORD, as I read Luke's beautiful account of the three-fold qualification with which the risen and ascending Redeemer prepared them for their great and holy work. Oh! that all those men who

are anxious to go forth in this work would carefully look into the component parts of this most heavenly equipment. First, He shewed Himself unto them: “Behold My hands and My feet, that it is I myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet.” When the beloved disciple John commences his Epistle, he puts this in the front of all: “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, and we have seen it, and bear witness, and shew unto you THAT ETERNAL LIFE which was with the FATHER, and was manifested unto us),—THAT which we have seen and heard declare we unto you,” &c. Three times in these few lines doth the apostle boldly speak of this ETERNAL LIFE being seen and manifested unto them. When some at Corinth questioned the apostleship of Paul, he challenges them on this ground, “Have I not seen *Jesus Christ our Lord*?” Yes! Paul had seen that JUST ONE: he had heard the words of His mouth: and, therefore, with all boldness he preached the Lord Jesus, and salvation alone by Him. I am not contending for visions or dreams, much less for the enchantments Balaam sought for: neither plead I for abstract sensible excitement. I remember Christ's words to Thomas: “Because thou hast seen Me, thou hast believed; blessed are they that have not seen, yet have believed:” but I believe that *the revelation* of Christ's glorious person, offices, and work, given by the Holy Ghost in that soul where life and faith from heaven have been implanted, is one most essential blessing qualifying a saved and called man to preach with much confidence and comfort that JESUS CHRIST who said to Peter, “Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.” Of all the mysteries the Bible refers to, this CHRIST IN you the hope of glory, is most certainly not the least. Without it, no heart can be right; no mind can be spiritual; no soul can be sincere; no conscience tender. Without it, no man can successfully preach the exalted Prince of Life and Peace. But, with Christ in the vessel, all must be well.

A second part of this qualification which

Luke declares the ascending Saviour gave is this: "Then opened He their understanding, that they might understand the Scriptures." All they had heard, seen, suffered, enjoyed, or known before, left them short of this: but, now, by a special demonstration of the Spirit in them, their *UNDERSTANDINGS were OPENED*: the mind and truth of God's Word were apprehended within. This is another indispensable power in a man's ministry. I must not allow myself to enlarge. The third qualification is the climax of all. After Jesus had commissioned and counselled his disciples, Luke says, He added, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Seeing Christ as crucified, understanding the Scriptures, and having the power of the Holy Ghost upon them, these are *MERCIES* no man can dispense with in the living ministry. In these are found our authority.

But it may be asked, "How can a man, in these days, trace out his authority?" The first disciples literally saw and heard *JESUS CHRIST* themselves: but *how, by what, from what kind of evidence* can we realize our authority?

I have found it to be in what I may term a four-fold CONTINUANCE. I. Beginning in the knowledge and ministry of *THE TRUTH* as it is in *JESUS*, and continuing therein. No alteration of views, no changing of sentiment, no forsaking principles; but, like the living creatures in Ezekiel's vision, it is said most emphatically, "They went every one straight-forward: whither the Spirit was to go, they went; and they *TURNED NOT* when they went." In the heart of every anointed servant of God (we may say),—

"Firm as a rock *THY TRUTH* shall stand,
While rolling years shall onward move."

II. There is CONTINUANCE in the *HOLY SPIRIT* giving the word into the soul for its own nourishment and for dispensation. I do not mean the natural mind inwardly repeating scriptures which the memory may fetch up. Nay, I mean the inward speaking of the word to the soul by the Holy Ghost, whereby the soul is lighted up with some heavenly flames of light and heat, of knowledge and understanding, so that with the psalmist it can say,—"*My heart is inditing a good matter.*" This will prepare for the next branch of the work, "I speak of the things which I have made touching the King:" and very often, under such circumstances, the speaker feels a flowing river in his soul, causing his tongue to be as "the pen of a ready-writer."

For many years I have been favoured thus to find, thus to eat, and thus to dis-

pense the word. And even now, when there has been so heavy a tempest, and such a thorough wreck of all earthly possessions, even now I open the book on that forty-fourth psalm, and read in verse seventeen my own heart's assurance,—"*All this is come upon us, yet have we not forgotten Thee. Our heart is not turned back, though Thou hast sore broken us in the place of dragons, and covered us with the shadow of death.*" How rich is that, "*Nevertheless*" (in Psalm lxxxix), "*I will visit,*" &c. "*Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.*"

Ezekiel's word has been most dear to me. He says, "The Spirit took me up, and brought me into the inner court, and behold the glory of the Lord filled the house. And I HEARD HIM SPEAKING UNTO ME out of the house; and *THE MAN STOOD BY ME.*" The *personal* and the *positive* elements in the grace which reveals and realizes a present salvation in a glorious Saviour, are the strong pillars of power upholding the living soul.

The constant coming of the Spirit with the Word into the regenerated mind, is the best pledge of authority any minister of Christ's Gospel can possibly have. For this we have sometimes long to wait: patience, faith, and prayer may all be exhausted; but I have never known the Spirit to fail in coming with the Word when the heart has been given up to Him.

There was in the Long Parliament a man they called "*Old Barebones*:" for the life of me, I cannot help thinking some of the hard-fisted fellows of our day are of the same stamp. By virtue of their connection with a clique, and their capability for wire-drawing, together with much assumed gravity, they set themselves up as the men with whom wisdom dwells; but their crude and cruel spirit makes one often cry out, "*DID ever GOD DWELL there?*"

"Have you not heard," most seriously doth Thomas Goodwin ask, "out of the 8th of Romans, that God predestinates His to be conformed to the image of His Son? If, then, you do not in some measure resemble your elder brother Christ, you are none of the children of His Father."

"My brethren," says that old divine, "let us be exhorted to examine ourselves. It is not enough to have gifts, an abundance of swimming knowledge, common enlightenment, natural wisdom, learning, abilities to express one's-self," pleasing ourselves and others who are like unto us. Nay, there must be more than all this. The bearer of God's name, the preacher of Christ's Gospel, the feeder of the redeemed flock, must himself be "a golden pipe"—an olive branch growing out of the olive tree: and.

through that golden pipe, which is a heart made right with, and fit for, God, must flow the golden oil. To hard, unbruised, whole hearts, this oil will be of no use; but where wounds and bruises are, it will prove a blessing. If you have any desire to stand right at last, try and learn out well the distinction between the artificial illuminations of nature's giving (which the schools, authors, observation, and practice will brighten up until Nature herself is worn out), and that Divine anointing of the Holy Ghost, which is especially the promise of the Father, and without this gracious indwelling of God's sanctifying, revealing, and teaching Spirit, no man can know the real blessedness of the Gospel ministry.

A sage, and apparently, sanctified pastor is just leaving a church near me. He has been with them but a few months. A friend said to some of the elders of the church, "Why do you so speedily send away your minister?" One said, "Because he has no more religion in him than what he learned at school—he has no experience." Another said, "He has buried the Holy Ghost: there is no food for our souls." These were not the words of wild professors; but the sorrowful sentences of highly esteemed men of God. Is there not reason to fear this is a type of much, very much, of that respectable race of ministers now so universally admired?

The *continued coming of the Spirit* into your own soul with the Word must be your authority. God's ordination charge was this: "Thou shalt hear the Word at my mouth, and give them warning from me."

Not long since, I was in a retired part of the land, alone in silent meditation: the last verse in the 17th chapter of John opened up in my soul with exceeding much fullness and comfort. It revealed a four-fold ministry:—

I. The ministry of the Father to the Son, "The love wherewith Thou hast loved Me." That was a love of the highest exaltation. To lift up the Son far above all principalities and powers was the one grand design of the covenant of grace. It was also a love of *communication*. "It hath pleased the Father that in Him should all fullness dwell." Every good thing is in Him—must come down from Him—and will produce fruit to His still higher uplifting. It was, too, a love of *concentration*: all inebriating, contriving, and dwelling in Him. This is a faint idea of the Father's ministry to the Son. "He asked life of Thee, and Thou gavest it Him; even length of days for ever and ever."

Oh! read that twenty-first psalm. See the Son of God desiring, and the Father giving. "Thou hast given Him His heart's desire; and hast not withholden the request

of His lips. His glory is great in Thy salvation. Honour and majesty hast Thou laid upon Him. *For*—(Ah! how precious! *For*)—Thou hast made Him most blessed for ever! And in thy salvation how greatly shall He rejoice!" Then, in John xvii. 26, we have,—

II. The ministry of Christ to His own disciples: "I have declared unto them Thy name." The parable of the Prodigal Son, and all the miracles and marvellous ministry of Jesus in His humiliation, was a declaration of His Father's name.

III. The perpetuity of it in the successive ministration of His servants in all ages. He looked through the preaching of all heaven's preachers to the end of time, and put this title upon the whole,—"**AND WILL DECLARE IT.**" That is, He meant to say, "All my ministers shall go on to proclaim my Father's love, His electing, everlasting, saving love, until love Divine has gathered in the whole family whose names engraven on His heart do stand." John caught the mind and meaning of His Master, and as the leader of the whole choir, he struck the key-note, exclaiming, "Herein is love—not that we loved God; but that He loved us, and sent His Son to be the propitiation for our sins." That first epistle of John's is full of this declaration of the Father's name.

But, lastly, in John xvii. 26, there is the Holy Ghost's ministry in the hearts of the saved ones: "That the love wherewith Thou hast loved Me (said Jesus) may be in them, and I in them."

Would I try myself as a believer—as a minister? Let it be by this test. Do I love to lift the Son of God higher than the highest heavens? Do I know and declare that every particle of grace and salvation is in Him, and must be received from Him? Do I lovingly and adoringly believe that CHRIST is the great centre and meeting-place where only God and saved souls can dwell together? Most certainly I do; and here is my sheet-anchor amid all the storms which o'er my trembling heart and head have burst.

"Glory to God! this Truth I know.
Glory to God! above, below.
Glory to God! This fact I'll tell,
My Jesus hath done all things well."

Continuance in the Truth, and the Spirit's continued opening up of that Truth, are two hopeful signs of Divine authority to minister in His name? But I only mention the other two, and close this paper. There is,—

Thirdly. A continued liberty of soul in proclaiming the Truth. When God took Jacob back to Bethel, how easily he poured out his drink-offering upon the altar, and then put oil on it. How easily the poor

widow woman poured oil out of the pot of oil into the empty vessel; how easily the golden pipes emptied the golden oil out of themselves, that oil flowing from the olive trees into them with spontaneous vigour and power: and how delightfully pleasant it is to pour out your soul in the ministry when the Lord has filled that soul up to the brim with heavenly truth, and anointed the heart with rich discoveries of the grace and glory of Jesus Himself.

To see a poor piece of buckram in a pulpit, with his tongue strapped to his memory, trembling for fear he should lose the string, and so break down, is sad indeed; but to be pleasantly powerful in dispensing the words given, is joyfully and gloriously confirm-

ing the promise, -- "Lo! I am with you always."

This authority is found in the Holy Ghost using your ministry to the quickening of souls from death, and truly blessing those who have become withered by temptations and trials. When through the ministry of a frail mortal the Almighty searches out your case, shows you His mercy, and seals home on your heart His own salvation, there will be no question in your mind as to the source from whence that ministry did proceed.

May this four-fold ministry be rendered ten thousand times more dear to us all, and may this four-fold authority be realized by all the living witnesses in Zion. Amen and Amen.

THE ADOPTION OF CHILDREN.

"Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."--EPhes. i. 5.

How great the privileges, how unspeakable the blessings, and how glorious the future, revealed, opened up, and set before us by the glorious Gospel of the blessed God: without it we must have for ever groped in the dark, remained in midnight gloom, and been irrecoverably lost. The light of nature must have failed utterly to have shown us our true state and condition, to have made us acquainted with ourselves, or to have communicated the saving knowledge of the God of grace, as he reveals himself in the Gospel of his Son. All scientific research, literary attainments, and worldly wisdom must have utterly failed. There is no spiritual life; there is no Divine and heavenly light in these things. They might have inflated the heart with pride; they might have led us to look down with contempt upon the illiterate; they might have hidden the blessed Gospel from our eyes; but these things would never have humbled our hearts before God as penitent sinners; never could have taught us experimentally the way of salvation; never could have inspired sincere love to God or genuine charity towards men; but, apart from the saving knowledge of the truths of the Gospel, must have left the soul, with all its capacities and powers, in that state of degradation and death in which it is by nature found. "The world by wisdom knew not God."--"The natural man understandeth not the things of the Spirit of God, neither can he know them because they are spiritually discerned."

Divine and spiritual influence, Power, is necessary to our embracing the Gospel-belief of the truth, receiving Christ, the saving knowledge of God, and the personal

enjoyment of the privileges and blessings of the everlasting covenant. Thus blessed, our attainments are made subservient to the Divine glory--are made to minister to our spiritual interests and usefulness.

The words at the head of our paper present a great doctrine of the Gospel and a blessed privilege, which belongs to the Lord's people, having predestinated us to the adoption of children, &c.

The wonderful grace of adoption had its birth in eternity, has its development in time, and its maturity awaits eternity again. It first existed in the eternal mind, emanating from eternal love, everlasting in its nature. It is enjoyed by the favoured and distinguished objects of it in their present state of being, and will be consummated in their future glorification, with their already glorified Lord and Saviour Jesus Christ. Adoption, literally, is an act by which an individual takes another into his family, confers upon him the privilege of a child, and constitutes him his heir.

Divine adoption is that act of free and unmerited favour by which God puts poor sinners into the estate, and brings them into the relation of children, confers upon them all spiritual blessings, and makes them heirs of God and joint-heirs with Christ.

1. This implies a fatherless and forlorn condition, and how graphic is the description given by the apostle of the nature state of the children of God: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." (Ephes. ii. 12.) Our state by nature is most de-

plorable, pitiable, and distressing, felt, and deeply, by those who are made sensible thereof, as our first parents were cast out of Eden when they had sinned, were made to feel something of the consequences of sin, and must have perished everlastingly but for the mercy of God, which beamed forth in the first promise of a Saviour. So we, fallen with them and in them, in our nature state may well be regarded as poor outcasts—as sinners by everything that is equitable and just—cast out of all knowledge of, desire for, and enjoyment of the Divine favour, and must have been for ever lost—none to pity, none to save—but for the marvellous mercy and distinguishing favour of God in Christ, so signally displayed in wonderful adopting love.

2. Distance is implied; for, in adoption, there is a bringing near by nature and by practice. We are far from God; in the fall we are sunken into the bottomless vortex of sin, ruin, death. God is in himself infinitely holy and happy. We are naturally depraved and wicked; far off from God by wicked works. God is light; we are darkness: in a word, we are depraved and polluted; lost and ruined, ignorant and undone, and by reason of our blindness, the fear of God is not before our eyes, and we have no pity on ourselves. We are by the holy law condemned as sinners, and adjudged to death and hell, and yet, until arrested by mighty grace, pursue the downward road. Our nature distance from God is truly awful. The glorious grace of adoption meets the case completely, and made the subjects of the experience of it, by the power of the Holy Ghost through faith. The apostolic language will apply: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." (Eph. ii. 13.)

3. Exposure is implied. A child without a father, a friend, a protector, how exposed to poverty, want, ignorance, vice, oppression, cruelty, and ruin. O, in what an awful state of exposure is the poor lost sinner; his own heart is deceitful and desperately wicked; he is corrupt and depraved; he is surrounded by, and associated with, sinners like himself; fallen, depraved, deceitful, he is led captive by the devil at his will, his worst enemy who seeks his ruin. God is angry with the wicked every day, and unsaved by grace, hell must be their portion for ever.

In Divine adoption, we are brought into a state of safety and peace; brought out of this sad state, brought into the enjoyment of the paternal care of our heavenly Father, the guardianship of our dear Redeemer, are made the subjects of the new creating power of the Holy Ghost, realise his gracious indwellings and blessed witness, participate

in all the glorious privileges of the children of God, and enter by faith into full salvation. But the adoption of children is based upon and governed by the sovereignty of God. It is according to the good pleasure of his will, plainly not our will. Our will is depraved and vitiated, averse and opposed to God and godliness, holiness, truth, and grace. Men by nature neither understand or desire the privilege of adoption in its high and spiritual nature. They are carnal, and the will, with all the powers of the soul, are enslaved by sensuality and sin. Were it dependent upon or ruled by the will of the creature, could it be less than a failure? But it is not; but by the will of God; and sovereignty rules both in the selection of the individuals and the bestowment of the grace. It is according to the good pleasure of his will, and if any ask the reason how it is that so high a privilege is conferred upon any of the fallen race (who, let it be remembered, are all in the same condition by nature), again, we reply, it is according to the good pleasure of his will—our heavenly Father's will. But, then, it is necessary that we be willing in order to our enjoyment of this grace. No spiritual privilege can be enjoyed while the will is perverse and opposed; but it is not our will that governs any more than it originated this grace. The will of God is its origin, and the will of God governs ours. Hence, by the sweet and effectual influences of the Holy Ghost, we are made willing in the day of his power, born again, and thus made the subjects of the first mark of adoption, we are led to see and feel our fatherless and forlorn condition by nature, our distance from God by wicked works, and our exposure to danger. The way of peace, acceptance, and salvation by and in Jesus Christ is made known—manifested to the soul. The glorious grace of adoption is apprehended by faith, and with true repentance, deep humility, joyful adoration, and praise, we bow before our Father's throne, rejoicing that it is indeed the throne of grace.

2. The grace of adoption is bounded by the purpose of God; having predestinated us, &c. The adoption of children appears to be one if not the great end of predestination or election, and, methinks, within it are included all spiritual blessings and privileges, and all eternal good. Here is the Father's love—the Father's paternal care and heirship to the paternal inheritance. The title and inheritance, the Father's gift, and meekness for the inheritance secured, children of God, they are born of God. They believe in Christ, they follow him, their sins are all forgiven, they are saved from sin, the spirit of adoption cries Abba Father in their hearts. They have free access to their Father's throne; they love God—delight in

God, in the new nature; his service is their delight. Jesus is gone to prepare a place for them in heaven, and there is no spiritual blessing or privilege from which they are excluded; but all are secured in Christ. Hence,—

3. The grace of adoption is in the person of the glorious Son of God. Therefore, characterised by righteousness, justice, truths and grace, it is in and through the glorious lawfiller—the sin-bearing and sin-atonement Lamb of God. In him and his perfect work the Divine attributes meet and harmonise: all fulness dwells, all grace is treasured, all spiritual blessings are bestowed, all privileges enjoyed, and everlasting blessedness secured. By him we draw near to God, receive the Spirit of adoption, and with sweet, childlike confidence, Abba Father, cry. The Father draws near to us; makes known his wondrous love. The blood of Christ takes away our sins; the righteousness of Christ justifies us freely. The Father accepts us in Jesus, loves us with an everlasting love, and saves us by his grace. The perfect ransom of Jesus frees us from the penalty of the law; from the bondage of sin, eternal death, all evil. He has bought us with his own blood: the redemption is eternal, and in him and by him. Life eternal is given and secured to all the adopted sons and daughters of the Lord Almighty by Jesus Christ unto himself.

4. The grace of adoption in its manifestation and development is individual and personal—us. There is the inward secret but effectual work of the Holy Ghost, carrying out the eternal purpose of love. The soul, dead in trespasses and sins, receives spiritual life. The new-creating power is felt; signs of life follow (small it may be in their beginnings, but multiplying in their manifestation and increasing in strength), in the midst of all opposition from within and from without, infallibly tending towards maturity, until the glorious work of grace is completed, and, as a shock of corn fully ripe, the soul is gathered into the heavenly garner. There is personal and individual union to Christ—the union of living faith. There is freedom from a servile spirit. (Rom. viii. 18.) There is the purgation of the conscience from dead works to serve the living God. (Heb. ix. 14.)

The purposes of mercy shall be fulfilled in the individual experience of the people of God. As we increase in the knowledge and experience of the grace of God in Christ, we shall become increasingly like Jesus, and, according to the eternal purpose of our heavenly Father, we shall be conformed to the image of his Son, having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.

THE ROYAL MARRIAGE UNION OF ETERNITY.

Thus espousal or marriage relation between Christ and believers carries in it free and cordial donation, a giving of themselves each to other. In marriages, or espousals, the parties give themselves each to other—the husband gives himself unto the wife, and the wife, by way of return, gives herself unto the husband: they consent to take each other in that relation, and accordingly do give up themselves each to other. So, in this spiritual espousal or marriage relation between Christ and his people, there is a giving of themselves each to other; they consent to take each other, and accordingly do give up themselves each to other. Christ, on the one hand, gives Himself unto the soul: “I will be thine,” says He to the soul, “thine to love thee, thine to save thee, thine to make thee happy in me and with me. I, with all my riches and treasures, will be fully and for ever thine; ‘I will be for thee,’ (Hosea iii. 3.) That is the language of His espousing love unto the soul. And, oh, how sweet is this language! What can Christ give to poor souls like Himself? In giving Himself He gives the best gift that either heaven or earth affords; in giving Himself, He gives life, He gives peace, He gives grace, He gives righteousness, He gives the favour of God, He gives heaven, He gives all. Oh, sweet gift! On the other hand, the soul, by way of return, gives himself to Christ. “I will be thine,” says the soul to Christ: I will be for Thee and not for another. Hence it is said, ‘They gave themselves to the Lord: (2 Cor. viii. 5;) they freely and willingly yielded up themselves to Christ, to be His, and His for ever. Sweet Jesus, such as I am, and have, I give to Thee. I am a poor, a sorry gift, says the soul, infinitely unworthy of Thine acceptance; my best is too bad, my all is too little for Thee. But seeing it is Thy pleasure to call, and accept of, such a gift at my hands, I do with my whole soul give up myself, my strength, my time, my talents, my all, for ever to Thee. And though the truth is, this be a sorry gift, yet you little think how pleasing, how grateful it is to Christ, and what a value He puts upon it. You have the whole of this owned and asserted by the spouse: “My beloved is mine, and I am His. (Cant. ii. 16.)

“You may think that I know a great deal of Christ; I hope I do know a little; but, really, I see myself such a little child—I am but learning my *a, b, c*, and there is so much to learn in the Gospel, that I find I have but just begun my lesson.”—*Romaine.*

A REMONSTRANCE WITH THE SELF-DESPAIRING SOUL.

SEEKER of God! what will you do to find Him you desire to know?

You had thought to know Him by believing the record He has given of His Son; but life eternal has eluded your grasp, being in the Son Himself. You have thought to find Him in a community of Christians; but here, also, He has no abiding tabernacle. He withdraws Himself, and these, too, grope as if they had no eyes, and stumble at noonday as in the night. You have thought, surely His fellowship is in doing good to all; but how sorely have you been mistaken in finding self at the spring of your actions. You have thought to find Him out in His word; but the living God is not revealed in the letter, wherein is no fellowship with the God of the living. You have thought, truly I shall meet Him in secret prayer; but you still remain unwise in the knowledge of the Highest, and without the understanding of His will. You then conclude He will not refuse my affections; I must know Him if I love Him; but your heart is abominable, your love is corrupt, so that you stand aghast at the offering. You next betake yourself to waiting, and think in this way to move His pity; but you wait on till you become affrighted at your own indifference. Then you say, "Why do I grieve in vain, seeing that I cannot move Him? Surely if He had favour towards me, He would not refuse: I will console myself." But when you would comfort yourself against sorrow, joy and gladness is withered away. You then bethink yourself, surely I have not sought Him in His ways to understand His doings; but these escape your judgment, and were it not for the Almighty love set upon you, the search would leave you an infidel. And striving further, you say, "I must be resisting His will," and you seek to fall into His hands; but, bewildered, you see not who holds you, and you doubt His favour towards you. You then conclude, "Where is now my God?" Truly, the revelation of His dear Son must be in sufferings, and you make up your mind to suffer with patience, even to enjoy the dispensation of His will; but how can two walk together, except they be agreed? and, ill at ease, you faint for the God of consolation. And then you cry, "Surely He requires my life, that I should meet Him in death! Having set me for His mark, He hunts me to the grave." But often at the point to die, death refuses to end the struggle, while your God says, "Touch not his life." And

you suppose that in the resurrection life you should become acquainted with your God; but starved, and in veriest poverty of soul, you crave to experience the enjoyment of life with Him, while the distance from Him seems many, many times multiplied. Then, as one awakened, you perceive the way into the holiest to be by the blood of Jesus, and the entrance into the kingdom to be by God's act of translating you there.

Now, to you who have striven these many ways to the hope before you, the distresses have been briefly run over, being too painful to desire to dwell upon them. In reminding you that the God of promise is the rewarder of those who diligently seek Him, I would say, He has by means of your strivings brought you to love, honour, and acknowledge the first-born of many brethren; for, "He that loveth the Son, loveth the Father also, and he that seeth the Son, seeth the Father also." This Christ of God, became weak for you—yea, so weak that He was cut off out of the land of the living—took so humble a position, that He was numbered with your transgressions, and made His grave in your wickedness; became acquainted with grief that He might be afflicted with your affliction; made His soul an offering that He might suffer the wrath and weight of your sins; suffered that He might be in all points tempted like yourself; was despised and rejected of men that He might bear your griefs, carry your sorrows, and meet you in your oppression. He was brought as a lamb to the slaughter; poured out His soul unto death, shedding His blood that He might divide God's portion with you, and share with you His spoil.

Consider again your sorrows, and see how from the first He took life for you that you might believe the love of God; how, as the foundation of Christian fellowship, He prepared you His body, that you might have an inheritance in God; how He acquainted Himself with the sorrows of men, that, when doing good to others, you might become acquainted with His sorrows; when seeking Him in His Word, how He made the Word a nourisher of life, that He might make known to you His life; how, in approaching His throne, He poured upon you His Spirit, that you might ask according to His will; how, instead of refusing your affections, He called you as you are, polluted and corrupted in your own blood, that He might lay claim to your love. He has suf-

ferred you to wait that He might draw you unto Himself, and left you to wait that you should be dissatisfied without Him. He has concealed His dealings that you might enquire after Him, and striven Himself with you that you might fall into his hands.

Consider when you said, "Where is now my God?" how He permitted your sufferings, that He might have fellowship Himself with you; and brought you oft times near to death. Himself yearning to receive you. When He robbed you of all, it was to give you His own inheritance; how He rent the veil of His flesh and the veil upon your heart, that He might reveal to you the unsearchable riches of His glory; and now, turning away from all else alone to the Lord, you see the travail of His soul over you in the travail of your's for Him, and see the pleasure of your God prospering in His hands.

M. C.

THE LATE SAMUEL LANE.

THERE is in the Hull Cemetery a neat stone to the memory of the above venerable minister of Christ. A young man—Mr. Robinson—has executed a bust of Mr. Lane in marble, which is let into the stone with plate-glass before it. Then the Epitaph—written by Mr. Lane—is inscribed as follows.

"BE YE THEREFORE FOLLOWERS OF GOD, AS
DEAR CHILDREN."

In Affectionate Remembrance

OF THE

REV. SAMUEL LANE, V. D. M.

WHO SWEETLY SLEPT IN JESUS,
OCTOBER 30TH, 1862, AGED 89 YEARS.

HE WAS A CHAMPION OF FREE-GRACE,
UPWARDS OF SIXTY-SIX YEARS,
FORTY-FIVE OF WHICH WERE
SPENT IN HULL.

"COMPLETE IN HIM."

Beneath this stone lies free from toil and pain, (1) The mortal mouldering dust of Samuel Lane: (2) He died to live with Him he loved below, (3) Enjoys all Jesus promised to bestow! (4) When living, faithful, though he suffered loss (5) He preached the bated doctrines of the cross. (6) Though called an Antinomian, strange and odd, (7) He loved the ways of holiness and God. (8) Tho' false professors called him by that name (9) His life, through grace, to silence put the same. (10) Far from their malice now he's safely fled, (11) To live and reign with Christ his living Head. (12)

(1) Job iii. 17. (2) Gen. iii. 19. (3) Cant. iii. 3. (4) Rev. ii. 10. (5) Phil. iii. 8. (6) Phil. iii. 18. (7) Jer. xx. 10. (8) Prov. iii. 17. (9) 2 Cor. iv. 13. (10) 1 Peter ii. 15; i. 4. (11) Rev. xiv. 13. (12) Eph. i. 15.

THE CHURCH'S GREAT DESIDERATUM.

THERE is no lack of good men who are willing to preach to the people; they are springing up in all directions; sound and serious, devoted and deserving posts of usefulness, and flying in all directions, as angels, to preach the best of all tidings, salvation by the exalted Son of God. Nor is there much need of causes, churches, halls, rooms, &c., where people may meet without any fear of being dragged from thence to prison for professing faith in Jesus. Nay, England is a happy nation for freedom in that respect. Any body may preach or lecture on any theme, and almost in any place. And yet there is, in most cases, one great thing wanting: it is an experimental knowledge, and powerful demonstration of "The Work of the Holy Ghost in (the church's) salvation." This is a lamentable vacuum which only the Lord Himself can fill up. As the North London Railway carriages run swiftly over the tops of the houses, so our modern Gospel sermons run rapidly over the surface of things, and hence a nominal faith, and an easy assent to things divine doth spread.

Under these circumstances we have looked with much pleasure on the last volume Mr. James Nichol, of Edinburgh, has just issued, being the sixth volume of the works of Dr. Thomas Goodwin, and bearing this significant title—"THE WORK OF THE HOLY GHOST (the Third Person of the Trinity) IN OUR SALVATION." More than 500 large octavo pages are occupied with Goodwin's masterly dissection of this great and amazingly comprehensive subject. In giving this hasty notice, we can but breathe a silent prayer that its perusal may be a blessed means in God's hands of filling thousands of ministerial hearts and minds with the saving knowledge of this indispensable power, the Power of the Holy Ghost. We understand the conductors of "The Pulpit of Fire" wish to concentrate the united testimony of the anointed Puritans on this subject, and to give it the churches in an easy form. No better service could be rendered.

The Colenso Series.—Dr. Colenso's foolish disputation touching the Inspiration of the Pentateuch has produced a multitude of works. We cannot name them all now. Mr. Elliot Stock, of 62, Paternoster-row, has published a shilling book, entitled, "*The Boomerang*," which will be useful for those who need argument and evidence to prove that "the bishop (is) smitten with his own weapon." Messrs. Kent and Co. have issued a thick eightpenny pamphlet, "*The Bible in the Workshop: a Refutation of Bishop Colenso's Critical Examination, &c.* By Two Working Men—a Jew and a Gentile." This is a plain and irrefutable production. Besides these, there are hundreds of all sorts and sizes; but the bishop's theory and opposition will soon die out.

The Plymouth Brethren:

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC.;
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED
MEMBERS.

By THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER V.

DEAR BROTHER,—I am here at present on an evangelistic tour, and have little time to devote to the important inquiry we have undertaken. The object of my present letter is to bring together a few extracts from the publications of the *Brethren*, which may shew their views on the subject of THE CHURCH.

In a tract, "*The Church of God according to Scripture*," it is said,—

"Christian Churches are composed severally of the believers in different places, there being one church to one place.' It would be entirely inconsistent with the testimony of Scripture to affirm that separate congregations or meetings in one place constitute separate churches. In any given locality, whether a city or part of a city, a town, or a village, all the believers ought to assemble at the most convenient house or room. If one room was not large enough, others would necessarily be used, but without any breach of the principle of *one church in one place*. The breach of this principle in the establishment of separate meetings governed by human rules has obliged the believers who know their liberty in the Spirit, to meet in the name of the Lord Jesus only, and seek to be under the rule of the Spirit only: but though this is the right and only way of healing the breach, it is not healed; for the believers throughout the world remain as divided as ever. The principle of *one church in one place* is virtually lost through universal disobedience.' 'There is no unity of churches more than of meetings, in Scripture, but only of the Church of God.' 'If there be no corporate relation, there can be no corporate action of the churches. Each has its distinct organization, functions, and action, without dependence on any other; nor is there any ground in Scripture for interference with each other's concerns, except in the exercise of brotherly love and counsel."

In a tract, *The Scriptural Doctrine of the Local Church, with its Practical Conclusions*," it is said,—

"The very fact that believers are in any place makes them the assembly or church of the place; and if they refuse to witness to this fact by actually meeting for worship and fellowship, and choose rather to *form themselves into sects*, they disobey the Lord, and do hurt to their own souls, but can no more cancel or alter the fact than they can actually rend the body of Christ, into which all are baptized in one Spirit."

"The local Church is the body of Christ in any place. In the primitive times, the local Church—that is, all the believers in a place—witnessed to the unity of the body of Christ by actually gathering together; and then the body of Christ in the place, and the witness and representative of the unity of that body *were one*." "But by and by, the believers in any place were no longer united; and then the local church no longer witnessing to the unity of the body, ceased to represent that unity, though it did not and could not cease to be itself the body of Christ."

The writer of a tract first published in 1828, "*The Nature and Unity of the Church of Christ*," says,—

"It was the purpose of God in Christ to gather in ONE all things in heaven and on earth; and that the Church should be by the energy of the Spirit, the witness of this on earth, by gathering into ONE BODY the children of God which were scattered abroad."

This writer afterwards points out that in Christ alone the unity of the Church centres; for there is the Church's life, and there the well-spring of all her power. He also remarks, that unity is the glory of the Church—the unity of the Spirit—hence the more of the power of the Spirit, the more unity, and the more unity, the more spiritual power in the Church for self-edification and for evangelizing the world.

The writer of a tract, entitled, "*The Church of God in its Unity, Gifts, and Ministry*," remarks,—

"The natural body is a divinely constituted unity, arising out of a divinely appointed *plurality*, or variety of parts. So also is the Church of Christ."

The writer asks in reference to the *oneness* of the human frame,—

"Of what character is that oneness?" "It arises not from its simplicity of structure, in being the same throughout, as a lump of ice is one, or a diamond is one." "It is the unity of a multitude: both the unity of the whole, and the multitude of the parts, being from God: it is a unity that gives play to diversity; it is a diversity which is entirely consistent with unity." "The Church is the mystic Christ, the mystic body of which He is the heavenly and ascended Head."

"As the Church is the spiritual body, so the great characteristics of the human body are to be found in it." "What gives unity to the many members of the natural body? The one spirit of the man, wielding at will every part, and concentrating the various members upon his purposes as they arise. Even thus the one Spirit of the mystic body of Christ is THE HOLY GHOST." "The Holy Spirit was the source, at once, of the divinely appointed *diversity*, in the variety of the gifts in the many members, and of the unity of the body in its collective sympathy, love, and harmony of sentiment, faith, and action." "In the highest sense the body of Christ is but one; and its oneness, even on earth, was to have been displayed by oneness of faith, of spirit, of sympathy. It was intended to grow and develop itself by the action of its parts in love, until it attained its full stature."

You have not room for further extracts: those, together with the various views expressed on the same subject in the extracts from correspondence will suffice, especially as various matters connected with the

Church will yet come under consideration under other heads. I am, dear brother, yours in the Lord,

THOMAS GEORGE BELL.
Penzance, March 5th, 1863.

XXI.—“The dislike to Brethren is not so much because of their own shortcomings (and here a spiritual man looking at them from God’s presence could only mourn, and not *reprimand*)—but because they have fearlessly, with the word of God in their hand, opposed the customs and practices of professing Christendom, and witnessed against the worldliness and corruption around them. Their teaching on the dispensational aspect of the present age, and the position of the Church now, has with some exceptions, (and these principally in the Church of England) called down great opposition from those who are wedded to sect teaching. Their simplicity of worship, which, if the Word of God has to be our guide, is unquestionably, with all their shortcomings, much nearer scriptural order than any other we now find in Christendom. This, of course, has been resisted and spoken against by other parties. Heterodoxy is too often not what is opposed to Scripture, but what is contrary to my own *doxy* and party. In fact, it must necessarily be so in any human organization. Bad as it may be, I would rather meet with the disorder of the flesh where *there is life*, than have what *man* likes, the order and propriety of spiritual death. There is a looseness of expression sometimes; contradictory statements as to doctrine and weakness of application, too apparent in many of their writings, and a most uninteresting and involved style of delivery, with some of them in discourse, though often thoughtful; but, as a rule, equally dry and wanting in feeling and unction, and their manner usually in preaching and teaching, with some exceptions, strikes one as *unnatural*, tame,—the opposite of emotional,—with a sanctimonious air, which appears acquired. Though they are well versed in Scripture, they do not use it freely in quotation, which I think is their weakness, for the words of the Holy Ghost are better than our own. Yet, it must be allowed, the person of a living Christ is their theme, and I do believe they have clearer views of the person, work, and present mystery of a risen and coming Jesus than any other body. One thing is very observable among them—their knowledge of Scripture and willingness to come to it as the only authority. Every duty has its snare, and perhaps the snare they fall into here, and which I feel often myself ready to do, is a dry, speculative study of the word, which puffs up, and gives no lasting blessing. There is too little *application* with them. It is a setting forth of truth, but it lacks power, because it is not, as the apostle sought to do, commended and pressed upon the heart and conscience in a fervid and experimental manner, which is the very soul of profitable speaking or reading.”

XXII.—“I do trust and pray that the Lord will speak to some steward of worldly means amongst the two hundred correspondents. *He* can and will, if the work is for His glory, and I feel it to be so. The amount of correspondence (though overwhelming to you) shews the deep hold it has taken on Christians; its issue for good, and for God’s truth, who can estimate?”

The last *Record* had a letter containing an attack on the liturgy of the Church of England, and the whole of the Brethren were made answerable for some ‘Brother’ prone to forget the— in *meekness* instructing.”

XXIII.—“You will have to say something about *ministry*—the appointment, as practised in the Churches generally, of one man; the position he occupies; his support; the way the means are raised; in distinction from the Brethren, who, in much more accordance with scripture, *profess* to

recognise gifts, and the free exercise of gifts, in the body of Christ. Those who are preaching the Gospel, being supported by the Church alone, and where there is not other means of support by a *worldly calling*. Those who are taught communicating to those who teach in *ALL* good things. The pastoral gift, and the guiding and ruling office of Elders have been too much lost sight of by them. A word also about Deacons, and the position they occupy, according to Scripture, ‘to serve tables,’ having no spiritual function necessarily above others.”

XXIV.—“On February 14, 1815, and during the vice-royalty of the Earl of Whitworth in Ireland, an event occurred which, though apparently only graven in the annals of domestic calamity, stands intimately associated with the origin of what are called by a misnomer ‘The Plymouth Brethren.’ That event was the sudden death of the Duke of Dorset, son of the Countess of Whitworth by a former marriage. He was thrown from his horse, and killed on the spot, whilst following Lord Powerscourt’s hounds, within a few miles of the city of Dublin. In a few moments after, Lord Powerscourt arrived in breathless anxiety, only in time to embrace the still and voiceless remains of his beloved friend, and heart rending was the scene which followed, as bending over the dead he exclaimed, ‘*Oh! Dorset, won’t you speak to me?*’

“So terrible was the shock which Lord Powerscourt received on that occasion, that he never perfectly got over it. From that day he became another man; sold his hounds, changed the company of the gay and thoughtless for the society of the family of God; left all to follow Jesus, and some years after, ‘fell asleep’ in hope of a glorious resurrection. His widow, the late Lady Powerscourt, of whom, without affectation, we may say, of *blessed memory*, was a devoted Christian. Gifted by nature above the common walks of life, she added to the charms of an elegant and imposing presence the graces of a strong and highly-cultivated intellect, and the nobler endowments of a genuine piety and a ‘*meek and quiet spirit*.’ Possessed of ample means, the hospitalities of her princely mansion were open to the saints of God without distinction of sect or denomination. And there it was that began those religious conferences for prayer and the study of the Scriptures which have contributed in such an important measure to advance the cause of Truth in general, and of prophetic inquiry especially. Powerscourt was, in short, the *cradle* of ‘the Brethren.’ Lady Powerscourt’s letters, edited by Robert Daly, D.D., now Bishop of Cashel, will shew the progress of her mind in truth, perhaps rather in advance of her age.

“But intimately connected with this movement were the writings and labours of the late Edward Irving. His visit to Ireland, and especially to Powerscourt, in September, 1830, gave a new, and, till then, unknown impulse to the study of prophecy: and a large number of the clergy in the diocese of Dublin (Kildere), aroused by the soul-stirring appeals of his magnificent and sanctified oratory, became active and self-denying labourers in the vineyard of the Lord, as well as prayerful students of His Word.

“Edward Irving was at that time in the zenith of his popularity; nor had he yet betrayed those fearful doctrinal tendencies respecting the person of Christ, which, in after years, dimmed the lustre of his earlier promise, and quenched the ardour of an almost peerless power at a premature old age, under a cloud of universal and not unrighteous reprobation. ‘His sun went down while yet it was noon.’

[This letter will be continued.]

XXV.—“When you lectured in Plymouth, you referred to the secession of Mr. Lincoln, and stated that he, with the greater portion of his congregation, were going to meet in an unsectarian way. You said that you understood they would

not join the Brethren as a body, but meet as a free church, having communion of the Lord's Supper weekly. I believe myself that we should do well to put away the idea of the *brethren* and *brethrenism*, and see if the Lord will not help us to do something for *unsectarian Christianity*. Now, is this dear brother's movement in London a testimony for that, or does it really stop short with what the EARTHEN VESSEL declares a union with the Baptists as a denomination?"

XLVI.—"THE EARTHEN VESSELS WRONG. Mr. Lincoln has not joined the Baptists as a denomination: Beresford chapel is not a Baptist chapel. Mr. Lincoln wishes it to be a free church. His motto text the first Lord's-day this year was 'JESUS ONLY.' One publication says he has joined the Plymouth Brethren. He has been baptized, but he does not wish to *enforce* it upon others. CHRIST is the theme of his ministry."

XLVII.—"The good Lord be with you and with your spirit in the great and good work you have taken in hand, I doubt not by His own special guidance and appointment. But do not be led into those unholy and absurd questions as to whether the body of our Lord Jesus Christ, which was 'a temple' (John ii.), was mortal or immortal. Surely we may be content with what Scripture says, and not incur the guilt of adding to the Divine revelations by the imaginings of our own minds. Take this opportunity in the name of God solemnly to rebuke such filthiness of spirit and warn against it. Do, as a faithful witness, deliver your own soul and the souls of many who are oppressed, by your rebuke and warning against such speaking and writing. Let us remember the men of Bethshemesh. Let us think on Uzzah; or that king who would offer sacrifice and was made a leper. I trust in the solemn service you are seeking to render the sore tempest-tossed saints, you will openly rebuke what deserves rebuke."

XLVIII.—"The Brethren are by no means peculiar in their practice of weekly communion. All the Baptist Churches in Scotland that I know practise weekly communion. All the Baptist Churches in Ireland—save that of Banbridge—do

the same. All the 'Independent' Churches of Scotland—except those of Aberdeen and Banffshire—practise weekly communion. The Independent Churches in Ireland in general do the same, and, if I am not mistaken, the continental Baptists also."

XLIX.—"Mr. Alexander Stewart, who is an able man among the Brethren, in his tract, 'Fundamental Principles in the House of God,' makes the following statements:—

"The Church, or body of Christ, is formed of all the members, united to Him by the Holy Ghost sent down from heaven. It is the unity or the Spirit which constitutes the unity of the body. *One body—one spirit* (Eph. iv. 4.), mark the distinction between *unity* and *unity*. Faith does not produce the *unity* of a corporate body. Faith does not make us members one of another. This is by the indwelling of the Holy Ghost.

"The Church down here is composed of all Christians living upon the face of the earth, wherever they may be found.

"The Church is endowed with gifts for common blessing, each of which must be exercised in responsibility to the Lord.

"Though all members of Christ are partakers alike of the same eternal life, they are not all on an equality in respect to gift. Each has his particular place according to the order of God.

"The Church *universal* is the house of God,—that is, the 'habitation of God through the Spirit.' Each local assembly gathered in the name of Christ and in dependence on the Holy Ghost, is also the house or habitation of God. Each separate assembly is responsible to maintain 'the unity of the Spirit,' in fellowship with every other portion of the Church universal: for there is only '*one body and one spirit*'."

"Now, let those statements be examined by the Word of God. If they can be contradicted, let the evidence be produced; it must be Scripture—no other authority can we submit to. If these be, indeed, Bible principles, and your correspondents acknowledge them, then we have gained a long step. On this as a foundation, God will help us to raise a superstructure of practical truth, shewing to us what we are in the Church and what we have to do there."

LETTER VI.

DEAR BROTHER.—If my readers will refer to the extracts from correspondence Nos. 8, 10, 18, 22, 30, 36, 39, 49, and 58, in connection with my last letter and its quotations from publications of "the Brethren," they will have full information as to the views of the Brethren on the subject of THE CHURCH. These views may be thus summed up:—The Church is *one*—membership therein springing out of *life in Christ*. The bond of union running through the whole body—from the glorious Head and through all the members—is the *indwelling Spirit of God*. The external manifestation should correspond with the spiritual reality; or, in other words, the Church *should meet as one*. Necessarily meeting in divers places all over the earth, but meeting *everywhere as one body*; so that an individual in fellowship at one place would be in fellowship at all places. Thus a person travelling would be *everywhere* received at the Lord's table on the simple proof that he had been

received *somewhere*. The only test of communion being such evidence as man can have of the existence of *life in Christ*. All other tests, and the various grounds of meeting adopted by the many different sections of professing Christians, hinder the *manifestation* of the unity of the one body. The communion of national churches is *too wide*, because other than truly converted persons are admitted; and the communion of dissenting Churches *too narrow*, not one of them recognising, as having equal rights of membership, "*the whole family of God*." All meetings of believers are related to one another as parts of the one body. This should be recognised, and each meeting spoken of not as a Church, but the Church in that place. One of the Brethren (G. V. Wigram), says in his tract, "One God and Father." "Such dividings! How bitter must they be to our Father's heart;—to see His children dividing themselves off, and refusing to sit down at the same table.

Oh! how blessed the contrast when we shall see them all gathered at the marriage supper of the Lamb!"

In my next I will refer to the HEAVENLY CALLING. Yours in the Lord.

THOMAS GEORGE BELL.

Lynnmouth, April 16th, 1863.

L. (Continued).—"I referred to the influence of the late Edward Irving on the early movements in Dublin. However we may deplore the doctrinal aberrations of his later years, the present generation is deeply debtor to his labours. By his translation from the Spanish of Ben Ezra, he, in our day, sounded the first alarm, and awoke to consciousness the slumbering virgins by the trump of testimony. 'Behold the bridegroom cometh!' Many of those, both lay and clerical, who attended the conferences at Powerscourt, and the Scripture readings in Sackville-street, Dublin, about that time, and some of whom are now among the Brethren, were acquainted with Mr. Irving, and at its first dawn obtained much light from him, not only on the subject of prophecy, but on the 'heavenly calling,' the failure of the dispensation, the relations between the church and the kingdom, and other cognate truths. Nor must it be omitted that Fort Glasgow, and other parts of Scotland, largely shared in the knowledge and diffusion of these important truths, which were also, at that time, widely spread by means of the Irish church missions.

"These conferences had continued a considerable time, however, before 'the breaking of bread'—the Lord's Supper—had been thought of, or, at least, actually observed, by those who attended them, save in the churches or congregations to which they severally and still denominationally belonged. But the fellowship in spirit enjoyed in the study of the word, soon led to fellowship in the symbol. 'The table' was set up, and 'and those who wished it, or felt their need,' to quote a well-known author, began to break bread, or 'show the Lord's death' together as '*individuals*.' See 'The Nature and Unity of the Church of Christ,' p. 18 or 32, new edition, a tract to which we shall by and by have occasion to refer as being the ablest and most authoritative exponent of the views of the Brethren on this subject. But, in the meantime, it may be relevant to cite the counsel of that author. He says that Christians were 'to meet together and break bread, if they wish it, or feel its need . . . not pretending to set up churches, but simply as individuals.' (P. 18.) This is plain enough, and to the point; for it distinctly tells us that Christians thus meeting are to do so as *individuals*, which ignores the idea of corporate standing, or relation; for they so meet simply as *individuals*. Is not this tantamount to denying 'the body,' which is corporate? And, if so, is it not a denial of the unity of Christ? And does it not distinctly substitute the will of man, 'if they wish it,' as the principle of communion instead of the Spirit of Christ? See 1 Cor. x. 16, 17; xii. 13, 14, 25, 26. Yet this seems to be at once the basis and the bane of Brethrenism. But more hereafter. It is here, however, worthy of our notice, because it furnishes a clue which threads the mazes of that labyrinth in which the Brethren now are lost, and out of which they cannot find their way. In seeking to act out two antagonistic principles, which mutually destroy each other, viz., '*individualism*' and corporate unity, they are becoming the victims of their own principles without discerning the cause. But more anon.

"When first, about the year 1824 or 1825, as one of your letters rightly assigns the date, a few pious people, dissatisfied with their spiritual needs, came together to break bread as individuals in Dublin; they evidently, and, indeed, confessedly,

did so in much ignorance and weakness. Nor did their thoughts extend beyond the narrow circle of their own peculiar circumstances, their duties, and enjoyments. They never for a moment imagined that this their first meeting as individuals was one day to expand into the amplitude of a conventional fraternity, or abandoning the common and Catholic ground on which they first met, to degenerate into a sect, having a human 'creed' and governed by tests unknown to Scripture. For such an idea the most advanced amongst them was not then prepared. Hence the difficulties arising out of such a prospect were not provided for, for this obvious reason, that they were not contemplated.

"This we learn in two ways; first, from the acknowledgment of those Brethren themselves, several of whom are still living; and, secondly, we get it in their writings, composed either at or soon after that date.

"Two considerations mainly governed those who took this new position without proposing as a test or condition of communion that those individuals should leave their several religious systems.

"1st. The direct and undoubted title of Christians to meet together to break bread as individuals. (See 'The Nature and Unity of the Church of Christ,' page 18.) 2nd. That 'separation from evil is God's principle of unity.'

"These were the two cardinal principles on which they acted, and on which Brethrenism hangs. Such men as the celebrated Richard Pope, and a few others, left the establishment to keep their conscience clear, and in lowliness and deep sincerity of soul came together in order to worship God in spirit and in truth. As long, however, as their meeting was limited and local, and the superstructure small, the point of weakness at its base was not suspected. In simplicity and godly sincerity, they sought the presence of the Lord, and it is not too much to say that they shared His sympathy in their weakness, and enjoyed His presence too; the portion of all 'who call on the Lord out of a pure heart,' at all times and in every dispensation.

"But soon this little nucleus began to assume larger proportions. Nor can it be denied that the fact of its reckoning among its members and in its leaders persons of distinction, both of birth and title, was a potent element in attracting to their ranks many who, without such patronage and prestige, might have proved more prudent than to cast in their lot with a few poor and despised Brethren, however pious their position or scriptural their aim. Nor is this remark intended as a censure. God is in everything, and can use even human influence as well as earthly power to effect His purposes if He please. And it must be confessed that of the weight of the earlier testimony to Christ rendered by the Brethren, no small share is due to the *manifested* power of the truth over the hearts and habits of those members of the higher class, who, 'pouring contempt on all their pride,' counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord, both theirs and ours. 'The God of glory who appeared to our father Abraham,' had summoned them to walk in His footsteps—and the sacrifice was small, to leave all—take up their cross, and follow Him who had called them unto glory. But this was a power of testimony in the Brethren characteristic then, although that phase of their faith has long since passed away.

[This letter will be further continued.]

LI.—"We meet simply in the name of Christ, apart from all sectarian influences, independent of all bodies. Why should there not be many such gatherings? The path of the Christian brother who feels his position in any of the existing sects to be unscriptural, is very clearly marked out. Let him at once 'cease to do evil,'

and he will soon be taught 'to do well.' Let him meet with but one brother, and the church is formed: 'Where two or three are gathered together in My name, there am I.' Let him not listen to 'our fathers worshipped in this mountain,' or to 'the temple of the Lord are we.' The Church is composed of living stones built up on the sure foundation—Christ, and the hour 'now is' when neither among the Dissenters 'at Samaria' nor with the Establishment 'in Jerusalem,' shall men worship the Father. God seeks worshippers to worship Him 'in spirit and in truth,' and this, if He enables, we can do *anywhere*. I do pray and believe that through the work of faith and labour of love in which you are engaged, your own spirit may be largely blessed, and that many of our erring brethren may be brought back to first principles. How many are now longing for a common ground of blessing! Many of my dear brethren in the Establishment feel as I felt, and they remain therein with all their doubts and fears, because they know not where to go! Pious clergymen and laymen (so called) left and joined the Brethren at the first, because of their unsectarian character and loving spirit; others would do so now again if the same spirit and character distinguished them now as then."

LII.—"Surely there are many sick of the ignorant strife and contention abounding, who would fain walk together in love in the fear of God and in the comfort of the Holy Ghost, and learn the ways of the God of truth, in holding fast the faith of Jesus Christ, in the unity of His life and Spirit, in the one body—the Church. However, as we are all in the same vessel who have believed the Gospel, and blessed be His name, the Lord Himself with us, we must learn to bear the burdens of our day, as better men before us have borne those of theirs. I cannot suggest anything to you beyond a reprint of what has already appeared; a fresh invitation for correspondents to express themselves openly and freely, and a patient endeavour on your own part to reduce matters to scriptural principles. I should not attempt to review or discuss the teachings of Brethren. There is no end of books, pamphlets, tracts, and periodicals already out, and I think your labour would be immense and not worth while. It may be doubted whether any one amongst them have really the mind of the Spirit in Holy Scripture touching 'the heavenly Man,' and 'the Son of the Virgin Mary,' 'the law and the offerings of the first or old covenant;' 'the Spirit of Christ in David testifying of Christ's sufferings and the glories to ensue.' How small a part of God's ways and counsels in Christ are known, even by the most enlightened and advanced, and why should these writers and teachers not employ what they have freely received from on high in patient grace towards the ignorant and erring till they 'gain their brother?' I fear knowledge, used as knowledge has been, will be found a sorrowful possession for its possessor when the Lord comes to take account. However, let us pray one for the other 'that we may be healed.'"

LIII.—"I ought to have mentioned that the 'disciples' or 'Campbellites' everywhere practise weekly communion; and, as I suppose you are aware, a few Baptist Churches, both in England and in Wales. It ought not to be forgotten that many of the most eminent divines and ecclesiastical historians readily admit that this was the practice of the primitive church. I have never met with any author who plainly denies that such was the practice of the apostles."

LIV.—"I have known the precious Lord Jesus for fourteen years, and during the same period the truth which the Brethren have sought to maintain. Those who have sought the help of God to stand upon broad Scripture principles have failed in some things—in one in particular. There are many, I know, among them who have

sacrificed all they had in this world, and are truly walking with God, and serving Him, by watching over the saints and preaching the Gospel from place to place, and from personal knowledge, I am aware that these Brethren are not cared for as they should be by Brethren who have this world's goods. It may be but a little while that the trust will be continued to them, for the Lord will come soon; then must these give in an account of their stewardship, and Christ will reward those who have spent their strength and their time in His service. I pray to God that there may be more consideration about those places where the saints are all poor, that the Brethren labouring there may be helped by wealthy Brethren in other parts. There might, if the Lord's treasury were rightly filled, be great additional facilities for the Gospel preaching. Three years since I was constrained to give myself entirely to the work of preaching and visiting. The Lord has supplied my need, although I have not received much in money help. I have met with great kindness and hospitality. With all the failures of Brethren, there are none who are more seeking to walk by the truth, nor are there any who have made the sacrifices they have made to the Lord in efforts for the salvation of sinners and the watching over the saints."

LV.—"Allow me to say a few words on the subject of your articles in the EARTHEN VESSEL. My immediate object is to press on your attention the importance of coming to the *practical state of things* as early as possible. Since my last letter to you, three divisions have taken place at the Watworth gathering, and this is my apology for writing to you. None of your correspondents, excepting myself, address themselves substantially to the subject, which is matter of regret. I will add a few words on the 'heresies' of the Brethren. Mr. Cox's syllabus is too complicated and indistinct for general purposes. The errors in doctrine may, I think, be briefly stated as follows:—

- "1. Mr. Newton's views as to Christ's position as the Son of Man.
- "2. Mr. Darby's views on that point, which are substantially the same as Mr. Newton's.
- "3. Mr. Macintosh's views on the question of *law and righteousness*.
- "4. Mr. Stanley's views, which appear the same as Mr. Macintosh's.
- "5. Mr. Darby's views, as to the presidency of the Holy Spirit.
- "6. Mr. Darby's views as to the pastoral office and ministry.

"I pass by Mr. Macintosh's opinions as to the *heavenly humanity*, since it appears he has recalled them, and, indeed, Mr. Newton has, as I have always understood, recalled his views as to Christ's position as Son of Man.

"The errors in question are chiefly confined to the writings of the gentlemen named."

"LVI.—Take the advice of an aged one, who has had much experience—painful experience—in the church. Pass by all this unmeaning strife about words to no profit, and fix the attention of your readers on the few important, yet simple, questions that lie at the very substance between Sectarianism and true Catholicity. Show the error of fathering all the mistakes of Darby, Newton, Macintosh, and Stanley on the 'Plymouth Brethren;' declare what is beyond denial, that the body of the Brethren is in no way identified with the writings of these, and thus point out the wickedness of the very expression, '*heresies of the Plymouth Brethren*.' Then leave these four men to fight their own battle; none seem better qualified, and you seek to draw out the mind of God's people on and towards such questions as the *Church, the heavenly calling, the presence of the Holy Ghost in the Church, and the coming of the Lord*. I do not mean to say you do not intend this; you have said you will; but I fear your being led

aside by your many correspondents, some of whom may be warm partizans, and certainly, if you are going into all Mr. Cox's questions, I do not think I shall live to see the end of your papers."

LVII.—"The brethren's view of complete sanctification in Christ, as founded on 1 Cor. i. 30, though peculiar, is not altogether peculiar to themselves. The late excellent Dr. Carson held similar views, or at least nearly so. 'The sanctification spoken of in this passage,' says he (viz., 1 Cor. i. 30), 'we have not in our own persons, but in Christ, as one with Him by faith, in His righteousness through death. It is this that makes us fit to go to heaven the moment we believe in the Lord Jesus. We cannot enter heaven, but as having a perfect holiness, as well as a perfect righteousness. This we have in Christ; as we are one with Him, whatsoever is His is ours! This view, however, you will not find in any of the commentators.' See letter from Dr. Carson to Wm. Tough in Moore's life of Carson, pp. 90—92. Dr. Carson held similar views to those of the 'Brethren' on open communion, weekly communion, the unrestricted exercise of the gifts of the brethren in public worship, the error of a 'one-man ministry,' and, if I am not greatly mistaken, he disapproved of a fixed salary. I believe he never had any arrangement with his Church on this subject; and differences of sentiment on this point, caused a division in the Church at his death—one party professing to adhere more closely to his sentiments than another, when the son of that good and great man claimed a fixed salary, considering this as an innovation, formed themselves into another Church. I think Dr. Carson believed like the Brethren, that the word of God is the only 'creed' which ought to be acknowledged by Christians."

LVIII.—"Mr. Brock, a minister of the Establishment, in his tract, 'Brief thoughts on the Church and Church principles,' says that the word CHURCH 'in its most excellent signification, is put for the elect of God.'"

"This Church," he says, "is composed of all God's saints, both ministers and lay people. In regard to the real members of the Church now on earth, they are broken into many societies, scattered over the world. These, though differing in usages, are one in spirit, in holiness, in faith, in hope, in love. Among them, indeed, are to be found a crowd of professors and false brethren, just as tares grow among wheat. But nurtured by the Word and sacraments, the elect of God in these several outward Churches are fed, and grow in grace."

He adds in another part: "As we advance towards unity, so shall we realize uniformity; i. e., as we grow in love and knowledge, we shall mutually yield to, and help one another's infirmities, and so become one. Were we perfect creatures, there would be amongst us a perfect uniformity, because there would be a perfect unity of heart and understanding, which selfishness and ignorance now in the best of men prevent; and to this we are advancing, and for it by God's grace, preparing. The progress of the Divine dispensation also marks this blessed truth." He says of believers that "their minds are enlightened as to the future; and whilst in their present church-state they expect nothing else than divisions, they wait till the Lord come—who alone by His presence will establish both inward unity and outward uniformity. Then shall be manifested, and not till then, in her glory and beauty, 'the bride, the Lamb's wife.'"

I have been informed that this tract exercised an influence on the minds of many. It appears that those (just as the original brethren had done) began to revolve these principles in their minds, and pray to the Lord for light upon them. Then it appeared to them that such principles ought to

have at once a practical power on their lives! "Hence in seeking to walk more and more in the Spirit and in love, they looked for the fruits of such walk, in a gathering together of all the Lord's people. So as I have been told, some who read Mr. Brock's tract were not content to wait for this visible unity until the Lord came; but sought to realize it at least in part, by separating from that which they were led to see, was Sectarian in its character."

LIX.—"If the movement of the Brethren has turned out practically the setting up of another sect, I can at least bear testimony that it was not so intended. There was remarkable power of the Spirit in the first meetings, putting down the risings of the flesh in pride of scholarship. So that venerable fathers in the Church with young disciples were found together, leaving all commentators outside, simply with their Bibles in their hands."

"As you have so many brethren helping you, I do not doubt you will receive all needed dates and information for the drawing up of your papers. Perhaps I can give you some. It was in 1826 that Groves published his tract on 'Christian devotedness.' This caused a great spirit of inquiry; the principles enunciated were severely handled; still they spread; and during a few years, amongst the Brethren and others, thousands of pounds were offered up to the Lord, through the effect of that one tract, by the Lord's blessing. In 1828 there was first published a tract which has since passed through many editions, and exercised much influence:—'The nature and unity of the Church of Christ.' I send you a tract, to which I wish to direct your attention—'The Church and Church principles—this is by Mourant Brock, who was, and still is a minister in the Establishment. He published it in 1846. Strange to say, this also had an influence on the movement. I will not remark upon it; you will judge for yourself, but I am aware from my own knowledge in a few cases that God used it in unsettling the prejudices of many who got clear of the Establishment, and began to meet with Brethren. I believe that it was in 1845 in Plymouth, that the Brethren really shifted their ground. It was a sad time that. They practically abandoned the principle on which they had such blessing, and took up with another, which has been the spring of all the failure."

LX. "I have not the least idea in my own mind but that your papers are already working, through the Lord's blessing, great good, and I beg you to persevere amid all hindrances. I hear there is a stir among the Baptists on the question of weekly communion. One of that body said to me the other day, that the great hindrance to weekly communion at the Lord's table was the small supply of 'stated' ministers—he meant "ordained"—there are so many chapels only kept up by supplies, and so few of those supplies are able to "administer the ordinance," that it is quite a trouble, even once a month, to get one who can. Thus if the scriptural obligation to break bread every Lord's day be but once seen, it will introduce the other question whether any number of Christians cannot enjoy the Lord's supper even without the presence of one of the ordained ministers. There is also, I am aware, considerable enquiry raised amongst the Plymouth Brethren themselves. They are beginning to see that all this outcry against them springs out, or at least is made to appear as if it sprung out, of the incautious language, or erroneous views of three or four leading men, who are continually writing; and the question naturally arises: Why is a body of Christians numbering many thousands made answerable for the sayings and doings of these few. I feel quite sure the Lord is in the whole matter, and that under His control it will end in the deliverance of His own truth from all the rubbish which man has heaped about it, so

that certain, simple, yet great principles of the blessed word of God, will be the more clearly set forth, and rejoiced in by godly men."

LXI. After the interesting correspondence you have already published, it seems almost unnecessary for me to add a line about myself and my proceedings. For some years I had not been easy as a member of the Establishment. Some of the early tracts of the Brethren had fallen in my way and given me much light. I did not see my way at all clear to any of the various denominations. At last I was constrained to cease my connection with that which for half a century had contained all that I loved and venerated the most. Like Abraham, I went forth, not knowing where to go, leaving, for the Lord's and conscience sake, wife and children, friends and associates behind—the best and holiest, whose equals for personal piety, love and charity, I have not met, and scarcely expect to meet. I ceased to do evil; I had yet to learn to do well. I took the second of Acts as my guide. I dared not doubt God's word. I had believed the record. I could say at least, "whereas I was blind, now I see." The first Lord's-day which followed, I broke bread in my house with a Christian brother then in the Establishment, but who has since been baptized. After this I felt that I had not obeyed the command of my Master. I was therefore made willing to be immersed. I was baptized by a dear Christian brother, whose views were mostly my own. Circumstances, over which we had no control have thrown us much together in the Lord's service; and we now meet with a few poor disciples—break bread each Lord's-day, refusing fellowship with none who by profession and conduct commend themselves to us as brethren in Christ—our basis of union, not a party, or an ordinance, BUT CHRIST. Twice on the Lord's-day, and every night, save one in the week, we preach the Gospel, and the Lord is adding saved ones to the little Church. Another brother from the Establishment has joined us, and is acceptable as a preacher. Thus each with our little gift, there are three preachers among us. There is no jealousy. We are all brethren, and One is our Master. We know nothing even of "the brethren" as a party. So that if you class us with them you must put us with what you call "the independent gatherings."

"We are entirely dependent on the Lord Himself for the support of all the efforts we put forth. We have neither seat-rents nor collections. One of the three labourers in the Word is entirely given up to it—working hard at it from day to day—and is solely looking to the Lord for his daily bread. We have two boxes for 'ministry and expenses,' and we are exhorted to lay aside every Lord's day as the Lord has prospered.

"We mourn over the unchristian spirit—the hard speeches of those called 'Brethren,' to whom God has given great light, and who, in better days, were so much blessed. We pray for their restoration to a better mind, and a more Christ-like spirit. We long to see the stumbling-block removed which they have put in the way of many an inquiring mind."

LXII.—"I am thankful that the Lord has inclined you to undertake the important work in which you are now engaged. I know the grief of your spirit over the lamentable and unlovely state of 'the little flock.' Your great experience, painful indeed, but valuable, eminently fits you for it. May the Lord influence by His Spirit the hearts of His people to aid you by their prayers, and open them to afford you the means of publishing your valuable papers in a distinct form and with greater frequency than your present plan. I feel that many who are thinking deeply and prayerfully upon the subject have no opportunity of becoming acquainted with both sides of the question. They only see articles and pamphlets issued by those parties who, with, I hope,

the best intentions, do not fairly represent the views of many of their Christian brethren. If it is the Lord's work, He will provide the means. O for more of that spirit which actuated the Brethren of thirty years since, who reckoned themselves only stewards, and acted upon their responsibility. One of the most painful signs of these latter days is that professing stewards, and real ones too, spend freely their Lord's property on themselves, their families, and their houses, leaving enormous legacies to their heirs—I fear, to be laid out for Anti-christ, when the steward is in glory—and then see what they can spare for their Lord's servants and service, and too often suffer both to starve."

LXIII.—"I can answer for many Brethren with whom I have spoken since you began this effort, that they are longing for a return to the simple principles of truth on which Brethren first commenced meeting in the name of the Lord Jesus."

LXIV.—"We continue to pray for the Lord's blessing; you have indeed undertaken an important but arduous work. It is all the more difficult, because of the long and stubborn growth of no end of prejudices, not only in the old sects, but even among the Brethren themselves."

LXV.—"I can readily believe, my dear brother, that you have a mass of the most conflicting thoughts and judgments in the correspondence in hand. God in grace will enable you to deal with it; if He keep your eye single, you will deal with it all graciously. The temptation that will be most powerful, may be, perhaps, the desire of weak, timid Brethren, who will ask you to cover over or put some gloss upon the sad failures, *lest the truth should suffer.*"

[Dr. Bell desires it to be stated that he expects (D.V.) to be in London during May and part of June; and he will feel obliged if his correspondents address him at Mr. John Lynns, No. 70, Fleet Street, London, E.C., from the 12th of May up to the 20th of June. He will be preaching during that time Sunday mornings and evenings, and each Wednesday evening, at Beresford Chapel, Walworth (Mr. Lincoln's)."]

"NONE BUT JESUS."

THE last audible words uttered by the late Mrs. Collingridge (the excellent and devoted wife of Mr. W. H. Collingridge, of the City Press,) were the above. Very suddenly—in the bloom of life, surrounded by nine dear babes, and dwelling in the bosom of a truly happy home—Mrs. Collingridge was unexpectedly called—(being by faith in Jesus quite prepared)—to leave this world for that holy communion which, partially begun on earth, is perfected in glory. The following is inscribed on the memorial card—

"In affectionate remembrance of Melicena Jemima, the beloved wife of William Hill Collingridge, who died March 16th, 1863, aged 37 years. "So He giveth His beloved sleep."

For a husband and father thus sorely bereaved—for such a flock of tender lambs, deprived of the nearest and dearest friend that earth can give—who will not lift a silent prayer to the Great High Priest of our profession, that sustaining grace may seasonably be bestowed! Some letters, and a few interesting notes in our next.

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES FOUND IN THE ARCHIVES OF THE CHURCHES.

Respecting Augustine, a curious blunder has been permitted to creep in; which the following kind note will explain:—

TO THE EDITOR OF THE EARTHEN VESSEL.

MR. EDITOR.—The writer of the article in your April Magazine, headed, "The Companions of the Cross," speaks of Augustine as if the person who wrote the "*Confessions*," and the first Archbishop of Canterbury, were one and the same person. This opinion is erroneous. The author of the "*Confessions*" (from which a quotation was made in the *VESSEL* for March) died about 430, A.D.; whereas the monk of the same name, who came over with 40 others, did not arrive in England till about 596, A.D. It was evidently the last named person that Bunyan alluded to in his exposition of Genesis x. Milner appears to have entertained a good opinion of him, but his charity is, I think, sometimes ill-bestowed.

As the writer of the article in question says it remains to be seen whether he or Bunyan is right, it will be as well for him to keep up a distinction between two persons that had no connection beyond bearing the same name.

Yours, &c., W. F. NEWTON.

Lakenheath, April 6th, 1863.

Mr. Newton has my best thanks for his correction. Hastily reading Bunyan, I met with his censure, which now I see to be too justly given. My readers will forgive me, and allow me to give them a few more lines illustrative of that sweet grace which so brilliantly shone in the "Confessor" of whom I write, Aurelius Augustine, whose father was a Pagan—his mother a Christian indeed. Of this ancient companion of the cross, I give the following—who writing of his true conversion to God, in his adorations addressed to Him to whom his heart had fled, says:—

"O Lord, I am Thy servant, and the son of Thine handmaid. Thou hast broken my bonds in sunder. Let my heart, and tongue, and all my bones say, Lord, who is like unto Thee? And do thou answer me, and say unto my soul, I am Thy salvation! Who and what am I?—what evil am I not? Was it my will, or words, or deeds that have done it? No; but thou, Lord, good and merciful, by Thy powerful right hand delivered me from the depths of misery, and thoroughly cleansed the very bottom of my heart of all its corruptions. The whole

of my evil lay in a will stubbornly set in opposition to Thine. But where lay my free-will of old time, and from what deep secret was it called out in a moment, by which I bowed my neck to Thy easy yoke, and my shoulders to Thy light burden, Christ Jesus, my helper and Redeemer? How sweet was it in a moment to be free from those delightful vanities, to lose which had been my dread, to part with which was now my joy! Thou ejectionst them, O my true and consummate delight! and thou enterdest in their room. O sweeter than all pleasure!—but not to flesh and blood; clearer than all light!—but to the inner man; higher than all honour—but not to those who are high in their own conceits. Now was my soul set free from the corroding cares of avarice, and ambition, and lust, and I conversed familiarly with Thee, my light, my riches, my Saviour, and my God!"

Soon after his conversion he resigned the chair in Rhetoric at Milan, and retired to a country seat at Cassiciacum, the country seat of his friend Verecundus, where he spent his time in meditation, writing, and preparation for the ordinance of Christian baptism, which he afterwards received from Ambrose at Milan. Soon after, he resolved to return to Africa, visiting Rome on his way, where he remained some time. At Ostia, about this time, he lost his pious mother, Monica, to whose prayers and instructions he was so largely indebted. His reflections on this event are of too affecting a character to be omitted in this sketch of his life:—

"We determined," he says, "to return to Africa; and when we were at the mouth of the Tiber, my mother departed this life. I must not pass by the conceptions of my soul concerning her, who endured labour for my temporal birth, and laboured in heart for my spiritual birth. After her marriage with my father, Patricius, she endeavoured to win him over to Thy service, O God, by the amiableness of her manners, and patiently bore the injuries of his unfaithfulness. She still looked for Thy mercy, that, learning to believe in Thee, he might become chaste. His temper was passionate, but his spirit benevolent. She knew how to bear with him when angry, by a perfect silence and composure; when she saw him cool, would meekly expostulate with him. At length, in the extremity of life, she gained her husband to Thee, and he died in the faith.

"It was through Thy secret appointment that she and I stood alone at a window facing the East, in a house at the mouth of the Tiber, where we were preparing ourselves for our voyage. Our discourse was highly agreeable, and, forgetting the past, we endeavoured to conceive aright the nature of the eternal life of the saints. It was evident to us that no carnal delights deserved to be named on this subject; erecting our spirits more ardently, we ascended above the noblest parts of the material creation to the consideration of our own minds; and passing above them, we attempted to reach heaven itself, to come to Thee, by whom all things were made. There our hearts were enamoured, and there we held fast the first-fruits of the Spirit, and returned to the sound of our own voice, which gave us an emblem of the Divine Word. We said if the flesh, the imagination, and every tongue should be silenced, for they proclaim *we made not ourselves, but He who remaineth for ever*; if these things should now hold their peace, and God alone should speak, not by any emblems, or created things, but by Himself, so that we could hear His word; should this be continued, and other visions be withdrawn, and this alone seize and absorb the spectator for ever, is not this the meaning of *'Enter thou into the joy of thy Lord?'* At that moment the world appeared to us of no value; and she said, "Son, I have now no delight in life. What I should do here, and why I am here, I know not, the hope of this life being quite spent. One thing only, your conversion, was an object for which I wished to live. My God has given me this in larger measure. What do I hear?" Scarce five days after she fell into a fever. A brother of mine, who was with us, lamented that she was likely to die in a foreign land. She looked at him with anxiety, to see him so grovelling in his conceptions, and then looking at me, said, "Place this body anywhere; do not distress yourselves concerning it." I could not but rejoice, and give Thee thanks, that she was delivered from that anxiety, with which I knew she always had been agitated in regard to a sepulchre which she had provided for herself, and prepared near the body of her husband. I knew not the time when this void had been filled by the fullness of thy grace, but I rejoiced to find this evidence of it. I heard afterwards that while we were at Ostia she had discoursed with some friends, in my absence, concerning the contempt of life; and they, expressing their surprise that she did not fear to leave her body so far from her own country, "Nothing," said she, "is far to God, and I do not fear that He should not know where to find me at the resurrection."

She departed this life on the ninth day of her illness, in the fifty-sixth year of her age, and the thirty-third of mine."

"We add one more extract as affording delightful evidence of the spiritual change of heart which Augustine had experienced, and of his advancement in spirituality:—

"Now Lord, my groaning testifies that I am displeased with myself; but Thou art light and pleasure, and art loved and desired that I may blush for myself, and renounce myself, and choose Thee; and neither attempt to please Thee, nor myself, but by depending on Thee. For when I am wicked, this I confess to Thee is no other thing than to be displeased with myself; and when godly, this is nothing else but to confess that thou affordest that gift to me. The confessions of my past evils, which Thou hast forgiven, changing my mind by faith and Thy baptism, when they are read and heard, excite the heart that it sink not in despair, but may watch in the love of Thy mercy, and the sweetness of Thy grace, by which the weak, brought to feel his own weakness, is made strong. But what advantage will result from my confessing, as I now propose, not what I was, but what I now am? I will discover myself to such as will rejoice over me for what is good, and will pray for me and sympathize with me in regard to what is evil, more secure as I am, through Thy mercy, than my innocence. I am a little child, but my Father ever lives, and is my sufficient guardian. My temptations I can, or cannot resist, I know not. But my hope is this, that thou art faithful, that thou dost not suffer us to be tempted above that we are able, but with the temptation also maketh a way to escape, that we may be able to bear it. Lord, I love Thee; Thou hast smitten my heart with Thy word, and I have loved Thee. But what do I love when I love Thee?—not the heavens and the earth, nor any created beauty. They cry aloud,—We are not God, He made us. Where shall I find Thee, but in Thyself, above me? Too late did I love Thee. Thou *primeval* beauty. Thou calledst aloud, and overcame my deafness; Thou didst shine forth, and dispelledst my darkness. Thou wast fragrant, and I panted after Thee. I tasted, and hungered and thirsted after Thee: Thou touchdest me, and I was inflamed into Thy peace. When I shall cleave wholly to Thee, I shall no more have pain or fatigue, and my whole life shall live full of Thee. But now, because Thou supportest him whom Thou fillest, because I am not full of Thee, I am a burden to myself. My wholesome griefs and pernicious pleasures contend together, and I know not on which side the victory stands. Woe is me! Thou art my Physician, I am sick. Thou art merciful, I am wretched. All my

hope lies in Thy immense mercy. Give what Thou commandest, and command what Thou wilt. Thou commandest us to keep from the lust of the flesh, from the lust of the eyes, and from the pride of life; and what Thou commandest, Thou hast given me. Yet there live in my memory the images of evils, to which I had been habituated, and they occur to me even in sleep. Is not Thy hand, O God, able to heal all diseases of my soul, and to sanctify even the hours of rest? I would rejoice with trembling in what Thou hast given me, and mourn over that which is imperfect, and hope that Thou wilt perfect Thy mercies when death shall be swallowed up in victory."

The hand of God certainly was most mercifully seen in the finding, fashioning, and employing a man like this Augustine of whom I speak. Those who have not studied the history of the infant days of the Church, should know that two most destructive errors—two poisonous draughts from Satan were poured into her midst, which Augustine did certainly oppose and cast out, to a great extent. I mean the Arian and Pelagian heresies. The Arian had nearly covered the glory of the risen Redeemer with a cloud of darkness; and although that cloud, at the first, was dispersed, the mists of it still remain; and I fear those mists, in a refined sense, overshadow the minds of many who stand in the priest's office. From whence has arisen the out-break among the New College people, in these very days? Have not the old soldiers in the general army of professors of divinity had light enough to see that their only strength—their only foundation—their only hope laid in the glory of the REDEEMER'S PERSON? Insinuate, in the slightest degree, that He is anything less than THE MIGHTY GOD and the EVERLASTING FATHER, as well as the Child born, the Son given, and the Mediator between God and man—THE MAN CHRIST JESUS—lessen in any way the supreme dignity of His complete character, and even those general doctors clearly saw that the house must tumble to pieces. And have they not as clearly seen that the training of young men for the ministry, who have, at best, but a natural religion, and who consequently bring *reason, sense, and natural philosophy* to the study of their themes, was likely to prove fatal to their system? Have they not poured forth their effusions against this Arian angel of light, to stifle and destroy him? But have they not failed in their effort? Augustine fought nobly, and seemed to conquer, but in this sense, Satan is not yet bound. He now arrays himself in all the politeness of the highest schools—he now employs all

the new developments of the arts and sciences—he is exceedingly gentlemanly, delicate, lofty in the literature of the age—perfumed up to the eyes with all the new scents of (*natural*) geology, biology, phrenology, and theology, but as regards the *essential glories of the ETERNAL GOD-MAN* he is as determined as ever to eclipse and cover them, to hide and obscure them, to set up plausible compound in the room of them, and thus counteract the progress of truth divine. I admire courtesy, comeliness, lofty bearing, good company, good conversation, good training, a well furnished mind, a comprehensive intellect, and a high-standing away from all appearance of evil, as much as any one. I was never made to dwell in a pig-stye, nor to work in the mud, but I have long seen that the old Arian heresy is interwoven with the threads of a *professed* Gospel; it is mixed up with the homeopathy of the age, and so imperceptibly administered that thousands who dream of heaven, know no more of their absolute need of a redeeming God, know no more of the efficacy of our great High Priest's atoning sacrifice—know no more of the Holy Ghost's almighty power in convicting, killing, and converting souls, than as if no such great Person were in existence. Alas! it is so, indeed.

There are, even where some would never think to find them, blessed exceptions to this almost general decline from new Covenant principles. I went the other day to Free-mason's Hall, to hear J. Denham Smith. It was crowded to suffocation. He is not an Arminian; decidedly he is no Arian; and as regards the Pelagian heresy, he is as far removed from that as the poles asunder. He preached the PERFECTIONS OF JESUS, the PRE-EMINENT GLORIES OF THE GOD-MAN; unfolding the purity of His head, the power of His arm, the preciousness of His heart—

The bowels of compassion, which in our Days—
man dwell,
The triumphs of His grace, to rescue men from
hell;
The energy of faith, which by the Spirit given,
To lead souls in THE WAY, and land them safe
in Heaven.

Yes! brethren, I have heard him for myself, and to my own soul's comfort, and although I could not speak in all things as he does, yet, I do believe his *free-grace* gospel ministry is mightily honoured of God.

In the course of his first address, Mr. Smith related the following circumstance: I was standing, a few days since, on a platform in a central English town at the close of one of our meetings, when a Polish nobleman came up to me and said, "Here is a clergyman who wishes to speak to you." The clergyman said, "I have been preaching for thirteen years, and I

now see I never believed a word I preached. What will the world say? It will call me a hypocrite. Oh, I am a lost soul!" I left a mass of souls that evening rejoicing over their newly-found Saviour, but this minister remained in deep soul agony. In the morning he called upon me, and said "Sir, I wish to unburden my mind to you; I should have taken my life, but that I feared to meet God." After he had told me his story, I said, "Well, I question if you ever knew the truth. Did you ever know this truth; that the dark, lying, deceitful self, over which you are groaning because it is so bad (although it is a thousand times more wicked than you are aware), do you know that God has judged and condemned it, and that it has passed its doom? The Lord of glory bore your sin in his own body on the tree, and, instead of being so sorrowful that your old self is no better, you should be giving God thanks that the old man is crucified, nailed to a tree, slain, dead. 'I am crucified with Christ.'"

I put into his hand a copy of a little book I have just brought out, *Life Truths*, asking him to read it; and he left me. A few days after I found him at a meeting in another town, whither he had followed me; and when we were singing

"Happy day, happy day,
When Jesus washed my sins away,"

his face was one of the most radiant of all; and afterwards he told us how the change was wrought: "I saw myself judged; I found myself on the other side of my doom, with the cross of Jesus between the broken law and me; and I have preached it to my people, for my heart spoke out of the abundance of its peace."

Oh! how blessed are real conversions by the love, blood, power, and preciousness of the LORD JESUS CHRIST! A WHOLE CHRIST revealed by the Holy Ghost, and brought in by His omnipotent power; this is salvation. Men may talk of His character, talk of His cross, and contend for a creed, but if JESUS HIMSELF is not lifted up, and laid in the regenerated soul, there is no salvation. And when I look back upon the many years during which I sat and heard that fine tall clergyman, who was "one of the seven sainted sires I knew when a boy;" when I reflect upon the easy, sleepy, gentlemanly, opium-like sort of a profession made by that parson and nearly all his people, I am ready to say AMEN, as loud as my little lungs will let me, when I read in brother James Wells's published sermon (No. 226), speaking of the awful unsoundness of the great bulk of English professors now, and of their danger, he says, "Mark their character. They stand severed from the God of Israel; they burn incense to

other gods. What is your duty-faith? Why, a false god, and a false gospel, and a false spirit. What is your free-will? Why, nothing else but the gods of Popery mingled up with Protestantism. We have plenty of Protestant popery in our day, plenty. Say some, I wish you would not be so bitter as that. You ought not to be like it. No, I know people do not like it. Even some good people say, You might be a little more soft. Soft! Would you? Have me more soft, would you? I am soft enough already. Well, but you might be a little softer. Just go and tell that to Jeremiah, will you? Say, Jeremiah, you might be a little softer. I will tell you what Jeremiah would say to you. Soft! why, the Lord has just told me that he has made me a defenced city, an iron pillar, and a brazen wall. That is not very soft say you. No; but very strong though. Ah! so it is,—that is what we want. Now the Lord says, "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, lest I confound thee before them." Be my servant; be a good soldier of Jesus Christ: care nought for your life, care nought for anything under the sun, care nought but for the Captain of your salvation, care nought but for the truth, care nought but for God. "And they shall fight against thee"—kings, and priests, and people—"but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." And so these enemies went forth in the fury of their power against Jeremiah, put him into the dungeon, into the stocks,—could not kill him at last. And so they have gone forth in the fury of their power since, and so they will, too, as far as they can."

Old Master "*Punch in the Pulpit*" might read this to some advantage; and think it over while he is waiting for my next note to him, which the printers cannot convey this month; but of this he may be assured, that as God hath chosen His people, as Christ hath redeemed His people, as the Holy Ghost has covenanted to sanctify the people, and as the whole TRINITY OF PERSONS IN THE EVERLASTING COVENANT have resolved that these elect-redeemed, and quickened souls shall know the TRUTH, and THE TRUTH shall make them free, so whoever he may be, who by grace divine, throws heart, soul, mind, and every mental faculty into a determined opposition to all Satanic bubbles; and into a decided exposition of the Gospel of the grace of God, by that man, all the Heavens will stand, and eternal glory shall his happy portion be.

I am just in the spirit for giving out all my heart and soul in defence of the glorious Gospel, showing how we stand in a oneness

of faith with all the God-glorifying train, which from Abel down to a few in this day, have LOOKED UNTO JESUS; but I must advance no more now. The holy Gospel I have loved, and laboured to defend; and although I have had my head broken, my heart crushed, my hands tied, and my soul filled with bitter grief and sorrows; yet, in

meditation, in mind, in the ministry, and in the undiminished desires of my heart, yet to realize the promises given, in all these paths of spiritual travail of soul, and toil of life, the LORD enables me to hope and trust in him; therefore, with "the COMPANIONS OF THE CROSS" I shall continue, and presently behold Him in a more exalted place.

Intelligence from our Churches, their Pastors and People.

THE STRICT BAPTIST MEETING IN LONDON.

[Our special Correspondent "R" has furnished a long report of the above Conference. We give it almost entire, reserving, for the present, our own comments.—ED.]

THE meeting of Strict Baptists has been holden in the metropolis; whether great results will follow from this extraordinary effort must be left for time to declare. Before starting upon a report of the proceedings, we will say upon the threshold of our remarks, that whatever may be the issue of this day's proceedings, we are convinced of one thing, the projector, and, so far, the carrier out of this design, is worthy of all support and of the Church's utmost confidence. When we thus speak of Mr. William Stokes, of Manchester, we mean no insincere laudation, but speak from our knowledge and acquaintance of the man as a Christian having within him a Christian heart, which prompts him to Christian actions, to brotherly love, and to the exercise of a spirit that ought to influence every man who professes to be a follower of the Lord Jesus Christ. It will not be Mr. Stokes's fault if this society does not succeed. But there is a monster difficulty he will have to contend with—a difficulty acknowledged by several of the speakers at this meeting—the Strict Baptists of England are not as the heart of one man. Can Mr. Stokes alter this? We shall rejoice if he is enabled to instil into the hearts of his co-adjutors something of the same spirit which he so becomingly manifests to all around him.

This meeting, of which an announcement has appeared on our covers for some four months, was holden on Tuesday, April 21st, in Salem Chapel, Meard's Court, Dean Street, Soho. The meeting was not great as to numbers who attended; the principal part of those who were present being either deacons of Strict Baptist Churches or ministers, among whom we noticed,—T. Jones, D. Wilson (of Clare), J. L. Meeres, J. Garrett, J. Pells, John Brunt, P. Gast, J. Bloomfield, J. Anderson, W. Frith, H. Hall,

S. K. Bland, J. Hazelton, J. Woodard, G. Wyard, J. Parsons, J. Mules, J. Florey, C. Slim, W. Alderson, J. E. Cracknell, W. Flack, A. Baker, W. Hawkins, Mr. Stock, Mr. Harris, Mr. Norton (author of the work on the Norwich chapel case), W. Webb, S. Cozens, Mr. Butterfield, T. Price, Nathaniel Thomas (of Cardiff), D. Crumpton (of Salendine Nook), C. H. Hosken (of Norwich), Mr. Woollacott, Jun., Mr. Pillow, Mr. Congreve, Mr. Kent, Mr. Whittaker, Mr. Jeffs, Mr. Mote, Mr. Oliver, and many others we cannot stop to name.

The morning meeting was commenced at half-past ten by Mr. Phillip Gast (of Spencer Place), reading a hymn composed by Mr. Stokes for the occasion. Mr. Nathaniel Thomas (of Cardiff), then read a portion of Scripture and offered prayer.

Thomas Pillow, Esq., was called upon to preside over the meeting, and in his opening remarks, said one object of the society was to protect the property of the Strict Baptist denomination. He suggested to the Brethren who might take part in the proceedings, to display a spirit of meekness, and to let the law of love guide their thoughts and words; let them act as under the Divine presidency; unless a spirit of affection and love was displayed, we could not expect success to follow the movement.

Mr. William Stokes, the honorary secretary, then gave an outline of the design suggested for the society. He had received, he said, a very wide expression of sympathy from all parts in the movement. Letters from ministers and churches to the number of about 250 had come from all directions. But why did they meet? Was it from necessity or choice? He believed it was from necessity. The weakness of the Strict Baptist body arose from its disunited condition: they were like a bundle of sticks not tied together, consequently there was no unity and but little strength. Many would like them still so to remain—a rope of sand; but he hoped some good would be the result of that day's meeting. One object contemplated was the protection of the

property of the Strict Baptist body, and to effect their unity of action must be the grand starting-point. Another idea was to watch over our young men, and provide for them. We are constantly losing the most talented and the most promising, because they find no institutions amongst us. Another idea was a fund for poor aged ministers. It was a dishonour to the body that no such provision was made, and, until unity was established, there would not be one. A fund also for aged members was another suggestion. Also a Sunday-school institution. Again, to establish a publication as the organ of the Strict Baptist body. *The Gospel Herald* had its own section, and had done good service in the eastern counties; and the *Primitive Church Magazine* had its particular sphere of action; and brother Banks's *Earthen Vessel* had gained for itself a very large circulation; the proposition was to merge the whole into one periodical to which the Strict Baptists might refer on all points. Mr. Stokes then quoted some particulars from a letter he had received from Dr. Gellett, of America, in which the writer stated that there were over a million of Strict Baptists there, and they never thought of being admitted to the Lord's table previous to being baptised. The letter expressed the sympathy of the brethren across the Atlantic to the movement, and promised further information on the subject. At the close of this address, Mr. Stokes resigned his office of secretary, *pro tem.*, but was desired to act in that capacity to that meeting. He then introduced the first matter for the consideration of the brethren then gathered together, which was as follows:—

"THE NECESSITY and NATURE of a PERMANENT STRICT COMMUNION BAPTIST SOCIETY: to watch over, in order to protect, the interests and property of the Strict Baptist body throughout the United Kingdom; to form a permanent Board of Appeal, and Standing Central Body for counsel (and assistance when required) to the Strict Baptists of the whole kingdom. Such Board to consist of twenty-four members of known Strict Baptist principles; one half to be selected from the metropolis and one half from the provinces, and to be composed of equal numbers of ministers and laymen; five to form a quorum. Such board to be chosen annually by the General Yearly Meeting of the Society, to be held in London," &c.

A long and animated discussion ensued in which Mr. Price, Mr. N. Thomas, of Wales, Mr. Crumpton, of Salendin Nook, Mr. Palmer, Mr. C. H. Hoskins, of Norwich, Mr. Mules, Mr. Bloomfield, and others took part, and, after some time, the matter was brought to issue by our worthy Welshman (who showed himself a thorough practical man in these matters), Mr. Price proposing the following resolution:—

"In the opinion of this Conference, a Strict Communion Baptist Board ought to be formed."

This was seconded by Mr. W. Norton (the gentleman who was connected with the Norwich chapel case), and carried. This resolution formed the Board only, and the next question was,—

"THE BASIS ON WHICH THIS SOCIETY SHOULD BE FORMED." Mr. Stokes suggested the following for the basis:—

"A belief in the doctrine of one Almighty Jehovah, revealed to us in three persons, as Father, Son, and Holy Spirit; that redemption is according to the election of grace, as interpreted by the well-known theology of John Calvin; and immersion into the name of the Father, Son, and Holy Spirit, on a public profession of faith in the Lord Jesus Christ as indispensable to fellowship at the Lord's table."

Upon this basis-resolution a strong discussion arose, and it resolved itself into this, that any attempt to form a society to define certain principles, or to unite the various brethren in one sentiment, would be a complete failure. Mr. Bennett (of Chatham), Mr. Wyard, Mr. Anderson, and others spoke strongly upon the subject, and it was eventually decided by a proposition moved by Mr. Price and seconded by Mr. Stokes, that the following words of the resolution be omitted,—

"As interpreted by the well-known theology of John Calvin."

The next step was THE TERMS OF MEMBERSHIP, and upon the motion of Mr. N. Thomas, seconded by Mr. Crumpton, the following are the conditions upon which churches and individuals may become members of the Strict Communion Baptist Society:—

"1. All Churches acquiescing in the foregoing basis, and making an annual collection on behalf of the Society, shall be considered members, and be entitled to depute their pastor and one member of the Church, or (where the pastorate is vacant) two members to represent them at the Society's Annual Meetings, and to speak and vote on its business.

"2. All members of Churches holding the above basis, who subscribe 10s. per annum and upwards.

"3. All persons who make a donation of £5 or upwards at any one time, shall be life members of the Society.

"In all cases, a departure from the basis of the Society will be considered to imply a tacit renunciation of membership."

After these terms of membership had been agreed to, a discussion arose as to the name of the society, although, at the first part of the meeting, it had been proposed, seconded, and carried unanimously, that it should be called the "Strict Communion Baptist Board." But some of the ministers did not appear to understand the word "Board" in its sense as a society, but as a number of gentlemen forming a committee, and it took some time before the re-naming could be got at. Mr. Bloomfield and Mr. Scott thought "Association" a better word; Mr. Crumpton proposed the word "Union;" Mr. Harris suggested the word "Conven-

tion," and Mr. Kent thought the plain English word was "Society," and Mr. Price (our worthy Welsh minister and editor, who said he hoped they should learn how to do this sort of business in London, but feared he had made a mistake), to end the matter, agreed, as the proposer of the original name, to substitute the word "Society" for "Board." So, after being twice baptised in one morning, this new infant lost its original title, and is for the future to be known by the name of "The Strict Communion Baptist Society."

The next business was the choice of officers to conduct the business, to be composed of six London and six country ministers, and six London and six country laymen. The following are the names of the persons chosen:—

"*London Ministers*.—Messrs. Anderson, Bloomfield, Gast, Hazelton, Palmer, and G. Wyard, Sen. *London Laymen*.—Messrs. T. G. Congreve, Hoddy, J. C. Kemp, E. J. Oliver, T. Pillow, and T. M. Whittaker. *Country Ministers*.—Messrs. D. Crumpton (of Salendine Nook), C. H. Hosken (of Norwich), Thomas Price and Nathaniel Thomas (of South Wales), J. Stock (of Devonport), and Mr. Woodard (of Ilford). *Country Laymen*.—Messrs. Cowell, Dearnle, Harris, Price, Reed, and Cowell. *Treasurer*.—Mr. Thomas Pillow, London. *Hon. Secretary*.—Mr. W. Stokes, Manchester. *Hon. Solicitor*.—Mr. J. Mote, London. *Auditors*.—Messrs. Bellman, Kent, and Smith."

This concluded the morning's proceedings.

In the afternoon, the friends to this movement again met to complete the formation of the society. Mr. Stokes read a hymn; and Mr. David Wilson (of Clare) read a part of the 133rd Psalm, and offered prayer. Mr. Shaw, of Long-wood, near Huddersfield, was requested to preside over the meeting; and after referring to the ignorance displayed by the legal authorities as to the rights of Particular Baptists as shown in the Ramsgate and Norwich chapel cases, and some other points, called upon Mr. Stokes to lay before the meeting the next point in consideration. Mr. Stokes then requested Mr. Mote, the solicitor, to

"Submit to the meeting a model Trust Deed; also to give an opinion on the legal aspect of the property generally of the Strict Baptists; and to advise respecting the future course, in a legal point of view."

Mr. Mote replied that upon the two last points but little could be said, but to those who had Trust Deeds he should advise them to keep what they had got, and not to go about shewing them to any one and everyone, but especially to their general friends, or they might make more use of their knowledge than might be pleasant. As to the legal aspect of the property of the body generally, that could only be given by examining the Deeds of each place separately, and this of course he had not done. The other point was the model

Chapel Deed, and this was a very important matter; every word of a deed should be well weighed and carefully considered, for by your deed you must stand or fall; a judge would not go from the words of the deed. A deed should also contain a clause, as to the doctrines the minister was to preach, and power to remove him from his office upon his introducing doctrines contrary to those prescribed therein; there should also be directions for the election of ministers, and of trustees, care being taken that men are chosen who are of the same belief, and of the same faith and order. Also, it was well that men of some ability and intelligence should be chosen for these offices, as much evil had been felt from men having been entrusted with these responsibilities who were positively unable to sign even their own name. As to a model deed, he had drawn one, but it would be too long to read, but the following clause from a recent deed he would suggest should be used in our Particular Baptist Chapel Deeds.

"That baptism by immersion and the Lord's supper are ordinances of Christ to be continued until His second coming; and the former is absolutely requisite to the latter; that is to say that those only are to be admitted into the communion of the church, and to participate in all the ordinances in it, who upon profession of faith have been baptized by immersion in the name of the Father, Son, and Holy Ghost."

Mr. Mote also suggested that the trust deed should contain a *compulsory* clause that would compel all disputes that might arise to be settled by arbitration. He had been told himself by the judges that we ought to settle our own disputes, in our own churches, and not come to the courts of law, and he hoped such good advice would be adopted; for although there was no doubt English law was very *good*, still it was very *dear*, as Mr. Norton in the Norwich case had fully proved. At the close of Mr. Mote's address,

Mr. Price (the Welsh editor and minister) said the denomination ought to be proud that they had in their midst such an able lawyer as Mr. Mote, and they must all be thankful to him for the interest he had taken, and the evident knowledge he had of the entire case. He (Mr. Price) had, in his own country, had much to do with Chapel Deeds, and he could assure that meeting that 75 out of 100 Chapel Deeds that he had himself seen, were of little use. He held in his hand a deed of his own drawing, and in some interviews that he had with the present Lord Chancellor, that gentleman gave it as his opinion that the clause upon the point of strict communion, was so clear and explicit that it was quite impossible to be misunderstood. Mr. Price, then read the

clause in the deed to which he referred, which proves that he certainly understands law as well as the gospel. The following is the clause, and is, we think, very clear upon the point:

"Provided always, and it is hereby declared, that the said Church or Society shall consist of such persons only as walk worthy of the Gospel, and who shall have been baptized by immersion in water upon their own confession of repentance towards God as aforesaid, and of faith in Christ as the true Son of God and the Redeemer of men. And that no person shall be allowed to partake of the Sacrament of the Lord's Supper in the said Chapel or Meeting-house but such as have previously been baptized by immersion as aforesaid on a personal profession of faith in the Lord Jesus Christ."

A vote of thanks being passed to Mr. Mote, Mr. Stokes said the next point for consideration was,—

"The present mode of supplying the Churches with Strict Baptist ministers."

The secretary reviewed the present system of preparing young men for the ministry; and concluded by observing that it was seldom that a young man who went to college a strict communion man but what he came out an open communionist.

Mr. Howe (of Waterbeach), said the Baptist Evangelical Society was formed expressly for the purpose of assisting young men of evident ability in their studies for the work of the ministry. Mr. Webb (of Ipswich), thought this Society had better not meddle with that question. Mr. Oliver advised the meeting to throw their influence and assistance into the Baptist Evangelical Society, and so strengthen its hands and means for doing this particular work. Mr. Bloomfield said he could not give his sanction to assist the Evangelical Society; for he was sure from his own experience that that Society would not assist or countenance young men holding the same sentiments as he did, and, therefore, he should not give it his sanction. Mr. Wollacott said he could not sit and hear the Baptist Evangelical Society libelled in the way Mr. Bloomfield had done without defending it; and Mr. Woodard and Mr. Stock also took up the same side. Eventually the matter was closed by the following resolution:

"That after having considered the existing modes of supplying Strict Baptist Churches with pastors, this Society does not see its way at present to recommend any particular plan upon the subject."

This virtually closed the proceedings. Other matters were touched upon respecting printing and publishing certain works for the furtherance of the interests of Strict Baptists, and other minor matters; but it was referred to the committee for their consideration.

Votes of thanks to Mr. Stokes, to the Chairman, and to Mr. Bloomfield for the use of the chapel, were then passed, the doxology sung, and the proceedings closed.

MR. BLOOMFIELD AT THE SURREY THEATRE.

POSSIBLY some of our more precise, methodical, and old-fashioned church-going folk may be somewhat alarmed at the above heading, and fear that we are about to report the "falling away" of our honoured friend Bloomfield from his position as a minister of the Gospel. Let us quickly allay such fears, and put our brother right again in their minds. A number of gentlemen now form a committee for the express purpose of holding special services in some of the London theatres on Lord's-day evenings, thereby hoping to gather those persons who cannot be persuaded to enter either church or chapel. This committee invite different ministers to officiate on these occasions; and on Sunday evening, March 28th, Mr. Bloomfield was invited to preach. We entered the theatre shortly before the time mentioned for service, and were shown to a "stage box" by a youth, who furnished us with papers of the hymns to be sung. To us, it was a strange sight in a strange place; and a glance round the theatre at once convinced us that the majority of the audience were persons not accustomed to attend places of worship; just down in the corner of the pit sits a man in a navigator's dress, with a child of some three years on his knee; close by sits his wife, with an infant in her arms, and by their sides they have two or three more little ones; they arrange themselves as comfortably as possible, and appear to have come with the full intention of listening to the service. Yonder is a group of intelligent-looking young men, who, from their general bearing and dress, have often been in this place, we expect, on a different errand to the one of this evening. Under the gallery there we note a posse of lads, and close by a number of young females, all of whom we are sure know more of the Surrey Theatre than of the Surrey Tabernacle. Here and there we catch sight of the face of a well-known friend to the Gospel: in yonder box sits our old friend Thomas Pocock, who for years listened to the voice of John Stevens, and the thought ran through our mind at the moment that he had come to listen to John Stevens' successor, and to see that he was "a workman rightly dividing the word" in this house of the drama. But it is time for the service to commence; the door at the side of the stage opens, and a number of gentlemen walk on to the stage, among them is Mr. Bloomfield, followed by his deacon, Mr. Scott. The buzz which has continued for some time is silenced; the men take off their hats, and a gentleman comes to the front of the stage; the whole mass rises, and we commence the service by singing,—

"Rock of ages, cleft for me," &c.

Mr. Bloomfield then read the account of Nicodemus's visit to Jesus by night (John iii.), commenting freely on the same; and when he came to the fifth verse, where Jesus tells His night-visitor that "except a man be born of water and of the Spirit, he cannot enter the kingdom of God," Mr. Bloomfield spoke out decidedly and very plainly upon the necessity of the work of the Holy Spirit in the conversion of the sinner; illustrating the silent working of the Spirit by the blowing of the wind (John iii. 8.)—we cannot tell "whence it cometh, nor whither it goeth." A very earnest and solemn prayer was then offered for a blessing on the people, and on the effort then being made to proclaim the Gospel. Another hymn was sung, and Mr. Bloomfield read for his text these words,— "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come to thee again, and thou shalt be clean." (3 Kings v. 10.) In introducing his subject, the preacher gave, in a very interesting manner, an account of the captivity of the little Israelitish maid; of her service in Naaman's house; of her wish expressed to her mistress,— "Would God, my lord were with the

prophet;" of Naaman's journey; of Elisha's manner of receiving the leper, and his message to him; and a running history of the circumstances connected with the case: this was done in such a telling manner that it fastened the attention of the audience for the evening. Mr. Bloomfield then spoke to the text: drawing a comparison between the leper and a sinner: a leper was a living type of every living sinner—what leprosy was to the body, sin was to the soul: noticing, first, **THE DREADFUL MALADY** under which this man laboured: it was a *corrupting disease*; it was a *separating disease*; the leper was not allowed to go into the temple, to the service of God; it was a *loathsome disease*; and it was only *curable by God*. Just so was sin to the sinner. Secondly, Mr. Bloomfield spoke of **THE REMEDY**: the cure was *very simple*.—"Wash seven times in Jordan;" the cure was *equally free*.—the prophet would not accept the presents the once leprous, but now clean, man sent unto him; for he said, "As the Lord liveth before whom I stand, I will receive none; the cure was *complete* or *efficacious*."—And his flesh came again like unto the flesh of a little child, and he was clean." All these things was the Gospel unto a poor leprous sinner. Upon each point the preacher dwelt at length; and we have seldom heard a more simple, yet truthful, and powerful Gospel sermon from Mr. Bloomfield, and we can bear testimony that a free grace Gospel was faithfully preached in the Surrey Theatre to a mass of people who seldom come within the sound of a minister's voice. May God's blessing attend such an effort is our earnest prayer.

BRIGHTON AND THE SUMMER SEASON.

[THE time is coming again when London's busy season will have passed away, and when thousands of her weary citizens will fly off to the shores of the sea to catch a healthful breeze or two. Brighton, Hastings, Eastbourne, with Margate, Ramsgate, Sandgate, Folkestone, Herne Bay, and other spots on the south coast, will be sought after by many, while not a few will turn to the more easterly sections—the Yarmouth sands, the Lowestoft roads—and the more modern candidates for visitors' favours in the northern and western climes. Many ask us, "Where can we hear the Truth when we go down to —?" Ah! *where?* It is more difficult to answer that question every day. To define the features of the ministry, and to direct the inquirer's course, is not easy now. But, while it is not in us willingly to offend any, we are more careful to search after **THE TRUTH** than to crave the smiles of a worm who soon must die: wherefore some few hints as to persons and places may be given. Correspondence on this subject received carefully and gratefully.]

DANE HILL.—The anniversary of this old cause of Truth was holden on Good Friday. The services were commenced by Mr. Warren, who has for some years ministered with much acceptance both at Newick and Dane Hill, preaching at the latter on Sunday morning, and at the former in the afternoon and evening, a course of ministry which only a man much helped of God could steadily prosecute. Three sermons on Good Friday were preached by C. W. Banks. The chapel was well filled, and the day was, we hope, one of benefit to some weary travellers by the way. Old friends and cheerful faces, united praises and earnest prayers, helped many a heart to take courage, and still to hope in the Lord. On Easter Sunday, Mr. Warren baptized some believers at Dane Hill, and received them into the church; but we understood they were about to form a new church, under the ministry of Mr. Taylor, of Brighton, who was present on Good Friday, and assisted in the services. There are several places

near Brighton where the Gospel is preached by the brethren Joseph Worsley, Taylor, Watmuff, Read, Waterer, and others; but no churches are formed. We hope the little church to be formed will stir up others to follow in the pathway of Gospel obedience. In Brighton, in Lewes, in Eastbourne, and places round about the Sussex coast, there has been, and still is, "a gentle departure" from Acts ii. 41—47. Should not such men as the brethren Atkinson, Isaacs, Stringer, Joseph Wilkins, and others, **UNITEDLY STRIVE TOGETHER** for the furtherance of the Gospel? Brighton and its suburbs present an immense opening for earnest evangelical labour. Will our brethren stand in single-handed divisions until the ground is all taken from them by others? It is painful to see petty jealousies, pride, and deceptions undermining the walls and bulwarks of Zion. This may be termed "Sectarianism;" but, in these days, when the church commemorates the Saviour's resurrection and ascension, we read again His parting words, such as Matthew records, when on the Mount of Galilee Jesus said to His eleven disciples, "All power is given unto me in heaven and in earth: go ye, therefore, and **TEACH ALL NATIONS**,"—[This is the first business the true disciples of Christ have laid upon them in all ages, *teaching* to the utmost extent of their power, and reaching to the very ends of the earth, the Gospel of the grace of God: and then comes the **PRACTICAL BUILDING UP** of churches.]—"baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to **OBSERVE ALL THINGS**"—[Our safest lexicon renders "observe" by strong terms: such as "to keep—to follow a rule, a law," &c. quite the reverse of that lax and indefinite spirit now so rife. Jesus said, "Teaching them to observe all things."] "whatsoever I have commanded you: and, lo! I am with you always even unto the end of the world. Amen." The evangelist, Mark, gives us a few more of Christ's own words, which, in fact, are the most solemn and decided words in all **THE BOOK**:—"He that believeth and is baptised shall be saved: but he that believeth not shall be damned." And with what beauty and clearness Mark closes his Gospel. He says, "So, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they (i.e., his disciples) **went forth and PREACHED EVERYWHERE**." (That is the free course of one and all whose souls are fired with love to Christ, and with burning desires to win souls unto HIM.] Four things they had:—1. Authority from Christ. 2. A free and undaunted spirit for Him, "they went forth." 3. Power to preach everywhere (as Luther, Whitfield, and others), and then, 4. "The Lord working with them, and confirming the word with signs following." How far from every branch of this we now appear to be waning. In the nighttime we cry, "Awake, O arm of the Lord, awake! and put on strength as in the ancient times."

BERMONDSEY NEW ROAD.—**EBENEZER CHAPEL, WEBB STREET.**—The annual Easter gathering at this place, where Mr. Chivers still presides as pastor in much unanimity and peace, was holden on Monday, April 6th. The pastor of Meard's-court, Soho, delivered a sound Gospel sermon in the afternoon; a goodly number of friends took tea; and in the evening a public meeting was holden on behalf of the Poor Society connected with this church. Mr. Chivers, in opening the meeting, thanked the friends for their countenance and support for so many years on similar occasions. Mr. Knott then read a report of the society's doings for the past year; ninety-five cases had been visited and relieved with upwards of £33. At the close of the report, "Praise ye the Lord" was sung, and Mr. R. Bowles gave the first address on "Man's Ruin by the Fall," noticing what man *was*, what he was *not*, and what he *is*: man was made in the image

of God,—“God made man in His own image,”—a perfect man, an upright man, an image of *moral* perfection; but Adam was not created a spiritual subject: the apostle says, “Created in righteousness and true holiness.” This was not so with the first Adam; he possessed not the true principles of repentance, faith, and righteousness; he was not, in fact, created a spiritual man. His ruin was the result of his pride, his ambition, and his opposition to the sovereignty of God: hence came the violation of the command, and which broken, their eyes being opened, they saw that they were without covering. The proofs of man’s ruin are seen in his dread and fear of the power of the Almighty, in his distance from God, in his disobedience, in his destitution, and in his death—death morally, death legally, and death spiritually, and (if grace prevent not) death eternally. Mr. Bowles, in less than twenty minutes, gave a concise and vivid address on the ruin of man and its entailments. In the remarks he made, we observed a depth of thought and a solemnity in manner which must have been pleasing to all. Mr. Bowles we take it is labouring to improve and store his mind, and the quiet town of Halford affords him time and opportunity for so doing. He has both mind and natural ability; let him cultivate well these gifts, and God’s blessing attending the same, he will yet see some days of usefulness. In these necessarily brief notices, it is quite impossible to more than sketch a general outline of the services held; to give the speeches verbatim is out of the question and unnecessary: we give these notes to show the position and prospects of the various causes, and that is all we can do or that is needful. Mr. Wall, of Gravesend, spoke on “The Great Remedy,” its ancientness, its effectuality, its Author, and the Divine power that attended it. In noticing the sympathy of the great Physician, Mr. Wall said he remembered well the time when he was lying on a bed of affliction; the doctor, entering his chamber, inquired as to his state, to which he replied, “Better in body than in mind. I am a fugitive, and the Lord is now going out against me.” “Ah,” replied his medical friend, with a kind expression of countenance, “the Lord has a great work for you to do yet, and He is now preparing you for it.” Now this good man’s kind manner and sympathizing words did me more good than all his medicine. Oh! what a sympathizing Physician have we; and His remedy never fails! Then Mr. Bloomfield gave some running thoughts on the “Mercy of God.” Mr. Hawkins related a Sunday school anecdote; Mr. Flack followed with some weighty and soul-humbling thoughts on “The Complexity of the Person of CHRIST.” Mr. Merritt said some good things touching “Redemption through Christ’s Blood;” and Mr. Webb made a few remarks on “Regeneration by the Holy Ghost.” We then were favoured with some thoughts by Mr. Wyard on “The Glories of the Resurrection.” The addresses were edifying: it was a good meeting. Each of the deacons during the evening gave out a verse of a hymn between the several addresses.

CLAPHAM. — **EBENEZER CHAPEL, WIRTEMBURGH STREET.** The Strict Baptist cause at Clapham has for some years seen many painful trials, and been subject to many changes; and at this hour circumstances are painful in one section of the interest in this large and influential locality. But with the Church at Ebenezer, we are glad to be in a position to say peace reigns, and prosperity in some degree is realized. On Easter Tuesday, we visited for the first time the new chapel, which has been opened about twenty months. The place itself is a model: there is nothing unnecessary, but everything for convenience and comfort. The cost of the structure was £800; and already £500 of this amount has been paid, which certainly argues well for a people who are said to be of the class that do no-

thing for the furtherance of the Gospel. The pastor, Mr. Hall, is a man of much energy, strong perseverance, and indefatigable in his labours, and the amount of toil connected with raising this first £500 must have been immense. The Lord will reward him by blessing his labours. On the day in question, Mr. Bloomfield delivered a discourse in the afternoon from Rom. viii. 9. About 150 friends had tea. In the evening, Mr. Woollacott, jun. (son of the venerable Mr. Woollacott, of Little Wild Street), took the chair, surrounded by several ministerial brethren. During the year, it appeared between thirty and forty had been added to the church; and a Sabbath-school had also been established. In the course of the evening, the chairman presented to Mr. Hall, in the name of a gentleman who sometimes worships there, three large volumes, as a token of respect. The volumes consisted of a “Commentary on the Prophet Hosea,” by J. Burroughs, T. Hall, and Bishop Reynolds; “Jenkyns on the Epistle to Jude;” “Darke on Philipians and Colossians;” and “Thomas Adams on the Second Epistle of Peter.” The present was acknowledged in suitable terms by the pastor; who gave a statement of the leadings of Providence in bringing them to their present place. Mr. Anderson spoke on the love of God; and was followed by Mr. Bloomfield, who, after some nice observations on the mercy of God, took the unpleasant task of whipping tyrannical ministers and deacons. There were three great hindrances to the growth of the church: tyrannical pastors, tyrannical deacons, and a misused press. These are great evils, and no doubt, the churches have suffered, and will yet suffer, from men who have set themselves up as ministers; and also from individuals, whose great desire to “rule it over God’s heritage,” have thrust themselves upon the churches, and usurped an authority never intended for the office of deacon. The power of the press is great indeed, and, where misused, that power is equally great in doing injury as where, well used, it is for doing good. On this point we did not understand the speaker’s drift, and so leave the matter. Mr. Atwood gave a comment on the word Easter; and was followed by Mr. Chivers, who exhorted the friends to a close adherence to the truth of God. He spoke in no measured terms of the false doctrine of annihilation, which had again shown itself in our midst; it sapped the foundation of our religion; it was the awful doctrine promulgated by the Sadducees; and he called upon the brethren at once to put their foot upon the scorpion, and to hold no fellowship with men who held such a lie to God’s truth. Mr. Flack offered some congratulatory remarks, and Mr. Hall closed the meeting with prayer. We were glad to see Mr. Rowland, the pastor of the neighbouring church, present; and Mr. Ponsford would also have been with the friends, but was prevented by illness. The collection amounted to upwards of £3, and this, with £13 balance in the treasurer’s hands, was placed towards the reduction of the £300 debt yet remaining on the building.

STOWMARKET. — **NEW BAPTIST CHAPEL.** Mr. James Clark having preached here with much acceptance, the friends of the cause hearing with profit, and being constrained to acknowledge it is the Lord’s doing, seeing also the word preached is evidently blessed to careless sinners, they have been compelled by love to give brother Clark an unanimous call to become their pastor, having laboured amongst them for about seven months. Twelve months since, the members of this church left their former place of worship, and were as sheep scattered, they cried shepherd. In the day of their distress, they cried unto the Lord; He heard. He answered, He delivered, and has favoured them beyond their expectations. On Good Friday, April 3rd, an Ebenezer meeting was held to record the goodness of

the Lord towards them. In the afternoon, Mr. Clark gave a very interesting account of his call by grace and to the ministry; also the way the Lord has led him, and in directing his steps to Stowmarket. This was felt to be a hallowed season. The members, together with about fifty invited friends, then took tea; after which a public meeting was held. Very solemn and seasonable addresses were given by Mr. Clark, Mr. Henry Backhouse, of Bury, and Mr. Suell, of Ashfield. On the following Lord's-day, Mr. Clark was received, acknowledged, and recognised as pastor at the table of the Lord. It was a hallowed season to many: several friends from surrounding churches were present, and united in shewing forth the Lord's death. On the 5th of December last, this church was formed of fifty-four members; since then nine have been added; others are seeking admission. The Lord's kind and merciful hand is evidently working for this people. Some would have most gladly formed a part, and shared the privilege at the commencement, but were then, and still are, prevented by heavy affliction. The congregations are good, the chapel being completely filled on Lord's-days. We have a steadily increasing Sunday-school, and an united band of earnest devoted teachers. Four villages are alternately preached in, where the attendance is good and encouraging. Notwithstanding, after all the trials these people have had to contend against, they have abundant cause to be thankful.

A DEBTOR TO MERCY.

TUNBRIDGE WELLS.—MR. EDITOR, As I hope shortly to publish my Scriptural reasons for giving up water baptism, I shall only say a word or two respecting your remarks and Mr. Arnold's in this month's VESSEL. When the Lord's ministers, as taught by one Spirit, are agreed upon the ancient, the original, and the primitive order of the church, and can really shew me the orthodox way, then I will return to the same; but how can I until this confusion of tongues ceases; and certainly they, as honest men, cannot wish me to return to an order which spreads nothing but disorder among themselves. If Mr. Arnold will, when referring to water baptism, shew me which is God's post, he will confer a great boon upon me. If the hand-writing was clear, how comes it to pass that the most learned and godly ministers halt when they come to this post? And some say the orthodox way is to sprinkle, and some say it is to pour upon, and others say it is to immerse the whole person in water. I will not, however, here contend the point, as I have reasons for reserving my opinion; still it is clear that there is a mist somewhere, or there would not be such confusion while trying to make out the hand-writing upon this water baptism post. In olden time, when the manslayer fled to the city of refuge at every turning point, the word Miklat was to be seen (meaning Refuge), so that the fleeing soul might not be left in confusion, not knowing which way to turn. But is it so with water baptism? The Holy Ghost, however, points me to a baptism in which there is no confusion (1 Cor. xii. 13.), and which baptizes all the faithful into one body, and helps them, yea, makes them, drink into one spirit, and that is love; and while there is no union to the entire body produced from water baptism, there is nothing but union as the fruits of the baptism of the Spirit. Mr. J. Worsley tells us if baptism stops, the preaching of the Gospel must stop also, and yet declares he has had many a heart warming under Mr. Irons, who never practised immersion. I will, however, leave him to explain this. In closing these few remarks, I will just observe that no synod of Strict Baptist ministers will ever be able to bind the sweet influences of Pleiades (the Spirit) within their pale, for our God directs His own Spirit, and will still search His Jerusalem with candles of His own lighting. THOMAS EDWARDS, Minister of the Gospel, Assembly Rooms, Parade.

STEPNEY—CAVE ADULLAM CHAPEL. The first anniversary tea, and public meeting of the chapel and school building fund connected with the above place, was held on Tuesday April 14th. Mr. Webster, the pastor in the chair. The report shewed that although not so great an amount of money had been collected as might be expected, (compared with the magnitude of the object proposed to be accomplished) yet, (considering that upwards of £20, in addition to the current expenses of the place, has been expended on its repairs) it was encouraging. The balance in hand is £40 0s. 8 $\frac{1}{2}$; a collection was made during the evening, which with the profit on the tea, amounts to about £5. The adoption of the report was moved by Brother Inward of Poplar, and seconded by Brother Merritt. Addresses were then delivered by the following ministers:—Brother Milner gave a descriptive discourse on Abraham, very instructing; 1st, as an Idolater; 2ndly, as a medium to propagate God's truth, noticing his faith in God's providence and faithfulness; his trials, obedience, deliverance, and conduct towards Lot. Brother Flock expatiated on Joseph, as an example of hatred to sin, godly fear, a thorough practical Christian; noticing his dreams as indicative of his future history. Brother Meeres on Moses, gave a succinct view of Joseph being sold into Egypt, the subsequent settlement of his brethren there; the ascension of the new King, the slavery of the Israelites, the wonderful providence of God over Moses in his infancy, his education in the Egyptian court, (by which he was fitted for his future position as lawgiver and leader of the Israelites: his observance of the passover, bringing the people out of Egypt to the Red Sea, and subsequent journey of forty years in the wilderness to the promised land. Brother Cozens, of Shadwell, on Solomon, said, "There is a leading feature in each of the persons named on the bill as subjects for the evening. Noah, as the builder of the ark, in which he and his family were saved; being made of gopher wood signified atonement, thus typifying the Lord Jesus Christ. Abraham the father of the faithful, Joseph the provider for and protector of his brethren—lord over all the land of Egypt. Moses the lawgiver, leader, and deliverer of the Israelites. Solomon the builder of a temple on a rock." Mr. Cozens then recapitulated the leading ideas of a sermon he had recently preached on Solomon as a promised king, a man of rest, a perfect king, though not a perfect man; a perfect ruler, a model king, a popular king, a prosperous king, a philosopher king, a poet king, a preacher king, a physician king; and on each particular as he went along shewed it to have a complete reference to the Lord Jesus Christ. Guinea tickets were taken by several friends, each one guaranteeing to collect not less than that sum by the next annual meeting. Subscriptions and donations, however small, will be thankfully received by Mr. J. Webster, 9, Wilson-street, Stepney—Mr. C. C. Abbott, Treasurer, 82, Greffin-street, Globe Fields, or of the Honorary Secretary Thomas Culyer, 1, Road-side, opposite the Jews hospital, Mile-end-road, E., who will gladly furnish any friends with a guinea ticket, and afford any other information that may be desired.

RUSSELL SQUARE—KEPPEL STREET CHAPEL.—A tea and public meeting was holden in this place on Tuesday evening, March 31st, to commemorate the eighth year's pastorate of Mr. Samuel Milner over the Church meeting there. A good number of friends gathered on the occasion, and among the ministers we noticed the brethren Wyard, Bloomfield, Anderson, Dixon, Pella, Meeres, Webster, Hazelton, Hawkins, Green, G. Webb, Higham, and others. Mr. Milner occupied the chair, and we could not but help noticing how the hand of Time appears to be making his furrows deep on his countenance: still the pastor appeared to be resting peaceful in his work.

Several addresses were delivered on the occasion on the "Precious things" connected with the Gospel, and a good and profitable meeting was the result. We noticed at this meeting an improvement in one particular, which we have taken to be a mistake at many of these annual gatherings; the fault, as we think, is in announcing eight, nine, ten, and even more in some instances, of speakers to address the friends on given subjects; and each minister, as a matter of course, expects to fulfil his engagement: this it is quite impossible to do. We do not speak of any particular instance, as it is almost general; but merely draw the attention of the good brethren who arrange these services to the propriety of considerably reducing the number of speakers. These meetings generally commence at half-past six; then there is singing and prayer, the Chairman's opening address, and sometimes a report to be read, which will occupy at least half-an-hour; to conclude the service at nine (which is late enough, we think) leaves two hours for the addresses: for six to speak, and a verse to be sung between each address will allow twenty minutes for the address and a verse, this is as short a time as can with propriety be given to any minister to speak to a given subject, and then he must not go deep into it; but short, pithy, and interesting speeches might be given in that time. But where you exceed that number of six (less would be an improvement), each brother is so pinched for time that each feels afraid to do more than just express his good will to his fellow-labourers, and make time an excuse (and a good one too) for not speaking to the subject allotted him, and so you either get one good brother trespassing on the time of another, or you get none to speak to the subject announced. At Mr. Milner's we had a limited number of speakers: this did not keep other brethren away from coming to show their good feeling to the cause, as the list given above will prove. We throw out this suggestion, and there leave the matter.

CLERKENWELL.—The cause here, under Mr. Hazleton's pastorate, appears to be quietly prospering. It is now upwards of eleven years ago that Mr. Hazleton came to London, and the Church has from that time steadily gone on; and should the pastor be spared till June, he will then have completed a service of eleven years with this Church as its pastor. We were glad to notice our good brother Minton still active and ready in the good work; and although his step is not quite so elastic, and his voice not quite so strong as it once was, still his willingness to serve the cause appears to be as strong as ever. On the 14th of April, a public meeting on behalf of the Benevolent Society connected with the Church was held, at which a large number of friends gathered. Mr. Mote, the Secretary, gave a very scriptural report of the design and authority for such an institution; and from the cash statement, it appeared that nearly £40 had been distributed among the poor and distressed during the year by the Society: but from the pastor we gathered the pleasing intelligence that this Church altogether had dispensed to the poor during the year somewhere about £100; so that we think the Chadwell-street people have "remembered the poor and the needy," and their reward will certainly follow. Mr. George Webb asked for a blessing on the meeting; and the several ministers followed on the subjects announced—Mr. Wynd on the Garden of Eden; Mr. E. Mote (of Horsham) on the Garden of Gethsemane; Mr. Chivers on the Garden with Sepulchre; Mr. Foveman on the Garden of Christ, from the words, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Mr. Alderson was to have spoken on the Garden of the Holy Ghost, but time would not permit. Mr. Dickerson followed with a few suitable observations, and the meeting was brought to a close.

MILE END.—**HEPHZIBAH CHAPEL.**—This place which had been closed, and the Church formerly meeting there entirely removed, is now taken for the use of a Particular Baptist Church, under the ministry of Mr. C. Gordelier, a member of the Baptist Church, Bow. It was re-opened on Lord's-day, the 19th of April. The Rev. C. J. Middleditch, of Bow, preached in the morning, and in the evening the Rev. P. Dickerson, Little Alie-street (Mr. Gordelier's former pastor). The attendance was very encouraging. On the preceding Tuesday, the 14th, a special thanksgiving prayer meeting was held by Mr. Gordelier and his friends, to commemorate his 50th birthday, and to seek the Lord's blessing on the undertaking. Mr. Gordelier, at the request of Mr. James Kirkness, who presided on the occasion, stated the leadings of Divine grace in his being called to the knowledge of the truth, his being baptized at the age of seventeen, his connection with the Church at Little Alie-street, Mr. Dickerson's important and friendly services which had resulted in his present secular calling which he had held for more than twenty-five years. He then referred to the way in which he had been solicited to engage in the ministry as far back as 1845; but it was not till this time two years when he first preached publicly, and at this place: he supplied for three months. He then related the particulars of the singular way in which the place had been put into his hands; he considered himself *literally thrust* into it, and under such circumstances as to constrain him to acknowledge, "The Lord hath His way in the whirlwind, and in the storm and the clouds are the dust of his feet." The meeting was solemn and interesting.

CORNWALL.—A pamphlet, just published at J. Paul's, Chapter House-court, entitled, "Notes of an Evangelising Tour in Cornwall," by Dr. Bell, A. S. Goodridge, and Samuel Bickley, is truly descriptive of the whole of professing Christendom in this day. In the closing observations, Mr. Goodridge writes, "Profession very largely obtains without the regenerating power of the Holy Ghost." This is a fearful, but faithful, decision; and it will be an honour indeed if it should be found that these good men have been in any measure instrumental in converting the converted—in convincing professors of the necessity and reality of a Divinely regenerating power whereby JESUS, the Life and Love-gift of heaven—the only and entire salvation of lost sinners—is apprehended and embraced. These brethren have gone forth like the first disciples, simply acknowledging Christ as their Master, and redemptious and resurrection through Him as their one subject. Whether in the ministry they are Bonnergesses or not we leave. Their aims, their spirit, their faith, and their hope appear to be such as to commend them and their work to all whose hearts are deeply concerned to see the kingdom of God standing in power and heavenly prosperity.

DEVONPORT.—**DEAR SIR,**—In the late Mr. Isbell's chapel, at Stoke, a New Testament church has been formed, and brother George Chulipp is chosen pastor. You know George is a humble, honest, and beloved man of God. He is growing in usefulness; and we all pray that his ministry may be more powerful than plausible. Of the latter kind we have quite enough in Devonport now, and many people are content therewith; but others more exercised want a God-wrought, a God-taught, and a God-kept ministry. Many would gladly see and hear you, and pray that soon the darkest cloud may fly before the happier breeze of heaven.

TUNBRIDGE WELLS.—We believe Mr. Edwards has left his chapel. If any good tidings could be given, well; but to detail the rendering

and dividing hearts, homes, fellowships, and friendships in this way is dreadful indeed. Had the original pastor been as firm as he was affectionate, Rehoboth would have been a fruitful field. What a desolation is the cause of Truth in the Wells now! Were we to give the ministerial photographs, how pitiable indeed. "Watcher and Hoper" must tarry. The deceptive mode must be left until true light discovers the awful darkness within.

PECKHAM, RYE LANE.—This chapel erected in 1819, has recently been taken for the South London Railway (a branch of the London and Brighton). The church has been highly favoured with the ministry of two most excellent men:—the former pastor Mr. Thomas Powell (for whom the chapel was built and who preached there for 27 years), and the present pastor Mr. George Moyle, who has completed the 15th year of his pastorate. We have to be greatly thankful for the long continued blessings of prosperity and peace. Closing services were held on the 8th of March. Until the erection of a new chapel, the worship is carried on with every needed comfort and convenience at the large assembly rooms, Rosemary branch Peckham; and the congregation has by no means decreased in consequence of the change. Through mercy our beloved minister has been restored from his recent very serious indisposition. The excitement attending our removal at a time when he was suffering from cold, had brought on hemorrhage. For the usual anniversary of his settlement in May, see notice on the wrapper.—G.T.C.

BIERTON.—Mr. Editor, Please tell your readers the little cause at Bierton is in good health; is still growing. The first Sabbath in March I had the pleasure of baptizing three believers in the Lord, and I am happy to say others are looking the same way. Our prayer meetings are well attended; the congregation is on the increase. We hope to be thankful on Good-Friday that good-natured gentleman, Mr. J. Bland, of Blackheath, gave the church and congregation a good tea; after which, Messrs. Hawkins, Lester, Cartwright, and myself, Alcock, North, Plaw, and Stockwell did speak out the feelings of our hearts. All were heard with pleasure; things were then said that will not be forgotten.—JAMES SMITH, Lower Winchendon.

NEWTON ABBOTT, DEVON.—The friends of truth here are about to build a new Baptist Chapel. The ministry of brother Frederick Pearce has been useful in much increasing the church, and their present chapel is not large enough. £1300 will be the cost of their new chapel. £450 has been collected by themselves, and one friend promises £350 if the other is collected by the time the chapel is opened; which will be (p.v.) in June next. The smallest contribution sent to the pastor, or to Elias Dawe, Sec. to Building committee, will be gratefully received.

WOORBURN GREEN.—Mr. A. Howard having resigned his pastorate here, the church is destitute. Here is a nice chapel, large neighbourhood, but a poor people. Who can go into such a field, in faith, with power to plead with the great Head of the church, and with an ability to preach the Gospel? We are certain R. Howard, the Deacon, will be glad to hear of one whom the Lord hath anointed.

KEDDINGTON.—DEAR BROTHER BANKS,—I believe you feel a pleasure in hearing of anything that is likely to be of any good to Zion and our little cause here. On Good Friday, we had a public tea. Mr. Beacock, from Hedingham, was

invited to preach, which he did both afternoon and evening, two good energetic soul-stirring sermons to crowded congregations. The chapel was literally crammed in the evening, and we hope good was done. We had a good company to tea. It made us think of anniversary times.

READING.—A public tea meeting was held in Providence chapel, Oxford-road, on Monday, April 13th, when 250 persons sat down to tea; after which Mr. Wale delivered a lecture on "The Testimony of Ruin to Revelation; or a Reply to Bishop Colenso on the Pentateuch." The spacious chapel was filled in every part, and some hundreds went away unable to get in.

YARMOUTH.—We are happy to say the Lord is blessing the labours of Mr. Dunn amongst us. On March 22nd, he administered the ordinance of baptism to a crowded congregation, and it was a day long to be remembered, and we will pray for Zion still while life or breath remain.

"There our best friends, our kindred dear,
There God our Saviour reigns."

WYCOMBE.—ZION CHAPEL. On Lord's-day, April 5th, Mr. H. Stenbridge had the pleasure of baptizing seven believers. These, with three others, were received into the church the same day,—a day of special joy to many. May God be glorified, Christ exalted, and the Eternal Spirit magnified in Zion. So prays yours, &c.,
R. COLLINS.

BOROUGH GREEN.—Mr. W. Frith baptised two believers in Christ on Lord's-day, April 12th, in the presence of a large assembly. On Good Friday, Mr. W. Crowhurst, of Dorchester Hall, New North-road, preached two excellent sermons in the Baptist chapel, Borough Green, to a large assembly. About 200 partook of tea, the proceeds of which were presented to the pastor.

YATELY NEAR READING.—Mr. J. R. Cracknell preached two sermons here on Good-Friday; good congregations were gathered, and many felt it to be a time of refreshing from the presence of the Lord.

AUSTRALIA—OPENING OF THE NEW BAPTIST CHAPEL, RYDE—Public services, in connection with the opening of this place of worship—the foundation-stone of which was laid on Monday, June 16th, 1862,—were held on Thursday, January 1st. At eleven o'clock a.m., Mr. J. B. M'Cure preached from the words, "He shall glorify me." The congregation, largely augmented by friends from Sydney, could not find sufficient accommodation in the chapel. An excellent luncheon was provided in a spacious bower, in the rear of the building, but the numerous company found difficulty in obtaining seats and in satisfying the demands of hunger before the public meeting commenced. At three o'clock a public meeting was held, Mr. Farnell occupying the chair; the Rev. A. W. Murray, R. Moneyment, J. B. M'Cure, and Mr. Morgan, addressing the meeting after the report had been read by the indefatigable pastor of the church—Mr. Hicks of Ryde. This substantial stone building had cost £285 17s. 4d.; the ground had been given by Mr. Farnell; the painting and glazing by Mr. Hicks, of Sydney; the drawing of the stone and other labour by the hard working friends at Ryde; £269 19s. had been paid, leaving a balance due to the trustees of £15. 18s. 4d. The trustees had borrowed £150, at 6 per cent. The total debt upon the building was £134 1s. 8d., which sum was reduced to £100 by the close of the opening services. The substance of Mr. J. B. M'Cure's sermon will appear in our next.

THE EARTHEN VESSEL, MAY 1, 1863.

THE DISTRESS IN THE NORTH.—Dear Friends, I feel that the time has arrived when I must give account of my Stewardship, on behalf of the distressed and afflicted in this time of deep calamity. The recipients of your kind sympathy, have repeatedly urged me to express their thanks and gratitude for the timely help afforded them, and which, being handed to them weekly or fortnightly through the whole winter, has been of much service to them. On their behalf, generally, I sincerely thank the ministers, churches, and private friends who have administered to the necessities of the saints, and cheered and comforted many stricken with sorrow and fear. I regret to add there is but very little improvement in the circumstances of those for whom I have pleaded; some few have returned to partial employment, willingly informing me they would now endeavour to do without any further assistance, but generally the distress still continues, and it has caused me sorrow during the last three weeks, in having to inform those who have been receiving of your bounty, that my funds are now so low that I must discontinue further help. The sum received, £189 7 4½ has been distributed among about 150 persons, and thus benefiting as nearly as I have been able to ascertain from 350 to 400 individuals, some have only received temporary help, while others have received it more permanently. In conclusion, permit me personally to thank the subscribers and readers of the VESSEL, not only for their assistance, but for the many valuable letters received which I highly prize, and which has led, in two or three instances, to a warm and cordial correspondence, and that I trust may be continued for our mutual edification, that we may be favoured like those recorded in Malachi iii. 16: blessed with the fear of the Lord, and led by the ever blessed Spirit in meditation sweet, to record the wonders of redeeming love and matchless grace.

I am, dear Friends, yours in the Truth,

19, Bridge-street, Manchester.

W. WRIGHT.

RECEIPTS.		EXPENDITURE.	
Amount acknowledged in EARTHEN VESSEL for February	140 19 9½	Bundle Clothing from Torquay	
E. H.	2 8 0	Ditto ditto from Mr. Palmer	
Collection at Mr. Ball's Chapel, Wandsworth.....	7 18 1	Disbursements	
Meta	0 2 6	Manchester	59 3 6
A Friend, by Mr. Vaughan.....	10 0 0	Oldham	16 0 0
C. H. Chelmsford.....	0 10 0	Hollingwood, Jireh Chapel.....	20 0 0
H. C., 11th donation	1 0 0	Ditto Bethesda Chapel	5 0 0
C. C., Stamps	0 2 6	Pendlebury	15 15 0
Few Working People at Sudbury	0 5 0	Eccles	9 10 0
H. C., 12th donation	1 0 0	Charlesworth	4 0 0
T. B. D.	5 0 0	Warrington	3 0 0
E. H.	2 8 0	Royton	4 0 0
Johnson Street, Notting Hill Chapel, Fund for assisting the Lord's poor in the Cotton Districts, by Mr. Williamson	5 0 0	Ashton	4 0 0
Mr. Rowley, by Mr. Williamson	1 0 6	Hebden Bridge.....	5 0 0
H. C., 13th donation	1 0 0	Halifax—sent to a Friend for distribution	5 0 0
Friend, by Mr. Vaughan.....	5 0 0	Glossop	5 0 0
H. C., 14th donation	1 0 0	Miscellaneous sums, given to persons well recommended, but making no profession	23 0 6
E. H.	2 8 0		
Few Working People at Sudbury	0 5 0	Balance in hand	178 9 0
H. C., 15th donation	1 0 0		11 3 4½
H. C., 16th ditto.....	1 0 0		189 12 4½
Profit on Sale of Mr. Banks's Baptist Almanacks	0 5 4		
	189 12 8¼	Bridge-st., Manchester.	W. WRIGHT.

Balance Sheet from Messrs. James Bradburn and James Greenhough.

RECEIPTS		EXPENDITURE.	
Cash on hand	£ 0 10 0	Cash profits of a Poem by E. Scott per Mr. Wilson.....	1 0 0
From Mr. Bloomfield, of Merads court London (part of 90)	10 0 0	Two Boxes and Hamper of Clothing from Mr. Foreman and friends of London.....	
Mr. Butt, by Mr. Wells to T. Stuttle	5 0 0	One Bale from Mr. Corbitt of Norwich fully received at Manchester, Rayton, Charlesworth, Oldham, &c.....	
Mr. Crowther to T. Stuttle	10 0 0		£131 0 2
Mr. Butt, by Mr. Wells to J. Bradburn	5 0 0		
Mr. Corbitt to J. Greenhough	1 7 6		
Mr. Palmer to J. Greenhough	10 10 0		
Mr. London to J. Bradburn.....	3 12 2		
By Mr. J. Wells, Surrey Tabernacle	82 0 0		
Gift to J. Greenhough by a relative	0 10 0		
Mr. Coughtree of Eaton Bray.....	1 10 6		

THE EARTHEN VESSEL, MAY 1, 1863.

Gift to various poor.....	1	8	0
Royton.....	5	0	0
Haslingden.....	5	0	0
Royton.....	10	0	0
A Widow in need.....	1	0	0
Two aged Poor.....	0	12	6
Given to various.....	1	7	6
To Oldham.....	5	0	0
To Rochdale.....	5	0	0
To Royton.....	5	0	0
Two Poor.....	0	5	0
A Widower.....	0	5	0
Various Poor.....	0	17	6
Eccles.....	2	0	0
Hindley.....	2	0	0
Glossop.....	5	0	0
Bacup.....	5	0	0
Various.....	1	12	3
To Rochdale.....	1	5	0
Various.....	1	1	6
A Widow.....	0	5	0
Various.....	1	10	0
do.....	0	13	0
Royton.....	5	0	0
Various.....	1	13	6
Postages.....	0	0	5
To Eccles.....	2	0	0
Various.....	1	10	0
Glossop.....	5	0	0
Sabden.....	2	0	0
Poor Christians at Openshaw per Mr. Simonds.....	2	0	0
Various.....	0	11	0
In Hand.....	49	9	6

£131 0 2

James Bradburn, *Treasurer.*
James Greenhough, *Secretary.*

Sturry, near Canterbury.—We have just received a note from poor dear Samuel Foster, of Sturry, who still lives in the fire unconsumed. With many thanks he acknowledges 5s. from J. W., Mortlake; Miriam, 3s.; Matilda, 2s. 6d.; F. H., Cheltenham, 2s. 6d. We have omitted to notice these before through crowds of matter. But we are never more gratified than when we can help a dear afflicted child of God like Foster. His cottage is only a few minutes walk from the Sturry and Herne Bay Junction on South Eastern Railway. Christians going that way this summer must not forget the instruction of their Lord, "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me." The little chapel, too, in Sturry, would be open to any real servant of Christ passing that way. Mr. Charles Hancock is still, we believe, the beloved minister, and our ever-faithful brother Fulforth, at the Post-office, would, we are certain, gladly welcome any traveller to Zion passing that way.

Another Minister Gone Hence.—Nearly 30 years ago we heard and preached for that steady and decided servant of Jesus Christ, Mr. Beale, of the Gate Lane Chapel, in Faversham, Kent. He was a tried, but devoted messenger of Jesus' love and great salvation. He preached twice on Lord's day, March 29th, but on April 15th, 1863, he fell asleep in Jesus. His end

was such as true believers may expect to find—present peace, and a good prospect of a better city. Poor dear Beale, his way of late years was thorny and rough; but all is over now. We shall try to get his memoir.

West End, Chobham.—In March, the annual meeting was holden in Mr. Lambourn's new chapel, when two sermons were preached by C. W. Banks. Prejudice thinned the congregations a little, but the collections were about the same as usual. We are thankful to know Mr. Lambourn still stands in honour and usefulness. We have no desire to remove him, but we think was he more known by the destitute churches, a change now and then might be of mutual benefit.

Kingsland Road.—A church has recently been formed under the ministerial and pastoral care of Mr. Jabez Whitteridge, at Bethel Chapel, Ware street, opposite Mansfield street, Kingsland Road. The Lord increase and bless them abundantly.

Bermondsey.—Dear brother Banks, During the stay of brother Bewick among us, at Little George street, Bermondsey, he has been a great blessing to several, also to myself. I thought if many causes, who love the blessed yea and amen truths of the Gospel (as contended for by brother Wells, yourself, and others), knew of such a man of God they would rejoice to have the privilege of hearing him for themselves. I thought it right publicly to express my thanks to our covenant God in sending his dear servant amongst us; he came through reading the VESSEL when he was two hundred miles distance from us. May the good hand of our God direct him to a people, and a people to him where he may finish the remainder of his days in peace, is the desire of yours in Jesus, E. PACKER, 21 Free-School street, Horslydown, London, E.C.

Bethnal Green Road.—Squirries street Chapel. Services to commemorate fourth year of Mr. Flory's pastorate were holden, March 15th. Mr. Anderson preached in the afternoon an excellent sermon from John x. 28; on Tuesday, 17th, Mr. Bloomfield preached a stirring discourse from John iv. 14. A good number of friends took tea. In the evening the public meeting was addressed upon the following subjects:—Mr. Palmer, "Was Adam a Spiritual Man?" Mr. Hawkins, "Is saving faith in Christ the duty of all men? Will the unbelieving be condemned for sin generally, or for not savingly believing in Christ?" Mr. Cozens, "Is election special and unconditional?" Mr. Crowhurst, "Is open or free communion agreeable to New Testament teachings?" The meeting was well addressed; and good feeling manifested to the pastor, who stated he had baptised four since last meeting, and hoped soon to baptise again. Brethren, pray for this old cause, that truth and righteousness may prevail in these parts.

Wokingham, Berks.—We had a delightful meeting at one of Mr. Wale's deacons in Wokingham, the 21st April. There is no strict Baptist cause here; the friends cannot get to Reading, but have a strong desire to hear the truth. It was suggested to have a

social tea, and invite Mr. Woner. He very kindly came. By the evening we had about 30 present, when Mr. Wale spoke from "Thou holdest fast my name." Very sweetly did he dwell upon the precious names of Christ as suited in every case to the child of God—"The Lord thy banner" spreading his banner of love over the believer, &c. I can assure you the savour of that discourse will remain for some time. It was a refreshing season to the souls of many. There was no getting the people away. They kept singing, "My Jesus hath done all things well." May God ever stand by him prays one who desires to hold fast by that name while living, and to cling to it when the parting hour shall come.

Oundle.—J. H. Jones has resigned his charge over to the Baptist Church at Oundle, and is open to receive an invitation from any Strict Baptist Church, either as a supply, or with a view to the pastorate. Address J. H. Jones; Baptist Minister, care of Mr. York, Postman, Oundle, Northamptonshire.

Sydney, Australia.—Dear Editor, you are interested in the welfare of Zion. I wish to let you know how good the Lord has been to us in Sydney, under the pastoral care of J. B. McCure, whose ministry has been much blessed to many. Through his instrumentality not a few have been called out of darkness into light, and they have declared what God hath done for their souls; they have put on Christ in the ordinance of baptism, and we bless the Lord for them. The work is prospering and we bless the Lord for sending us such a man. The Lord has revived his work in this part of the world; he hath (in his love to his people) united us together as a church, and I trust we shall continue in peace and unity as we have done hitherto. Mr. McCure is now preaching in many of the back places to those whom we believe would never enter a place of worship, and he will continue to do so as opportunity may serve. February 17th, 1863.

Received.—Thomas Jones—A. Howard—Thomas Whittle, Plymouth—J. Butterfield—R. Bowles, Hertford. Thanks to brethren Allen, of Melbourne, J. B. McCure, of Sydney. Sermons in May—H. Stricket—Three Works by W. Kelly—"Heaven or Hell: to which are you going?" A Sermon by Mr. James Wells, No. 221, S. T. Pulpit—A discourse of solemn truth and discrimination. We have felt a desire that every poor sinner under heaven might read it as we have done, with real spiritual advantage. We will consider the suggestion—"A. G.," Stoke Newington. Thanks for the real experimental letter: it will help the lambs when we can insert it, but the minister's name we cannot decipher—S. Evans, High Wycombe, thankfully received—"Doings at Pontecost."—A Sermon by Thomas Jones, of Blackheath, preached at formation of a Gospel Church, at Woodgate, is a good out-spoken exposition of truth in all its branches—"Duty-Faith on a Dying Bed" can now be had at Paul's. It is the book for the seeker after the right way. "A Tried One"—A Deacon. Should either lay the case before the Church—or, cease to work with such a man, if

a trade is made out of the sale of scandalous papers. The case on all hand ought to have the most careful investigation—A Constant Reader and the Cobbler—"Popular Errors in Religion," by Mr. C. Chipchase—Poems from Deptford—Sermon by Mr. Strickett, Dartford—Carson, by T. Brown, M.A.—Letter on Baptism, by Mr. Culverhouse—Sermons, by Mr. Corbitt—Packet from Mr. J. B. McCure—J. Saunders—Mr. Flack's Sermon—R. Howard—F. W. Monck—"The Words of William Kirkus at Hackney," to be considered—Mr. Leech's letter—Notes of Sermons, &c.—"What is Antinomianism?" A pamphlet, by Mr. Dyer. A telling tract; give it breath—let it come and speak every where, but the question requires a fuller answer yet—Felix Myerson's papers are full of spiritual mindedness. We wish the churches would test his power of preaching. If they do not, we fear the travail of soul will kill him. Letters from J. Stockwell, A. Howard, H. Strickett, J. Clark, Downham, A. S. G. Bath—The Sealed People—Part II. of Mr. Shaw's Sermon—Mr. Flack's ditto, and Mr. Stockwell's beautiful letter unavoidably postponed.

"A Kentish Pastor" on "Programme" and "Proceedings" is curious. He must await. Our review of the whole may embody his suggestions. He thinks Messrs. Stokes, of Manchester; and Price, of Aberdare, noble spirits: but asks questions we shall not now answer touching the constitution and character of the whole object. Mr. Pillow's opening suggestion was good; but to talk of love, and unity, and all these things, is something like admiring summer flowers; the winter is the time to test the value of all that is good. God's promise is, "In winter and in summer shall it be." We can assure "A Kentish Pastor," and all others who "wish to know more," Mr. Stokes has a most essential purpose before him: and he has mental powers of a persevering nature: he is no coward. The other gentlemen in this enterprise have to be proved. After many years' experience, we have arrived at our own conclusion; but silence now is the best sense. "The kicking of John Calvin out at the birth" predicates "something worse than shall now be named." The Critical Review of the Founders will be interesting in the future. "A. B. T. S." is not correct; we are better out. We can act more independently.

Clapham.—The piece by a Friend was too long; and not all intelligible. Short papers, plain and experimental, we like best. As to the dark leaf we know nothing—only elders and deacons should be careful how they move in the solemn trust reposed in them.

Hertford.—The additions to the Church at Hertford during the two years Mr. Bowles has been there have been very encouraging.

Shoreditch.—Mr. Keys, and the Church worshipping with him at Hephzibah, have removed to Providence Hall, Shoreditch, where Mr. Keys now regularly preaches on the Lord's-day.

Borough Green.—Mr. W. Frith, minister of the Baptist Church, has issued an argumentative and elucidatory treatise, entitled, "The Communion of Saints." It evinces much

earnest study and extensive research and labour. It would be well if the friends of our cause would circulate this pamphlet in all quarters. It may be had of J. Paul, 1, Chapter House Court; and everywhere of booksellers, by ordering, 3d.

Mr. Apsley Pellatt.—With feelings of deep regret we announce the death of Mr. Pellatt, for five years the representative of the borough of Southwark in the House of Commons, and a gentleman who was well known in religious circles for his zeal and liberality in behalf of all good objects. The immediate cause of death was paralysis. The event transpired April 17th, 1863, at the residence of his brother-in-law, Mr. Joshua Field, at Balham Hill, Surrey. Mr. Pellatt was in his 72nd year.

The Spanish Prisoners' Fund.—The persecution and imprisonment of Matamoros and others, now in Spain, is exciting much attention in this country. "The Protestant Alliance" have published "A Narrative of the Persecutions and Sufferings of Matamoros." It may be had, and contributions received by Charles Bird, Esq., Secretary of the Protestant Alliance, 7, Serjeant's Inn, Fleet Street. We would say, read papers of Protestant Alliance.

Bad Trees in "Christ's Orchard."—Such is Trapp's designation of Zion. The contrast between "S. E." and the ancient description of the church is very great. "S. E." says, "The old poison of annihilation—the soul ultimately ceasing to be—has begun again to shew its fearful head;" and asks, "What should the deacons do?" Deacons, indeed! There is a tremendous reckoning day coming. Let us look to be prepared for that; meanwhile, remember God will come, and look for fruit in its season, and when he comes, he will turn up our leaves of an open profession, and will look to see if there be any real fruit; but if, like the barren fig-tree, we have only leaves, and those not healing leaves, but sending out a secret poison, what will he do? And look where you may, these death-like leaves of profession are thick and abundant: and not only so, but, like the cypress tree, many are fair and tall, but altogether fruitless. Oh, appearances! Seeming to be—seeming to have—piety, prettily arrayed, and presumption dashing on at all hazards; two very different, but both equally dangerous, creatures, nearly fill the avenues leading up to the banqueting-house. When the Great Master shall come seeking fruit and finding none, "what can we expect but that He will set down His basket, and taking up His axe, will hew us down at once as fuel for the fires of hell?" Hitherto, He has only pruned and pared off luxuriant extravagances; but always it will not be so. The church—the true spouse—sings amidst it all,—“The waters of affliction are often gathered against the godly, but the dry land will appear, and we shall come safe to shore, be sure of that. The Rock of Eternity, whereupon we are set, is above all billows. Washed we may be, as Paul was in the shipwreck; drowned we cannot be, because in the same bottom with Christ, kept by the power of God through faith unto salvation.” While Zion thus sings, let "S. E." remember

that all such pharisaic changelings will only trouble the foolish virgins, the wise are beyond their reach.

"*The Surrey Tabernacle Pulpit.*"—Number 225 and 226 of this series of sermons by Mr. James Wells, minister of the Surrey Tabernacle, Borough-road, must certainly be acknowledged as remarkable for the conclusions arrived at respecting prophecy; for their delineations of a Bible experience, and for the exceedingly solemn expositions they furnish of the everlasting misery of the wicked. The title 225, is, "*The Eleventh Chapter of Daniel*"—in an historical and expository point of view it is an able discourse, although to say all that Mr. Wells has there said, is more than we dare to do. The title of No. 226 is "*A Word of Instruction for the Enemies of the Gospel.*" The congregation at the Surrey Tabernacle should send at least 100,000 of this "*Word of Instruction*" into all the professing churches in Christendom. A man's eyes must be doubly blind indeed, his conscience cased with iron, and his heart like adamant, if he can read this sermon and not fear with a holy jealousy, lest he be found in anywise fighting against God and his truth. When we read No. 225, we felt stirred up to closely criticise its commencement; but coming on to No. 226, (which is somewhat connected) we were so awed by the greatness, clearness, and value of the holy and useful things declared, that although in some things Mr. Wells shoots ahead of us where we cannot follow him, still, in the foundation and fundamental principles of the gospel, he is so evidently honoured of God, and doth so bountifully feed the souls of the living family, that we can only say to one and all, read and hear Mr. Wells for yourself, and may God still give his blessing.

"*Notes of an Evangelical Tour in Cornwall.*"—We can recommend this little tract to our readers. May the Lord stir up many of his dear people to care much for this effort, to carry the whole truth of a free-grace salvation into all the nooks and corners of the kingdom. The journey through Cornwall has evidently been one of great interest, and God will add His blessing. It is proposed in the autumn of this present year, if the Lord graciously send the means, to go through the county of Dorset and the Channel Isles. Dr. Bell of Lynmouth, with his son, Mr. Bell, of Amersham, and Mr. Goodridge, of Bath, will undertake this mission if the Lord permit. The notes of the Cornwall tour, may be had of J. Paul, Chapter-house court, and of all booksellers.

Newcastle-on-Tyne.—Captain — asks where is the gospel preached here?—he is not satisfied with a platform man. Can any of our readers give information?

MR. JAMES NUNN.—We called at Zion Cottage, in Goldington Crescent, on the 17th of April having heard of the severe illness of Mr. Nunn but he was so low no one could see him. He said he wished to die alone with Christ—less than HIMSELF would not suffice; more than HIMSELF he did not desire. We shall, if spared, report the further account of his case ere this month closes. Mr. George Webb, late of Shore-ditch, has been supplying Mr. Nunn's pulpit with much acceptance. Mr. Moyle, Mr. James Wells, Mr. Cozens, and other Baptist ministers in London, have been very ill; but are better.

Do you Preach "the Word?"

THIS question cannot be considered impertinent, ill-timed, or out of place, because by the highest authorities, on all hands, it is admitted; yea, it is lamented, there is a gradual departure from the simplicity of the Gospel of Christ. A delicate philosophy on the one hand, and a coarse recital of tales and old wives' fables on the other, leaves but little room for full and powerful opening up of the word of God, which is the revelation of the FATHER'S mind, the exhibition of the SAVIOUR'S Person and work, the children's bread, and the great rule by which rebellious, impenitent, and unbelieving men are to be judged at the last great day. It was, indeed, a grand epoch for England, when John Wickliffe first conceived the idea of giving to his countrymen THE WHOLE BIBLE in their own tongue. The Apostate Church has always closed, held back, and refused THE WORD OF GOD. The world, sunken in iniquity, has ever been careless, and has recklessly slighted the Bible; but as the time for gathering in the ransomed sheep has come on, the LORD has in mercy devised means whereby His blessed word should be given to man that they may read, and through grace divine, believe and know the truth as it is in Jesus His SON. And since the Bible has been given to us, what a wicked war has Satan carried on—openly and secretly—against the blessed Book of Heaven. To burn it, to blind men's eyes against its glorious light, to cover it over with the dust of natural reason, and carnal conclusions; or to raise up a set of pretenders and impostors, who, while they would contend for its letter with their lips, would practically cast down its spirit in their lives, or leave them to misrepresent and deny some of its most essential teachings: yea, in ten thousand ways has opposition been hurled against the revelation God has given; and which is the only safe and saving word—the only heaven-ordained beacon on the face of this dark and dreadfully dangerous world.

The language of Evan Lewis, in his recently-published "Critique," should be the heart-echo and the pulpit-echo of every true servant of Jesus Christ. He says: "We believe in neither Mr. James nor Mr. Wesley: we believe in neither minutes nor men: *we believe only in our Bible!*" Oh! that the happy day were come, when ministers and seeking men could appeal simply to the Bible, look to, learn of, lean on,

and be guided only by the Bible. Then shall TRUTH, in all her beautiful simplicity, in all her royal magnificence, in all her essential harmony, in all her rich and inexhaustible fulness, be discovered, delighted in, embraced, and magnified, as yet, extensively, it never has been.

But when I ask, "DO YOU PREACH THE WORD?" I do not mean a mere quotation of Scripture. I do not mean that a man should take a leaf out of his concordance, and merely tell the people that in such and such chapters, and in such and such verses they may find such and such words. Many years since I went very anxiously to hear that good man, Mr. Newborne; he took for his text, "Is this thy kindness to thy friend?" and having read his text, he seemed to me just to travel through the Bible, stopping at almost every verse where the word "FRIEND" was to be found, and then he would recite that text, and pass on to another. That kind of preaching (or *rehearsing* rather) may be very safe; but to me it is not the hot living bread of heaven's sending. That excellent man of God, William Bidder, was a great Scriptarian; and poor dear Fenlon would give you text enough in one discourse to last you a long while; but that is not the preaching which has ever been very successful, either in winning souls to CHRIST, or in feeding the souls of God's people. I do not reflect upon the good men I have referred to. Nay, William Bidder was an honourable, most worthy, and much-beloved brother. God's CHRIST was really the glory of his ministry, the joy of his heart, and the foundation of all his hopes of future bliss. And he is gone home to his reward; as is also that eccentric, but sincere disciple, Fenlon; and as regards Mr. Newborne, he still lives and labours soundly in the word and doctrine; and beneath the shadow of old Ely's cathedral gathers a few good sheep to fold. Still I say the people want more than quotations of Scripture:—expounding, or having the word melted in the heart, and poured out through the doors of the lips, richly anointed by the HOLY SPIRIT:—the Word being in you, as a well of water springing up into life eternal: this is something of the mystery I would desire to impress upon the mind.

If you will consider God's own teaching upon this point, you have it plain enough in Ezekiel (chapters ii. and iii.). First, the heavens were opened unto Ezekiel; and he

saw visions of God. Then the word of the Lord came expressly unto him; and after the mysteries of grace had been opened unto him in secret, the Lord said unto him, "Stand upon thy feet, and I will speak unto thee." And the prophet says, "The Spirit entered into me when he spake unto me, and set me upon my feet; and he said unto me, Son of Man, I send thee to the children of Israel. Be not afraid of them; thou shalt speak my words unto them: open thy mouth; and eat that I give thee." Then Ezekiel looked: his soul was drawn out in expectation, as every man's soul is when the Lord is about to fill him with heavenly treasure; and he says, "Behold, an hand was sent unto me; and lo, a roll of a book was therein: and he spread it before me; and it was written within and without: and he said, Son of Man, eat that thou findest; eat this roll, and go and speak unto the house of Israel. So I opened my mouth; and he caused me to eat that roll." If a man, then, does rightly preach the word, that sweet exhortation of Paul's must be realized: "Let the WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM:" so shall the teaching and admonishing be unto the glory of God, and to the benefit of saved souls.

I could single out a minister in our own day, whose sermons, I feel persuaded, testify to the rich indwelling of the Word of life and truth in his soul; and I think it a great pity these brim-full Scripture expoundings are not more widely spread abroad. This is an honour great indeed; and "no man taketh *this* honour upon himself but he that is called of God, as was Aaron." There are many good men who can read the word, and pray to God for the people; and who can make sermons, and give out their experiences, and their exercises, their joys and their sorrows; and thus are sometimes "helps" by the way; but no sanctified intelligent Christian will be angry when I say, comparatively speaking, there are but few of whom, habitually, it can be said, that they PREACH THE WORD.

This subject might be illustrated; and this question might be enforced by many things; but I am now only anxious to call serious attention to the question. Our Churches, as a whole, are not advancing, or gathering strength, as we could desire. Societies may be formed; committees may be appointed; moneys may be given; stringent laws and rules may be carried and adopted; but all this will not meet the necessity. Mr. Lewis says: "I fully believe the true minister needs no OFFICIAL authority. If he is qualified for his work, he will have *influence*; and that will generally be in proportion to his worth." Human or

mere official authority is nothing. Men may call themselves ministers; and they may get other men to ordain them; but, frequently, this only turns out a burden to the people over whom they are settled. But if a man have the Spirit of God in him—the living Word in him:—if the word IN HIS HEART be like the *pomegranate*, richly opening, filling that heart with its deeply-hidden seeds, and satiating his soul with the refreshing juices thereof; and if the living Word be in his mouth and on his tongue, as the beautiful *golden bell*; if, as Aaron had, he have the bell and the pomegranate, he will never fail to be useful and helpful to that people among whom his lot may be cast. The operations of the SPIRIT are different or various, I know; but there is one method the Spirit sometimes adopts which is illustrative of the harmony of the word, and of the completeness of Christ's salvation. I illustrate the method referred to this way.

I was one evening searching the Scriptures. The word "SALVATION", all in one moment, appeared to me to contain the whole of the Bible. I saw it to be the greatest thing ever planned in heaven; ever executed upon the earth; ever revealed in a sinner's heart; ever realised in heaven.

Something said, "It is the work of a seven-fold personality." I. It is the work of God the Father. II. It is the work of God the Son. III. It is the work of the eternal and ever blessed Jehovah the Spirit. IV. It is the work of angels. V. It is the work of prophets. VI. It is the work of Apostles. VII. It is the work of all faithful ministers; and to every Divine Person in the Godhead; and to every agency employed by the Eternal Three, there came such blessed words of truth unfolding as to fill me to overflowing; and to make salvation and the Saviour most exceedingly dear to my soul, of which, if I can, I will give some account, as I further kindly urge the question, "DO YOU PREACH THE WORD?"

CONFIDENCE IN GOD.

"Surely goodness and mercy shall follow me all the days of my life."—PSALM xxiii. 6.

HERE is strong confidence in God. It is quite possible to have too much confidence in ourselves, or in mankind in general; but we cannot have too much confidence in Jehovah. We have God's promise and our own experience of God's faithfulness to strengthen this confidence. See what God has done for us in times past; how many times He has appeared for us when we were in distress in mind or in body; how often He has helped us in difficulty and danger, and learn from the past just reasons to trust Him for the future.

"In darkest watches of the night,
I'll count Thy mercies o'er;
I'll praise Thy name for mercies past,
And humbly sue for more."

The Psalmist, in the exercise of this faith, says, "Surely goodness and mercy shall follow me." It does not admit of a doubt. Blessed be God, He is faithful and unchanging. So the apostle likewise says, "My God shall supply all your need according to His riches in glory by Christ Jesus." These blessings are assured to us by God by virtue of our relationship with Him, and therefore He will not fail to confer them. "Grace and glory" shall be given; things temporal and spiritual shall be granted; pardoning mercy, sustaining mercy, protecting mercy, supplying mercy, shall all be ours if we are Christ's; for, "Surely goodness and mercy shall follow me." Like the water from the smitten rock, which followed the Israelites through all their journeyings in the wilderness, so this "goodness and mercy shall follow" us wherever we go. We cannot get beyond its reach; we may be cast down and almost destroyed; we may be in doubt and darkness; we may be in poverty or affliction;

we may be in a workhouse or a palace; we may be "alike unknowing and unknown" by every one except God; nay, we may be rotting in a dungeon, thrown into a seven-fold heated furnace, or fastened to a martyr's stake, still "goodness and mercy shall follow me" wherever I am; and that not for a year or two, or for a few years at most, but for "all the days of my life." All the day and every day. This "goodness and mercy" is "new every morning," and continued all the journey through. He says, "Fear thou not, for I am with thee." And although we do not always realize this blessed truth, yet we may take it as an assured fact. He has said it, and He cannot lie. What a source of comfort is here for the tried believer. Though your way may now be hedged up; though Providence may frown; though all may be dark around and within; though sin and Satan may assail; though the law may threaten, yet take comfort, for "Surely goodness and mercy shall follow me all the days of my life."

"Did Jesus once upon me shine,
Then Jesus is for ever mine."
Scarborough. S. C.

WORK IN THE HIGH-WAYS AND HEDGES OF OUR METROPOLIS;

OR,

"THE POWER OF GOD."

SUCH is the leading title of a book for review,—*"The Power of God; or, the Results of Theatre Preaching."* By William Carter. Price one shilling. Published by Morgan and Chase, Amen Corner.

We had been reading a part of one of John Rusk's sermons. The following solemn sentences, descriptive of a false and a true sanctification, we felt weighty indeed. He shews,—1. What this sanctification is *not*. It is not what some affirm, that when a man is converted to God, he ever after keeps the commandments and lives a holy life. The Jewish scribes and Pharisees were of this sort, and very hard they laboured to make converts. They compassed sea and land. Such are full of self, as proud as Satan. They trust in themselves that they are righteous, and despise others. One cries out, 'Stand by thyself; come not near unto me; you are a sinner, but I am righteous; I am holier than thou.' Another says, 'I thank God that I am not as other men, no extortioner, nor unjust, nor even as this publican. I fast twice in the week, and give alms of all that I possess.' Now I really believe that he did what he said; but self-righteousness never can be acceptable to God, because it

is directly opposite to Jesus Christ; and such either ignorantly or knowingly confront him. God may and does incline natural men to do many good outward things to their fellow-creatures; and it is a blessing among men when it is so. But, reader, this is not conversion to God. Such wholly trust in what they do and hate Christ in heart.

"Again. There is another sort. They take part of Christ in pretension and part themselves, and such are the Arminians, or John Wesley's tribe. These talk about the blood of Christ and reject His righteousness; and thus Christ is divided. They will tell you that they have power to come to Christ if they will; and so they say every one has; and some of them have boasted of their sinless perfection, that they have lived without sin twenty and thirty years together; but it is a damnable delusion and derogatory to God's word. Hence John says, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

"Now, none of these characters ever were converted to God, nor is any of this sanctification; for it is at best only a fair show in the flesh.

"But there is a third sort. Such have a clear understanding of the truth. They were converted under Mr. Whitefield, or Mr. Romaine. 'It was,' say they, 'a still, small voice, nothing alarming. I was drawn by love;' and such slide on for forty years together, holding fast their confidence that all is right. They belong to churches, and have perhaps been baptised: but they never had that teaching which God teaches those poor ones whom he taketh out of the dust. Nothing of all this is real sanctification. No, it is not. Say you, 'Prove it?' Then as to the first, God says they are a smoke in His nose, and Christ said to them, 'How can ye escape the damnation of hell?' The second John tells us deceive themselves and are destitute of the truth. But it is those that have the truth that are called the righteous nation, which are to enter glory above. The third class hold the truth in unrighteousness, and the wrath of God is in an especial manner revealed against such."

John Rusk might have added another sort. Men who have had, or think they have had, a most extraordinary dreadful work in coming to Jesus; but, this deep work in them has left a narrowness, a bitterness, and a prejudice against all others, who see not, stand not, run not, speak not exactly as they do; or, rather, who are not sanctioned by their bishop, or included in his list. Among these John Rusk might find some as far off from the true grace of Christ as those whom he so decidedly condemns above.

Self-righteous, or half self-righteous people, self-deceived, and creature-deluded souls must certainly be in a dangerous plight. But, as John Rusk's sermon and William Carter's theatre preaching book lay on our study table together, while we were looking seriously at them both, these Scriptures came to us with some feeling:—"Go ye into all the world, and preach the Gospel to every creature." Those two words, "every creature," opened themselves widely to us—to men of every kind, of every class, in every place. Then came that other Scripture,—"Go ye therefore into the high-ways, and as many as ye shall find BID TO THE MARRIAGE." Luke says, "The Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be full." That new song also came to my mind. In heaven they sing,—"Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

These Scriptures led to the conclusion that God would employ men and means suited to the ends He designed to accomplish, and that to throw contempt on any

part of the Lord's work, to attempt to limit the Almighty by our own judgment, or to make ourselves a standard by which to test any part of heaven's great plan, is more dangerous than we can describe.

In the high-ways and hedges of this fallen world, there are millions of immortal souls. In such places as the New Cut, Shadwell, Ratcliffe, St. Giles's, Somers Town, and other like parts, what masses of the monsters of iniquity are to be found. Does the Bishop of London come down among them? Ho would say he has other work to do. Does Dr. Cumming, or any of the great divines, enter into these fields of labour? Nay; they will tell you that they send the city missionaries to such work: but how much of it do they do? Some of our leading men are always talking about a more refined, a more extensively educated ministry. Well; let them get them: but, after all, the deep dregs of humanity seem to demand a class of men taken out of their own ranks, and, if we are not beside ourselves, this kind of work has now the peculiar regard of the Eternal Spirit. Let any one who can go through our city churches on a Sunday morning; he will find them almost empty. Prayers are read to the pews; and the pulpit discourses are listened to by precious few indeed.

Is this because there are no people? No, indeed; but because there is cold keeping to ceremonies, which are become almost, if not quite, lifeless.

William Carter says,—“For years my heart has yearned over the masses of this great metropolis; and in secret I often prayed that God would open a door for me to preach the Gospel to the thousands of the working classes who never go to church or chapel.” This book reveals an answer to Carter's prayers; and as we have read its details, we have hoped that like the navvies and pioneers in other fields, he has a work to do in instrumentally plucking men as brands from the burning, over whom Zion will rejoice in days to come. In “CHEERING WORDS” for June, we give “*The Man-of-War's Man Saved in the Theatre.*” Read it: indeed, we will say, read the book, and remember that if William Carter holds ten meetings for “rogues, thieves, and vagabonds,” that these men have souls as well as the prim and pious people; and if he is instrumental in gathering multitudes of these wretched men together, and if he preaches Jesus Christ unto them, and if the Lord (through Carter's preaching) really saves some, a glorious end is answered. We never hear a man preaching in the streets, we never see announcements of theatre preaching, but we rejoice in the hope that God, of His infinite mercy, will thereby call in not a few of His own redeemed ones. Amen.

JEHOVAH, THE SALVATION OF HIS PEOPLE.

By F. SHAW, BAPTIST MINISTER, OCCOLD, SUFFOLK.
(Concluded from page 82.)

“Behold! God is my salvation.”—ISAIAH xii. 2.

II. Now to the second part of our subject, viz., if God be our salvation (as He most certainly is), HOW CAME IT ABOUT?

1. I shall reply in the negative, and, first, it is not because we deserved Him. Who dare say we had deserved God to be our salvation? We deserved not salvation from any quarter, inasmuch as we wilfully sinned, and ran ourselves into great distress and danger. It is God that we have sinned against, and justly merited destruction from Him, and never salvation. Secondly, God is not our salvation because we desired Him; for it may be said of us as it was of some of old,—“*Israel would none of me,*” and if left to ourselves at present, might we not soon be justly reproached thus:—“*My people have forgotten me?*” Yes, if left to ourselves even now, we should not only cease to desire God, but should actually forget Him, even after having received so many benefits from Him: so, then, “*it is not of him that willeth, nor of him that runneth;*” neither our wills nor our striving are the cause of God’s being our salvation, but,—

2. In the affirmative I answer, God is our salvation of His own SOVEREIGN WILL and GOOD PLEASURE, which makes it far more sweet and precious. As He made us, so also He saved us. Very expressive is the language of the poet,—

“His sov’rign power, without our aid,
Made us of clay, and formed us men,
And when like wand’ring sheep we stray’d,
He brought us to His fold again.”

O matchless! O adorable! O inexpressible favour on the part of our God! and what assurance of future preservation have we in this glorious truth!

III. We now have to notice the WAY IN WHICH THE CHURCH IS REPRESENTED AS INTRODUCING GOD AS HER SALVATION.

She introduces the subject with a “*behold!*” which, as Dr. Gill has justly observed, is a note of *asseveration, admiration, exclusion, and direction.*

1. Of asseveration: affirming Him to be her salvation. So the expression appears similar to that of Job’s, when he says, “I know that my Redeemer liveth;” to that of David, when he says, “The Lord is my Shepherd;” to that of Thomas, when he says, “*My Lord and my God;*” also to that of Paul, when he says, “Who loved me, and gave Himself for me.” The church here affirms God to be her salvation in particular: so we all want to be enabled to

do: for God’s being another’s salvation will not suffice for us.

2. Of admiration. She wondered, and was astonished to know God was her salvation. And well she might, considering, first, His infinite perfection and bliss without her. He had done nothing to be sorry for, He wanted nothing to make Him happy, nor anything to enrich Him: yet He, of His own accord, becomes our salvation. Secondly, Her rebellion quite from the fall of man has been rebellious against God, and hath been declining from Him; and I compare the regaining of a sinner by Christ to a course, wherein the faster the hare (or what it may be) runs, the more the hounds strive to overtake it; likewise where it runs they will follow, until they light upon their prey. So, when Christ sets about regaining a sinner, the sinner is sure to oppose and resist as long as he can. But it is no good resisting; no matter where he goes, or what he does, *sin, death, judgment, hell,* and such like, are sure to chase and follow him, until he is fully captivated, and brought penitent to the foot of the cross. Christ will have His notwithstanding all rebellion. Thirdly, Her unworthiness. As one of old said, “What is man that Thou art mindful of him?” This I compare to a man with an immense property living almost unknown both in his person and property in some large town; but he desires to be known both in person and property; also to become great among the inhabitants of the town. Well, my brethren, and what does this man do to procure his desires? Why, he sets about and buys all the worst and most inferior parts of the town, pulls down the old buildings, and erects new ones far more magnificent and costly than any other buildings in the town; so he manifests his riches and becomes great at once. Likewise God created all things, and all men, and dwelt among them; but, by fancied wisdom arising from sin, the world knew not God; but He, desirous to make Himself known and the riches of His grace, chose the base, the foolish, the weak, and the most sinful among men, and by imputed and imparted holiness, makes them the most illustrious of all men, and thereby accomplishing His desire. Fourthly, Considering the shame, the sorrow, the suffering, and mighty conflicts Christ had to undergo and endure in order to become the

salvation of the church, which may be illustrated by a suit in law, wherein I have heard people say they did not care what it cost them if they could but gain the day. Thus it was with Christ, who, in this spirit, laid down His life for His people. Likewise we might notice Christ's suitability and superiority as a Saviour; also our being taken and others left, with more merit than ourselves, as sufficient to excite wonder and admiration at the thought and fact of God's being our salvation.

3. This "behold" is a note of exclusion: excluding all others from a part in her salvation. "Behold God is my salvation, and not another. I trust not in horses, not in chariots, not in a number of valiant men, but in God Himself." So should the Christian trust not in himself—his righteousness, his prayers, his faith, or any such thing, but in the Lord his God. O, brethren, trust nothing, nor any one else but God; make Him your salvation at all times.

4. It is a note of direction and attention,

calling for the attention of others, and directing them to the same source as I would now do, and say, "Ho! every one that thirsteth, come ye to the waters; every one that mourneth, come ye for comfort; every one sensibly guilty, come ye for pardon; every one polluted, come ye to be washed and cleansed; every one hungering, come ye for food; every one naked, come ye for clothing; every one disconsolate, come ye for consolation, bring all your wants and diseases with you." Using the language of the poet,—

"Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
Oh, Lamb of God, I come!"

Poor sinner! needest thou salvation? If so, here is one well adapted to your need. May the Lord help you to say, "Behold, God is my salvation; I will trust and not be afraid." Those who have Christ need fear nothing. Seek Him, sinner, and you shall find Him and be saved; but, without Him, you are for ever lost. Ah! lost indeed; God prevent it. Amen.

The Plymouth Brethren:

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC.;
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED
MEMBERS.

BY THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER VII.

DEAR BROTHER,—The subject of the present letter is *The Heavenly Calling of the Church*.

A tract, with the simple title, "*The Heavenly Calling*," without author's name, but extensively circulated among the Brethren, may be taken as the most clearly expressing their views on this important point. The calling of Israel and the Church is placed in contrast. It is stated that,—

"Israel was called to exercise faith towards God, displaying His glory in connexion with THINGS ON EARTH. Christians are called to exercise faith in regard to THINGS THAT ARE ABOVE, where Christ sitteth at the right hand of God."

The earthly calling is shewn to be God's choice of an earthly people, to *shew forth His own character on earth*. (2 Sam. vii. 23—26; Isaiah xxxvii. 18—20.) Many other Scriptures are quoted. The writer then says,—

"Quite different from all this is the design of God in the calling of His elect Church, and His dealings with them. It is, indeed, as we read (Eph. i. 11), 'That He might show forth the exceeding riches

of His grace in His kindness to us through Christ Jesus;' but, then, it is in '*the ages to come*.' . . . If we trace the dealings of God with Israel and with the Church, according to these two declared purposes,—Israel to manifest God ON EARTH, the Church in HEAVENLY GLORY,—we shall find much light flow in upon the Scripture, for God hath made known unto us the *mystery of His will*, according to His good pleasure, which He hath purposed in Himself, that in the dispensation of the fulness of times, He might *gather together in one all things in Christ*, both which are in heaven, and which are on earth.'

There is also a contrast drawn between the course of the earthly-called people and that of the heavenly. Israel was called to fight with carnal weapons against the strength and courage of the nations of Canaan, and had to besiege their cities 'walled and very great.' Joshua's watchword was, "Be thou strong and very courageous." Moses and Joshua were victorious leaders. Jesus was *the Lamb slain*. He had to overcome as *the Lamb*, and by suffering and death.

"Through death our Captain of salvation HATH destroyed him who had the power of death, that is the devil, and led the whole body of the elect, in Himself the living head, through the deep water-floods into His own position of resurrection-life, at God's right hand, as it is written, 'God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'"

"And, according to the pattern of the Captain is the calling of each soldier of the army of faith. 'It is a faithful saying, for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him.' Here, then, as it seems to me, we have the principle of the HEAVENLY CALLING. Chosen to be soldiers, we are to tread in the footsteps of our Lord, who, through suffering, entered into glory. . . . To be a CROSS-BEARER is the condition of discipleship. . . . There is no real communion, then, between a cross-bearer and the world which thought his Master too vile for any death but this. . . . Christ leads His pilgrim and stranger flock of disciples through this world, which has become to them a wilderness indeed; and His word to them is sure, 'In the world ye shall have tribulation, but in me peace.'"

Lord Congleton, who has been with the Brethren from the beginning of the movement, is the writer of a tract entitled, "*Resurrection Life*," in which it is very clearly pointed out that the new life in each believer is really a resurrection life—that we are one with Christ risen from the dead—therefore that our life is a risen life. The following passages in this tract connect this risen life with the subject before us.

"It is not only union with Jesus,—it is oneness with Him, so that we are identified with Him who is risen and gone to heaven. . . . On this account we find written not only, 'Hath quickened us together with Christ,' but, also, 'Hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' (Eph. ii. 6.) And, 'as He is, so are we in this world.' (1 John iv. 17.)"

"If I have died and risen, and have been seated in heavenly places, what connexion have I with this present evil world? I have done with it,—its fashions and its politics. . . . By death and resurrection, I am outside the system called the world, whether political or ecclesiastical, although at all times bound to submit myself to and to obey 'the powers that be,' and to seek the good of all without ceasing. By ascen-

sion with Christ, I belong to a city out of sight. 'Our citizenship is in heaven, from whence also we look for the Saviour.'"

I must be allowed to go further into this subject in another letter, and remain, dear Brother, yours in the Lord.

THOMAS GEORGE BELL.

[Dr. Bell's address, until the end of June, will be at Mr. John Lynn's, No. 79, Fleet-street, London, E.C.]

LXVI.—"The year 1838 was one of much blessing among the Brethren. There were in that year several events characterized by much of the Lord's presence and power. In that year, Mr. Howard, of Tottenham, and several others of the Society of Friends, came out to the unsectarian basis, and began to meet and break bread. They had been baptized by immersion in 1836, and then left their places among the "friends;" but continued until this year to meet with the Baptists. In June, 1838, a series of meetings took place in the Gloucester Hotel, Clifton, which exercised much influence. There were several of those at different periods, which were held in continuation of the "Powerscourt conferences," wherein the Brethren's movement first originated. At each of them, brethren and sisters, were assembled from all parts of the United Kingdom, and some from other lands. So it was at the meetings which began in Clifton, June 3rd, 1838. Many particulars of these meetings (they lasted nearly three weeks), I might give; but, at the present, I would dwell on one important matter arising out of them. It was at one of the evening meetings (Friday, June 8th), that the deepest interest was excited throughout the assembly by a brother named Dorman rising up and saying something like this:—'Many chords in my heart have been touched, dear brethren, since I came into this room. I have been eleven years a preacher of what is called the Gospel; but I never knew what a full Gospel is until now. I have been in great bondage of soul like many besides; but now that the Spirit has unfolded to me the love of the Father, a flood of light has burst into my mind, and I can rejoice in my standing as a new creature in Christ Jesus. I can only say that, under God, to dear brother Wigram I owe the privilege of being with you this day, which has been the happiest of my life.' The day's meetings had been most profitable. Mr. B. W. Newton commenced them at nine o'clock A.M. by lecturing on part of Hebrews iii. The things he particularly dwelt upon were the flesh crucified, the world left behind, judgment and death passed, and the believer standing, in Christ, in God's presence. The key-note of greater part of his address was,—'We are brought into the Father's house, that we may know him, and be filled with His fulness.' Other speakers followed, Mr. Robert Maunsell, Mr. Breerton, Mr. Fitzgerald, Mr. Edward Synge, Mr. Ball. There was then an interval for refreshment. After this, Mr. Darby spoke at great length with much power. Great part of his address was based upon, 'Be ye perfect as your Father in heaven is perfect,' and 'Be ye imitators of God as dear children.' Mr. Newton again spoke a few words; then Mr. Bellett spoke. The words which the latter spoke were very full of love. He concluded with an expression which seemed at once to call up the dear brother Dorman, as just mentioned,—'Truth is precious, but love is still more so.' The following day (Saturday), the whole company of believers thus assembled for conference and Christian fellowship broke bread together. Mr. J. L. Harris gave an address from Acts ix. 31. Mr. Darby and Mr. Newton each engaged in prayer; then Mr. Mozelle spoke from Exodus xxix.; and a brother from Paris spoke.

After which Mr. Dorman touched many hearts by the feeling manner in which he spoke of the blessing he had received. He expressed his readiness to go forth at the Lord's call to preach the Gospel in the most distant parts of the earth. Dear brother! the Lord had all His work arranged for him, and though he knew it not then, he had a fierce struggle for truth before him. The next day (Lord's-day), the Brethren turned their attention to evangelizing. Amongst other efforts, there was preaching in various parts of Bristol and tract distribution. In the evening, Mr. J. N. Darby preached in Bethesda Chapel from John xiv. 20; and Mr. Dorman in the forenoon in Brunswick Independent Chapel, from 1st Cor. ii. 14, and following verses. Mr. Dorman had been invited to preach there, in consequence of the illness of the minister. The extraordinary circumstances which followed, it will be well to state in Mr. Dorman's own words. (See "*Principles of Truth*," by W. H. Dorman.)

"I stated briefly, as soon as I reached the vestry, to the deacons, who were my personal friends, that I was not at liberty to wear the gown, or to preach from the pulpit; but, if they pleased, I would speak as God should enable me, from the clerk's desk or platform. There were objections to this, as contrary to their order, as I, of course, anticipated; but, before the hymn, with which the service commenced, was finished, they gave their consent that I should leave the gown, and occupy the clerk's desk. I commenced by an exposition of the 1st Cor. ii. 14, and the following verses, and also the next chapter, intending to have preached afterwards from Hebrews iii. 1; but my mind was so led on with the glorious truth presented in the portion for exposition, that, unconsciously to myself, the clock had reached the hour of twelve, when I received a pencil note from one of the deacons, requesting me to close the service with prayer, which in a few minutes after I did." He then states that the deacons 'feared the edification of the people had been prevented by the derangement of the usual order,' and that the minister of Brunswick chapel, wrote to the minister of Union chapel, Islington, who sent for one of Mr. Dorman's deacons and made him acquainted with the fact of Dorman having preached the Lord's-day before, without a gown, and from the clerk's desk! He then continues:—"This naturally alarmed my deacons. . . . I received a letter from them at Bristol, and a duplicate of it at Stafford, informing me of the reports that had reached them, and requesting me to remain another Lord's-day from home, and allow them to provide a supply for my pulpit." He did not accede to this request, but arrived in Islington on Friday night with the intention of preaching as usual. However, 'at the extreme solicitation of the deacons,' he 'gave them liberty to provide a supply,' and on the Lord's-day 'became a hearer instead of a preacher.' 'Little imagining, however' (says he), 'until the Monday, when I was kindly visited by the surgeon who attends my family, that insanity was the alleged cause of my absence from the pulpit, and that a friend who was a hearer with me was, to the great grief of my flock, stated to be my keeper.'

"In any history of the Brethren, it will be well to record the above circumstances, by way of illustrating the spirit with which they had to contend, amongst the various sects, against which their simple meeting in the name of Christ alone was so strong a protest. There is very little to be added to the history of Mr. Dorman's case. Various conciliatory offers made by him were all rejected; the 'alarmed' deacons were not to be pacified. Mr. Dorman came 'outside.' He preached the Gospel in another place—Chadwell-street—and the Lord greatly blessed his ministry in the conversion of sinners."

LXVII.—"Even the Baptist Church at Coleraine holds much in common with the 'Ply-

mouth Brethren.' Like them they practise weekly communion and open communion. Their doctrine is that they are under solemn obligation to receive into fellowship all whom Christ receives. So that even Dr. Carson, notwithstanding all the hard things he has said about the Brethren, could not, on his own principles as an open communionist, refuse to receive into his fellowship Mr. M'Intosh himself, unless he were prepared to prove that Christ had not received him. The Baptists in Coleraine, like the Plymouth Brethren, are strenuously opposed to all creeds and confessions of faith except the Bible alone, and, consequently, as I understand much latitude of sentiment used to prevail among them,—some believing in imputed righteousness and others the contrary,—some practising family worship and others disapproving. Till lately, they practised the unrestricted exercise of the gifts of the members in public worship. See their order described by the late secretary of the Baptist Irish Society, in the 'Irish Chronicle' for October, 1862. Even Dr. Carson himself occasionally exercised the gift of prayer in public. I may also mention that the Church in Coleraine, like the Brethren, do not consider the presence of a pastor essential to the Lord's Supper."

THE BROKEN VOW.

TO THE EDITOR OF THE "EARTHEN VESSEL."

MY DEAR BROTHER,—Some years ago, I asked a young man, who was then a covenanter "after the most straitest sect," to take part with me in a religious service. I received the following letter, bearing date 4th of January, 1860, in reply:—

"Rev. Sir,—Not wishing to stand in any way identified with the principles which you teach, I beg most respectfully to decline your kind invitation. I am, I confess, afraid of doing anything which might be construed into a favouring of your views either as regards doctrine or church government.

"Could I think for a moment that in these respects your views were sound, I should embrace them without a shade of hesitation; but while I believe them to be erroneous, I shall stand opposed to them in every position in which I may be placed; and, in order to do so the more consistently, I am determined to stand aloof from connexion with you as a Baptist teacher. In your private capacity, I respect and love you as a Christian, and, I trust, I shall never do anything to prove the contrary; but, in your public character as a Baptist minister, I can never allow myself to countenance you in the smallest degree by associating with you and your people in religious worship, or by any other means calculated to create misapprehension.

"I am a covenanter, as you well know, and have taken a vow against your views, and consequently feel in duty bound to maintain a standing of separation. I cannot countenance what I have vowed to be wrong.

"Were I in your meeting, I should ex-

press my views in a manner which would not be likely to please your people, and by so doing I am afraid I should render my services very unacceptable. My influence would not be so great as it might be were I am at present employed. My time is pretty much occupied in town (Newtownards), and I have a large enough sphere of usefulness in it without going out to a place where part of my exhortations would be in vain.

"I trust you will see that I object to your views and not to yourself, and that while I decline your invitation, I am actuated by prudence and conscience. I hope God will bless and prosper you in your way to Zion—the city of our God; but I trust your influence as a Baptist teacher may be overthrown and destroyed. You see I am candid, and do not wish to conceal my opinions and desires under a mask. Had I been less open-minded, I might have framed a more pleasing apology for de-

clining your invitation; but I think candour and honesty will always be appreciated by the Christian and the gentleman. I am, Rev. Sir, most truly and respectfully yours,

ROBERT RAMSEY."

You will be glad to learn that our young covenanter has broken his vow. I had the pleasure of baptising him some weeks ago in the presence of a very large congregation. Previous to the administration of the ordinance, he gave his reasons for becoming a Baptist in a clear and telling address, which was listened to with much attention. He bears testimonials from several ministers of the covenanting church as a person of "unblemished moral character, earnest piety, evangelical sentiments, and vigorous intellect." He is the author of some small publications both in prose and verse. Yours in Christian love.

JOHN BROWN.

Conlig Manse, Newtownards, Ireland,
May 2nd, 1863.

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES
FOUND IN THE ARCHIVES OF THE CHURCHES.

THE LATE MR. JAMES NUNN:

HIS LIFE, DEATH, BURIAL, &c., &c.

TURNING out of the prescribed course this month—in order to save space—I shall, under the heading, "COMPANIONS OF THE CROSS," give some notice of one who has been called home to glory from our midst, leaving many of his old co-workers still in the field. I refer to Mr. JAMES NUNN, the minister of Zion, Goldington-crescent, near Camden-town.

During the last fifteen years I have had, occasionally, close acquaintance with the deceased brother; and ever found him a wise, faithful, and tender-hearted friend; but his afflictions—mental and physical—were severe. I always thought him a broken-hearted man—a man of many sorrows—shutting himself almost out from all society: he leaned and lived upon his Lord alone. The last time I saw him previous to his death, he was the same, calmly waiting the Lord's appointed will and pleasure. There was a stern manliness, a firm adherence to principle, a deep love of the brotherhood, a perfect freedom from everything little and contemptible, and a manifest abhorrence of hypocrisy and deceit, always prominent in all the interviews I ever had with James Nunn. He was a fair type of the real Englishman; and but for the blighting storms which broke upon his

head and heart, his position in the churches would have been an extensively useful one beyond many. The following private, simple note, written a short time before his departure, very correctly expresses the inner man. Brother Bowles, now of Hertford, had for years been much attached to the deceased. To him he addressed the few following lines:—

DEAR BROTHER BOWLES,—I hardly know how to hold the pen to drop a line to you. Lord's-day, a-bed all day; have not been able to leave my bed only an hour or two ever since. As soon as I get up I feel I must lay down again and die. I have felt that death had laid his hand upon me; but through mercy, I have felt it was my last foe; my mind, blessed be the dear Lord, has been very calm. I have been delivered from all doubts and fears. Death feelings are very painful to nature, and nature ties will come in, children and friends have their claim, but heaven will make amends for all. Kind love to dear wife, yourself, and dear friends,

Yours as ever,

JAMES NUNN.

"My hope is built on nothing less
Than Jesus' precious blood and righteousness."

As I stood beside the open grave, sur-

rounded as it was by hundreds of believing souls. I could but ask, What has gathered together this large body of Christian friends? Is it curiosity? Is it mere natural sympathy? Nay; the countenance of the people threw a responsive light upon that expressive verse—(Acts viii. 2)—“Devout men carried Stephen to his burial; and made great lamentation over him.” Deep devotion, mingled with a sorrow not to be described by words, marked the faces, and clothed the spirits of many hundreds who came to witness the last sad office, consigning the body to the tomb. For my departed brother I silently said—for myself—for multitudes beside—I silently and sighingly ejaculated—

“I own I'm guilty—own I'm vile;
But Thy salvation's free:
Now, in the bowels of Thy love—
Dear Lord, remember me.”

Abney Park Cemetery contains the slumbering dust of many a faithful follower of the Lamb; and among them now that of James Nunn. As the long procession of carriages entered the delightful, yet sacred enclosure, the sun shone through the clouds ready to weep:—on either hand of us were files and companies of people waiting the arrival of the corpse; and when the coffin was laid on the stand—when the chapel was literally crammed with mourners and friends—when Thomas Attwood stood in the pulpit and read God's word, and prayed to Heaven for help and blessing—the sight was awfully solemn; but the reflections of sensitive minds were graver still. Who could resist the inward utterance of expressions like these—“*How stern is Truth!* How true is every word in the book of God! Does not the Holy Ghost, by Paul, say, ‘If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live?’” For more than a quarter of a century was our departed brother a martyr in the sense Paul describes. I thought if I had a thousand tongues I would use them all in exhorting young ministers to seek for three things absolutely essential to their own peace and the Church's well-being. A *sound creed* experimentally laid in the heart—a *good conscience* cleansed and made holily tender through faith in the great Redeemer's blood; and a *character* becoming the Christian and the Gospel:—these are indispensable elements and requisites, without which no vessel of mercy can sail on in a prosperous gale. Then, again, what a correct inspiration is that in Prov. xviii. 19: “*A brother offended is harder to be won than a strong city: their contentions are like the bars of a castle.*” What a cruel course of unrelenting persecution (I thought) has been pursued; but all is over now. The

shattered barque, over whose heavy timbers the angry waves have rolled so many years, has sunk at last beneath their force; and when again it doth appear, it will be fashioned like unto our Lord's glorious body—never, never, never more to know either sin or sorrow—the cruelty of foes, or the falseness of professed friends.

Yes! there are Scriptures like those I have quoted, which are as true as their Author; and are most severely realized in us as creatures; but, blessed be the Lord, there are New Covenant Scriptures, also, which are equally as faithful and as true. How brilliantly doth that star of revelation sometimes discover itself on a dark and dreadful night. I mean Romans v. 20: “*The law entered that the offence might abound.*”

“*BUT* (merciful ‘*But*’) *WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND.*” Our Almighty Covenant God maintains with most inflexible intensesness and precision, both His moral government over us all as creatures, and His “*New Covenant Relationship*” toward His chosen as accepted and saved in Christ! All his life long Jacob had his outward troubles; but who ever had more glorious revelations and expressions of Jehovah's lovingkindness toward him? Moses shall not go into Canaan, but the Lord kindly shewed him the land, was with him in his departure, and it may be, took him home to glory then and there. From David's home the sword never departed; but Israel's God was David's loving and unceasing friend:—in life David could say, “The Lord is my Shepherd, I shall not want.” In Christ, David could gratefully exclaim, “Blessed is the man whose sin is covered—whose transgression is forgiven—to whom the Lord will not impute iniquity,” and in death he could quietly rest upon the fact, “He hath made with me an everlasting covenant, ordered in all things and sure.” So with all the heavenly family; chastisements as fallen creatures they will have, but cast out of God's heart, or out of Christ's Kingdom they never shall be.

BRIEF MEMOIR OF MR. JAMES NUNN.

[The following narrative has been written for us by a brother intimately acquainted with the deceased, whose pathway he has delineated. We give it as given to us; and sincerely hope all who read it will not only realize spiritual encouragement, but that the most intimate of Mr. Nunn's friends (former and more recent) will here find a faithful record.—Ed.]

JAMES NUNN, (of whose life the following is a short sketch) was one of those

men, who, like Huntington and a host of others, was selected by God Himself to minister to His people of the word of life. He was a man of great natural and intellectual powers, but being uneducated, he had to contend with many difficulties; in his call to the ministry the hand of God was so apparent, and when engaged in ministering, the blessings to himself and to others were so abundant, that we can say, he was designed from his birth to comfort and encourage the afflicted of Zion. He was a man whose constitution of body and mind fitted him for great things: strong in body and high spirited, when a youth he was looked upon as a leader by those with whom he associated in the amusements of this world. After he was brought to the feet of Jesus, all those energies were employed in his new Master's service; he was a man who upheld truth at whatever cost to himself: faithful to his God to the last, though confessing himself to be but an erring sinner. Impatient of control, and bearing down all opposition, yet when his greatest enemies were brought to confess they had injured him, he freely forgave them and treated them as if they had never attempted to harm him. To those who did not know him, he appeared at times harsh and unreasonable; but when his character was understood, there was found to be a fund of gentleness and love for every one by whom he was surrounded. With a mind capable of grasping and understanding deep mysteries, he yet had the ability to simplify and explain them, so as to be understood by the weakest of God's children.

He was born in the year 1800, at Tunstall in Suffolk; his parents were poor but God-fearing people, and did their best to lead him in the ways of Zion; but the soil, though fruitful, was covered with weeds, and it was many years before the seed sown in childhood brought forth fruit to God's glory. In his youth he was heedless and impatient of parental control, and several times left his home: once he went to sea and was engaged in one of the naval battles of the period. At last he left his home in 1817, and did not return to it till God had commenced humbling his proud spirit. The work was gradual, he was convicted of sin by God's Holy Spirit and he tried in his own strength to reform, but found he was but a weak mortal. After a time he was enabled to break off his old habits and leave his companions, and as an instance of God's love and power, he has often stated that he at once forgot all the songs he had been for years in the habit of singing. In 1819 he returned to his parents, who were then worshipping at Blandford street under Mr. Keeble: he was shortly after admitted a mem-

ber there after passing through the ordinance of believer's baptism, and continued a member until after the death of Mr. Keeble in 1824: during this time he was first led out to speak to the church on Sabbath afternoons, which he did for ten months, although engaged in business from 8 a.m. to 10 or 12 p.m., using frequently to sit up till 2 a.m. for study. This time of his life, was when he experienced the sweetness of the first love feelings of the Christian; but it was succeeded by much sore tribulation, both in temporal and spiritual things. As an instance, one situation he was engaged in as cashier at a draper's, and being uneducated he could not do the work properly; in this extremity he called night and day for help from above which was withheld for three months, and during this time he was much troubled, thinking that God was against him, but he who has said, "Acknowledge me in all thy ways, and I will direct thy paths," at length opened up in his mind a simple plan by which all business difficulties were conquered. About this time there was a difference of opinion between himself and the deacons, as to a member who had committed suicide; he thought this man was never a partaker of divine grace, though he was soon led to see that he was only under the power of the adversary of souls; but in consequence of his holding the first view, he was forbidden by the church to go out as a preacher. In this extremity he consulted good old John Bailey, of Great Alie-street, who advised him to wait the Lord's time. Some months afterwards he went for a short time to Chatham, to an uncle of his intended wife's and was there invited to speak at a prayer meeting, which he did; and on his return to London he was asked to preach at Two-waters in Herts, which he agreed to do. On this being told to the deacons they threatened to cut him off from membership unless he discontinued preaching, but he felt that it was the Lord who had opened his mouth, and he could not hold back, and come what might he must publish the message given to him, and the opposition being soon withdrawn, he continued to go about to various places; it was no unusual thing for him to ride 60 miles or walk 16 to preach three sermons, and his ministry at this time was much blessed.

In 1825 he married his first wife, Eleanor, who was a member at Blandford-street, and engaged in business; but in 1827 his house in Oxford-street was destroyed by fire, and his wife and children narrowly escaped being burned. He was also seized with rheumatic fever, and was for many weeks prostrated.

After Mr. Keeble's death in 1824, Mr. Nunn and his wife and thirty-seven others left Blandford-street, and formed the church at

Mount Zion, Hill-street, Dorset-square : he was chosen a deacon and held his membership till 1831. In 1827 his own and his wife's healths being delicate, they were invited to spend a short time at a friend's house in Ipswich. Providence so ordered it that he was led to speak to a few friends there, and afterwards in 1829 a church was formed of twenty members at Dairy Land, Ipswich, and he was engaged to supply the pulpit on Lord's days, going down from London on Saturdays, and returning on Mondays : this he did for two years, at the same time carrying on a harassing business in London ; he thus travelled fourteen thousand miles and preached about three hundred sermons.

In 1830 he removed with his family to Ipswich, and in 1831 a highly honourable dismissal was given of himself and his wife from Mount Zion to the Infant Church at Ipswich, with which he remained seven years. During this time he was again sorely tried ; enemies raised up evil reports against him ; and, at another time, the river Orwell overflowed its banks, and destroyed his property ; but in 1837 he had his greatest affliction, in the loss of his beloved wife, and one of his children. In 1838 he was led to tender his resignation at Ipswich, conditional on an arrangement being made to pay the shareholders the moneys owing to them. There was a difficulty, and the chapel was for a short time closed. In 1839 he married his second wife, and the chapel being re-opened, he again filled the pulpit till the year 1843, when he removed to London, but went as he had previously done, down to Ipswich, until the church there fixed upon their present pastor, Mr. Poock. At this time his family worshipped at Soho under Mr. Wyard.

In 1844 he was invited to the pastorate at Beulah, Somers Town, which he accepted, but to do so he refused a situation as a manager at a house of business where he was offered £250 per annum. In this year another of his children died, but his heart was much comforted by her glorious exit from this world. Although she was only ten years old, yet she gave convincing proof that she would be at the marriage-supper of the Lamb. The church at Beulah being a poor one, Mr. Nunn was paid less than £100 a year (although in his time the chapel debt was reduced one-half), and from a long continuance of family afflictions he was in straitened circumstances as to money matters. His enemies again raised up evil reports against him, and a committee was formed to investigate them. They went to Ipswich, and had a long correspondence, and many interviews with various parties, and the result was, they fully exonerated him from the charges brought against him in

every particular. But the monetary and other troubles still continuing, in 1849 Mr. Nunn proposed a plan for paying the expenses, and for reorganizing the secular affairs of the church, and also that candidates for membership should be seen by a few members, and not be obliged to appear before the church. These propositions met with strong opposition, which led Mr. Nunn to propose that seat-rents should be abolished, and boxes at the doors substituted, thus leaving to the consciences of the people to give voluntarily as God gave them ability ; this raised further opposition, and Mr. Nunn resigned the pastorate. The friends who had supported him, immediately met, and resolved to build a chapel in which they could worship God, and support the worship in the manner proposed. The stone of the present Zion (Goldington Crescent, St. Pancras), was laid in 1850, and while it was being built they met at Lawson's-rooms, in Gower-street, experiencing there an outpouring of the Spirit, and a blessedness in hearing which has never been forgotten by those who worshipped there.

But it was not all smooth sailing with Mr. Nunn, for during this time he lost his wife, and he was attacked with a nervous disease, which for a long time afflicted him, and broke up a bodily frame and natural energies, which at one time appeared as if they would never abate.

In the same year 1850 the chapel was opened, and the last thirteen years of Mr. Nunn's life were spent in opening up the things which God had shewn him, and in comforting the poor of the flock. God had led him by such a chequered path that his preaching was deeply experimental, and he could sympathise with the troubles of all. Here he continued till the tongue of slander died out, and left him in his last days gradually to glide into eternity, honoured, respected, and beloved by all who came in contact with him.

In 1858 he lost by death another of his daughters, and in 1861 another was also taken away, both of them dying in faith in Jesus, and a hope of immortal life through his blood. But in 1861 he baptised his two remaining daughters, and on this occasion he felt that his happiness was complete, and he could be content to go home.

Towards the end of 1862 his health was getting very bad, and as the year 1863 set in warm, he went for six weeks to the house of Mr. Bowles, at Hertford, still filling his pulpit himself up to the first Sabbath in March, when he preached from the words, "Although my house be not so with God, yethath he made with me an everlasting covenant, ordered in all things and sure, this is all my salvation and all my desire, though he make it not to grow," and he afterwards

administered the Lord's Supper. It was the last time he appeared before the people. He retired to his room, which he afterwards only left for a few hours at a time. Nature's powers gradually failing, he took to his bed three weeks before he died, and was in such a weak state that he was unable to see any of his numerous friends. During this time he was often in a stupor, and knew not what he said or did, but when awake his mind was clear upon the settled purposes of God. He knew he was dying, and longed to be gone. While in this state he desired one of his deacons to tell the people that his

"Hope was built on nothing less
Than Jesus' blood and righteousness."

A few days before he died he rallied a little, and sent for his senior deacon, who asked him whether he found the truths he had heard him preach for seventeen years, to be his support in death. He answered, "Bless you, Marks, there is no doubt about it, I have nothing else to trust in but the blood and righteousness of Christ." In the evening before he died, it was apparent to all who saw him, that he had not much longer to live. The children and friends who were waiting on him were with him all the night, and will not soon forget the scene. He would be in a doze and wake up, wishing to be gone, saying he would not give half-a-million to live now. He called all up, and desired them to pray with him for the last time. He bid them good-bye, saying, "I shall see you again;" also recommending the poor to their care, and in this manner the night passed away. In the morning of the 8th May, he commenced singing the hymn,

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

He had done with this world, and after that, when he occasionally spoke, it was with some wish heavenward, until at last, one hour before he died, he sang in a failing voice, "Hallelujah, Hallelujah," and he never spoke after. His breath gradually thickened, and his respiration grew feebler, his sight failed him, and those around him thought every breath the last, but nature's powers held out wonderfully till he quietly, peacefully, and without pain passed away, and the perishable body only was left, but the spirit has returned to its Maker, and is now before the throne singing "Alleluia, for the Lord God omnipotent reigneth."

THE FUNERAL.

ON Thursday morning, May 14, 1863, the coffin was removed from Zion cottage into the chapel; and in the course of the forenoon groups of friends, and many coaches and other carriages gathered together in

the neighbourhood of the Crescent: the scene of Mr. Nunn's ministerial labours for several years. About noon the service in the chapel commenced. The pulpit entirely covered with black cloth; also the front of the gallery, the friends in mourning, the immense pall over the coffin, the ministers round the platform, and even many of the Sunday-school scholars weeping, threw a solemn awe over the mind. The strong-looking man who had so often stood in the pulpit now a lifeless corpse: the tongue that had so many times sounded out the truths of the Gospel now paralyzed, and the eyes which sometimes would seem to penetrate every heart and spirit, closed in death. Sorrow and grief appeared to fill the place. The brethren, Attwood, Bowles, John Harris, George Webb, and the senior deacon, Mr. Marks, conducted the service in the chapel. The procession comprised the hearse, nine mourning coaches, several other carriages, and many, many real friends. On leaving the cemetery chapel, the brethren Attwood and C. W. Banks preceded the corpse, and an immense number followed; among whom were the brethren and daughters of Mr. Nunn; his deacons and friends, and several ministers. Mr. Hanks, of Woolwich; Mr. Sack, Mr. Wise, and a concourse of Christian friends from many of our churches, gathered round the grave. It was said more than five hundred were there. Mr. John Harris read, and the people sang a suitable hymn, after which C. W. Banks addressed the spectators for more than half-an-hour. At the commencement of his address he spoke somewhat as follows:—

"There are many mysteries in this world. There is not one word said about mysteries in the heavenly kingdom; but here are many—in creation, in nature, in Providence, in the dispensation of sovereign grace, and in the changes of light and darkness passing over the Gospel kingdom; there are mysteries many and mighty indeed.

"There are two special, comprehending the whole: *the mystery of God's power within, and the mystery of Satan's power without.* The power of God in the new creation: in the spiritual revelation of the Divine holiness, the Saviour's righteousness, the Gospel's completeness, and the distinction between going down to hell, and rising by faith, and hope, and love to heaven. The manifold power of God in the soul is a mystery grave indeed. So also is Satan's power without. What a dreadful fact it is that our prisons are always full; men and women are still led captive by Satan at his will. Our judges sentence the murderers, transport the felons, punish the thieves, imprison the

reckless and the wretched wanderers; but as fast as they clear off one crowd, another comes to hand. The law punishes: the Gospel speaks of salvation. Benevolence and philanthropy form societies and throw out efforts to counteract the evil; but still Satan triumphs over thousands and millions of the destitute and the dreadful.

"And not only in the world, but in the church, there are delusions and divisions too painful to think upon. There, on every man—on the best of men—spots and blemishes, imperfections and sins, appear. This state of things seemed to endear to my mind that blessed Scripture recorded in the 14th and 15 verses of Rev. vii.—'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple.'

"As I walked and thought of the life, the changing scenes, the sorrows, the ministry, the afflictions, and death of our departed brother Nunn, the words came freely into my soul.—'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,' &c.

"The followers of Christ are here represented under a fourfold aspect. I. *In great tribulation.* II. *As obtaining peace and pardon, purity and power, through a Redeemer's atoning sacrifice.* III. *As being delivered entirely and for ever from all their troubles, 'are come out of,'* away from, every kind of sorrow. And, lastly, as *standing around the throne of God,* and in His temple, serving Him day and night without intermission.

"Is that remarkable expression, '*GREAT tribulation,*' applicable to the whole of the redeemed? It is spoken of them all—all who have waded through that travail of soul and sorrow of life to which the quickened elect of God are subjected in this low valley of time and sin. The word tribulation has in it the idea of being brought to a tribunal—placed on trial.

"When the soul is new-born—heaven-born—when the holy breath of God enters into it, it becomes pure, tender, and opposed to sin of every sort, of every degree; but, then, the law enters—sin is discovered—and guilt and condemnation are felt, and the fears of eternal wrath roll over the mind. Here is anguish beyond all description. When Satan tempts, sin abounds; the flesh is found weak and wicked, and eternity opens up to view; then there is a trial, a conflict, an overwhelming sorrow, the climax of which was reached by Christ Himself in Gethsemane's garden and on Calvary's tree; but the

measured sense of which every ransomed sinner feels.

"The whole course of a gracious soul, from the moment of its quickening until it leaves death behind, is included in the term,—'*GREAT tribulation.*'

"Painful as the first convictions may be, perhaps they are nothing to the crucifying sorrows of some godly men in their more advanced stage of life. The constitutions and the circumstances of good men, in this world, widely differ; so much so, that but very few can sympathize with their fellows in the pathway of sorrow. *That* pathway must be trodden alone, except in cases where that promise is realized, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." There is an immense difference, and a very large exercise of Divine sovereignty in the permissions and hindrances attendant on satanic and carnal attempts to cast down the saints of God. In Job's case, the Lord said to Satan, 'He is in thy hand, only touch not his life;' but in Abraham's case, in Mordecai's day of trial, and in Joseph's severe temptation, grace triumphed in preservation and deliverance.

"In this fallen world, death sometimes comes from the gradual working of some fatal distemper within. Some organic disease undermines the constitution, and into the grave the victim falls. In other cases, death comes from some violent onslaught from without, like that gentleman who last Sunday evening was riding home in his gig, and a band of ruffians so beat and assailed him, that he died.

"The tribulation of some of God's people arises from sore temptation within. An intelligent and devoted friend told me of dreadful inward sorrow he had from infidel thoughts—blasphemous injections, and the working of a dark and terrible unbelieving heart. With this inward plague many living souls are sorely tried. Others are dashed to pieces by some violent attack from without. This world is full of sin. Our fallen nature is full of sin. We cannot come in contact with any of the creatures and elements of this world, but we are in danger of sin. Now and then an external victory is obtained by Satan. He openly hurls to the ground a poor victim of sin and sorrow, and in great tribulation that soul is left; it may be for many years. Noah, David, Solomon, and Peter, and not a few besides, have carried broken bones and bleeding hearts down to their graves.

"But, oh! how exceedingly precious to such poor bruised souls are the tender compassions of our Great High Priest, our good Samaritan. Only of Him can it be said,

'We have not a High Priest, which cannot be touched with the feeling of our infirmities; but who was in all points tempted like as we are, yet without sin.' Only in his hand is to be found the oil and wine for bruised spirits and breaking hearts. He only can come down *where we are*; and it is by Him alone we can be raised up. I have thought of His look He gave to Peter; of his voice to the penitent, 'thy sins which are many, are all forgiven thee:' of his hearty invitation, 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.' Surely indeed

"His heart is made of tenderness,
His bowels melt with love."

if it had not been so, he never could have thus welcomed the weary; nor would so fully and freely have promised them rest. But, while my heart was engaged in deep thought upon the amazing compassions of our Saviour JESUS, I was stirred with feelings of most singular astonishment, when his prayer on the cross came to my heart so solemnly, 'FATHER, forgive them' cried the dying Redeemer, 'for they know not what they do.'

"Oh! I am glad there is such a thing as death; because then, if truly joined to Jesus here, we shall then go to be like Him, and with Him for ever; where we shall

"—— never, never sin,
But from the rivers of His grace
Drink endless pleasures in."

'They have washed their robes, and made them white in the blood of the Lamb,' Faith is, experimentally and evidentially, a justifying robe. Love is a heart warming, and Heaven-comforting robe." *Divine knowledge* of the Holy Persons and Powers in the Godhead is a robe most beautiful and beneficial too. *Obedience* to CHRIST and all his commands is a robe so exceeding plain and demonstrative that the church called it her coat. A good overcoat covers nearly all the body; and when this robe is well wrapped round the believer; then, if his shoes are clean, if his head is well covered, and his footsteps directed into truth, he will enjoy great peace; but the very fact that the fountain of atoning blood is still opened to the House of David, and to the inhabitants of Jerusalem: this fact implies the danger we all are in. These robes once put on, are never cast away. But Satan, or the world, or the flesh, or some adverse power, may defile them;—then, by an extraordinary power of faith, the living soul plunges into the fountain; and peace and pardon, is found therein. Robes once defiled in an external sense, are never forgotten here. The world, the Church, the pure and preserved children, can easily remember the spots on the robes; the washing and the cleansing,

but few will acknowledge or notice here; in the higher heavens, of all the ransomed and believing family it is said, and now among the rest, of the disembodied spirit of James Nunn, it is said—"These are they which came out of great tribulation, have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne." A Suffolk minister of many years standing; and of high repute, even in association circles, writing to me, says:—"I knew Mr. Nunn well. He was unmercifully used. He was a thorough good man, of excellent disposition."

I forbear. Our brother rests in peace and joy. Brother Geo. Webb, closed the services at the grave, with prayer: and on Lord's-day, May 24th, Mr. Attwood preached the funeral sermon, of which an outline may be given.

The calm and peaceful end of Mr. Nunn's life is encouraging to those heavy laden pilgrims who are yet in the desert. Yet a little while, and we all shall leave these stormy shores.

Letters from the Heart.

MY DEAR BROTHER,—After a long rest I write you another line, hoping you are well, alive and vigorous in your Master's work, happy in your soul, and looking for Him who shall come with vengeance, and bring for His beloved ones a full and final salvation. I have no doubt but you have had your share of water tribulation, and fire mortification, but by these the Lord keeps His outcasts in their proper place. It seems to be all hard work to keep us where we should be; for the world, the flesh, and the devil are never more opposed to us than when the Lord has got us just where we shall learn self-denial, humility, our weakness, unprofitableness, and hell-deservedness. If we get wrong, the devil tells us it is because we have no grace; and he shows us this sin and the other, and he says, what marks are these of your sonship? Ah, then we have to hang down our heads like bulrushes with shame and confusion. We cannot look God in the face; we cannot look the brethren in the face; we skulk about; we grope by the wall as though we had no eyes; we inwardly groan and say surely we are after all deceived; we have not true grace; we have not the spot of the Lord's people; we have not the root of the matter within us. If we are proceeding in a right course as near as we can tell, then the devil comes in and disputes our motives. He can show us our pride and vanity, and the abominations of the flesh when we are engaged in the most holy services of our God. Ah, says Satan, you thought you prayed well, you thought you preached well,

and you thought others would think the same of you. Did you pray by the Spirit? Did you preach by the Spirit? You condemn the Pharisees, do you not? Oh, Physician, heal thyself. In this way Satan knocks us down; and, from his assaults and suggestions, we have hard work sometimes to see a single sign or evidence in our favour. I went last Monday night to preach at a village called Thorpe, where I have desired to preach the Gospel for years past, but the Lord did not think proper to open a door till now. I never saw the hand of God in anything more than I did in making room for me to step into this dark benighted village. The text that struck my mind to preach from was this: "God is love." Ah, said I to myself, surely I cannot carry a better subject to a company of sinners than this. God is love, thought I, well, surely this will melt my heart in speaking to the people, and their hearts will be melted in listening to what I may say upon so delightful a subject. When I entered the village I was told to go and see a poor afflicted woman who had been confined to her bed for thirty years. She had been told about my coming into the parish to preach, and she expressed a great desire to see me. Being told that I should be intreated to call and see her, she counted away the hours, minutes, and moments, according to her own statement, that she might hear what I should say to her about Jesus. I found this poor creature with a cheerful countenance, whom disease had drawn neck and knees together. I soon found she had known the Lord as her Saviour for some time. After conversing together sweetly about the preciousness and worth of Christ, I read two or three sweet hymns, and then prayed. My heart was melted within me. I looked upon that poor suffering object, and felt that I loved her dearly as a sister in Christ. I shall never forget how she blessed and praised God for my visit. She declared it had been blessed to her soul. And oh, what a mercy! the Lord did not at this time allow me to administer comfort to another, and leave me destitute of the same. We rejoiced together; and I thought there was a secret privilege to be engaged in visiting God's afflicted ones which would bind our affections to the sick-room as much as to the public assemblies of the saints. It did indeed grieve me to hear this poor creature, while thanking me again and again, say, "Oh sir, our clergyman does not think me worth his notice, for he never comes nigh me. I am a poor woman, and greatly afflicted; and I suppose he thinks me not worth coming after; but my blessed Lord has made it all up to me. He has not left me, but has comforted me with his presence." After taking my leave of the poor

woman, with a promise that I would shortly see her again, I proceeded to the spot where I was for the first time to blow the trumpet in that parish. A great many people were got together, insomuch as numbers could not get into the room. The service had only just begun when I felt a heaviness come upon me; my mind grew dark; my heart hard, and I had a barren opportunity. Oh, how I inwardly sighed! I felt this so much that I thought sometimes I must leave off and say no more. However, I got through as well as I could, and felt that I had made such miserable work of it that I was afraid to speak to any of the people, ashamed to look them in the face, and longed to get out of their way. Oh, how I was tried about this! Ah, said Satan, you were very confident that God opened this door for you. You were also confident you should be all alive in preaching from that text, and you also felt confident some good must be done, but how now? If God had opened the door you would have preached the word with sweetness and power. Your own soul would have been blessed in speaking, and the souls of the people in hearing. Instead of this your heart was as hard as a stone, and you may depend on it God did not bless what you said to the people in such a state as that. I could find nothing to say to the devil; only this—Well, well, however barren and dark I might be in my preaching, this one thing I am not to be beaten out of: the Lord blessed my visit to that poor woman, my heart was melted at her house, and I felt something of the sweetness of divine things while beneath that roof; consequently I did not go into that parish in vain. This gave me a little comfort, with a who can tell what God may yet do through labouring to preach the word to poor sinners in that place. Excuse my long epistle, dear brother, and if you can pick up anything to help you on your way from what a poor, blind and ignorant fool has said, give God all the praise. I did not think of writing you only a line or two when I took up my pen, but, as soon as my pen began, it ran on so fast that I could not stop it. But I must conclude now, having to preach at T—p this evening. That God may be with you, is the prayer of yours,

B. TAYLOR.

Dickleburgh, May 6th, 1863.

MY FIRST SABBATH IN A PULPIT.

BY ONE UNDER SEVERE DISCIPLINE.

—
If a faithful history of pulpits could be written, what a discovery of mental sorrow and of triumphant grace would be made. There are, at this time, many young hearts

beating warmly for spheres of usefulness. Whether the Lord has thus wrought in them, it is hard to say; but we do fear our ministers and churches are over stringent in their dealings with some of the young men who have been born again and brought up in their midst. We could suggest a few things; but, not desirous of further contempt, we forbear. Still, as we have always been the sincere young man's friend, and as we are compelled to witness many severe cases, we cannot be altogether silent. We pray God to incline some intelligent and devoted layman's heart to establish something of a school of research and of trial for honest, humble, decided godly young men, who cannot sell any part of truth, but must abide by the whole, let the consequences be what they may. Here is a young man's private testimony descriptive of his first Sabbath-day's work in the pulpit. This young man has sacrificed prospects for conscience sake: his writings to us have been most voluminous; his exercises very deep; his poverty most unusual for a young man. A country cause invited him to spend one Lord's-day with them. He did so. On the following Monday he wrote us a note. Some parts are so powerfully suggestive, we give them, hoping young men and poor churches may receive some benefit therefrom.

"DEAR FRIEND.—I started for — yesterday morning. When I got to the station, I was only three seconds before time. I put down two shillings—all I had—and which I thought was the fare, as I had been told by a person I had asked. The man demanded two shillings and sixpence for the ticket. I pulled off my waistcoat, and sold it to some man, there and then, for sixpence, took my ticket, and off I started. I had been called at seven instead of six o'clock, so I had no breakfast, and the night before I had no sleep, and then I had to linger an hour at the junction. "Well," I thought, "here's a pretty article to get into a pulpit, half asleep, no breakfast, no waistcoat, thick-headed, very cold, and feel as though I had nothing to say, and never been in a pulpit before." So I said within myself,—Well, I'll get into the pulpit, and if I have nothing to say, I shall tell the people so, and bid them good morning, and quietly step away. When I reached there, I felt physically more fit to go to bed and to sleep than to preach. I had to walk right away from the station into the pulpit, as the service had begun. They were singing the first hymn. I spoke a little on Isaiah xxxiii., and read my text from Hosea: "And I will place them in their houses, saith the Lord." I noticed the desolations sin had wrought, the localation of God in the Lord

Jesus Christ, and the ingathering of His people into that holy habitation. After one hour's preaching, I had not said what I wanted to say; I could have stayed two hours longer. At a quarter past six, I was in the pulpit again. I spoke a little on the sixty-third psalm, and preached from the last chapter of Zephaniah,— "Thou shalt not see evil any more." I thought I should be done in five or ten minutes; but as I commenced my sermon, miraculously the Scriptures and the things of vital godliness revived in my soul and crowded in upon my mind, and I spoke from the text more than one hour. I should have liked three hours more. I stood amazed at the unexpected interposition of the Lord. I was glad to see the people with cheerful countenances. I have kept you already too long, so I add no more.

"May 11th, 1863."

Thoughts for Saints.

By FRANCIS W. MONCK, BAPTIST MINISTER.

NO. V.—THE ALL-LOVELY.

"He is altogether lovely."—Sol. Song, v. 16.

WHERE the righteous behold beauty in Jesus, the ungodly see nothing but a blank. They are unable to discern anything admirable, delightful, or desirable in Him. But *our* eyes fondly dwell upon His features, while our hearts quickly and willingly acknowledge the alluring and overcoming influence of His charms. The great reason why the ungodly man is ignorant of the loveliness of Jesus is because he is spiritually "blind from his birth." And just the same was it once with us. We were born "the children of darkness." Our deeds likewise were evil, and hence we loved "darkness better than light." But He who is "the Light of the world," enlightened our eyes, enabled us to "see light in His light," and—Oh! privilege inestimable—behold "His face in righteousness," Verily "He is altogether lovely," because of what He has *done* for us. In eternity He planned our salvation, and covenanted to become our Saviour. In the fulness of the appointed time, He became incarnate, and spent His precious life in works of benevolence to man, and obedience to God. Thus He accomplished a twofold object; for He left us a faultless example to follow, and procured a perfect righteousness for us in which we are acceptable before God. He is superlatively "lovely" because of what He has *suffered* for our souls. His life was one of constant self-denial, persecution, and pain. He was a Man of sorrows and acquainted with grief. The people "despised and rejected"

Him. His life was continually in danger; His name and character vilely traduced; His holiest and most disinterested actions stigmatized with unjust insinuations. He suffered from want and weariness. At last He was falsely accused, blasphemously sentenced, and ignominiously murdered by his enemies. All of this He might have avoided had He chosen so to do; but He nobly and lovingly endured all, and despised the shame for the sake of the deliverance of our souls from sin, guilt, condemnation, and perdition. Jesus is also supremely "lovely," because of what He is in Himself. He is infinitely holy, amiable, gentle, loving, sympathising, merciful, and compassionate. Everything lovely in appearance, disposition, character, and spirit have their infinite and exhaustless source in "the altogether lovely." And nothing but what is thus lovely is to be discovered in Him. As Durham remarks, "All the beauties and perfections that are scattered among creatures are in an eminent and transcendent way gathered together, and to be found in Him."

"All our capacious powers can wish,
In Him doth richly meet."

He is also "altogether lovely" in the precious *communion* which He holds with our souls. His words are sweeter than

honey and more precious than rubies. He comforts us as a mother comforts her son. He dries up our tears, and encourages our hearts in trouble. He supplies us with "more grace," reveals to us the hidden beauties of His love, and the all-sufficiency of His merits; so that we are able to sing,—

"All over glorious is my Lord,
Must be beloved, and yet adored."

"In Him dwelleth all the fulness of the Godhead bodily," (Col. i. 19.) If we industriously gather all the expressive figures of earth, and sublimely significant metaphors of heaven, and add to them all the glorious names of universal history,—

"All are too mean to speak His worth,—
Too mean to set my Saviour forth."

In Himself, His word, His deeds, His promises, His offices, and His titles, He is "altogether lovely;" or, as the original may be rendered, "He is *all desires*." Yes, and we can say, "Whom have we in heaven but Thee? And there is none upon earth we desire beside Thee." "Thanks be unto God for His unspeakable gift," for "He is *all desires*," and the desire of all His saints! To sum up all in a few words, "Christ is all and in all." "His mouth is most sweet; yea, He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

Intelligence from our Churches, their Pastors and People.

NEW CHAPEL AT PECKHAM FOR MR. MOYLE'S CHURCH.

On Monday evening, May 18th, a public service was holden at the large Assembly Room, Rosemary Branch, Peckham, to commemorate the fifteenth anniversary of Mr. Moyle's pastorate over the church, which, till recently met in the Baptist chapel, Eye Lane, Peckham. There was a further interest connected with the meeting, it being understood that a statement would be given of the future prospect of the church as to their new place of meeting, their chapel having been taken by the South London Railway. A large gathering of friends took tea, after which the public meeting was holden. Mr. George Moyle, the pastor, occupied the chair, and we were glad to find that he was in a measure restored to his wonted health. After prayer by Mr. Rayment, the chairman, in his opening remarks, spoke of the peculiar feelings of thankfulness and pleasure it gave him in meeting with the friends on that occasion. Fifteen years had rolled away since the Lord directed his steps to Peckham, and they were united together as pastor and people. It was now no new union, nor were they friends of yesterday; and having obtained help of God, they had continued on in the same truths, loving the same blessed Gospel, as on the day they first became united together. If any alteration had taken place, so far as he could judge, they had grown in affection to God, to God's truth, and in love to one another. Two months ago, he did not expect to have been with them then; he thought the hand of God had touched him; that his work was done, and his labours on earth ended, and he should have passed away from

them: he never felt so near death before, and, thank God, never feared it less: he thought certainly death was near at hand, and he trembled not, nor feared the least its approach. During his affliction, he reviewed the Gospel he had preached to them, and he felt great consolation and comfort from that review; for not one doctrine, nor one principle, which he had endeavoured to proclaim, did he desire to recant; the same Christ, the same truths, the same doctrines, the same faith, and the same hope, appeared dearer to him than ever. He was enabled to repeat the language that was spoken to the last time they met in the old chapel,—"Thy will be done;" it came to his mind like oil, with such softening and comforting influence that he rested safely and sweetly on it. After rupturing a blood-vessel, he felt certain his end was near, but still "Thy will be done," kept by him with continued sweetness, followed by other passages, such as "Looking for the mercy of God," &c.; and in that state of mind he expected to have glided out of this world to that above. But the Lord had been pleased to bless the means to his restoration, and he was again before them, to thank the Lord for His great and tender care of him; and to the friends for that untiring sympathy and kindness which they had all manifested towards him in his day of affliction and trial. As a church and congregation, they were thankful to the Lord for all mercies received; they had not a great increase to report, still there was a growing; and they were there, on the fifteenth anniversary of his ministry, to acknowledge the Lord's con-

tinued goodness toward them. Respecting the future, that he must leave; good historians we might make, but good prophets we never should. He should ask their secretary now to lay before them their position and proposals respecting the new chapel.

Mr. George Thomas Congreve, deacon and secretary, then reported the position respecting the new chapel. He said: "My dear Sir,—I am sure every heart in this assembly will echo the sentiment I am about to advance, in which my brother deacons heartily join me, that the Lord may spare you to see many happy returns of this your wedding day with us. The sweet spirit of harmony that has for so long time existed amongst us still remains; and the recent trying circumstances in which we have been placed have, I believe, increased that union; and the deep affliction which the Lord has seen fit to lay upon you has been, I trust, sanctified both to you and us." Respecting the chapel (he remarked), they no longer met under the same circumstances as they had done before; for where the silver trumpet of the Gospel had so long sounded forth its melodious notes, there the man of iron had entered, and shortly the thundering of the railway-engine would be heard instead. The arranging for compensation with railway companies, he could assure them, from recent experience, was not an easy or pleasant thing: three months of great anxiety had been given them, during which period their building operations had been suspended; and it was not till the eleventh hour that the company would come to their terms when they found that they were determined to go before a jury with the matter. Ultimately the company agreed to pay them £3,270 for the chapel, house, freehold, and all their expenses, which was accepted. The cash was not yet paid, but the company were bound to pay five per cent. for the same till it was paid. After much anxiety and search, they had purchased, as he thought, a splendid site for the new chapel, directly facing Hanover-street. It had a frontage to Rye Lane of eighty feet with a depth of 120 feet, being considerably larger than their former plot, and large enough for a chapel, chapel-house, and schools. The cost of the ground was £550, and had been purchased of Sir Claude De Crespigny, a staunch churchman, who had over and over again refused to sell any part of his land; but after he (Mr. Congreve) had seen him on the subject, he not only willingly sold them the ground, but dealt very liberally with them, for which he would desire to express his thanks, not forgetting the hand that guided to such a successful issue. The money had been advanced, and the purchase completed, and new trustees appointed. The deed had been prepared by Mr. Mote, their solicitor; and their architect, Mr. S. K. Bland, had furnished as beautiful a drawing as he had ever seen for the new chapel and house, and also the specifications. Mr. Thompson, of Camberwell, was their builder; and altogether he thought they were in very excellent hands. The chapel would be five feet wider than the old. It would have a handsome front elevation; there would be a circular front gallery; and the seats would be more commodious and sloping for comfort. The baptistry would be built on a rise of two feet from the ground; when closed, this would form a platform; and the pulpit would be built on this platform; when used for the ordinance, every one in the place would be able to see the same administered without leaving their seats or getting on the tops of the pews. The ceiling would be pannelled; for the condensing of sound, the sides would be arched; and the place would be lighted from the centre of the ceiling by a large gas star. Altogether, he hoped he might say, they would have a model Baptist chapel. According to the contract, it was to be finished by the 1st of November; but much must depend upon the weather, between now and the time they got it

covered in. The house for the pastor was larger, as it was necessary it should in some degree correspond with the chapel. The entire cost of the chapel and house would be £2,314. After all expense, they hoped to have about £40 or £50 left towards building the schools. There could not be two opinions respecting the building of a school—no good chapel should be without a school. For forty-one years they had held their school in the chapel at Rye Lane, much to the detriment of the place: this could not be tolerated in the new chapel. Mr. Bland had prepared the plans for building the school at the back of the chapel,—a good commodious place, where they could hold their tea meetings and lectures, and useful for other purposes. The contract for this was £340; so there would be about £300 to raise. He should propose a subscription among themselves in the first place, and closed by handing to the chairman his mite towards the same.

The following donations towards the new school were then given:—Mr. G. T. Congreve, £5; Mr. Moyle, £5; Miss Millidge, £5; Mrs. Harris, £5; Mr. Rogers, £5; Mr. Moss, £1 1s.; Sarah Frost, £1 1s.; Mrs. Chatfield, £1 1s.; Mr. Spencer, £1 1s.; Mr. Duprey, £1; Mrs. Tomlin, £1 1s.; Miss Chitty, £1 1s.; Mr. Jackson, £1; together with a collection, which made a total received towards this object of £36 12s. 8d.

Several addresses were then given by Messrs. Wyard, Anderson, Palmer, Cracknell, Atwood, and Hawkins; but space forbids us giving even an outline of the same. The meeting was pleasant and profitable; and was closed by singing to Miles Lane,—

"All hail the power of Jesu's name,
Let angels prostrate fall," &c.

AGED PILGRIM'S FRIEND SOCIETY.

THE annual meeting of this society was held at the London Tavern, on Monday evening, April 27th when the chair was ably filled by Mr. Alderman Abbiss. The sight presented by the gathering on the platform was sufficient to cheer the heart of every friend to the cause. We there saw, side by side, labourers in the Christian field of various sects and parties, all joining heartily together to further the cause of the aged pilgrim: there were clergymen of our National Church, and Nonconformist ministers of various denominations, all joyfully striving together to alleviate in some measure the sorrows of "the poor of this world, rich in faith." Take a glance at these good men. Just to the right of the chairman, we catch the well-known features of the pastor of the Surrey Tabernacle, looking happy and well: on the other side of the chair is the decided countenance of Dr. Spence, of the Poultry; close by Mr. James Wells is John Thwaites, Esq., (Chairman of the Metropolitan Board of Works); and in the next seat sits Mr. George Moore, a deacon of Mr. Spurgeon's; and behind Mr. Moore, we notice Mr. Wells's energetic helper, Mr. Edward Butt. Here we have a group of laymen: our old friend, Thomas Pocock, always ready to assist in a good cause; Mr. Jackson and Mr. Kennedy, who, for years, have shown their zeal to the cause by right down hard work for the society; Mr. Congreve, a deacon of Mr. Moyle's, of Peckham; Mr. Dodson, of the Borough; Mr. Mote, and Mr. Thomas Pillow. Here is Mr. Jay, the successor of Mr. Joseph Trous; and there is also another tall Jay, of Battle Bridge, who gave us a beautiful address in the course of the evening. We also recognize Mr. Tiddy, Mr. John Polls, Dr. Hewlett, Rev. Mr. Vincent, Mr. Woodard, Mr. Flory, Mr. Poynder, Samuel K. Bland, Rev. W. O'ford, Mr. Cowdry, and many more besides, combining talent sufficient to interest and instruct a meeting for many hours.

After prayer by Dr. Hewlett, the reports were read by Mr. S. K. Bland, Mr. Dodson and the new secretary, Mr. Michael Murphy. One report dealt with the society, and the other with the asylum. In its especial reference was made to the heavy loss the society had sustained by the death of its benefactor and secretary, the well-known Mr. John Box, in speaking of whom it said,—

"Sorrowful, of necessity, must be the report of your committee for this year: for, from their midst the Lord has been pleased to call away that long-trying, laborious, and most devoted friend of the society, their senior secretary, Mr. John Box. It was on the 21st of November last, at his residence in Northampton-square, that he departed, in conscious and happy peace, resting as he knew he did, upon the rock—Christ Jesus. The close of his career had indeed been expected for several winters past, during each of which he had been chiefly confined to his room; but his last illness was of brief duration. To the very end, all his faculties, his affections, and remnant of strength, were given to the interests of this, his much cherished society, while he has crowned that long devotion by a most generous and munificent provision for its pensioners. The committee feel they cannot better enter upon the record of the past year than by taking up the subject of this noble grant, and urge the providing of the means for the speedy fulfilment of its object."

Mr. Box's great desire for some years has been the erection of a much larger asylum than the one at present belonging to the society, which has accommodation for forty inmates only. The proposed New Jubilee Asylum is to supply room for three times that number of pilgrims. Towards this noble effort, Mr. Box, by a deed of gift executed in 1861, left property which, with the interest accumulating since, amounts to nearly £10,000. Very wisely, this sum is to be devoted to the completion of the building—that is to say, if the amount required to build the new asylum is £16,000, the £6,000 beyond that left by Mr. Box must be had first—to commence the work with. We think in this matter Mr. Box acted wisely: otherwise the building might at once have been commenced; and possibly the balance required for the completion of the undertaking would have been raised by a mortgage on the building, for which interest must have been paid. Beyond this sum of £10,000, Mr. Box has also left property to the society that will produce £110 per annum; which amount is to be devoted to the purchase of coals during the winter months for the inmates of the new asylum. Altogether, Mr. Box's gift amounts to £12,000. The following sums from the various auxiliaries were then announced:—Mr. J. Wells (Surrey Tabernacle), £159 4s.; Mr. Jay (Grove, Camberwell), £57 7s.; Mr. Tiddy, £16 16s. 3d.; Mr. Lincoln (of Beresford-street), £15; Mr. W. Alderson (East Lanc), £30 14s. 7d.

The report also referred to the death of Mr. Henry Weatherhand, the gentleman who distributed the money to the Country pensioners. The list of pensions on the Society's funds now are as follows:—

50 Pensioners receiving	£10	10	0	per annum
340 "	"	5	5	0
140 "	"	2	8	0
4 "	"	1	4	0

534 total Pensioners.

During the year 34 Pensioners have died; 60 new cases have been recommended, 33 of whom have been visited, and placed on the list for election.

The adoption of the report was moved by Dr. Spence, and seconded by the Rev. W. Jay, of Battle-bridge. The first resolution was moved by Mr. James Wells, who in a pleasant manner urged the claims of the Society upon the meeting. Himself, deacons, and church were work-

ing, practically to show their good intentions towards the cause, as the amount from their auxiliary would show; and although they were "high doctrine people," they did not forget their poorer brethren. He hoped the other brethren on the platform would go and do likewise. Mr. Offord seconded, and Mr. Cowdry supported the resolution. The Rev. W. Vincent, (of the Church of England,) Rev. Mr. Tiddy, (Independent,) Dr. Hewlett, and Mr. Pells also advocated the claims of the society.

We hope the readers of the EARTHEN VESSEL will not forget this invaluable institution. Its claims are worthy their warmest support. It is highly important that the balance required for the building of the larger Asylum should at once be made up; and we would suggest to all the Churches to arrange for at least one collection towards this object; let it be done at once, and the amount will soon be in hand. Might we also suggest the formation of country auxiliaries in all parts of the land: every church should have one; the Bible society has some nine thousand good agencies for that valuable work, why should not the Aged Pilgrims' have an equal share of support? Let auxiliaries be formed; sermons preached; lectures given; have a collecting box in every parlour, kitchen, counting house, and shops; set the children going too; and let us see if by next annual meeting the income of the Aged Pilgrims' Society is not double. Every friend to the cause, and all who will help, can be supplied with every information (and a collecting box too) by sending or calling on the Secretary, Mr. Murphey, at the office 111, Poultry, London.

AUSTRALIA.

AN APPEAL TO THE ENGLISH CHURCHES ON BEHALF OF THE BAPTIST CHURCHES, SYDNEY.

To the Particular Baptist Church in England, and others, and all who love our Lord Jesus Christ.

DEAR BROTHER, — Your Australian Sister Church of the same faith and order, under the pastoral care of our brother, John Bunyan M'Cure, in the city of Sydney, New South Wales, sendeth Christian salutation.

We are about to build a place of worship: the ground we have bought at a cost of £700; and through the kindness and liberality of our friends, we are able to pay the demanded cash for the same. We shall require £800 for the chapel, and about £500 for the minister's house (house rent is very high: our minister is paying £73 a year for a six-roomed house): thus we shall require about £1300. This is a large amount for us to obtain, seeing that we have just raised the large sum required for the land; nevertheless the money *must be raised*; and we are very desirous that when the chapel shall be opened, which will be in about six months from date, it will be *opened free of debt*. Now if our sister churches in England will help us collectively, and those of the Lord's people who have the means individually, then we shall be able to accomplish the desire of our hearts. Let each Church make one collection on our behalf, and forward the amount through the Bank, or by post office order. You will then be the means of encouraging our hearts, and strengthening our hands, and we shall then be enabled unfettered, and unburdened, to abound in our loved work, and to help those who will require our help, for the Lord's people are now becoming scattered throughout the colonies, and small churches will be formed, and places of worship must be built. And moreover, by helping us in this good work, you will only be providing for your own; for we have among us persons from nearly all the churches in the land of our fathers; and you will likewise declare your love and affection for us. Objections may be

raised to send money to Australia, "the land of gold." Nevertheless, it is not the will of our Father that many of His children should possess much of this world; for a very large majority of those who worship with us are only just able to pay their way; and to do that is a blessing that may be enjoyed by the industrious in this land.

It must be gratifying to you to know that there is a spiritual home for those who have, and may yet emigrate to our shores—a Church of Christ of the same faith and order with yourselves; and we rejoice in being able to state that the Lord is with us; the glorious Gospel preached by our pastor is blest, the Lord's people comforted, and we have encouraging instances of the regenerative, power and grace of God the Holy Ghost attending the labours of his servant, "*new-born babes*," added to the Church. Through the EARTHEN VESSEL, you will be fully informed, from time to time, of our progress in our holy Zion.

"Now we beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit," that you will strive together and help us, that we may open the Lord's house free of debt (for chapel debts in this country are great burdens, because of the high rate of interest required, eight to ten per cent); and then, dear brethren, you will have the honour of having helped for the first time to build and pay for a place of worship for the *Particular Baptists* in Sydney, New South Wales, holding the principles of strict communion, and the all important doctrines of the everlasting Gospel, the truth as it is in Jesus. Trusting that you will respond to this appeal; we remain, dear Brethren, signed on behalf of the Church, JOHN BUNYAN M'CURE, *Pastor*, WILLIAM PONT, JOSEPH CLARK, JOSEPH DICKSON, GEORGE WAGG, *Deacons*.

P.S. All communications addressed to our pastor, Liverpool Street, Sydney.

March 21st, 1863.

QUESTIONS FOR THOMAS EDWARDS,

BY JOHN CORBITT,

Minister of Orford Hill Chapel, Norwich.

DEAR MR. EDITOR.—I have received the VESSEL for May, and have read the piece from Mr. Thomas Edwards, of Tunbridge Wells, and feel surprised at his intimation of writing more fully his reason for giving up water baptism, and then asking whether the Lord's ministers, who are taught by the Spirit, are agreed upon the ancient, the original, orthodox way. If so, he promises *he will return to the same*. Surely, he hath taken a false step here; and it must be a charity for any one to put him right. *The inquiry implies he is seeking for human evidence, harmony, and authority*. But the ordinances of God's house were never established by man, nor allowed to be altered by man; therefore, whether men agree or disagree about them, is nothing to us; the Master saith, "What is that to thee? follow thou Me." Surely, I shall not be thought unkind if, through the medium of your VESSEL, I ask Mr. Thomas Edwards a few Scriptural questions as they fell from the Master's lips.

I. The baptism of John.—Was it from heaven or of men?—Were all professed good men agreed about it? And then the baptism that is connected with repenting, confessing sins, and believing, was it of Christ or of men? Were all professed good men agreed about that? No. Certainly not; yet the last two verses in the last chapter of Matthew and Mark xvi. 16, settle that point, for they are the words of Christ, after His resurrection from the dead, after He had finished the work His Father had given Him to do; and they have immediately to do with the future practice of His church, and are a sufficient warrant for any believer to practise it: and we need not, neither are we allowed,

to seek for any authority from man. The command of Christ is sufficient: He alone procured our salvation, and He only has a right to appoint ordinances. To submit to them in faith is termed *obedience*; and to deny them, or institute any other, is rebellion. This only would I learn of Thomas Edwards:—Received he his first impressions when he advocated believers' baptism by the Spirit of God?—or has he received this second impression whereby he advocates a fresh theory from God? as it is quite certain he did not receive both from Him; for God never alters His mind—Christ never repeals His laws—the Holy Ghost never contradicts Himself. But he complains of confusion of tongues, and asks, when will they cease? And we might with propriety answer, When unprincipled men cease from turning about, and become steadfast in the doctrines once delivered to the saints. Let me ask Thomas Edwards what his change has produced? Has it brought forth *peace or contention*? Has it *united in the bond of love*, or divided into *sectional hatred*? Has it taught the people to OBTAIN all things that Christ said and did? Or doth it teach them that there is no need to observe those things *enjoyed by Christ*?

I suppose Mr. Thomas Edwards would have us believe that he is now baptized by the Holy Ghost, and that that baptism teaches him (as he says) *to give up water baptism*. And when he is able to speak with tongues, heal the sick, and raise the dead, as the apostle did; or, even when he will show us that the baptism by the Holy Ghost was not followed by pricking in the heart, repenting, believing, and being baptized in water, then we will believe him, and, until then, I would advise him to hold his tongue and lay by his pen, lest he be found to fight against God. (Acts v. 38.) For he has displayed *jolly enough already*, and the sooner the strife produced by his tongue and pen ceases, the better: for we cannot believe but that we ought to obey God rather than man. (Acts v. 29.) When Thomas Edwards ceases to seek for authority from man, and teaches and advocates only what Christ has commanded, then he will return to *believers' baptism*, and strict communion, and, until then, he must be reckoned amongst the double-minded, who are unstable in all their ways (James i. 8); forsaking the right way, and beguiling unstable souls (2 Peter ii. 14, 15); as erring from and wresting the Scripture; being led away with the error of the wicked, and falling from his own steadfastness. (2 Peter iii. 16, 17.) Yours in the love of God and Gospel of Christ,

JOHN CORBITT.

SOUTHWARK.—Trinity Chapel has been put under repair, renovated, and rendered very pleasant and comfortable, and Mr. Hawkins is now steadily pursuing his ministerial labours there. The re-opening services on Sunday, May 10th, were conducted, in the morning by that ancient preacher, John Andrews Jones, who gave a sermon from Rom. viii. 31, 32, which proved that he was as firm on the Rock of eternal truth as ever. He really does not seem to grow old. Like Mr. Dowling, of Tasmania, who is over 80 considerably, but still travels 200 miles or more, preaches, and returns home again, so J. A. Jones looks, labours, and preaches as sternly and as determinedly as ever. Messrs. Geo. Wright, of Beccles; Mr. G. Murrell, of St. Neot's; Mr. John Gowing, of Norwich; and more we might name, are still preserved as beautiful verifications of the promise—"they shall still bring forth fruit in old age: they shall be fat and flourishing, to shew the Lord is upright." These good old men seem to stand lingering on the brink as though they feared Taurus was being stolen away from Zion by the multitude of fashionable boys now rushing in: so like Paul, they are in a straight between two, ready to depart and to be with

Jesus; but really feeling the Church cannot spare them yet. Nor can she. We hope they will all live till death itself is dead; and every poisonous error sent to its own place. Our reporter has furnished a long report of Mr. John Foreman's agricultural sermon in the afternoon; and of Mr. Milner's experimental practical discourse in the evening; but excellent as they were, we cannot crowd them in. Under Mr. Hawkins we hope Trinity will prosper.

DEPTFORD.—A correspondent says:—"There is a new Baptist cause forming in Deptford, at the Lecture Hall, by some persons who have left Bridge Street, Greenwich. The pulpit is supplied by a student who is said to be nearer the truth a great deal than his tutor." We will look after the young gentleman; and if he really has THE TRUTH of a Triune Jehovah vitally, harmoniously, and powerfully in his soul, and in his ministry, we shall rejoice indeed. We have no faith in, nor fellowship with, the *Abstract-Truth-Talkers*, which now so heavily burden our churches. We must have FIRE. Let every man note this; there is no person in the Trinity, no doctrine in the covenant, no attribute in the Godhead, no principle of grace in the believer's heart, but is set forth in some way (in the Scriptures) by the metaphor of FIRE. What are we to say, then, of the parsons and pulpits where there is no fire? Why we say, if it was not for the wealthy and working deacons, such pulpits would fall, and all such parsons must go a fishing in some other canal, or pool, or pond. Without controversy, our churches—many of them—must indeed wake up: they must read and practise Matthew ix. 38: "Pray ye the Lord of the harvest that HE will send forth LABOURERS into His harvest." If not, we shall find that "the wind" hath blown "the fire" into other parts of the field. The glorious Bridegroom once said, "I am the Rose of Sharon"—good authority says "the Rose of Sharon will only grow well where there is much rubbish of earth." The Church's history confirms this. Let our politely amalgamating, fashionable leaders take the hint.

YARMOUTH.—Recognition services at Salem chapel, Great Yarmouth. On Tuesday, 12th May, recognition of Mr. Dunn as the pastor of the Baptist church, meeting at Salem chapel, took place. The late Mr. James Tann laboured in this place until about two years since, when he was removed by death from the church militant to join the church triumphant. Since that period, the church has passed through scenes of deep trial, in the midst of which a division occurred among the people. But the Lord graciously appeared for the church, and, after a severe trial of their faith, made it manifest that He, as their God and Father, hears and answers prayer; for He directed the steps of our brother Dunn to Yarmouth, who, after preaching with acceptance for several months, received a unanimous invitation to the pastorate, the congregation having become increased during his probation. On the above-mentioned day, the congregation assembled at half-past ten, when Mr. Hill delivered the introductory discourse, and received Mr. Dunn's statements of his call by Divine grace, his exercises in the ministry, and the leading articles of his faith. In the afternoon, Mr. Collins, of Grundisburgh, gave the young minister a solemn instructive charge, founded on 1 Timothy, iii. 1.—"If a man desireth the office of a bishop, he desireth a good work." In the evening, Mr. Brand, of Bungay, addressed the church with great faithfulness and affection from 1 Thess. v. 12, 13.—"And we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake, and to be at peace among yourselves." The congregations were as large as were expected, as the weather was unfavourable. The

church, though small, is united and peaceful, so that the young minister enters upon his labours with prospects of usefulness.

RIPLEY.—DEAR BROTHER M'CURE.—I write you a line on my journey to Ripley. I am thankful to you for all the communications you forward me. I rejoice in your prosperity, and hope your appeal for help to build your new chapel will find a noble response in the midst of our churches in England. I am humbled in my soul at the thought this morning—this 20th day of May—that although cast down, I am favoured to enjoy the sweetest meditations on the Person and work of the Son of God; and to preach His Gospel is still the great delight of my soul. In less than eight days from this morning, I am engaged to preach ten sermons; and oftentimes I am happy in that work; and even anticipate the day when every crooked thing shall be made straight:—(May 22nd.) We had some enjoyment at Ripley on Wednesday last. Our brother Charles Turner, is steadily growing in the work: the cause still increases; and soon we hope to announce the enlargement of his Zion. Mr. Henry Allnut, the old Ripley Pastor, is now at Brockham, where he is ripening for the harvest of eternal rest. Working chapel has been improved; but the letters I have to publish will shew the necessity of a purer Christian spirit among good men. We never despair: the Lord reigneth; all things with His people shall be well.

LEW DOWN, NORTH DEVON.—The small Particular Baptist Church in this place is being favoured with a little reviving. For some years past we have held our meetings in a cottage, the residence of our brother Bickell. An opportunity for having a room has presented itself. The room was taken, and our services are now held there. On Tuesday, the 29th of April, according to previous arrangement, the opening services were held, when we were favoured with the services of the Rev. J. Vaughan, of Mount Zion, Devonport, who preached an excellent sermon in the afternoon, and in the evening a public meeting was held, when addresses were delivered by the Rev. Mr. Wheeler, of Lifton, Mr. Cudlipp, Mr. Vaughan, &c. We had a good attendance and excellent addresses; the hearts of the friends were cheered; we felt constrained to thank God and take courage. On Wednesday, May 6th, we were favoured with a visit from Mr. F. Collins, of Howe-street, chapel, Plymouth, who preached to a full congregation a sound, savoury, and blessed discourse. The sermon in its delivery occupied about one hour and a quarter, and was listened to throughout with an earnest and breathless attention. The Lord was with his servant, and blessed his ministry to the souls of His people. On the following evening, Mr. Collins preached at Lifton in the Baptist chapel (the Rev. Mr. Wheeler's). There was a good congregation, and a blessed feeling pervaded the meeting. It is right to state that for the services of Mr. Collins we were indebted to the kindness of the family of Mr. Rowe, of Spry Town.

BATH.—EDENNEZER CHAPEL.—DEAR SIR,—I am happy to inform you that we intend having baptizing again the first Sunday in June, when we expect a good number of Candidates. God is wonderfully blessing the preaching of our beloved and much-esteemed pastor, Mr. John Huntley. Our chapel is filled; we have a good school; and surely we can say we have much to be thankful for. I do bless our Heavenly Father that we are favoured to sit under one who is not ashamed to preach the whole Gospel of Christ—one who is not afraid to declare the whole counsels of God; and one whose walk and conduct proves him to be a true disciple of Christ—a faithful and loving pastor. I remain, dear Sir, Yours respectfully, W. W. WHARTLEY.

OLAXTON.—Our anniversary sermons this year were preached by the venerable George Wright, of Beccles. Mr. Pegg still ministers to us the word of life: the Saviour is exalted: the church is nourished: but we wait to see more fully the glory of Christ in the salvation of men. I have lately read of some solemn cases of conversion by preaching in the theatres. I cannot doubt but God is working among the masses. We Norwich people were glad to see Mr. Bloomfield had been into one. We hope our churches will shake themselves from the dust by the Spirit of the living God. Our aged brother Gowing is yet spared as a witness for Christ. Mr. John Corbitt is boldly unfurling the banner in this old city, and stands with many people. Mr. Domyne has taken the ancient church at Aldringham. Tunstall church has been shaken again; but Mr. Baker continues faithful to his Master. The Sudbourne people think their pastor, John Brett, had better return to them. Mr. Baldwin's ministry at Saxmundham is holding up the Truth, and he is firm and fruitful. That excellent young man, C. W. Dunn, has settled with the late Mr. Tanu's church in Yarmouth. Many hope the change will prove a blessing. Mr. Brand has a good and great field before him in Bungay; in all directions in these eastern counties the fields are white.

DEVONPORT.—DEAR MR. EDITOR,—Will you have the kindness to inform the friends of the EARTHEN VESSEL at Devonport if it is sold in Devonport or Stoke, and if so, where it may be obtained. The VESSEL has some attached friends in this district: we value it not only for the extensive and valuable intelligence it brings; but, dear Sir, our minds have been strengthened and souls refreshed while reading it. We have thanked God and taken courage. We do duly estimate the "Gospel Standard," and some other monthlies; but we cannot dispense with being partakers of the wealthy cargo with which the VESSEL is being monthly freighted. We know it is sold at Plymouth, and may be it is sold at Devonport, but where we cannot find out. Mr. Editor, we hope you will do us the favour of enlightening us upon this little matter, and will you allow us, through you, to ask our kind friends the chapel keepers of Mount Zion, South Street, Salem chapel, and Stoke chapel, to supply us who attend these chapels monthly with our valued friend the EARTHEN VESSEL.

SAXMUNDHAM.—First anniversary of present pastor's settlement was holden Tuesday, 28th April. Our brethren, Mr. Pook, of Ipswich, and Sears, of Laxfield, preached with zeal and savour. Between the afternoon and evening services, a goodly number partook of tea; at the close of which, after some very suitable remarks by Mr. Pook, the church presented Mr. Baldwin, the pastor, with Drs. Watts and Rippon's hymn-books, handsomely bound, as a token of their esteem for him. Mr. Baldwin made a suitable and affectionate acknowledgment, although quite unaware such a thing would take place. The friends all were gratified, and joined heartily in singing.

"Here I raise my Ebenezer," &c.

We have cause to render praise to our heavenly Friend for the peace and union we enjoy. We are sometimes favoured to witness tokens of converting grace. The first Sunday in April we had an open baptism: others are expressing desires to do likewise; still our cry is, "Give, give."

A MEMBER.

STOWMARKET.—Lord's day, May 3rd. The New Chapel being at present unprovided with a baptism, the ordinance of believer's baptism was administered in a suitable place, near the river Gipping. The morning was fine; con-

sidering the variety of characters present, order was well kept; great attention was paid; few short of a thousand were within a hearing distance; some, perhaps, for the first time in their lives listening to the way of salvation. Mr. Clark preached with earnestness from Mark xvi. 16; after which he baptized one female, who through the instrumentality of the word preached by Mr. Clark, had been led to pray with the publican, "God be merciful to me a sinner!" It is encouraging to witness the effects of the word preached; God is honouring brother Clark in this locality; what greater honour can any man have conferred upon him than to be the means in God's hand of saving precious souls? This is one seal to brother Clark's ministry; others also are anxiously saying "give place that we may dwell," "we will go with you for we perceive that God is with you." The friends of the "Pilgrim's Lodge" Stowmarket, ought not to complain of the few bitters they had to experience; the favours and mercies they now enjoy with God's manifested presence fully compensate for all.

"The Lord can clear the darkest skies
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight."

So echos one who found it good to be there.

SIBLE HEDINGHAM BAPTIST CHAPEL.—The anniversary services were holden Lord's-day, May 10th. Mr. Murkin, of Keddington, preached three sermons to goodly congregations. The collections amounted to about £2 5s. Mr. Murkin is labouring among a loving, kind-hearted, and affectionate people, and to crowded congregations with good success. He is qualified for any pulpit; he is sound in the truth, has a good voice, and full of original matter. We wish him God's speed. Mr. Beacock has laboured here twelve months; the congregation has increased to three times the number it was when he first came; his ministry is appreciated by many. But there are some that have manifested a spirit of opposition, to the great distress of Mr. Beacock's mind. He has resigned the pulpit, and will be at liberty to serve any truth-loving church where peace and love are found. His address is Mr. Beacock, Baptist minister, Sible Hedingham, Essex.

A MEMBER OF THE CHURCH.

PLYMOUTH.—This chapel, although formally sold by Mr. Wilcockson to the friends of Temperance, is not yet closed to the preaching of the Gospel. At the present there appears to be a difficulty in the making the transfer. It is feared that Trinity, and those financially interested therein, have not yet escaped their last embarrassment. Mr. Whittle, of London, has been supplying us for seven Lord's-days. His ministry has been favourably received: he stands well in the truth, is of a kindly spirit, averse to bigotry, and appears quite at home in setting forth Christ as the Life, the Truth, and the Way. He leaves with our best wishes for his welfare. For the month of May, we have Mr. Wale, Baptist minister of Reading. We are, however, in a state of complete uncertainty as to how long we shall continue to meet in Trinity chapel.

HIGH WYCOMBE.—ZION CHAPEL. On Lord's-day, May 3rd, Mr. Stemberge had the pleasure of baptising two believers; one was a seal to his ministry when he supplied for us in the British School-room in May, 1862; the other had been coming for eighteen years, and at last was constrained by love Divine to put on Christ Jesus, through the blessing of God, on Mr. Stemberge's labours in Zion chapel. Praise ye the Lord. Yours, &c.,
B. COLLINS.

LINGFIELD.—DORMAN'S LAND.—The anniversary of this ancient Baptist cause was held on Wednesday, May 20th. Mr. Anderson, of London, preached morning and evening, and Mr. Cracknell, of Blackheath, in the afternoon. Notwithstanding the rain fell heavily, a large number of people gathered, the afternoon and evening services being well attended. It was felt to be a good day, the truth was preached, and a blessing followed it. Mr. Grigg has sustained the pastoral office here for fourteen years, and is deservedly respected and esteemed by all who know him.

ROTHERHITHE.—The church, under Mr. Butterfield's ministry, is labouring hard to be useful. The blessing of the Lord is upon them, as they do testify. We sincerely pray that our young brother will increase in knowledge, in zeal, in devotion, in freedom, and, above all, in a vital experience of the glorious Gospel; and that very many souls may, by him, be called, confirmed, and fitted to magnify the exceeding riches of Jehovah's grace. Bermondsey and Rotherhithe have been schools of severe discipline for the pastor of Bethlehem; but we believe the church is already reaping the benefit.

HOGSTON, BUCKS.—MR. EDITOR,—Knowing that you take a lively interest in the cause of God, and desire the prosperity of Zion, I am encouraged to write to you. We had a good day on Monday, May 4th. Mr. Plaw, of Aylesbury, preached two sermons in the large club room in the village, on behalf of the Particular Baptist Church here. In the afternoon from Isaiah xxx. 21; after which about 150 friends of Zion sat down to a good tea. In the evening, the preacher took for his text Jeremiah xxxi. 3. The Lord enabled him to deal out some precious things, which were a comfort to many. We sat down under his shadow with great delight, feasting on the clusters of grapes. I hope the Lord will prosper us. We had good attendance in the afternoon. In the evening more than 200 persons were present. Sincerely yours,
GEORGE KIMBLE.

BIERTON, BUCKS.—DEAR BANKS,—We had our anniversary May 12th. Mr. Carpenter preached two soul-comforting, God-glorifying sermons: in the afternoon from John vii. 3, and in the evening from Luke ix. 11. The house was full, and the friends rejoiced indeed. 150 took tea: all seemed happy. The Lord increase them abundantly prays,
A TRAVELLER.

WOKINGHAM, BERKS.—We had another lift, on Tuesday, May the 5th. Mr. Wale spoke to us from John xi. 36. The Lord still incline his heart to come and break the Bread of Life to us, and may he feel abundantly blessed in his own soul, so that he may be enabled to say with the poet—

"Then will I tell to sinners round,
What a dear Saviour I have found."

On the 18th, we had Mr Whittle, who gave us a beautiful discourse from Jonah, "Salvation is of the Lord." We found it refreshing. May they both be enabled to exalt a precious Christ. The friends enjoy these meetings. May it prove in some future time the means of establishing a cause of truth here.

SOUTHWARK.—The Rev. Hugh Allen, D.D. (the good rector of St. George the Martyr, Southwark), has, during the month of May, delivered sermons to young men, on the "Daring Infidel" of Natal. Dr. Allen is just the man to attack such a person as Colenso. Would to God

we had many such as Hugh Allen. He has done immense good in Southwark.

ASHFORD, KENT.—The new "Ebenezer" in Norwood-street has been opened. Mr. Bradshaw is the minister. This is the third Baptist cause in Ashford. Are these divisions healthful and helpful? The Lord alone can conquer the party prejudices now so painfully manifested in all parts of this country.

BURFORD, in Oxfordshire, has recently had a new chapel erected. John Kershaw, of Rochdale, and the brethren Garner and Gorton, kindly assisted at the inauguration. We hope to increase and be useful.

Notes and Queries.

Strict Communion Baptist Society.—TO THE EDITOR OF THE "EARTHEN VESSEL." Dear Sir,—As several of your readers both in town and country are no doubt anxious to hear what has been done with reference to the model trust deed agreed to be prepared at the meeting of the above society (a report of which appeared in your last number), will you be good enough to inform them that the draft deed is prepared, and is now in the course of settlement by the London Committee previously to its being forwarded to the country delegates. Yours truly,
JAMES MOSE, 33, Bucklersbury, London. May 18th, 1863.

Mr. Bloomfield and the "Baptist Evangelical Society."—TO THE EDITOR OF THE "EARTHEN VESSEL." Mr. Editor,—Will you permit me to correct an impression made by some remarks of mine which have been misunderstood, given in your report of the Strict Baptist Meeting published in your last month's magazine. It seems that an impression has been made that I am opposed to the Baptist Evangelical Society, simply, I suppose, because I felt it my duty to make some strong remarks against the management of its educational department. I am far from being opposed to the principal operations of the Baptist Evangelical Society. I deeply sympathise with its great objects, and most heartily rejoice in the measure of success which has attended its missionary operations in Saxony and in other parts. Whenever I believe the truths and principles I hold dear to my heart are not fairly treated, and when I have reason to believe that the operations of a society to which I belong are not conducted with impartiality and fairness, I shall certainly make such observations and reflections as may seem necessary. I shall rejoice to learn that I have been mistaken in the views I have published respecting the educational department of the Baptist Evangelical Society. This is the first time in my ministerial life in which I have sought to correct in print an impression made on the minds of Christian people by any misunderstanding of words which have fallen from my lips. By inserting this in your next magazine, you will oblige yours truly,
JOHN BLOOMFIELD, Minister of Meard's Court Chapel, Soho, London, 15, College Place, Camden Town, N.W. May 18th, 1863.

Deaths.

Died, May 4th, Mr. ELIEZAR DENHAM, (second son of the late Mr. David Denham, of Unicorn Yard Chapel, Tooley-street), leaving a widow and three children unprovided for. We are requested to call attention to this case. The bereaved family now reside at 19, Bermondsey-square, London.

THE ANTICIPATED AND MUCH NEEDED

Holy and Happy Baptist Meeting!

"O! the sweet wonders of that cross
Where God the Saviour lov'd and died!
Her noblest life my spirit draws
From His dear wounds and bleeding side.

"I would FOR EVER speak His name,
In sounds to mortal ears unknown;
With angels join to praise the Lamb,
And worship at His Father's throne."

"That they all may be one, as Thou Father art in Me, and I in Thee; that they also may be one in us: THAT the world may believe that THOU HAST SENT ME." — So did the blessed Jesus pray for all His blood-bought disciples which the Father had, before time, given unto Him. Receiving Mr. William Stokes's Circular on "Strict Communion," and reflecting on the present condition of Zion, the following spontaneous flow of thought fell on paper—and with only one aim, the happy unity of the Brethren, we give it.

The Circular Letter of the "Strict Communion Baptist Society" is now issued, and fully expresses its aim and constitution. Mr. William Stokes's new work, "The History of Baptists," is also published; and furnishes ample material for ministers to give lectures to the people; and to shew them the antiquity and real Scriptural foundation of our position. Three things to us are very clear.

I. The World, and the Professing Church, are all against us, especially in the matter of Baptism by Immersion previous to communion.

II. We are all dreadfully against ourselves. We want the wine of God's everlasting love poured into our hearts, to cause us to love and pity, and pray for one another:—we need that love to drown our prejudices and our pride; and to give us to *admire* God's *great variety*, while we strive hard after a true, honest Gospel *unity* and brotherly *unanimity* in the work we are called unto; that is, to "Preach NOT OURSELVES, but CHRIST JESUS THE LORD, and ourselves your servants for Jesu's sake." Yes! much as we have ever practically contended for the undivided unity of the two ordinances—the one outside, the other inside the church—we do affirm that our Baptist churches in this day stand more in need of the wine of heaven than they do of the waters of earth. We have been informed that two monthly Baptist publications have been engaged in a hot paper war, fighting to see which shall be the greatest. Poor things! They bring down upon us the utmost contempt of all right-minded people.

"When will the Baptists leave off fighting one another?" is the question often asked.

We have quite enjoyed an anticipated vision: we fear it will not be a reality in our time; but we said, What a beautiful sight it would be if we could see Mr. Philpot, Mr. James Wells, Mr. John Foreman, Mr. John Kershaw, Mr. J. A. Jones, Mr. Christopher Wollacott

and all the younger ministers on all sides, gathered together in one room, down on their knees before the throne of the eternal God, and good old George Murrell pouring out his heart in wrestling prayer, that the Almighty would so baptize all these Baptists into the precious love, blood, and power of a glorious covenant, that the one might entirely lose all his Popish assumptions, his ecclesiastical prejudices, and his vain delusions of superiority over his brethren. That another might lose as much as possible of his proneness to try to make plain what neither men nor angels ever yet could understand. That a third might forget to boast and bluster and afflict the already afflicted. Yea, that all of them should enter into a covenant, by God's grace, to PRACTISE the precepts, as well as PREACH the doctrines, and talk of the experiences of God's Gospel; and then, after father Murrell had concluded his prayer, Mr. Philpot should give out the following verse:—

"Had I the tongues of Greeks and Jews,
And nobler speech than angels use,
If LOVE BE ABSENT I am found,
Like tinkling brass, an empty sound."

We do not imply that the classical editor of *The Gospel Standard* is "like tinkling brass:" nay—nay—the church at large has been greatly edified by the long and elaborate papers he has written on the grandest theme connected with man's salvation. The large amount of Christian experience he has poured into the world through the medium of the serial he conducts, has been extensively useful: but the exclusive spirit too often manifested leads us to be assured that Mary's *posture* at JESUS' FEET—Mary's *portion*—a sacred sense of sins forgiven—Mary's deep genuine, *penitence*—washing those feet with her tears of heart-melting gratitude—that neither the one nor the other of these happy privileges were enjoyed by the men who could exercise their gifts to the injury of all but those who to their

peculiar line of things should subscribe. Brother James may say what he will about this being the Millennium, we do not believe it. We have by faith and in fellowship, too, had the earnest in our own souls of that delightful state of the church, when neither that ugly thing called *Pocrisy*; nor that little, mean, contemptible thing called *Prejudice*; nor that base and dangerous thing called *Pride* shall ever dare to shew themselves; but where, in a happy oneness with JESUS, all His ransomed ones shall then be found.

Let us return to the anticipated meeting. They have all sung Mr. Philpot's verse; and it has had such an effect upon one of the hard-reading pastors of one of our little suburban churches, that with a smiling face (an appearance he never puts in), he rises; and exclaims, "brethren, let us sing that expressive stanza—

"Dear Saviour, steep this rock of mine
In Thine own crimson sea;
None but a bath of blood divine
Can melt the flint away."

The manner in which the venerated scribe and pastor read the lines so touched the feelings, that all were weeping—till, at length, a request was made that the Jew—(whose hostility to Baptism has long been patent—) should speak to them. He rises. * "Brederen," says he, "let us *listen*, yea, let us *learn*—and if grace be given, may we unitedly *labour* to 'PUT ON!'—I repeat—to 'PUT ON,' as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another; and forgiving one another; if any man have a quarrel—(margin: *complaint*) against any—even as CHRIST FORGAVE you, so ALSO DO YE." Then, dividing his text, he would find—I. An Exhibition of the true Character of God's Real Ministers and People—they are not dogs, bears, bulls, nor tyrants, but—"the elect of God; holy and beloved." II. A Description of their Gospel and Experimental Clothing—"bowels of mercies, kindness, humbleness of mind, meekness, long-suffering" &c. III. An Exhortation—"PUT ON"—"as the elect of God, put on!"

The preacher, of course, commences by confessing what very shameful clothes he and others of his brethren had been wearing; but now he says—

The love of gold be banished hence,
(That vile idolatry),
And every member—every sense,
In sweet subjection lie.
The tongue—that most unruly power—
Requires a strong restraint;

* A photograph taken of the preacher and his congregation at this moment would be a treasure—it would make angels rejoice with a kind of joy even they have never known.

We must be watchful every hour,
And pray but never faint.
Lord, can a feeble helpless worm,
Fulfil a task so hard?
Thy grace must all my work perform,
And give the sweet reward.

Paul and Barnabas differed, we know. In Corinth there were divisions; and in England they still abound. But, on coming to write one word respecting the "Strict Communion Society," we could not shut our eyes to the lamentable fact, that Strict and Decided—Determined and Fixed, as we are in some things—in others, equally as essential, we are fearfully divided. Differences of administration there *are*; consequently, differences of thought and faith, in some things, there will be. The Eternal Sonship—the Second Coming—the Non-Chastisement—and the Pre-existerian question—will be differently held; but, if we are not willing to be rent more sorely still, let us try—in Christ—to love one another.

Now, leaving the visionary, which ought not to be visionary, a third thing clear to us is this, Mr. W. Stokes has commended his efforts to the notice and sympathies of our churches by an amount of talent, Christian feeling, pure zeal, and decision, quite worthy of the high and important object he aims to accomplish. His position, his powers of mind, his untiring perseverance, all point him out as the right man in the right place, devoting himself to achieve an end most excellent and safe. If he be spared, preserved, and encouraged, the next quarter of a century may find him crowned with the laurels of a master in Israel, surrounded by a host of earnest spirits, enjoying the harvest of his toil, and calmly anticipating that heavenly welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

I WANT A FRIEND.

I want a friend to guide me;
A friend to soothe and cheer;
A loving hand to lead me
Through this world so dark and drear.
When the cold world frowns upon me,
I want to see Him smile,
When enemies surround me,
To lead me through the toil;
When dark clouds lower on me,
I want His light to shine,
When all things else shall leave me,
To feel that Friend still mine.
Where, where is one so precious—
So mighty, yet so kind—
That with power and love united,
Can care for one so blind?
What still "small voice" is whispering—
"Fresh courage take and cheer—
I never will forsake nor leave
One of my tender care?"
'Tis JESUS speaks—my Saviour—
None other would I hear;
And since 'tis HE—away all clouds,
All doubts, mistrust, and fear.

W. H. G.

CHRISTMAS EVANS.

By T. J. MESSER.

WHILST wandering amongst the magnificent mountains, lovely valleys, and beautiful glens of the principality of Wales, during the last six years of my life, I have frequently heard the minister, whose name stands at the head of this paper, spoken of with the profoundest veneration by very many of its religious inhabitants. Often whilst listening to various interesting anecdotes respecting the style of his preaching, and to spirit-stirring accounts of its wondrous effects upon the people, I have felt an intense desire that a memoir worthy of the great and good Welsh apostle should be presented to the public eye. I had read a small biographical account of him by a contemporary minister, but a memoir of far more extensive range appeared to me to be a desideratum. I am greatly rejoiced to find that such a memoir has been at length published,* written by one, who though living in a land where *consonants* more than *vowels* characterizes the language of the people, has done his work in a most admirable and praiseworthy manner. This masterly piece of biography will I hope be read by thousands of God's Israel, for I am persuaded that no one can read it with that attention which its importance and value demands, without first glorifying God in the subject of the memoir; and secondly, without feeling their desires greatly increased after more of that "holiness, without which no man can see the Lord."

Now, as there are many readers of this miscellany who are not able to spend five shillings upon the volume just referred to, I feel inclined, in order to promote their well-being, and intensify their love to the Saviour, to occupy a few of its pages, to place before them a succinct account of the great Welsh Baptist Orator, and also some extracts from several of those inimitable sermons which he delivered in the hearing of hundreds of thousands of his countrymen.

It appears that Christmas Evans entered upon this "teeming stage of strife," on what is called Christmas-Day, and on that account received the name by which he was so widely known. When Jesus was born in Bethlehem, the bright and beautiful angels of God, descended from the city of immortals, and hovering over the Judean shepherds who were watching their flocks by night, poured forth the richest, sweetest song that ever floated on the air, "Glory to

God in the highest, on earth peace, and good-will to man." Perhaps, when that illustrious man was born, to whom we are directing the attention of our readers, some of these angel-brothers were rejoicingly present: at any rate, we do know that oft times during his long and useful career, they had to rejoice over many sin-smitten men and women who were raised by his instrumentality from the dunghill of degradation and impurity, to be placed among the princes of God's people for ever.

It is a singular fact, that some of our greatest and best men have been born in very insignificant and obscure localities, and beneath very humble roof-trees, and such was the case with the subject of the present paper.

Amongst the heaven-kissing hills of the county of Cardigan, the "old man eloquent" first saw the light. The name of the village in which Providence called him into existence is Llandyssul, in which village ignorance and impiety prevailed to a great extent for years after Christmas Evans was born. Like many other celebrities, young Evans met with many narrow escapes from danger and death during his boyhood's years. He once fell from a lofty tree with an open pruning knife in his hand, and was found lying at its foot utterly unconscious. On another occasion he fell into the bosom of a swollen torrent, and very narrowly escaped a watery grave. After that, whilst quarrelling with a companion, he received a stab, which caused his precious life to hang for a considerable time in the balance. These events produced a strong impression on his young mind, and gave rise to a peculiar kind of confidence in spiritual interference and agency; and they were not unfrequently referred to by him in his sermons as he passed along the highways of life, everywhere scattering broad-cast the imperishable seeds of truth.

He appears to have lived some seventeen years on the world's surface, ere the Holy Spirit quickened him by His mysterious but powerful operations into newness of life. At that time, as well as subsequently, religious *revivals* were common in the principality, in returning from a meeting connected with which, he met with such rough treatment, as caused him to lose the vision of one of his eyes. The meeting referred to, was held at a place called Capel Cynon. As he was returning from that locale, with a copy of the priceless work of the glorious

* By W. Heaton and Sons, 7, Warwick Lane, Paternoster Row, London.

old dreamer and allegorizer, John Bunyan, the "Pilgrim's Progress," in his possession, he was beset by "certain lewd fellows of the baser sort," from whom he received blows which made one of his eyes sightless to the end of his days: but we may add, that the loss of his eye did not give to his face that "unsightly" appearance, which one writer has thought proper to state, and the eye that was left to him, had such a supernatural brightness about it, that Robert Hall said of it, that "it was bright enough to light an army thro' a wilderness at midnight."

We are informed by his talented biographer, that for at least ten years of young Evans's life, books to him were useless articles; but that afterwards he set to work and learnt to read right well the beautiful poetic language of his fatherland.

When his attention was directed to the work of the ministry, he attracted the notice, and received considerable help from an eccentric, but very excellent man—the Rev. D. Davies, of Castle Hywell. This singular man had a large body, a large brain, and what is better than either, a large loving heart. And without the last-named treasure, a minister is worth but little; no matter how profound his learning, how eloquent his language, or how oratorically correct his style of preaching may be, without a large-loving heart, to use the language of another, he is but "half a man." There are many men who are teachers of the people, who have pretty clear heads, and who can talk confidently, if not dogmatically, in the pulpit, about the grand doctrines of the Bible, who are deficient in love, and hence their labors are comparatively unavailing and abortive. The distinctive feature in the character of the self-sacrificing Christ was love; under the influence of which potent principle, He went about doing good. The old minister of Castle Hywell was blest with much of that precious treasure, which

"— is light from heaven,
A spark of that immortal fire
With angels shared, by Abba given,
To lift from Earth our low desire.
Devotion waits the mind above,
But Heaven itself descends in Love;

A feeling from the Godhead caught,
To wean from self each sordid thought;
A ray of Him who formed the whole;
A glory circling round the soul."

This interesting man had been well educated at a Presbyterian college in Carmarthenshire, but held certain opinions many of the readers of this work do not hold, opinions they would pronounce thoroughly heterodox. It appears that he had a portion of the bardic spirit, and often wrote little pieces of poetry remarkably characteristic in their nature.

Mr. D. M. Evans gives us in thememoir one strange stanza wrote by Mr. Davis, in which he condemns in a very humorous style, the materialism of the celebrated Dr. Priestley:—

"Here lie at rest, in oaken chest,
Together packed most nicely,
The bones and brains, flesh, blood, and veins
And SOUL of Dr. Priestley."

Despite of his erudition, and his taste for poesy, it appears he was very careless about the garments with which he covered his huge body. One day, Mr. Evans tells us, a Welsh poet met him wandering along the road through a heavy down-pour of rain, all swathed about from "top to toe" in twisted straw bands. The poet, on approaching him, spoke to him thus—

"O Bard and Teacher famed afar,
Such sight I never saw;
It ill becomes a house like thine,
To wear a roof of straw;"

to which impromptu stanza, Mr. Davis at once happily responded,

"The rain is falling fast, my friend,
You know not what you say;
A roof of straw, methinks does well
Besem a house of clay."

To this extraordinary, kind-hearted man, Christmas Evans was indebted for the little classical knowledge he possessed, and it was under the auspices of the denomination (Presbyterian) that Davis belonged to, Christmas Evans began to preach. How he progressed in knowledge, and how he became a Baptist, we will reserve for our next article, which (D.V.) we will furnish for the August number of this periodical.

THE VISITATIONS OF THE LORD.

By SAMUEL COZENS.

"Thy visitation hath preserved my Spirit."—JOB.

THERE are seasons of special visitation when the Lord's presence is powerfully felt in the soul. *Visitations* are implied in some of the names and characters of our heavenly Father. He is a *Sun*; the sun s

not always with us; he comes and goes. The sun ariseth, and the sun goeth down; and it is dark. He is a *Shepherd*—a shepherd is not always in the midst of his flock. He is a *Father*—the father is not

always sitting at the dinner table with his children. He is a Bridegroom—the bridegroom is not always in the bridechamber with the *bride*. Yes, there are seasons of sunny and sensible visitations. I will *arise*, saith the Lord; I will *arise*—sun-like—and have mercy upon Zion for the time: the set time to favour her is come. Visitations are the glory of the promises. “At the time appointed I will return,” &c. The promises are full of His coming, and He that shall come, will come according to His *promise* (I will see you again); and according to His *purpose*, for “the *vision* is for an *appointed time*,” &c. The Bible is the record of Divine visitations. He appeared to *Adam*, and “placed him in the garden to dress it, and to keep it.” Gen. ii. 15. Some think that labour is the consequence of sin. Not so; but the fatigue, the toil, the wear and tear of labour is the result of sin. If man had not fallen, he would have known nothing of the sweat of the brow—of the bread of affliction; he would have laboured like an angel without fatigue. He appeared again to *Adam*, and gave him an helpmeet. Gifts are good; but when we think more of the gifts than of the Giver, no marvel if we fall into the snares of the devil. *Adam* was not deceived. 1 Tim. ii. 4. If he had loved his God more than his wife, he would have said, “Not so, *Eve*! How shall I do this great wickedness, and sin against God?” God gave to *Adam* many privileges, but only one prohibition. He broke through the prohibition, and blasted all his privileges. What will not man risk for a moment’s satisfaction. He appeared to *Adam* after the sad catastrophe, and drew from his own lips the confession of his state—the sad tale of all his woe—and drove him out from the garden of pleasure. We learn from *Adam*’s case, that no man, however favoured by heaven; however exalted his position; is safe from the assaults of hell, and from the probability of falling. Hence the wholesome admonition, “Let him who thinketh he standeth take heed lest he fall.”

He appeared to *Noah*, and revealed the *plan* of salvation, and taught the necessity of this salvation by declaring to him the state and doom of the world. God first discovers to those to whom He has made known the evils of the heart, the state of the world, and the doom of the wicked—the *plan* of salvation. He left *Noah* with the mere plan, and he was exercised for a long time in nothing but the plan. So it is with God’s people; they can see the *way* to be saved before they are saved. Again He appeared to *Noah* with the *power* of salvation, and shut him in the ark of safety. To whom God reveals the plan, He applies the power of salvation. Again He revealed

Himself to *Noah*, and established with him His covenant. After He reveals the plan, and applies the power of salvation, He makes known His covenant settlements and provisions. After all this mercy, *Noah* fell; and we hear no more of the Lord’s appearing unto Him. And it is not the case with some of the Lord’s people, that after they have been so highly favoured, that they fall; and their last days are days of darkness.

He appeared to *Abraham*, called him out of his native land, and away from his kindred, and blessed him beyond all curse, and brought him into the land of promise; and when God calls out of the world, He blesses by the way, and preserves us to His heavenly kingdom and glory. Again He appeared to *Abraham*, and said, “Unto thy seed will I give this land.” Gen. xii. 7. This was a short visit, but a very sweet one. What can be more delightful next to our own salvation than to know that our children are in favour with God. Again He appeared to *Abraham*, and revealed His vast inheritance, and commanded him to walk through and take possession of it. By *faith* we have seen and taken possession of our inheritance. Gen. xiii. 14. Again He appeared to *Abraham*, and renewed His former promises. Gen. xv. Yes, and when the Lord appears again to us, the promises we have received are revived in our memories.

Thy visitation reviveth my spirit. The Lord’s visitations are *convincing*. I remember the chamber where I first felt an influence that brought into my conscience an overwhelming sense of guilt, and fear, and darkness. (2) *Melting*. I recollect once when walking from *Winbourne* to *Cranbourne*, feeling a peculiar melting of soul under the power of the Divine presence. (3) *Merciful*. I have before the eye of memory the never-to-be-forgotten bedroom where the Lord visited my guilty soul with a transporting sense of my forgiveness. (4) *Renewing*. I see the garden—the place in the garden where the Lord visited me when filled with gloomy doubts, and renewed the sense of His former mercies. (5) *Assuring*. I look back just twenty years ago, when in deep trouble about the things of this life, the Lord visited me with such a delightful sense of His mindfulness of me—that I exclaimed, “The Lord is my Shepherd, I shall not want.” (6) *Confirming*. Years have not effaced from my heart my confirmation, when the Lord came into my soul, and put His stamp upon my experience in the ministry of the first man of God I heard—such was the joy I felt at my spiritual confirmation, that I thought I must shout aloud for joy in the midst of the congregation. (7) *Commissioning*. I step

back into the field close to Orpington where I have thought I was divinely commissioned to go and speak all the words of this life. (8) *Delivering.* I call to mind the parlour in which fearfulness and trembling came upon me, and from which I feared I should be carried away, body and soul, to hell; where I had a delivering view of the crucified Lord of life and glory destroying death—as the death of death and hell's destruction. (9) *Instructing.* I cannot lose sight of my sleeping apartment, where, when I felt dying, and a horror of great darkness came upon me, and when I was just about to call for some one to come to me, the Lord came and calmed my troubled breast by these words: "He was exceeding sorrowful, even unto death." That taught me what I had prayed to know—"the fellowship of His sufferings." (10) *Forewarning.* I realize at this moment the night when in a dream He forewarned me of that about which I was ignorant; and how in a subsequent sleep He forearmed me against mine enemy by thrice speaking to my

sleeping heart: "God is able to make all grace abound towards you." I repeat I am sure there are seasons of special visitation; and I think I had one on June 30th last. On that day I went to Brighton, and spent two or three hours with my highly esteemed friend M——. On my return, I stood on Cornhill waiting for an omnibus, overwhelmed in the deep waters of tribulation, and flooded by the heavy billows of a thousand anxious cares; when all in a moment I was brought out of the great waters, and there was a calm that passeth knowledge, and I went home singing the lines that hushed the tempest—

"O God, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend."

None but those who know the vital meaning of "Thy visitations reviveth my spirits," can conceive the heaven of delight that is felt in the soul—

"When Jesus, with His mighty love,
Visits our troubled breast."

DO YOU PREACH THE WORD?

(Continued from page 131.)

THERE are three evils—among many—I will briefly notice in this short paper; evils which are working much mischief in our small churches—if not in some of those of more noble standing.

I. Men who desire the office of a bishop go and look out some poor, little, destitute church in the country, present themselves for membership, make themselves exceedingly friendly until they get installed in the priest's office, and then, having neither natural, spiritual, nor Biblical abilities, they waste and wear down the people, and instead of being a blessing, they really are quite the reverse. There certainly are four things a minister must have with him in some measure; and if these things are not discernible in a man, no church, no deacon, no pastor should encourage him. *A heavenly commission* (giving a man authority in his own soul) is an essential piece of ministerial armour. This commission is "a *thous saith the Lord*" constantly anointing, and being written in, his own soul, in some new development of the great work of salvation. Are the Lord's spiritual people so blind that they cannot see whether the man in the pulpit is Ahimaaaz or Cushi? Ahimaaaz was a good man; but Joab had forbidden his carrying tidings: yet would he run; and run he did, and out-run Cushi; but when he came to the king, he was confused and confounded, and could not assure

the king as to how the matter stood. So it must ever be. There are thousands of men—I hope good men—who will run—who will get into a pulpit: I must not say they will PREACH; for that they cannot do; but they confuse, distress, and divide the people, and seriously injure the cause. Dr. Tobias Crisp has left a sermon behind him bearing this title: "A zeal of God proves not a man a child of God;" and if that discourse of Dr. Crisp's could be thickly circulated among our churches, it might be of great use. To my mind, there is an essential beauty and undivided harmony in that one verse, Romans x. 15. First, you have that which is impossible. "How shall they preach except they be sent?" meaning, if the great Head of the Church has not sent them, *they cannot* preach. But how are these sent-ones, these anointed ones to be known? This question—this difficulty is met immediately by the second thing in that verse, which is the undisputed evidence—"as it is written," says Paul, "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." The *feet* express the swift coming—the delightful Gospel order—of these men: to run well, a man must have strength; he must be well girt up; he must have a race set before him, he must have a prize in view. And how certain it is, when a man has been

in close communion with Jesus, when he has been receiving and drinking in the glorious message of grace and mercy from His lips; then he comes running with swift and sweet delight through the valleys, up the hills, over the mountains; and as he unfolds the glories of the eternal God in His covenant, in His Christ, and in His Gospel, the people strait cry out,—

“How beautiful are their feet
Who stand on Zion’s hill;
Who bring salvation on their tongues,
And words of peace reveal.
How charming is their voice!
How sweet the tidings are!
‘Zion’ behold thy Saviour King;
He reigns and triumphs here.”

Instead of this happy issue, thousands of God’s dear children come away with aching hearts, and some with inward rebellious passions, because they went up desiring to see Jesus; but they return, saying, “They have taken away my Lord; and I know not where they have laid Him.” Oh! sad state of things. How much should we pray the Lord of the harvest to send forth labourers into His harvest, or we shall sink lower still!

I have verily thought I could solve two questions. First, sometimes it is asked, “Why is it Mr. So and so is not more successful? See how many years he has stood in the ministry; consider what a faithful and honourable man he has always been; and yet if you go into his chapel, you will find it nearly empty. How is this?” If ever he had any feet, he has lost them. He learned a certain creed one day; and when he first commenced his contention for it, some ran and heard, and received him: he waxed fat, he kicked, he grew proud, he became idle, and now to hear him dole out his dreary and dry old story, is dreadful. But he has got a name, he is pastor of a church, and until he is laid aside he will live upon the few who fear to leave him. But does he preach the word? Does his heart grow warm with holy fire? Does he fly swiftly through the hearts of the people, carrying and leaving in his train the blessings of peace—the glad tidings of heaven? Not he, indeed. There is no beauty in his feet.

But come on the other side: turn in that passage; look in that window; see that cheerful, active, flying little red-hot cherubim. Hark! he has no mind of any account; he has no eloquence—not any; no deep researches—no mental manifestations—scarcely one new idea in a dozen of his sermons; and yet, how eagerly and how gladly the people hear him. How is this? He has a warm heart, full of love to the Lord and to His cause; and there you see the verification of those words—

“Thy love that makes our cheerful feet
In swift obedience move.”

See how swiftly he flies through the little he has. He comes in contact with no iron-barred gates; he dashes his head against no brazen walls; his feet are on the mountains; he could not stand still for the world. He flings his whole soul into the work, and the people get warmed with the rapid fanning of the little flame; and they are glad to go again, and invite others to go as well.

It is marvellous to me how much our great Creator and Redeemer loves *originality*; and, as if to bespeak the boundless, the inexhaustible resources of His wisdom, power, and love toward us poor fallen worms; as if to delight our poor souls by His perpetual developments of variety and originality, you never find that He has made two dispensations alike; nor any two patriarchs or prophets alike; nor any two apostles or ministers alike; nor any two Christian experiences exactly alike. Nay, our God is always *new*; yet “the same yesterday, to-day, and for ever;” and He gives His people a new name, a new heart, a new song, declares unto them new things, creates for them new heavens and a new earth too, and promises them a kingdom in which everything shall be new for ever and ever. I suppose John Foreman and James Wells are reckoned the leading men in our metropolitan ministry, and both of them decided men of truth; but how different in manner, mind, and matter! They are purely originals: not a few have tried to borrow some of their peculiarities; but Heaven never sanctions one minister borrowing another’s property; therefore, although the borrowed wings keep these poor copyists from altogether sinking, they can never rise into anything like prominence. Borrowing is bad any way; but for a man to borrow his neighbour’s nod, twist, curl of the tongue, twang, and so on, is pitiable indeed.

There was a Welshman once: you may read of him in that enchanting book just published by Heaton and Son, in Warwick-lane, being the 9th vol. of their “Bunyan Library,” containing D. M. Evans’s memoirs of Christmas Evans. This Welshman was called “Evan. of Tylai, who served his day and generation, in the ministry, in a way so entirely his own, that he could not, by any accident, be confounded with the rest of his species.” His mud-built cottage still stands near Llanfynydd, in Carmarthenshire. If “Punch in the Pulpit” requires a new leaf, he might find it in this man’s history easy enough. He went about preaching the Gospel with a spirit that would be shackled with none of man’s proprieties. His grey coat, his corduroys, his wooden shoes, his hat so worn as to conceal a great part of his face, would form a wonderful contrast with some of the beautifully attired ministers of our day, who as

cagerly follow the fashions of the day as any of their fellows. But of this good old Welsh Evan, it is said, he had no order of service; he would begin abruptly sometimes without prayer, and often without reading any verse as a text. He paid no attention to attitude; he always carried with him a great stick which he sometimes brandished so fearfully in the faces of his hearers that it almost required a special Providence to protect them from bodily injury. Having no notion of standing still like a fixture in the same place throughout his discourse, he generally began in one part of the building, threaded his way through the people whom he personally addressed, and ended as it might happen in some nook of the sanctuary. Although a most eccentric, yet a very popular and useful preacher in his day.

This leads me to speak of the second essential in the minister's armour—that is his motive. Christ would have a treble confession from Peter that he loved Him, ere He commissioned him to feed His sheep; and was there not a world of holy matter in that thrice-expressed question, "LOVEST THOU ME?" 1. Lovest thou Me because I am the Son of God? Yea, Lord. 2. Lovest thou Me because I am the Redeemer and Husband of My Church? Yea, Lord. 3. Lovest thou Me because I have called, saved, and restored thee, Peter? "Lord, Thou knowest all things: Thou knowest that I love Thee." This three-fold intelligent and experienced love to Christ is essential to a happy and useful standing in the ministry. The third thing is a good aim. Do I aim to glorify Christ in the ingathering of souls to Him? This direct aim is needful likewise. And then to have a definite subject—THE GOSPEL OF CHRIST—laying down distinctly the deep foundation principles of the Gospel as they all centre in Christ. Drawing out the true experience of the Gospel as it flows from the soul's faith in and union with Christ. Manifesting the spirit of the Gospel, as the very atmosphere in which the sanctified heart doth dwell—so beautifully expressed by Jude in that little verse, "Mercy unto you, and peace, and love, be multiplied;"—finally carrying the people on to the climax of the Gospel—"When the Lord the righteous Judge shall give unto all His faithful servants a crown of righteousness; and not to them only, but unto all them also who love His appearing."

In the midst of more blessed things, I had almost forgotten the evils which I set out to notice. The second is, ignorant men taking extraordinary texts, and then neither fetching anything out of them, nor taking anything to them, to edify the people. On Sunday evening, June 7th, a man went

from London to preach to a people in Kent, and being assembled to hear the Gospel, he announced for his text, "*Shibboleth*," and proceeded with an empty talk most tiresome and irrelevant indeed. The deacons declared themselves disgraced and afflicted beyond measure. It is an evil thing thus to tamper with God's holy word.

One word more, and I close this paper. The other day, a recognition service was being holden. A venerated father in Christ had described the nature of a Gospel church—the time was come to ask the questions. The minister who was to be recognised started to his feet, and exclaimed, "I am a man of no creed: I will answer no question: this book is full of mysteries: what I believe to-day, I may not believe next week." This petty aspirant is actually the minister of a church which for years has been reckoned as one of the most orthodox and consistent. But alas! to what are we coming? Only to write of the evils;—and not to remember the remedy would be sinful. I have lately been looking into the "Life of Gosner," published by Morgan and Chase. He calls himself "a shepherd boy of Bethlehem." He was a Roman Catholic in Germany until the Lord rescued him. The shinnings and workings of grace in and through him I will try to refer to another day. Now I only take an extract from his writings illustrative of the means leading to the remedy. It is a fact, wherever a spirit of wrestling prayer has been given to any people there in the Lord's own time, the blessing has been found. Gosner and his people had fixed hours for prayer. Just read his own words (and of this expect some more as soon as may be):—

"October 29. A visit from my brethren two days since was not without blessing and use; I write this from the full conviction of my experience, and from the testimony of the good people around me. At the hours we had fixed, I was enabled to pray heartily for them, and felt most vividly the power of united prayer; the Holy Spirit perceptibly prayed with us. God be praised. Yesterday, the first Sunday since my friends' visit, I had to preach twice, and each time succeeded better than I had ever done before; the Spirit of God worked powerfully within me, and I was enabled to bear testimony to the Lord. Some were overcome, and others filled with the Spirit of peace; both parties told me that they lost sight of me personally, and felt as if Christ was speaking to them. There was deep attention in the church; but I do not yet know what was the impression on the common people. One man said, 'I never heard such preaching as this; I love him because he proclaims

the word of God so faithfully,' but to God alone be praise, for from Him alone comes the blessing through the prayers of the brethren."

"November 2. Truly the Lord does bless the appointed hours of prayer; truly He has poured out His love upon us through His Spirit. He is setting up His kingdom in us. He is uniting us all in the bond of peace which passeth all understanding. How true is what St. James writes, that effectual fervent prayer availeth much! What I gain in these fixed hours of prayer surpasses my understanding and my expectations. The Lord gives us His Spirit without measure, and strengthens our faith in Himself as our Saviour, and our love to the brethren. Blessed be His Holy name, for He has done all things well.

"Satan has great power in our church. Yesterday I preached in the morning, and the truth of the words, 'The Lord gave the word, great was the company of the preachers,' was fully experienced. I felt a fire within me; awakened souls felt the same; they offered up prayers for me as I ascended the pulpit, so that I was enabled to preach with power and unction. I spoke on the psalm for the day, the 129th. Man

must first of all come into deep waters of distress and misery; he must feel contrition for sin; he must be humbled and abased as David was. But out of these depths he must call upon the Lord and wait upon Him. This calling and waiting must be bold, confiding, and continuous; it must be wrestling with God as Jacob did. God will help. As Christians generally have not this feeling of abasement on account of sin, and therefore do not wrestle with God in prayer, their confession to man does no good, and they will not experience the abounding love of God nor the blessing of our Saviour, until, like Jacob, they wrestle with the Lord. The people listened to me with increasing attention while I told them that with the Lord there is mercy, and with Him is plenteous redemption! At last the emotion amongst them became visible. In the confessional I found many who were zealous, and in some were sparks of life."

These words were from Gossner before he was thrust out of the Romish church. Do not our prayer-meetings testify that we need the Spirit to arouse and awaken our souls? Oh! that this heaven-wrought power might be found in all our churches. Amen.

A SERMON FOR PARENTS, TEACHERS, AND CHILDREN.

By BENJAMIN TAYLOR, of PULHAM, NORFOLK.
Preached at Shelfanger Sunday School Anniversary, in May, 1863.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. xix. 14.

[The following plain discourse really is worthy of being read aloud in every family, and in every school. The Lord will bless its circulation—we are certain.—Ed.]

It is marvellous to me that this passage should sometimes be quoted in favour of infant sprinkling, or infant immersion. There is not anything in the word of God more unfavourable to such a practice than the passage before us. These children, say some, were brought to Christ to be baptized. But how can that be, when it is evident that Christ baptized none? John iv. 2. Had infant baptism been practised by our Lord and His disciples, surely something would have been said about it here. What were these children brought to Christ for? Why that He should lay His hands on them, and bless them. Whether these children belonged to believers or not, I cannot say; nor can we say what the ends and motives of those were who brought them to Jesus. This was a custom among the Jews who sought the blessing of certain persons upon their children. See Gen. xlviii. 14. Another thing to be noticed is, God confers His blessings upon His crea-

tures, either temporally or spiritually. Temporal blessings go no further than this life. Spiritual blessings include this life, and also that which is to come. What blessing was that which God conferred upon Ishmael? He was, you know, the son of the bond-woman, and they were both to be cast out while the promised son was to be heir of all. Now God says of Ishmael, I will make of him a great nation. Here is a temporal blessing for him. When this bond-child was likely to perish for want of water, God's eye was upon him, and he was provided for. The Lord promised again to bless him; and we are told that God was with him; that is to say, God was with him temporally, with him as to outward things, although he was a hunter, and had no share in the covenant of grace. These things being considered, what sort of blessing was it Christ conferred upon these children? We are not told. Another thing to be noticed is, the children brought to Christ, were objected to by the disciples. If they throw in their objection, Christ also throws in His, saying, "Forbid them

not." There could be nothing wrong in bringing little children to Christ that He should bless them. It is a prominent part of Christ's office to bless the creatures of God, both small and great, He being the Saviour of all men, but especially of them that believe. Children, I find, were objected to on another occasion. When the Saviour was in the temple, little children sung to Him their beautiful sonnets, and in fine elevated strains, saying, "Hosanna to the son of David." The Pharisees being displeased with what they did, said to Christ, "Hearest thou what these say?" These little insignificant things. These boys and girls that we Pharisees would look upon with contempt as being far beneath our notice. "Hearest thou what these say?" Wilt thou pay regard to a lot of poor ignorant children, and be diverted with them instead of giving thy attention to us who are so good, and who deserve a great reward for our piety and good works? Now listen to Christ's reply: "Out of the mouth of babes and sucklings thou hast perfected praise." If proud and self-righteous Pharisees object, we are not surprised. But what shall we say about the loving disciples of Christ in objecting to the children here spoken of? Disciples are not always right, you see. The best of us are poor erring creatures. What we see to be wrong, God sees to be right. That which we might object to, God Himself would endorse. But let us put the most favourable construction upon this that we possibly can. Perhaps the disciples were afraid their Master should be troubled too much, knowing that He had a great deal of business to do. Admitting this, they were wrong. We may bring our children to Christ, our temporal and spiritual concerns, and consult Him as to all our steps and movements without wearying Him.

Let us now draw two inferences from the text, which I wish briefly to consider. Inference the first is, if little children have a disposition to pray, let us not object to them, but rather encourage them. Inference the second is, if little children have a disposition to sing, let them sing, and let us be pleased rather than displeased. Now to speak to inference the first.

We have had praying children in all ages of the Christian church. How many praying children are there in this place? Some of you are taught by the precept of man to say grace before meat; and you are taught to say, "Our Father who art in heaven," before you retire to rest at night. Now, dear children, have you any meaning in all this? If God is really your Father, you love Him. When you ask a blessing, do you feel thankful for your food? If you have no meaning in all this, how far is it

right to implore the blessing of an unknown God? How far is it right to pray to a God whom you neither love nor fear? How far is it right for you to sing praises to that God in whom you have not the least delight? These are solemn questions which I wish you to consider. But let me now speak as to inference the second.

If children love to sing, let them sing. It gives us pleasure to hear them, if we can see that they are sincere, and desire to praise God in the best way they can. How animating to our spirits to hear the children sing the following stanzas:—

"There is a happy land,
Far, far away;
Where saints in glory stand,
Bright, bright as day.
O how they sweetly sing,
Glory to our heavenly King;
Loud let his praises ring,
Praise praise for aye."

Now, my dear children, which do you think most about? This world or the happy land? How many among you love to pray and sing to the God of heaven? Christ called little children unto Him, and said, "Of such is the kingdom of heaven." These are such as belong to the kingdom; that is to say, good children; for mind you, the kingdom of heaven consists of nothing but what is good. Are you good, dear children? I know you are not good in yourselves; but if you love the Lord Jesus Christ, you are good in Him, and form a part of His spiritual kingdom.

But again. Does our Lord here speak in a figurative sense? Does He merely take these children as emblems of the true-born children of God. These little ones were harmless and inoffensive. They were strangers to blasphemy, theft, drunkenness, Sabbath-breaking, and such things. The true disciples of Christ are strangers to the practice of such things as these. Little children may be taken as the emblems of innocency and humility. Consider how beautifully our Divine Lord has illustrated this great truth in Mark ix. 36, 37: "And He took a child and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name receiveth Me, and whosoever shall receive Me, receiveth not Me, but Him that sent Me."

Permit me now to address myself to two classes; namely, parents and teachers. Parents, you do not want to make Pharisees, hypocrites, and formalists of your children, by teaching them to say such things as do not belong to them, but believers only. There are children who are taught to pray, sing, and call Christ their Saviour, and yet they tell falsehoods, swear, thieve, are cruel to dumb things, saucy to strangers,

and disobedient to their parents. Alas for such children! They are as liable of being torn to pieces by God's judgments as the wicked children were torn to pieces by the bears for mocking the servant of God. Parents, let your conduct be good; for example is more forcible than precept. Let your children see that as professors of religion, you are sincere. Read the Scriptures, and pray in their hearing; give them good counsel and advice, and cause them to see that you earnestly seek their good. Let your conduct confirm all this, and the children will think well of you and your religion. Example is far beyond all forms and ceremonies. It is, indeed, truly lamentable, when children have to teach their parents the fear of God, instead of the parents teaching the children this. A man who was in the habit of going to the corn fields of his neighbour to steal the grain, one day took his little boy with him, a child of not more than eight years old. The father said, "Hold the bag till I see if any one is near." He then looked over the fences, and peeped through the hedge, and then went to take the bag of his son to fill it with his neighbour's goods. The child said, "Father, you forgot to look somewhere else." He dropped the bag in a fright, supposing the child had seen some one, and said, "Which way, child?" "Father, you forgot to look up to the sky to see if God was noticing you." The father felt this truly sharp reproof: he left the corn, went home, and never attempted such a thing again. His own dear child of eight years old taught him morality and religion.

Teachers, permit me to say a word to you. Your business with the children on the Lord's-day is entirely confined to the Bible. Yours is an important office. You rank, I think, next to us who preach the Word. You have the charge of a certain class, even the little ones. Do you, my friends, love the Bible, and pray over it? Do you labour to model your life and conduct by it? Have you an experimental acquaintance with that sacred book? Without this, you will feel strange in speaking to the children. No doubt there are many unconverted preachers and Sabbath

school teachers. An unconverted preacher was once treating on the subject of the new creature in Christ. One of his hearers was greatly impressed under that sermon with this idea: "How is it with myself?" In great distress he went to the minister, and told him how the sermon had disturbed his mind. The man said, "I ask you, solemnly, sir, is it all true what you preach, or is the alarm unfounded?" In a surprise, the preacher endeavoured to confirm what he had said. "What, then, is to become of us?" said the poor man. The word *us* struck the minister's mind like a thunderbolt. He tried to stifle his thoughts, and began to enter upon a dry and lifeless discussion of the plan of salvation. The poor man said, "If all this is true, what are *we* to do?" The word *we* now struck him as much as the word *us*. The preacher turned pale, and with sobbings and trembling, he said to the poor man, "Down on your knees, and let us pray and cry for mercy."

The preacher did not again appear before his people till two or three Sabbaths had passed away. When he re-appeared, only imagine the astonishment of the hearers in finding their pastor quite another man. O my friends, are you really converted? Are you dead or alive? Professing parents, are you converted? Professing teachers, are you converted? Do you really feel and act like those who are truly converted by the Spirit of God? Children, let me ask you this solemn question; are you converted to God?

Now to close with a word to both parents and teachers. I say, parents, I have authority from my text to encourage you to bring your children to Christ in the arms of love and prayer. Bring them to Jesus in your hearts, affections, thoughts, and prayers, and say, Lord, these are truly mine, but I desire they should be Thine, for Thou gavest them me. Teachers, bring those children to Christ whom you have in charge. Bring them to Him in your daily prayers. Carnal nature may forbid, Satan may forbid, the world may forbid, professors may forbid, but the word of God in my text does not forbid. May God bless you all for His name's sake. Amen.

The Plymouth Brethren:

THEIR HISTORY—THEIR DOCTRINES—THEIR SPREAD—THEIR PRESENT CONDITION, ETC., ETC.;
WITH BIOGRAPHICAL SKETCHES OF SOME OF THEIR LEADERS, AND MOST DEVOTED
MEMBERS.

By THOMAS GEORGE BELL, LL.D., OF LYNNMOUTH, NORTH DEVON.

LETTER VIII.

DEAR BROTHER,—The subject of the *heavenly calling of the Church* is of such great practical importance, and, as I fear, is so

little understood, that I desire to give further extracts bringing out the opinions of the Brethren on the subject.

In the tract, "*The heavenly calling*," already quoted, various Scriptures are produced, and are ranged under their respective heads as belonging to the *earthly* calling, or the *heavenly*. Here is one:—"It is good and comely for one to eat and drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life which God giveth him: for it is his portion." That belongs to the earthly calling—belongs to Israel in a past dispensation, or to those who shall be living in another dispensation, even in millennial times. Here is another:—"What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." This belongs to the heavenly calling—to Christ's pilgrim family, or militant Church—which has, during *this* dispensation, to suffer with Him, having hereafter to reign with Him in His glory. Various other Scriptures are adduced, as Rom. viii. 28; John xvi. 2; 1 Peter iv.; 2 Tim. ii. 10; Gal. v. 1, 24, 26; Phil. ii., &c. From the whole it is shown that the general calling of the church is through suffering in the time-state up unto glory hereafter. It is also stated as the views of the writer, "that the pathway of those who would attain to higher rank and standing in the army of faith, is marked by proportionate degrees of self-renunciation, and of association with the sufferings of Christ." Under this head, the following Scriptures are brought forward as connected with the heavenly calling:—Matt. xviii. 1—4; Matt. xxiii. 1—3, 6—12; Mark ix. 33—35; Luke ix. 46—48; Luke xii. 24—30; 2 Cor. vi. 4—10; 1 Cor. iv. 9—13; 2 Cor. xi. 23—29.

The following is taken from a tract, entitled, "*This world and the next*;" written in reply to Mr. Binney's lecture, "*Is it possible to make the best of both worlds?*" The writer refers, as will be seen, to *dispensational truth* in connection with the *heavenly calling*:—

"All former dispensations have ended in apostasy—will the end of this be totally the reverse? If God's prophetic truth is a 'more sure word' than human thoughts, this 'last time' will end in an apostasy as much more heinous than any other, as the unfoldings of Divine beneficence have been more free and rich. The Son of man declares that when He comes again the condition of the *world* will be as it was in the days of Noah and of Lot. And that, in the *professing church*, 'because iniquity shall abound, the love of many shall wax cold.' Yea, judged by the standard of God's word, the world, proud of its discoveries, its in-

ventions, and its knowledge, was never farther from God than now: never rejected the cross of Christ with more disdain; was never more unwilling to bend its neck to the light and easy yoke of Him who can alone give rest. And to the professing church, no form of words is more applicable than this, "*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?*"

"Ignorance or negligence of *dispensational truth* is a fertile seed of doctrinal error. Many Christians are more known as politicians than as pilgrims—as citizens of the world than as wayfarers through it: not remembering that Jesus said, '*Now is my kingdom not from hence.*'"

"Therefore wisely and graciously, the Holy Ghost, the Comforter, exhorts us to mortify our members which are upon the earth; and thus to be workers together with God, who worketh in us that which is well-pleasing in His sight, through Jesus Christ. . . . The Christian's is a *heavenly calling*. . . Christ crucified and risen is our federal Head. . . . Enoch is our pattern: he walked with God, and he was not, for God had translated him. . . ."

In the tract already quoted, "*The nature and Unity of the Church of Christ*," the writer states that the aim and purposes of believers are very mixed in their nature, and fall far below the standard for which God has gathered them. He says:—

"The reformation was manifestly united with much of what was merely human agency; and though the exhibition of the word, as that on which the soul could rest itself, was graciously afforded, still there was much of the old system which remained in the constitution of the churches, and which was in no way the result of the development of the mind of Christ produced by setting up the light and authority of the word."

The Brethren generally are found dwelling on this imperfection of the *reformation*; and what this writer styles—"the *old system which remained*." They believe that system to be the settling down of the church in the world, accepting the world's patronage and help, and, as it is alleged, making many compromises in order to retain it. The same writer remarks in another place—

"Christ draws to Himself by being lifted up from the earth. The centre, then, of the church's unity is Christ lifted up to the right hand of God. . . . This thought gives us both the proper bond of union and test of communion, with the proper character of the church. . . . The bond of union is *life in Christ*—the test of communion is, '*Are you born again?*'—the character of the church is *risen life*—heavenly

life; the possessor seated, even now, by faith with Christ above the world."

Mr. Cuthbert, curate of Oswestry, states in his tract, "*This present age*," in a very interesting manner, the views of truth about the *heavenly calling*, which are held among the *Brethren*. He is a clergyman in the Establishment, and perhaps has very little in common with the *Brethren*; on this one point, however, he expresses just what they have taught.

"All hold that Christ was raised for us; the additional truth is, that we are risen with Christ: yea, 'made to sit together in heavenly places.' See, too, those passages throughout the Hebrews that speak of the heavenly position of our High Priest. Thus it is, through the one position of us and Christ, our High Priest in the heavens. We are in this grace, this light, this heavenly position, partakers of a heavenly calling, called into the heavens, in the Spirit, with a risen Christ. O, what may we not expect in the way of the full assurance of understanding, from one dwelling in such light, walking in such fellowship and communion—one thus dead, risen, ascended, and re-appearing with his Lord? Why, what we see; a higher order of Christians, both personally and relatively, from one not so schooled of the Spirit in dispensational and prophetic truth. I will show you two real Christians, taught of the same loving Spirit, and therefore upon things fundamental, thoroughly agreed; and so far similarly influenced upon truth, and yet so dissimilar as hardly to understand each other; and consequently occupying spheres of practical development so different, that one may be said to be doing worldly things in a worldly way (so far as the term can be applied to a real Christian), and the other in an unworldly way—a heavenly as well as a spiritually-minded man, who is not here, but risen: one, consequently, whose unearthliness is ever flashing, not only on the earthly things as such, around him, but on the large mass of real, yet earthly-minded Christians through whom he moves, as one mysterious, and not understood! To him earthly things are merely a matter of necessity: he only lives to occupy—done with life, yet living. He has gone, as it were, to the end of all perfection, and returns in the power and possession of resurrection life, to live the life lived in the flesh, only by the faith of the Son of God; making no provision for a flesh after which he has for ever ceased to be known, conforming no more to a world out of which he has been in *spirit* for ever raised."

My next letter will be on WEEKLY AND OPEN COMMUNION.

I am, dear Brother, yours in the Lord,
THOMAS GEO. BELL.

LXVIII.—"I trust you will give a full portion of your attention to the blessed truth of the *heavenly calling*. It is trodden under foot among professing Christians. Wherever it is faithfully declared (as it is by a few here and there), it is a most direct testimony against the ways and thoughts of professing Christendom. Popery prevails in every section of Christians, and Popery is a thorough adaptation of worldly power and appliances to the professed work of advancing Christ's Kingdom. That kingdom is not of this world, yet men are striving to set it up in the world, and rejoicing when they get for their religious systems, patronage, a name, rank, power, and influence in the world. Look at the 'Congregational Year Book' for the present year, see there the dozen or eighteen views of cathedral-like chapels which have been built, they say, during the previous year. Are they like the 'pilgrims' tents in which their nonconformist fathers used to worship? No! they are the sure indication of a system which has found a place, and is increasing its bounds, among *earthly* places, not in the *heavens* with Christ. The real mission of those who serve Christ is (as His instruments—the power being His only) to deliver people *out* of this present evil world, that they might, as wrought upon by God's grace, be separated unto Himself. The character of all this worldliness in the church, and these carnal modes of dealing with spiritual things, may be likened unto Lot testifying against Sodom's wickedness from his seat of authority in Sodom's gate. What his testimony was we may gather from the way he was treated when he ran to tell them the judgments of God were coming. It was Abraham who stood in the place of testimony; and now in these evil days, God's saints can only give *effectual* testimony when they stand Abraham-like, on the mountain, and look down; or, as the Scriptures have it, when they stand with Christ *outside the camp*. I would that these words—*OUTSIDE THE CAMP*—were made the text, the Spirit of God being Himself the Teacher, in every church, chapel, or meeting house throughout Christendom. I am sure that God's truth thus brought out would thoroughly put men to shame in every place."

LXIX.—"I thank you much for the May number of the EARTHEN VESSEL, and also 'Notes,' &c. I have read both with much interest, and trust that your series on the Brethren may be productive of real good. I, however, do not approve of extract 'LV,' on p. 115, where the writer puts Mr. Darby's views as to the experience of Christ in the same category with those of Mr. Newton. This is a great wrong; whereas the difference is this—Mr. Newton attributes to our Lord the experience of the *unconverted* Jewish nation; but Mr. Darby that of the *converted* remnant, as seen in the book of Psalms. Again, the writer condemns Mr. Macintosh's view of law and righteousness: I believe Mr. Darby's view on this point, '*divine righteousness*' is the true and only Scriptural one."

LXX.—"The extracts you have published in this month's EARTHEN VESSEL from so many godly and upright men show what a powerful working there must be in their minds. Whether God will clear the way for them, or whether they must continue to reap as they have sown, we must leave with Himself. Still for those who truly seek and depend upon Him, He is a present God. Would it not be wise to leave 'Plymouth,' 'Bethesda,' and such like to the Lord who will not fail in the end to vindicate His own name, and rule over all that exalts itself against Him who is confessedly Head of the body, the church, a word on every one's lips, and yet little understood."

"Perhaps the result of your labours may be, not your setting the Plymouth Brethren right, but the recovering of them to the only true unity, oneness, and fellowship; namely, in the life of

Christ in His members, manifested in the holy communion of His body and blood. This would lead all true believers back out of schism, and deliver them from those works of the flesh of which *sects* form a chief part.

"The doctrinal teaching eagerly insisted on and embraced, without the life of God in the soul, will be found a sad matter of self deception when the fire sets in which is to try every man's work: and the system of prophetic interpretation will share the fate of many others which shone for a time, and then went out. No doubt God has awakened a spirit of searching into these things, and a preparation has been made for clearer light, but no experienced soul would venture to

assert more, and I may conclude this note with the saying of those of old who sat in Moses' seat, to their disciples. 'O thou wise man, consider how thou interpretest and handlest the law; for if thou misplacest a letter, thou overturnest the universe.'"

LXXI.—"I am glad to hear that whilst allowing much latitude to the expression of opinion in the extracts from correspondence you publish, you are not going yourself to be drawn into the old and endless controversy among Brethren. So far as you have gone, I must join my testimony with others in saying that the Lord has manifestly kept you dealing impartially and writing in moderation."

THE COMPANIONS OF THE CROSS.

A NARRATIVE OF SOME OF GOD'S NOBLES FOUND IN THE ARCHIVES OF THE CHURCHES.

THE VICAR AND THE PURITAN; OR, THE TWO ISAACS.

If ever there was a living palm-tree in our modern Zion—if there ever was a man who loved experimental truth, and lived a practical Gospel life in this world—it was ISAAC BEEMAN—the minister of Providence Chapel, at Cranbrook, in Kent. In stature, in character, in his daily conversation, in his ministry, in life, and in death, he was an UPRIGHT MAN.

We often speak of our times as being awful, fearful, and exceedingly bad; but surely, if Micah was a true witness, the state of the Church was very dreadful in his days. First, he says, "there is none upright among men;" and then he says, "the most upright is sharper than a thorn hedge." That was a painful conclusion to reach. The best of men will pierce you through, if you lean upon them too much, but I must not say of the men of our age. "there are none upright." I hope there are many; although, in many things we all offend. There is only one thing properly belonging to the upright, which I did not see in Isaac Beeman. In Psalm xciv. it is said, "Judgment shall return unto righteousness; and all the upright in heart shall follow it." That Scripture was true in Isaac Beeman. There is what is termed "the righteousness of faith"—and there is, also, "the righteousness of works"—*i.e.*, a practical Gospel righteousness; and of both it may be said, Isaac Beeman followed hard after them. He believed, he preached, he knew his salvation by the one, "the righteousness of faith," what Paul calls, "believing with the heart unto righteousness;" and by the other, "the righteousness of works," he manifested his devotion to God, his fellowship with Christ, and his entire consecration to the work unto which he was so successfully called.

He was "one of the seven sainted sires I

knew when a boy." The vicar of the parish was a rather taller poplar than this palm-tree of which I now write; and, in his general bearing, he was gentlemanly, courteous, grave, and abiding close by his work; but, as a minister, or as a preacher, he was nothing by the side of the Puritan at "*Providence.*"

Both these Isaacs are gone into eternity: but *where* are they? Isaac Mossop, the Vicar, and Isaac Beeman, the Minister of Providence Chapel, lived and laboured in one town for many years; but where are they now? That noble-looking fellow, the vicar, now lies mouldering in the grave. Where is his soul? Ah! where? Well; he was no discredit to the Church of England: he read her prayers gravely; he preached faithfully as far as he knew: he endured the deprivations of a precious poor pittance patiently; he persevered in his office until a long age called him to lay it down; and then in a narrow slip of earth his lifeless corpse is cast, and over it, as he had over many, somebody said, "earth to earth, dust to dust, ashes to ashes," the place that once did know him so well, shall know him no more for ever. He left no widow, for he never had a wife. He left no children. To me he always seemed like one by himself; but who can tell where now his precious soul is found? I hope in heaven, around Immanuel's bright and blessed throne, redeemed from all churchism and from all reliance on a mere moral righteousness—sanctified in, and justified by, the Lord Jesus—the spirit of Isaac Mossop now sings the holy song of all the saved, and crowns our Jesus Lord of all. And as from this all-hallowing thought I turn; as I reflect upon the few shattered pieces of time remaining, it may be, for

me, I would catch the spirit of one who poured out his soul in strains like these—

Oh! for a pencil dipp'd in living light,
To paint the agonies that Jesus bore!
Oh! for the long-lost harp of Jessie's might,
To hymn the Saviour's praise from shore to shore.
While seraph hosts the lofty psalm pour, [shore,
And heaven, enraptured, lists the loud acclaim!
May a frail mortal dare the theme explore?
May he to human ears his weak song frame?
Oh! may he dare to sing Messiah's glorious name?

It would be ungrateful in me to send the soul of the churchman down to death; or, even to leave my readers to suppose that I think he was a lost man. I know the Prayer Book cannot save the soul; the priest's office will not sanctify the inner man; giving the bread and wine to others, will not, of itself, make the giver a partaker of the body and blood of the good High Priest. You may train a boy intelligently and morally; you may send him to the University, he may pass his examinations, obtain his degrees, be presented with a "living," write sermons, read prayers, visit the sick, bury the dead, administer the ordinances, be kind, zealous, and in his way sincere; and yet never pass from death unto life, never know the plague of his own heart, never cry out of the deep distress of his soul unto God for mercy, never get his sin forgiven, never get a sight of God's well-beloved SON, never enter heaven.

I said it would be ungrateful in me to slight the memory of the vicar. Naughty boy, as I was, the vicar christened me, when I was frightened into a frenzy because somebody said I had never been christened, and if I was not, before I died, to God's heaven I never could go. To the fount I went, and sprinkled I was; hoping then that all was right. And when my eyesight was going from me, and a crazy old surgeon declared he must cut a seaton in my neck, even then this kind vicar held my head while the surgeon ran his silken skein through me; and, although between myself and the vicar, there was as much difference, comparatively, as there is between a tall poplar and a dwarfish little gooseberry bush, still, he never passed, but he kindly acknowledged the bow I always gave him, when before his lofty shade I stood.

Of Isaac Beeman, the Puritan preacher, I have implied, there was one thing said of the upright, which I did not see in him. I do not think he was enabled very often to break out in lofty songs of praise to his Redeemer-God; although for so many years he preached the Gospel of his grace. He was a remarkably solemn, sedate, reserve, earnest looking man. Between his spirit and manner, and that of our friend, Mr. James Wells, there would be a contrast incon-

ceivable. I think I can see the two together. Isaac Beeman would read his text, close his Bible, fix his two hands on his pulpit cushion, and then for an hour and a half he would talk through the Bible from beginning to end, without hardly apparent emotion or movement, while our Surrey Tabernacle friend, with all the mental and physical elasticity of an angel almost would fly through the clouds, open up the word, enter into the souls of the people, hurl the Arminians to the dust, set up a standard for the people, and make you smile whether you will or no. So great is the variety of mannerism with good men that it is a folly for "Punch in the Pulpit" to criticise or condemn.

Although Isaac Beeman began his public labours by reading the Scriptures and Huntington's sermons to a very few in an outer warehouse of his own, and increased and enlarged that warehouse from time to time until it would hold, and had within it, very regularly, nearly a thousand people, forming a closely compact chapel: still, there were three things proper to his office which, I am informed, he never did. He never formed a church; never baptized; never publicly administered the Lord's Supper. How—why—was this? A fear of presumption at the first:—a fear of man at the last. So, at least, a godly clergyman told me, Mr. Beeman, in his last illness, admitted.

With all his uprightness, then, it may be said, in this, surely he was not upright. "If ye love me, KEEP MY COMMANDMENTS," was the descriptive and imperative direction of the great Friend of sinners. But, as I read Isaac Beeman's Life, letters, and sermons, I think he had a godly fear and reverence so deep and heavy, that it seemed to chain him down, and to fly out in full liberty—was not often his happy privilege. Yet how extensively did the Lord honour and bless him. The people who heard him came from all parts of the country round; and no people did ever more love and esteem a minister than did the children God had given him.

When I was a choral boy, and helped to chaunt the Psalms at church, there was an old tenor singer sat by the side of me by the name of Birch; his dame made pies, and sold them on the market days. This Master Birch had two sons, who, in their unconverted state, were not much better than the rest of us. It pleased God to call William under Mr. Beeman's ministry; and I have heard William Birch say, he had many times gone nearly the length of the town (in the week time) just to get one glimpse of his much-beloved minister; the sight of whose person would tend to lift up his poor soul while fighting hard with all those

hellish powers which so assail the sinner when coming home to Jesus. "We know we have passed from death unto life because we love the brethren."

Isaac Beeman was one of the "Companions of the Cross:" he was the first man I ever heard preach out a full Christ in an entire Gospel; and in coming on to the drawing out a little of his ministry—as an original and sterling servant of Jesus Christ—I have that great text sounding in my ears (if no further), "THE KINGDOM OF GOD IS WITHIN YOU!" And of no man am I more fully persuaded that the kingdom of God was within him than I am of the revered and ever-to-be-remembered minister of the word of God in Providence Chapel, Cranbrook. In what that inner kingdom stands—its internal powers and external productions—may clearly be traced, I think, in the ministry, private and public, of this good man: and if (now he is gone) I can gather up AN EXPERIMENTAL MEMORIAL OF THE POWER AND PRECIOUSNESS OF THIS INNER SPIRITUAL KINGDOM, I may confer some benefit, instrumentally, on a few poor pilgrims who are passing through this dark and stormy night; and to whom the ancient sonnet said:

God help thee, Traveller, on thy journey far:
The wind is bitter keen, the snow o'erlays
The hidden pits, and dangerous hollow ways,
And darkness will involve thee. No kind star
To-night will guide thee, Traveller; and the war
Of winds and elements on thy head will break,
And in thy agonising ear the shriek
Of spirits howling on their stormy car
Will often ring appalling. I portend
A dismal night; and on my woful bed,
Thoughts, Traveller, of thee will fill my head.
May God defend thee, and help thee to guide
Thy lonely bark through this tempestuous tide.

Of Isaac Beeman, of the Vicar, and of some of the Curates, I have a host of things to say.

NEW BOOKS.

An Alphabet of Virtues.—Solomon's Description of a Virtuous Woman Spiritualized. By Samuel Cozens. London: G. J. Stevenson. This little book was written in a time of affliction; that affliction was evidently sanctified to the softening the heart and illuminating the mind of the writer; consequently, there is much sound wisdom, and no small measure of good Christian experience brought out in this exposition of the character and conduct of the true Church of Christ. It may be termed an A B C guide to the Heavenly Constitution and New Covenant Clothing of Zion; and if the faint and feeble intellect of the people be properly considered, this work will be hailed as a desideratum. In fact, on looking over Mr. Cozens's list of

works, where we find a Lexicon, a Thought Book, a Tabernacle, Typography, &c., &c., we are involuntarily led to the conclusion, that he may justly be termed our "Modern Biblical Schoolmaster, and Classical Tutor." No other minister of the present age has so industriously sought to instruct the people in the meaning of words, and in the sense of the Scriptures, as Mr. Cozens has done; and being a rapid reader, an expert penman, a skilful linguist, and a most determined pleader for every branch of Divine truth, we have no fear but that his reward will be as extensive as his labours are useful.

"*The Communion of Saints.*"—By William Frith, minister of the Baptist church, Borough-green. London: Published by J. Paul (3d.—16 pp.) To say Mr. Frith has written an able treatise on Experimental and Practical Fellowship, is to say but little compared with the clear and Scriptural arguments and evidences adduced of a well-conducted fellowship. Ministers and elders would do well to invite young believers carefully to peruse this pamphlet.

"*The Office of Deacon.*—Two Prize Essays; by Revs. G. B. Thomas and E. Dennett." London: J. Heaton and Son, 21, Warwick-lane, Paternoster-row (six-pence). These gentlemen have searched into the history of the office referred to with great success; they have produced elaborate papers. If a minister is favoured to have good deacons, he may well be quiet and thankful. But if he has around him a set of men without mind or manners, destitute of almost every qualification, let him not be afraid to read this book to them: if it neither kills nor cures them; he must do something else.

Old Jonathán for March contained the beautiful Blacksmith, and Elihu Burritt's history. We really enjoy "Old Jonathán:" he is always so fresh and full of good stuff. The June number just come to hand is exceedingly weighty and solemn. We think every one who has any mind for reading useful things must very much like this cheap and superior paper.

"*Russia, Poland, and the Jesuits; or the Roman Catholic Conspiracy against the Liberty of Europe Examined.*" By J. H. Elliott. London: G. J. Stevenson. The desolating and deceptive struggles of the old Popish "Pest of all Countries" is here opened by a talented and experienced mind. We really tremble for the glorious future of Europe.

"*The Bunyan Library,*" published by Messrs. Heaton and Son (Freeman office), Warwick-lane, London. The two last vols

Intelligence from our Churches, their Pastors and People.

OUR ANNIVERSARIES.

'Tis anniversary time; in fact, this is our ninety-ninth anniversary. We Baptists think a good deal of anniversaries. And why not? The writer once heard one of our great and good men say, "We should seek more, the spiritual welfare of the people assembled." With all my heart; and may the Great Head of the Church smile and bless while we seek to help this matter forward. Let us, then, seek by prayer for the right man; try and remember how much he sacrifices that he may serve us; pay him well for his labour, if we can afford it, and when the service shall have closed, seek, at the first opportunity, for that blessing which God alone can give. Anniversaries should always have some object well defined. We mean, that they should always be for the help of the cause of God, not simply to celebrate the formation of a cause, or to commemorate the settlement of a pastor, but to form a fund, or to increase a fund, having for its object the extension of the Redeemer's kingdom. It may be asked, How can this effect what we profess to seek, namely, the good of the people? Simply in this way. We meet to get good, and that is the way to do good. We hear what great things the Lord has done for His people; we are told that, in so doing, He uses His people,—their prayers, their powers, and their gifts; we hence become encouraged, and instructed, and strengthened in the good ways of the Lord. Anniversaries are pre-eminently calculated to do good to the resident pastor. He meets his brother ministers, hears a good Gospel sermon (a great matter with him), enters into conversation with brethren from a distance, receives a kind word from one, and endeavours to say a kind word to others, and hence is often constrained to say, "It is good to meet with brethren as we pass on to the great city, the new Jerusalem." His heart is cheered, his hands are strengthened, and thoughts are gathered to become germs of sermons and addresses in time to come. Anniversaries do good to the Church when they are held. To be thus acknowledged, to be thus helped, to mingle our prayers and praises with brethren from a distance, is, in fact, an anticipation of that grand event, when the whole assembled Church shall meet on Mount Zion, surrounding her living, and loving Lord.

How good to meet,
Brethren in Christ, the blood-bought family,
Eternally beloved, chosen in Christ,
And called by grace Divine from sin's foul way,
Taught by the Spirit, in the way of Truth.

To meet with such, and talk of heavenly things,
To bear each other's burdens, and to speak
A word in season, each to each. How blest'd
The company, how sweet the time to spend,
With Jesus in the midst. Yes, 'tis this, a
Little heaven below.

JOHN.

A RUSTIC REVIEW OF THE SUFFOLK AND NORFOLK ASSOCIATION MEETINGS.

BY AN IMPARTIAL OBSERVER.

ON June 2nd and 3rd, the annual meetings of this association were holden at Rattlesden, a rather pretty village situated amidst much beautiful rural scenery, near the splendid park and mansion of Major Parker, M.P., about five miles west of Stowmarket. The approach to the village from Stowmarket is surrounded by much natural beauty and grandeur. The villagers all looked good tempered, and seemed to give a hearty welcome to their visitors; indeed, it was said that both Churchmen and Dissenters vied with each other in endeavouring to provide for the comfort and accommodation of strangers. It is thirty years since the association was last held here. The tent was fixed in a meadow not far from the chapel; the approach to the meadow was gaily decorated with flags and flowers. The Baptist chapel is rather old looking, capable of containing some five or six hundred persons. The houses in and about the street have the appearance of much comfort; are kept very neat, presenting a quiet, healthy appearance.

At half-past ten on Tuesday, the tent was nearly filled; service began by singing that appropriate hymn, "Kindred in Christ for His dear sake." Prayer was offered by one of the messengers from the church at Clare; an associated minister, Mr. Cooper, acted as moderator, or chairman, of the meetings which were held, and gave a brief outline of the principles and objects of the associated body. This association has existed about thirty-five years; is now composed of thirty-three churches, four in Norfolk and the rest in Suffolk, with one exception (Carlton Rode). Letters were sent from all the churches; they were generally of a cheerful and encouraging character, although some few wore a gloomy aspect. The one from Occold was very interesting. God is evidently blessing the word preached by Mr. Shaw. During the past year, the chapel has been enlarged and nearly paid for; and although it is not a large cause, yet twenty-nine were added in the year, twenty-five of whom were baptised by the present pastor. Amidst even their hallowed seasons of prosperity and happiness, they have tasted a few bitters, eight having been separated, two having died. The letter from Laxfield was a sweet relief to the monotonous character of many. Here is a large and prosperous cause. Mr. Sears, the beloved and laborious pastor, seems full of holy love and heavenly fire; he preaches in ten different villages to crowded congregations; has had the pleasure of baptising twenty-four during the year. God is greatly honouring him. This Laxfield letter, in a sympathising, loving manner, mentions dear old James Trotman, the former pastor, who is evidently near the heavenly rest. Mr. George Wright, the venerable pastor of the Beccles church, the judicious and beloved secretary of this society, was also present. His physical strength and energy seems almost worn out; but his loving, truthful, telling language fully proves his mental powers are good. As his

health would not permit him to preach, he was requested to give a short address, which he did in a manner which drew forth the tear of love from many an eye, and many fervent prayers that that spot went up to the throne of Jesus, that He would still bless and preserve in usefulness this honoured servant of Christ. He said this was the jubilee of his ministry; but not all the time amongst the Baptists. For a short period at the commencement, he was united with the Wesleys, and his deliverance from those legal bonds he reckons as one of the greatest mercies of his life. The church at Beccles are looking to the great Master to send them a man of God to assist their venerable and beloved pastor in his sacred work. While some of the aged ones are laid aside, and others are following apace, yet God is raising up and sending forth in this county many excellent young men in the ministry, both in and out of the association. Messrs. Sears, of Laxfield; Shaw, of Occold; Baker, of Tunstall; Leggett, of Cransford; Pung, of Glemsford, and others who belong to this society. Outside there are Messrs. Dearing, of Crowfield; Broom, of Stonham; Clark, of Stowmarket; Backhouse, of Bury; Pegg, of Fressingfield, and others who are putting on the harness, men of sterling truth and honesty. May God preserve them from seeking human applause. One dear old minister, in his eightieth year, from Charsfield, looked hale, active, and strong: the outer man, to appearance, is as well as ten years back, and God is still blessing him in the work: he has baptised four during the past year. While some of the letters were very gloomy, some exceedingly encouraging, there were a few that had hardly enough of real old-fashioned Englishism about them, and were in appearance too glossy and spiced full high; but these were exceptions, not the general rule.

The statistics of the several churches as publicly read appeared in the aggregate thus:—Baptised and added to the churches, 177: two at Halesworth were baptised and united with the Independents. (Why do not Independents baptise their own?) Received by letter, 46; restored, 7; separated, 43; dismissed to other churches, 23; withdrawn by own request, 3; dead, 73. Number of members, 3,039; villages preached in, 89; school children, 2,061. Last year the total number baptised was 203, and 3,026 members; so that, compared with the previous year, there is a clear increase of thirteen members and sixty-five children; but there appears to be fourteen less village stations. Why this falling off was not stated.

About four o'clock, the ministers and messengers of the association met at the chapel for business purposes, while the congregation again met in the tent. Mr. J. Beeve, of Stowmarket (Independent), read and prayed, and Mr. Bloomfield, of London, preached a sound gospel sermon. In the evening of the first day, Mr. Bland, of Chesham, preached an excellent discourse from Psalm xcvi. 11. On the following morning at six o'clock, a prayer meeting was held by the messengers, and at half-past nine another meeting for prayer by the ministers. At half-past ten, a very large concourse of persons were present, many more than on the previous day. Mr. Wright, of Beccles, read the Scriptures and prayed, and the minister from the Grundisburgh church, Mr. Collins, preached from 2 Cor. v. last verse. In the afternoon, Mr. Sears led the devotional exercises and a sermon was preached by Mr. Hill, one of the ministers connected with the association; but so large was the assembly, that a part of them drew off to the chapel, where Mr. Bloomfield preached an impressive sermon from 1 Cor. iii. last verse.

At the close of the services, the moderator expressed the pleasure they had felt in meeting once more, and of beholding so many present. He tendered the thanks of the representatives of

the churches for all the kindness shown them, and informed the company that next year the annual meeting will be held at Friston, near Saxmundham. Ministers to preach—Mr. Collins and Mr. Hosken. The parting hymn was then sung, and the association services closed for the year 1863. It was announced that Mr. Hosken would preach in the evening, but a large portion of the company turned their faces homeward. One of the greatest benefits arising from this association is, that it enables old friends to meet who have no other opportunity of doing so. The circular letter, subject, "The Glory of God: His chief end in the salvation of His people," also containing business matters, and a digest of the contents of the letters, will shortly be obtainable through various sources.

It certainly would be an improvement, and would materially add to the convenience of the congregation, if more brevity were studied in writing the letters which are to be publicly read. The public do not expect sermons from documents which are only supposed to contain information, statistics, &c. AN OBSERVER.

INTERESTING SERVICE AT THE SURREY TABERNACLE, BOROUGH ROAD, LONDON.

On Wednesday evening, June 3rd, 1863, we were privileged to be present at a service of considerable interest held at the Surrey Tabernacle, Borough Road. The much honoured pastor of the flourishing church, meeting in that spacious place of worship, was then favoured to administer the ordinance of Believer's Baptism to forty-six candidates. We found a large body of friends gathered on the occasion, and it was with considerable difficulty that we gained an entrance to the chapel. Precisely at seven o'clock, Mr. Wells took a seat at the head of the pool, surrounded by the brethren in office, the deacons. It is not often we see the Surrey Tabernacle pastor thus robed; but, really we thought, when he stood up, firmly and unflinchingly defending this New Testament ordinance, with the pool of water at his feet, and the immense body of eager spectators closely packed all around, we thought his tall, manly figure certainly lost nothing by being dressed in "a gown." We ask forgiveness for the thought—it came into our mind, we could not hinder it—and although it is so very heterodox, we have dared to name it. The service commenced by Mr. Carr reading,—

"God moves in a mysterious way,
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm."

Which beautiful hymn of our favourite poet, Cowper, was sung with power and feeling. Mr. Wells sought for a blessing on the service in a prayer of much humbleness and fear. Again the body rose, and, led by Mr. Carr, sang,—

"JESUS, and shall it ever be,
A mortal man ashamed of Thee?"
"Ashamed of Jesus! Sooner far
Let midnight blush to own a star!"

Mr. Wells then gave an address in defence of the ordinance he was about to administer; noticing, first, the PROPER MODE of baptism; and, secondly, the PROPER SUBJECTS. When the Lord opened the eyes of the Ethiopian, he said, "Here is water; what doth hinder me to be baptised?" This ordinance represented the death and resurrection of Christ: the one essential act was that Christ must die; and the one essential act in this ordinance was immersion; and to speak of baptism, apart from immersion, would certainly be like speaking of the death of the Saviour apart from that death. It is said Philip and the Eunuch went both down into the water. The apostle never says, Buried with Him in circum-

clion; but when he spoke of baptism, he did say, "Buried with Him in baptism." The signification of the ordinance is very important: it relates also to the work of the Holy Spirit; the apostle says, All the people of God are baptised into one body, by one Spirit, and are thereby made partakers of that Spirit. Respecting infant sprinkling, the most powerful argument that the advocates of that fallacy use is, the covenant the Lord made with Abraham, that he and all his seed were to come into that covenant by circumcision; and this idea is to be carried out in the new covenant,—that is, as the children of Abraham, or the Jews, were to inherit the blessing of circumcision, so the children of Gentiles, or Christians, were to inherit the blessing by sprinkling. See the 12th chapter of Genesis, and there the Lord says, "And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed." This relates to that life that is eternal: the life that is perfected by the sacrificial work of Jesus Christ; but this covenant had no more to do with the literal posterity of Abraham than the literal covenant had to do with the children of the Gentiles,—it was a spiritual covenant. But there is in that same chapter another covenant which the Lord makes with Abraham, namely, the gift of the land of Canaan to Abraham and all his posterity; so that as the children of the Jews grew up, and obeyed the laws of that covenant, they were to be included in the benefits contained in that covenant, in having access to God, distinguishing them from other nations. But when our Lord came, so far from extending that covenant to the Gentiles, He entirely abolished it; for the apostle says, "All things are waxed old, and passed away." Thus, in the literal covenant, the literal children were included on certain conditions; but where the Lord blesses us with spiritual blessings, we have nothing to do with that old covenant at all. Here is where the error arises. The Jews apostatized from the principles of the old covenant, and to this day remain a scattered people. The conditions of the old covenant were to take Abraham's literal posterity from the land of Egypt, sustain them in the wilderness, and bring them to the land of Canaan. But the new covenant mission is to go into all the world, and instrumentally make sinners know where they are, and what a great salvation Christ hath wrought. The covenant made with Abraham was after the flesh, and a temporal covenant, and was abolished when the Saviour appeared, who brought in the new and better covenant. In the ninth chapter of Romans, the apostle says, in the eighth verse, "They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed;"—that is, they are brought to feel their need of Christ, and these are the only fit and proper subjects for this ordinance. Another argument used against baptism is the supposed impossibility of 3,000 being immersed in one day. Now, we have here this evening forty-six to baptise; we will add four more, and make it fifty. I will take the fifty, and let fifty-nine other ministers do the same;—that is, let Mr. A. take fifty, and Mr. B. fifty, and so on, till the 3,000 are made up; and I would undertake to baptise my fifty in fifty minutes, and others could do the same; so that the 3,000 would be all baptised within less than one hour. I say, abide by the Word of God, that will clear away all your difficulties, and bring you safely through at last.

The persons that are called to go through this ordinance are those that are brought to know their need of a Saviour's precious blood; who have a hope in God's mercy,—these are the characters to follow on here. As to being ashamed of it, where there is no sin there ought to be no shame. I should like to see every one

here baptised—baptised with the spirit of grace and supplication; for without death unto sin by the resurrection of Jesus Christ,—without death to the world,—without being brought into a saving acquaintance with Jesus Christ,—we must be eternally lost. Let us never forget then that immersion is an essential mode to represent Christ's death: and may we be brought to see that Jesus Christ, in laying down His precious life for us, took away for ever our curse and shame. Notice, then, first, the fact that John baptised our blessed Lord; and then the Saviour commanded His disciples to baptise; and that Christians have, up to the present time, followed that command, are proofs sufficient that the mode we follow is the only one, having the approval and sanction of heaven.

At the conclusion of the address, Mr. Wells "went down into the water," and with much apparent ease and freedom baptised the forty-six candidates,—speaking a few words to each one,—noticing any circumstance connected with their life or experience which was remarkable. One of the candidates was Mr. Wells's "own medical attendant and sincere friend for many years;" two were Germans; some were relations of members; some strong in faith, some weak. To each Mr. Wells addressed some suitable remarks, making the administration of the ordinance both interesting and very profitable. At the close, Mr. Wells said he felt quite able to baptise as many more; and he thought that was certainly a contradiction to the minister who asserted that no man could baptise more than twenty at one time. Forty-five minutes was the exact time occupied in baptizing the forty-six persons.

The doxology being sung, the service closed.

ORDINATION OF MR. J. INWARD, AT POPLAR.

THE ordination of Mr. J. Inward, as pastor at Zoar chapel, Manor-street, East India-road, Poplar, took place on Tuesday, May 19th, when most interesting, profitable, and satisfactory services were held, each one present being constrained to say, "What hath God wrought?" Brother Flack gave us a clear and pointed definition of a Gospel church, taking no text for the occasion, but gave it in the form of an address. Brother Inward was then called upon to give a relation of his call by grace, which he did in a very brief way, it being nearly one o'clock when he commenced; nevertheless, his account was interesting and satisfactory, and was listened to with breathless attention. In the afternoon, he gave equal satisfaction in describing his call to the ministry, and his connexion with the churches of Christ; also the things he was brought to believe in the providence of God in bringing him to Poplar was remarkable and plain, brother Wells being the instrument. Brother Webster, of Cave Adullam, Stepney, delivered the charge to the pastor, taking for his text, 1 Timothy, v. 21, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things." In speaking from those words, he gave some wholesome, important, and profitable counsel. Brother Anderson preached to the church in the evening from Luke x. 35, "Take care of him." He spoke earnestly and solemnly on behalf of his brother Inward, starting with, and working out, the idea of mutual dependence; in doing which he showed himself to be a man of close thought, and a workman that needeth not be ashamed. We had a good number of people; their faces beamed with satisfaction and delight in every sense. We have already heard the relation of the Lord's dealings with the pastor being blessed to many, but especially to one. Mr. Inward has much to encourage him; the Lord hath, indeed, by him, broken some of the gates of brass, and cut in sunder some of the bars of iron

in Zoar: and gone before, and used him in a wonderful manner to raise up that which, to all appearance, was irrecoverably fallen and fast dying out. "The Lord hath been mindful of us: He will bless us. The Lord of hosts is with us: the God of Jacob is our refuge." Souls are blest: our attendance is good: peace is in our midst. Our prayer meetings are well attended. Praying souls are filled to overflowing with desires for prosperity, some members, some not; nevertheless, an earnest and unanimous feeling pervades and prevails amongst them all, namely, "Send, O send, prosperity." Often it is heaven on earth to be there.

"I have been there and still would go,
'Tis like a little heaven below."

O that Christ in Zoar, Poplar, may hold a lasting throne, and as His kingdom grows, fresh honours shall adorn His crown, and shame confound his foes. This is the earnest and unanimous prayer of all who feel deeply for her welfare, and they are many.

FROM ONE WHO WAS AND IS THERE.

KEDDINGTON.—A few minutes walk from Haverhill station, on the Coln valley line, which runs on one of the borders of Essex, in a retired nook, stands the Kedington Baptist chapel, originally built for Mr. R. Powell (now of Coggeshall), and in which many happy days have been passed away in celebrating the praises of Him who is the Author and Finisher of Zion's faith and salvation. Very near to this sacred house of prayer is the delightful village of Sturmer, Woodland Green, and other scenes of Nature's quietude and grandeur. The richly laid-out nursery grounds and floricultural beds of the Messrs. Dillstone (whose seeds, shrubs, fruits, and flowers are now extensively known), lay close by, called "The Sturmer Nurseries," all combining to render this corner of the country exceedingly pleasant to the contemplative Christian, the botanist, and furnishing varied scenes of historic and native beauty for the pencil of the amateur in landscape drawing. For more than a dozen years, we have been favoured annually to visit this *locale*: we have always been fond of the people and the place; but we never left it with deeper regret than this year. One of the brethren furnishes the following note of the anniversary:—"The thirteenth anniversary of Kedington Baptist chapel was held June 11th, 1868; but, as good old Bridge used to say, 'Oftentimes a death was on the blessing before it was manifested as such,' so it was here, through an incident or two. But when we arrived at the chapel, and our esteemed brother and friend, C. W. Banks, was helped to preach in the morning an excellent discourse upon love, the spiritual and literal horizon was cleared, the sun shone forth in beauty and glory, and to many it was a good day indeed. In the afternoon, our esteemed pastor, Mr. Murkin, gave us a sound and profitable discourse upon the being, utility, and power of faith. In the evening, C. W. Banks came up again strong to labour, and preached a large and comprehensive discourse upon intercession and adoration. We had good congregations through the day; crowded in the evening. The collections were good, considering the class of people. The poor had the Gospel preached unto them. One gentleman of the adjacent town, who has always been a friend, kindly sent, as usual, his piece of gold, for which, and to all friends that help us, we feel thankful. We had some ministering brethren to pay a friendly visit, viz., Messrs. Kevan, of Halstead; Beacock, of Heddingham; Simpson, of Haverhill, &c. and altogether it was another happy season. We hope a lasting blessing will rest upon it, and some Gospel fruit result to the glory of God in after days will be found.

ABDA.

OLD FORD, NEAR NORTH BOW.—(A NOTE TO MR. JAMES LINCOLN, OF NORWICH.)—Dear Christian Brother,—As one of my oldest and most faithful friends, I give you this line, as it may answer the queries of many who ask me, Where I live?—Where I preach?—What I am doing? &c. &c. I live in a deal of sorrow, under much oppression of spirit; and with David, in some sense, may say, "My tears have been my meat day and night, while they daily say of me, Where is now thy God?" But, in the ministry, I am often carried clear away from the whole. On Whit Monday, we held special services in Bethel chapel, which stands near Victoria Park, in Old Ford (about ten minutes walk from the City of London Union, in Bow Road). Mr. James Wells gave us a discourse in the morning, in which he laid the foundations of soul experience alone on the finished work of the adorable Mediator—our Lord Jesus Christ. Many rejoiced in his testimony; and I felt it to be a privilege to enjoy my morsel with the rest. In the afternoon, Dr. Bell opened up some of the mysteries of Christ as the Bread of Life. In some things, he was quite original, and laboured hard to carry us up into a higher standing by faith than we often enjoy. After a pleasant refreshing from tea, the place was crowded; brother George Webb opened the evening service. I was favoured to preach. Mr. Inward, of Poplar, pleaded for a blessing, and my old friend and brother, Elijah Packer, conducted the praises of God in his usual happy style. Since then, brother Inward and the church at Poplar kindly lent us their chapel and baptistry, and on the 4th of June (after brother Inward had immersed some the Lord has given him to take care of), I took two females and two males into the water and baptised them. Brother John Webster gave a closing address, and so ended another solemn meeting. On the first Sunday in June, knowing I had nine to receive into the church, I purposed in the evening to give an address on the New Testament Church and her Privileges; but, before the service began, this Scripture stood up in my soul with much decision,—"Him that cometh unto me, I will in no wise cast out." What that coming to Christ is—who it is that speaks, "I will"—the amazing extent of that sentence, "IN NO WISE"—and the implied indwelling of these comers formed the subject. Before time, they were taken into the covenant of grace, into union with Jesus, into the Lamb's Book of Life, into the fulness of God's everlasting love; seats, robes, crowns, harps, and eternal bliss were all prepared for them: they come to Christ because the Father gave them—because the Son redeemed them—because the Holy Ghost quickens and draws them: therefore saith Jesus, "I will in no wise cast them out." This is the old fashioned Gospel I still am preaching. Souls are fed, and that God Almighty will yet honourably lift up my head, is the constant prayer of,

C. W. BANKS.

PLYMOUTH.—**HOWE-STREET CHAPEL.** The good old cause of truth and godliness still survives at Howe-street; the blessed banner of eternal love still floats and displays its pure white and spotless red folds in the gracious breezes from the celestial city. Difficulties surround us, and discouragement front us; but the Almighty arm sustains us, and the consolations of the Lord cheer us. God enables His servant to bring forth new and old from the Gospel store-rooms: our souls are fed, our spirits refreshed, and, by God's grace, though faint, we continue pursuing. On Lord's-day, May 31st, the anniversary of our Sabbath-school was held, and the Lord gave us a good day. In the morning and evening of the day, sermons were preached by our esteemed pastor, Mr. F. Collins. He appeared to be quite at home in his work, and was enabled to bring before the people choice and excellent provision. The hymns

selected for the occasion were sung by the children in a pleasing and satisfactory manner. In the afternoon, some of the children were called upon to recite portions of God's word before the congregation. Mr. Collins put a variety of questions to them as to the meaning of the same. This elicited from them answers of a highly satisfactory nature; both the manner of their recital, and the answers given to the questions, reflected creditably upon the school, and was a matter of encouragement to their superintendents and teachers. Mr. Robert Burdons, senior superintendent, conducted the singing, and appeared, as usual, happy in his work. The congregations were large, and the collections, we are informed, were good, exceeding those of any previous school anniversary. The Lord of hosts is with us, and the God of Jacob is our refuge.

LDSWELL.—At this place, the foundation stone of our new chapel was laid on Monday, May 25th. Mr. Peek, who resides in the neighbourhood, and is a gentleman of great wealth, and who has liberally subscribed to the building fund, besides giving the ground, laid the foundation stone. Addresses were delivered by the Rev. Mr. Chulton, of the Western College, Plymouth, and other ministers. The people present were privileged to subscribe by depositing their gifts in a small basket placed for the purpose. Upwards of £6 were so subscribed. At the tea, which was provided in the British School-room, and all provided gratis, about 130 sat down. The whole proceeds were applied to the building fund. In the evening, a public meeting was held in the same room. The chair was occupied by a gentleman from Kingsbridge, and addresses were delivered by the Revds. Messrs. Chulton, Peters, Yarvon, &c., &c. The church professes to be based upon those great doctrines advocated in the **EARTHEN VESSEL** and "Gospel Standard;" but we greatly fear that our generous and wealthy patrons, who have no love for our glorious principles, are taking advantage of our true and fast friends while they are asleep, and shall not be surprised to find that in the new chapel, young collegians will supply the place of men of truth. Alas for the sleepers of the churches!

LEE, KENT.—**DACRE PARK CHAPEL.**—On Whit-Sunday and Monday, the usual anniversary services were held. On Sunday, the Venerable George Murrell delivered two excellent discourses, which were heard with profit and pleasure by large congregations. May this aged servant of God yet be spared for years to come. On Monday, the 25th, brother Bloomfield preached in the afternoon: he appeared happy in the work, and we do not remember hearing him with more pleasure. Tea was provided at 5; to which a numerous company sat down: indeed, the attendance was larger than on previous occasions. The evening meeting commenced with singing and prayer. The pastor, Mr. Cracknell, presided, and expressed his pleasure at meeting so many friends. He stated it was the 11th anniversary of the laying of the foundation stone; since its erection, a free-grace Gospel had been preached within its walls, and New Testament Church order maintained. Between four and five years he had laboured amongst them seeking to preach the truth, as far as it had been revealed to his own soul;—the views he professed when first brought amongst them he held now, and hoped to be preserved in those truths till his work was accomplished on earth, and he was welcomed to the regions of the blest. The Lord had blessed the word to many, and as a church they had great cause for thankfulness. Suitable and savoury addresses were then delivered by brethren T. Wall, W. Alderson, J. Pells, and J. Bloomfield. An excellent spirit pervaded the meeting. The speakers manifested their good feeling and affection for the pastor, the church,

and congregation; and very earnest were the prayer of brother Bloomfield that the Divine blessing might rest upon their labours; especially upon their minister, not only at Dacre Park, but amongst the churches in different parts of the country where he was found preaching the Gospel. Dacre Park is situated amongst a large number of respectable "folk" (as friend Thomas Jones would say)—"a folk" rather predisposed in favour of churchism; but we hope Mr. Cracknell may draw a few into the neat little Baptist chapel there. Don't be afraid to work, baptize: work hard, and continuously, and God will bless your labours. Do not fear being styled a free-willier—see to it that you have a free will to do all the good you can, both for body and soul in the locality where you are brought to labour. Preach the truth, and live it too.

GLEMSFORD.—**PROVIDENCE CHAPEL.**—Anniversary sermons for Sabbath-school were preached Lord's-day, May 24th, by brother Kevan, of Halstead. The discourses were good; congregations large; many rejoiced in the truths delivered. Collections amounted to £7. On the next day, the children (115 in number,) met in the chapel, which was decorated with flowers and appropriate mottos, to partake of an excellent tea provided for them. The teachers and singers, after full justice was done by the children to their treat, met in company with several ministers, and took tea together, enjoying mutually each others' company in the spirit of the Gospel. In the evening, a public meeting was held. Our highly-esteemed brother Whorlow presided. Suitable addresses were given by brethren Kevan, Gallant, Kemp, and Harber. The children sung appropriate hymns. All appeared agreeable and delighted with the prospect of this interesting cause. On Thursday evening, June 18th, a public meeting was held in the same chapel to present a memento of Christian love to brother Whorlow, of Sudbury, for his kind services to this cause in a general point of view; more especially for his having occupied the pulpit gratuitously for the space of five months. A hymn was sung, prayer was offered, and Mr. Poock, of Ipswich, was called to the chair; who rose, and stated the object of the meeting, declaring that no hostile feeling existed in his mind, nor had he any reason to think in the mind of that meeting, to any other cause in that locality or any other, but they met to thank God for His marked mercy, and to show a brotherly feeling to their good brother, through whose instrumentality, attended by the blessing of the great Head of the Church, they were kept and blest. The meeting was then addressed by the deacons, Ford and Merrington, and both expressed the feeling of the church and themselves in reference to the goodness of God, and the willingness of brother Whorlow to serve them through rough and smooth, and the eager readiness of the friends to express their obligation by presenting him with a small token of the love they had to him. Brother Mr. W. Clark, of Ipswich, was deputed by the church to present the memorial. He expressed great pleasure in so doing. Glemsford was dear to him in a relative point of view, more so in a spiritual point. Glad he was to see them united in the love and power of truth, and his prayerful advice to them was to study, inculcate, and practice the same every way. Very pleased he was to present to his brother Whorlow their token of love, a *gold chain*. He spoke of the nature, durability, and value of gold, and doubted not but it would be a continued remembrance of their affection, and more particularly of God's great love. Mr. Whorlow accepted their love token with much feeling, and prayed that great grace might be poured down among them, and that his poor but willing services among them might receive a lasting blessing which would be to him a source of greater joy than the gift of

many gold chains. He thanked them, and hoped the Lord was about to send them a pastor after his own heart. Mr. Kemp, of Brookley, has received a call from the church for twelve months, commencing the first Sabbath in July. JAAZAH. 19th June, 1863.

SOUTHAMPTON.—**BAPTIST CHAPEL, CANAL WALK.**—Mr. William Chappell, late of Winchester, after supplying the pulpit in the above place for near six months, on the 10th of May, 1863, was unanimously chosen to the pastoral office over the Strict Baptist Church assembling there; and having, after mature deliberation and earnest prayer, accepted the same, on Tuesday, the 9th of June following, a public tea meeting was convened to celebrate the union, when 130 persons sat down to tea, after which a public meeting was held, when Mr. W. S. Everitt, some years deacon with Mr. Chappell at Winchester, was called to the chair; who in his opening address, referred much to him as to his firm adherence to the truths of the everlasting Gospel, also his strict integrity and the sufferings he had experienced through the introduction of open communion principles in that town. Mr. C. was then called upon to state the cause of his leaving Winchester, with the leadings of Divine Providence in bringing him to this place, which in a very feeling and satisfactory manner he responded to alluding much to the struggles he had experienced through the unhappy circumstance referred to by the chairman, the result of which was the more influential part leaving him and opening another place in the town on open communion principles, involving him in such pecuniary difficulties as almost reduced him to penury and want. Many of the friends from Winchester were present at the meeting, and expressed their grief at parting with him, added to which in their dismissal letter to us they say, "Respecting Mr. Chappell, we love him, we love his ministry, and if it had not been for want of means, you would not have had him." Speeches were then delivered chiefly on the communion question by the following Strict Baptist ministers:—Mr. J. Lindsay, of Ringwood; Mr. J. Cray, of Gosport; Mr. W. Martin, of Yarmouth, Isle of Wight; and Mr. G. Holland, now supplying at Winchester. Perfect harmony prevailed at the meeting, being all of one mind, and many found it good to be there. It may not be amiss to state that although there are several Baptist interests in this populous town, we believe this to be the only one based on the Scriptural principles of Strict Communion; and this was at a very low ebb when Mr. Chappell came; but through much mercy it has considerably increased since he has been among us. May the good Lord abundantly bless his labours, to this end; in the language of the Psalmist, we say, "Save now, we beseech Thee, O Lord; O Lord, we beseech Thee, send now prosperity!" S. HURST, E. WHITEHOUSE, deacons.

SOUTHAMPTON.—**MR. JOSIAH PUNTIS, OF SOUTHAMPTON.**—It is very generally known that this good brother was the pastor of the Particular Baptist Church in Southampton; but not seeing sufficient signs of prosperity attending his ministry, he resigned that sacred office; and fearing his successor might not enjoy perfect freedom, if he and his family continued to worship in the Baptist Chapel, Mr. Puntis took sittings for himself and family in St. Andrew's Presbyterian Church, where he believed he should hear "more of the truth of the Gospel of the grace of God than from any other minister of the town." Some false and wicked spirit has taken occasion from this to report that Josiah Puntis had left the Baptist connection, and had gone over to the Scotch church. Mr. Edwin Jeffs, the excellent deacon of Salem Chapel, Richmond,

has laid before us the correspondence which has passed between Mr. Puntis and the Rev. J. G. Wright, of the Scotch church, on this question. Mr. Puntis asks Mr. Wright if he has ever applied in any way for anything more than leave to sit down and hear the Gospel as it may fall from the lips of the Scotch pastor? Mr. Wright (a copy of whose letter we have seen), in answering Mr. Puntis, says plainly, he is delighted to see the Baptist minister and his family attending at the Scotch church; but that Mr. Puntis had most distinctly stated to him that no change had passed over his mind. He was still as decided a Baptist as ever; and when the Lord shall be pleased to open for him a ministerial door, all this he will as fully carry out in preaching and practice as ever. He is, in the meantime, simply waiting his Master's will. From the letters which we have read, we think Mr. Puntis a brother of excellent spirit and of good sound mind. Before long, we hope he will be settled over a happy and united people.

TOOTING.—In the Grove, in Lower Tooting, stands that neat and compact sanctuary called Providence chapel: our brother Welch is favoured there to labour in sweet liberty, and with steady prospects of usefulness, surrounded by a kind and devoted people. On Monday, June 8th, a public tea meeting was holden to give the friends of truth an opportunity of aiding the cause. In the afternoon, Mr. Thurston (of Croydon) preached a sermon in harmony with all the essential principles of Christ's gospel; and after tea, C. W. Banks gave an address on Matamoros, the Spanish Persecution, and the Persecutions in Christendom generally, illustrating "The Trials and Triumphs of the Gospel." We believe occasional Addresses of this kind, embodying the current history of the Church's perils and progress, would be found confirmatory of Christian faith and hope.

GREAT WILBRAHAM BAPTIST CHAPEL.—On Lord's-day, June 14th, we were again favoured to hear the Truth, as it is in Jesus, preached by our beloved brother, Mr. A. Peet: in the morning, from the words, "The bush burned with fire, and the bush was not consumed." Afternoon, at the Lord's Supper, several friends from other churches sat down with us. Oh, how blessed did our dying Lord's command appear,—"This do in remembrance of me." It was a time of joy: Christ was in our midst, speaking peace and pardon by His death on Calvary. The evening sermon, from the words, "There is a friend that sticketh closer than a brother." Well attended all day. At night, many could not get into the building. The Lord has done great things for us, whereof we are glad. For some years past, the whole congregation seldom exceeded twenty-five—often not more than seven or eight. Now they come by hundreds. Oh, may the Spirit of God bring them to Himself by the preaching of the word is our constant and earnest prayer. On July 12th, Mr. Peet commences three month's call to supply us.

HIGH WYCOMBE.—**ZION CHAPEL.**—On Lord's-day, June 7th, Mr. Stenbridge baptised two believers. These, with one more, were received into the church the same day. Brother Palmer's prayer at the laying of the foundation stone of Zion chapel, which expressed the heartfelt desire of many present on the occasion, the Lord is granting, viz., "That the Lord would build His house, within the house about to be built." &c. &c. And if the congregation increases as it has done the last month, brother Foreman's desire at the opening will also be granted, viz., "That he should like to see the place too small; so that the walls must be pushed out further." "Praise ye the Lord."

AYLESBURY.—Your love of Gospel truth, and the welfare of Christ's cause, encourages me to send you an account of the re-opening of the old Baptist chapel, in Cambridge-street, Aylesbury, which took place on Thursday, June 4th, 1863. Three sermons were preached: morning and afternoon by brother Pells; evening by brother Williamson. The sermons were encouraging, and much blest to the souls of the hearers. At half-past four, one hundred sat down to tea, with happy faces and good cheer. On the Friday evening, Mr. P. W. Williamson formed us (thirteen in number) into a Church of Christ on good old primitive principles. The newly-formed church unanimously chose brother Plaw, their late pastor at Walton-street chapel, to the pastorate; after which the deacons were chosen, upon the understanding that they would, at the request of a majority of the church, peaceably resign office. Our brother Williamson then gave us and our pastor the right hand of fellowship, and pronounced us a Strict Particular Baptist Church. Our brother, at the table, after the ordinance, gave to pastor, deacons, and members some good sound advice. I am thankful to say we are well attended: afternoon and evening crowded to excess. We have commenced a Sabbath school, with hopeful prospects.

A MEMBER OF THE CHURCH.

WALTHAM ABBEY.—**BETHEL CHAPEL.** The anniversary was holden on Wednesday, May 27th. Morning service commenced at 11, by singing that Christ-exalting hymn, "All hail the power of Jesu's name," after which brother J. Wells preached a God-glorifying sermon to an attentive congregation from Amos ix. 15. One hundred friends sat down to dinner in a building kindly lent, and beautifully decorated with foliage and flowers, for the special occasion by our kind friends Messrs Websters, for the which we return them our many hearty thanks. In the afternoon, brother Ponsford preached from Psal. xxii. 3. About 140 took tea. In the evening, addresses were given to a crowded meeting by brethren Ponsford, Lodge, Dowdall, and Dyer; Mr. Haysman in the chair; several other ministerial brethren were there. Collections amounted to £8 1s. 9d. There was manifest throughout the whole of the day a great degree of satisfaction and delight. May this blessed season be the means of banishing for ever that prejudicial spirit borne by the majority of professors against the truth as it is in Jesus; and to the mutual comfort and godly increase of Zion's spiritual body here. So prays, W. WINTERS, Churchyard.

SHADWELL.—**REHOBOTH CHAPEL, VICTORIA STREET.**—On Monday, July 8th, two sermons were preached in this place, and a tea meeting holden, to mark the completion of the third year's pastorate of Mr. Samuel Cozens over the church meeting in this place. Mr. Crowther, of Gomershall, spoke in the afternoon from the words, "That ye be not slothful; but followers of them who, through faith and patience, inherit the promise." A large party of friends gathered to tea, and a goodly number of ministers were also present; amongst whom we noticed Messrs Flack, Whitteridge, Slim, Cowdry, Palmer, G. and W. Webb, and Inward. In the evening, Mr. James Wells delivered a soul-refreshing discourse to a chapel full of attentive listeners. It was the best anniversary-day that has been witnessed at Rehoboth for some time, and the collections (which were for the pastor,) were far beyond what was expected. A large body of friends came from Richmond, and other places, on the occasion, to show their respect for Mr. Cozens, and his labours, both as an author and preacher. On this day, Mr. Cozens issued a new edition of his "Adjuster Adjusted," being the third thousand of that work. Mr. Cozens is an industrious scribe, and has already given con-

siderable proof of his ability; and we hope he will find his labours, both literary and ministerial, recognised and rewarded.

MARGATE.—**STRICT BAPTISTS.** Since our Strict Baptist friends lost Cavendish, at Ramsgate, they seem to occupy but a very nominal position in the Isle of Thanet. Of St. Peter's Baptist church, we are grieved to say, as Paul said of the Church of Galatia, "O foolish people, what hath bewitched you, that ye should not obey the truth," &c. The loose principles of Cavendish seem to have inoculated the Isle, for at Margate "the glory is departed;" and Salem, at Birchington, is but a shadow without a substance; hence, there remains but a few gathered by Mr. Comfort, of Ramsgate; a few at Broadstairs; and the little feeble interest of Hephzibah at Birchington, recently seceded from Salem. The season for visitors is again returned; and the Strict Baptists are still without a standard for the God of Israel at Margate. Holy brethren, partakers of the heavenly calling, who annually visit us for recreation; ministers and people, who know the excellency of the knowledge of Christ, we ask you to help us during the season to provide a room or other place, where the Gospel's certain sound may be heard by visiting brethren and ourselves. All Strict Baptist ministers who propose visiting Margate, are affectionately invited to give us a supply. All communications relative to the same may be addressed to the Rev. W. Kilpin, Birchington.

CITY ROAD.—**JIREH CHAPEL, EAST ROAD.**—The anniversary of the Sunday-school was held on the 16th of June. Mr. Pells, of Soho chapel, Oxford-street, preached an excellent sermon on "Ye must be born again." After tea, the public meeting was a pleasant one, a goodly congregation being assembled. Mr. Haysman commenced the meeting by prayer. Mr. J. A. Jones, the aged pastor, delivered an address on "The Necessity of Divine Teaching," from Isaiah xlvi. 17. Mr. Cracknell, of Blackheath, on the "Father's Divine Lessons," from John vi. 45. Mr. Myerson, of the Oval Chapel, "The Son a Blessed Teacher," from Matt. vii. 28, 29. Mr. Hawkins, of Trinity chapel, "The Holy Ghost a Glorious Teacher," from John xiv. 26. The secretary read a very interesting report of the school, which we were pleased to hear it was intended to print for circulation. We ought to say the children sang very prettily at the commencement and close. We were highly gratified at witnessing such a gathering, and hearing such addresses on such an occasion, under the presidency of the venerable pastor. May the Lord greatly bless and increase them is the prayer of
ONE WHO WAS THERE.

SYDNEY, AUSTRALIA.—**TO THE EDITOR OF THE EARTHEN VESSEL.**—DEAR SIR,—I rejoice to find a constant supply of information by your "VESSEL" of the state of our brethren in the colonies, and the notice in your last impression of that faithful servant of Christ, Mr. J. B. McCure, of Sydney, is not the least gratifying. The fact, however, of his having as yet no house erected to the honour of God wherein to minister, and your appeal for assistance to raise one, ought not to pass unnoticed. Let us recollect how spontaneously the whole colony helped to meet the necessities of our starving operatives in the north; and if in earthly things they were so mindful of us, how much more it behoves us to minister to them in heavenly, may the cry run through the Baptist congregations of our favoured land, let God have a house at Sydney, and prosperity attend His beloved Zion. To this end I propose a subscription in the "VESSEL," and commence with my mite of 10s. Dear Sir, yours,
R. W.

DEVONPORT.—SALEM CHAPEL, NEW PASSAGE. Since our removal from the chapel called Little Bethlehem (some of us have not forgotten the blessed seasons we have enjoyed there while listening to your testimony of the grace of the Gospel of Jesus Christ) to our present place, Salem chapel, our congregation has received a considerable increase under the ministry of our pastor, Mr. John King. On Thursday, 21st May, Mr. Wale, of Reading, preached to us the word of life. Mr. W. proved that he was well acquainted with the Word of God; he has a good delivery, and gave us great satisfaction. On the following Wednesday, Mr. Collins, of Howestreet, Plymouth, preached to us a spiritual and truly edifying discourse from these words,—“Have salt in yourselves, and have peace one with another.” The congregation was large and deeply attentive. We have great reason to be grateful for the mercy and goodness of God shewn us at Salem.

STEPNEY.—CAVE ADULLAM, OLD ROAD, STEPNEY. APRIL 29TH. — Three persons were baptised by the pastor. Mr. Davis, of Bath, gave a suitable address to the spectators. The number baptised by Mr. Webster since the commencement of his ministry among us is twenty-one, with eleven more received upon their experience and by dismissals. Others are waiting for admission into the church. At the first anniversary of the pastorate, collections were made amounting to upwards of £10, which, by the senior deacon, Mr. Abbott, was presented to the pastor as a proof of esteem from the church and congregation.

Notes and Queries.

“**Hidden Ones.**”—“A Shoreditch Friend,” “A Wandering Jew,” and other private communicants, have, from time to time, uttered hard thoughts respecting what is termed our “partial idolizing of popular men” to the “utter neglect of a number of brethren who preach the truth—are useful to believers—and, in their measure, are evidently honoured of the Lord, in instrumentally converting sinners and comforting saints. We must confess we have silently passed by many correspondents, because we have no desire to occupy our space with useless letters. Still we have always gladly carried out the injunction connected with the good Samaritan’s benevolence—“Go ye, and do likewise”—whenever the opportunity and the power have been given. “A Silent Thinker” says there are some most solemn facts connected with the position and movements of some of our churches which demand the serious attention of intelligent, impartial, and truly Christian minds—where zeal is neither blindfolded nor lost. One fact is, that “many believers are actually denied admission into our churches because they are poor; or, if not absolutely denied, they are shifted, slighted, wounded, and thus driven away.” We have a long letter from one of this class; but we have not sufficient evidence that poverty alone was the ground of rejection. If we had indisputable evidence that any minister, deacons, or people, had really cast away a believer simply because his clothes, his cot, and his worldly condition were dreadfully poor, we would not hesitate to expose such conduct let its consequences be ever so heavy. Two more facts are—1. A number of ministers have, for years, been cast out of the pale of public movements because of some actual or supposed defect: yet,—2ndly, these men have continued in the faith, in the ministry, in their churches, and as the Lord has honoured them in his service, why should they not enjoy unity and fellowship in the churches? Nine or ten names are given; among them is Mr. Chislett’s, who has, with his people, recently removed to a new place in York-street, Walworth, and is useful to many. We will resume, if possible.

“**The Brighton Ministry.**”—We are not quite prepared to begin. The series of sermons on the Atonement by an ex-clergyman, appear to have been most excellent. Brooks—James Brooks—was indeed a spiritual martyr—an able and eloquent preacher—a deeply-sacrificed divine—a self-denying witness for Jesus:—never did Brighton see his superior within its walls. His letters we have; and may introduce them in contrasting the former with the present race of Brighton ministers, whose various features and fallacies form a chapter of unparalleled interest. Brooks’s noble widow lays in Cranbrook churchyard. His successor in Brighton we shall not easily find; but in the close research a resemblance appears. We highly esteem Mr. Wallinger; and will not forget his works. “The ungrateful Great Man” is “a borderer;” but his success, in one form, has been most singular. We will not say one word upon the salary. When men hire themselves out for specified sums, to be paid by certain contracting parties, they must be hirelings, they must be servants, their masters they must obey. We are opposed to the system; therefore, it is useless writing to us. We will not touch that point. Spiritual Life, Red-hot Love, New Covenant knowledge, steadfastness in every branch of THE TRUTH, these are the criterions.

Christ more than Creeds.—“Silent Thinker” asks—“how is it such a high and hard doctrine man as James Wells is so successful?” We answer, he is not a high and hard doctrine man, in the abstract sense of the term. If he did, as “a young country missionary” writes—“send us all to—who believe not in election:” this is but the extreme edge of his decision for truth: for the most part, he preaches JESUS CHRIST as the Holy Ghost reveals Him, in His Person, work, and perfect salvation. James Wells is not an unbending wire, nor a stiff, tall, hop-pole—as some of your high and hard creed men are—he is one of the most flexible ministers in all the regions of Gospel truths. He is a perfect ferret in searching out the saints and the souls God has quickened—let them be ever so much hidden; and let him descend low as he may in fishing or ferreting: let him range wide as he may in hunting and chasing after the people of God, he always carries a living, loving, and eternal JESUS CHRIST with him in his heart. This is the grand secret of any man’s success in preaching. Fighting for doctrines or ordinances merely, only pleases hypocrites, and frightens the fearful; talented and artificial phisophophy only acts as a pleasing picture to the natural eye; but if there be in a man’s soul a continued unfolding of the glory of Him who came to seek and to save that which was lost, it will enlarge and elasticise the spirit that it will fly into every heart where Jesus is, and for whose salvation Jesus did His precious life lay down. “Silent Thinker” is among “obscure churches;” says much upon the variety of manner and matter in the ministry. On the paper we see, Osborne, of Claremont; Whitteridge, of Kingsland; Branch, of Bethnal-green; Christmas, of Globe-road; Bewick, Munns, J. Wise, R. Alldias, J. Chislett, now of York-street, Walworth; and others. “Silent Thinker” asks, “What is it keeps these poor men persevering in so much discouragement?” We answer another day.

Death.

DIED, on Sunday morning, June 21st, Mr. Robert Sears, father of Mr. R. E. Sears, of Laxfield, Suffolk, and deacon of the Baptist Church under the pastorate of Mr. John Foreman, London. Aged sixty years. His ransomed spirit now stands before the throne, shouting, “VICTORY!”

DIED, on Wednesday, June 17th, the beloved father of Mr. Thomas Chivers, of Ebenezer, Bermondsey.

Divine Foreknowledge—Election to Holiness.

By JOHN BROWN, A.M., CONLIC, NEWTOWNARDS, IRELAND.

CONVERSION does not take place by chance, but according to an immutable purpose existing in the eternal mind. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Those who "love God," are described by the apostle as being "the called according to His purpose," and this purpose he represents as being implied in the prescience of God. "For whom he did foreknow, He also did predestinate to be conformed to the image of His Son." 2 Tim. i. 9., Rom. viii. 29.

The doctrine of the Divine prescience is universally acknowledged by Christians. "Known unto God are all His works from the beginning of the world;" or rather (*ἀπ' αἰῶνος*) "from eternity," is the testimony of the Spirit of inspiration, (Acts xv. 18); a testimony which at once commends itself to the judgment and the conscience of every rational being. This doctrine, however, implies another which is denied by many—namely, the pre-ordination of all things. Foreknowledge simply signifies a knowledge of things before they come into existence; but when applied to God, it always signifies such a foreknowledge as is accompanied with a purpose to accomplish the thing foreknown. For God certainly does not foresee that things will happen of themselves independent of Him; because all things take place under the direction of His particular providence. Even a sparrow cannot fall to the ground without him. Matt. x. 29. I may foresee that certain events will transpire, over which I have no control, and consequently cannot be said to ordain them, because I have no power over them; but as all events are dependent on God for their accomplishment, consequently He ordains that what he foresees shall come to pass. He does not fore-ordain future events, because He foresees that they will happen; but He foresees them because He fore-ordains their accomplishment. Foreknowledge and fore-ordination necessarily co-exist in the infinite mind,—the one implies the other; hence we find them invariably mentioned *together* in the Book of God. "I am God," says He, "and there is none like me, declaring the *end* from the *beginning*, and from *ancient times* the things that are *not yet done*, saying, *My counsel*

shall stand, and I will do all my pleasure." Is. xlv. 9. 10.

Some allow that God knew from all eternity that His people would believe the gospel, but deny that He ordained it. Now we would ask such persons whether God knew that His people would believe the gospel *of themselves*, or that *He would cause them to believe it*? Few serious persons, it is presumed, will profess to believe that God merely foresaw that his people would believe the gospel without the help of His Holy Spirit; for on that supposition the believer might thank himself, rather than God, for the difference between him and other men. But if it be admitted that God knew from all eternity that *He would cause* His people to believe the gospel—that *He would give* them a new heart and a right spirit—that *He would create* them unto good works, then this is just another expression for pre-determining the event. If I know that I am to do a thing, or cause a thing to be done, surely I intend, purpose, or ordain that thing to take place. Now if God knew from eternity all those individuals who should believe the gospel, and if He knew that *He would cause them* to believe it, certainly he must have intended or purposed it from eternity; for when a person knows that he will cause a thing to be done, he intends or purposes the accomplishment of that thing. The two expressions are synonymous. God's foreknowledge is always accompanied with predestination. "Whom He did foreknow, He also did predestinate.

The word *foreknowledge* in Scripture sometimes includes love for the objects foreknown, in which sense it is used in Rom. xi. 2; and this seems to be its meaning likewise in chap. viii. 29. It is equivalent to *election*. God knew His people from eternity, by setting His heart upon them. He loved them with an everlasting love, and this special love was accompanied with a purpose of salvation, "For whom He foreknew, He also did predestinate to be conformed to the image of His Son."

As God has predestinated His people to glory, so He has chosen them to holiness. Calvinists are sometimes represented as holding that God has determined the salvation of the elect, do what they will, and that He has determined the damnation of the reprobate, irrespective of character. But this is a misrepresentation, Calvinists

believe that the means and the end are equally appointed of God, and that the end cannot be gained, without attention to the means, that the elect are chosen to holiness, without which even their salvation would be impossible, because, "without holiness no man shall see the Lord." The elect are predestinated "to be conformed to the image of His Son." The God and Father of our Lord Jesus Christ hath "chosen us in Him before the foundation of the world; "but it is "that we should be holy, and without blame before Him in love."

He did not choose us because he foresaw that we would become holy of our own accord, but He chose us (*ewat*) TO BE holy. Our holiness was not the cause of His choice; but His choice was the cause of our holiness. "For we are His workmanship, created in Christ Jesus unto good works, which (good works) *God hath fore-ordained that we should walk in them.*" "But we are bound to give thanks always to God for you, beloved of the Lord," says Paul to the Thessalonians, "because God hath from the beginning chosen you to salvation," but it is "through sanctification

of the Spirit and belief of the truth." And Peter describes believers as being "elect according to the foreknowledge of God the Father; "but it is *through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.*" Rom. viii. 29; Eph. i. 4; ii. 10; 2 Thes. ii. 13; 1 Pet. i. 10.

Thus the connection between election and holiness is so inseparable, that the character always follows the privilege, and is the only satisfactory evidence of it. Let us therefore "give diligence to make our calling and election sure" by adding to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Let us "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another," and thus make it manifest by our spirit and deportment, that we are the people whom God hath chosen for Himself.

AN AUSTRALIAN SERMON FOR BRITISH CHRISTIANS.

BY JOHN BUNYAN McCURE, OF SYDNEY, AUSTRALIA.

MY DEAR BROTHER,—I was called to the work of the ministry on Lord's-day, March 1st, 1840. Twenty-three years this Lord's-day (1st of March, 1863), I have been kept and sustained in the public ministry of the Gospel of Christ;—

"O to grace how great a debtor!"

Grace, indeed, it is, and has been; for I am truly less than the least of all saints; yet my gracious Lord is pleased in *condescension* to give me this grace, which I have found to be sufficient for me, notwithstanding the thorns in the flesh and the messenger of Satan; my infirmities and weaknesses are many, and my power being gone, and none shut up or left, I am constrained to declare myself a poor insolvent, and I, with Paul, "most gladly glory in my infirmities, that the power of Christ may rest upon me;" and to Him, my most precious Lord Jesus, shall my prayer be, "I beseech Thee still remember thy poor servant for good, even with the rich anointings of Thy grace:" for I feel more than ever that I am poor and needy; yea, that I am nothing; therefore, not sufficient of myself to think anything as of myself; but O bless the Lord, my soul; my sufficiency is of the Lord, Father, Son, and Holy Ghost.

I preached my 23rd anniversary sermons

from Rom. xv. 30, morning and evening, and was very much favoured. The Lord blessed the sermons to many of His dear people. I have been requested to publish them, but that I cannot do. I will give you the divisions of the subject; more I cannot do now.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."—Romans xv. 30.

I. THE APOSTLE'S SOLICITUDE—"Now I beseech you, brethren, that ye strive together with me in your prayers to God for me."

1. He calls them *brethren* from the regeneration of God the Holy Ghost, the outward and visible fruits of which declared them to be brethren—"By their fruits ye shall know them."

2. He beseeches them to be *united*—to strive together to have peace among themselves. In order to have this peace, (1) You must speak well of all your brethren: "Speak evil of no man." (2) Avoid all secret whisperings and backbitings. "A froward man soweth strife, and a whisperer separateth chief friends." (3) All backbiters must be discountenanced. "The north wind driveth away rain, so doth an angry countenance a backbiting

tongue." (4) If your brother has offended you, "Tell him of his faults between him and thee alone." (5) Never receive or believe a report against a brother until you know it to be true. I beseech you, brethren, for these things strive *together*.

3. To be *united with himself*; strive together with me, that I may build up the Church of Christ. I showed what it was *not* to strive together with one another, and with the Lord's servant, by the following which is re-published in the *Christian Pleader*.

II. HOW TO BREAK A CHURCH DOWN. To do this effectually, you must discourage the pastor, discourage your fellow-members, and destroy the confidence of the community.

1. *To discourage the Pastor.* (1) Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, once in four times may answer. (2) Neglect the prayer-meetings. (3) Criticize your minister freely—pray for him little or none. (4) Give yourself no concern whether his stipend is paid or not. (5) Never allow him to think that his comfort, or that of his family, is a matter of any importance in your eyes.

2. *To discourage your fellow-members,* (1) Observe the directions given above. (2) Complain about everything they do and don't do. (3) Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally. (4) While doing this, lose no opportunity to complain of the bad treatment you are receiving. (5) Be as much like Diotrephes, and as little like Paul as you can. (6) Discard charity and candour, take distrust to your bosom, and make scheming your speciality.

3. *To destroy the confidence of the community.* (1) Observe the foregoing directions. (2) Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted. (3) Publish it on all occasions that you have no confidence in the concern; predict that it must fail, go down, never can succeed, and then move off.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.

4. Strive together with me in your *prayers to God* for me; then consider, in the second place, **THE BLESSINGS THAT HE DESIRED** in anticipation of trouble, for troubles he expected, bonds and afflictions awaited him, &c. (1) That I may be delivered from them that do not believe. (2) That my service that I have may be accepted of the saints, that I may come unto

you in the fulness of the blessing of the Gospel of Christ. (3) That I may come unto you with joy by the will of God, and may with you be refreshed;

III. And in the last place, **THE ARGUMENT** that he employed why the brethren should strive together with one another, and with himself, and with God for him, (1) For the Lord Jesus Christ's sake, (2) For the love of the Spirit, which love is seen in His office, character, and work; and making the Gospel preached power and life—the power and efficacy of the Gospel preached is alone from the Holy Ghost. For neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Ministers are nothing to the accomplishment of the conversion of the soul to God without the Holy Ghost; therefore, for the love of the Spirit, strive together with me: then you will not discourage the Lord's servants who ought to be "esteemed very highly in love for their work's sake." Neither will you discourage your brethren, who are adopted by the same Father, related to the same elder Brother, and born again by the same Spirit, and the confidence of those that are without you will not destroy; but you will then prove to them that there is a truth and reality in your profession, and in the religion of Jesus! That it may be so with us—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

I am thankful in being able to say that the people of my charge have, and do strive together with me in seeking the peace of the city, the Church of God; and many encouraging instances I have had of the word preached being made the vehicle, through which the vital power of the Spirit has been conveyed to the soul.

I am going to baptize this month some whom God has given to me as seals and souls for my ministry. One was met with under the word I preached in the "Royal Lyceum Theatre."

"Wonders of grace to God belong."

We have bought the land for the chapel at a cost of £700; and through the kindness of friends, we have got the money to pay for it. The conveyance will be ready this week, when the money will be paid; then we shall commence to build. The foundation-stone of our new chapel will be laid in the course of a few weeks. I will forward you full particulars of the service and meeting we hope to hold. Wishing you and all the churches of the saints, being the Churches of Christ Jesus our Lord, the abundance of peace and truth,

So prays your brother in the Gospel,
JOHN BUNYAN McCURE.

COMPANIONS OF THE CROSS;

A Narrative of some of God's Nobles Found in the Archives of the Churches.

Hark! how the blood-bought hosts above
Conspire to praise redeeming love,
In sweet harmonious strains;
And while they strike their golden lyres,
This glorious theme each bosom fires,
That grace triumphant reigns.

Join, then, my soul, for thou canst tell,
How grace Divine broke up thy cell,
And loos'd thy native chains:
Aud still, from that auspicious day,
How oft art thou constrained to say,
That grace triumphant reigns.

Grace, till the tribes redeem'd by blood,
Are brought to know themselves aud God,
Her empire shall maintain:
To call, when He appoints the day,
Aud from the mighty take the prey,
Shall grace triumphant reign.

BETWEEN "THE VICAR AND THE PURITAN, or the Two ISAACS," of which I have spoken, it is possible that there might be a three-fold essential difference. Of all the saints of God, Jude speaks when addressing them. He says,—“Sanctified by God the Father, preserved in Jesus Christ, and called.” The root of all real religion is deeply embedded in the sanctification of the FATHER. Of this secret, solemn, and eternal act of Almighty God, the Psalmist speaks (Psalm iv.), and, in times of persecution, he falls back upon it for relief, for rest, and for a sure defence, when he makes a wonderful contrast between those who are not, and those who are, thus “sanctified by God THE FATHER.” Those who are not he designates “*the sons of men*,” and he describes them by a three-fold course of action:—(1.) “How long will ye turn my glory into shame?” (2.) “How long will ye love vanity?” (3.) “How long will ye seek after leasing?” Persecuting God's cause and people, delighting in perishing and vain delights, and trusting only to lies, make up the character of those who are not sanctified. To them David says, “But know that the LORD hath set APART him that is GODLY for Himself!” This word, rendered *godly*, means good and merciful. Gill says, it designs one to whom God is good, gracious, and merciful: who is an object of His free grace and favour, and who is, experimentally and manifestly, set apart for the service, honour, and glory of the Lord God. Consequently, Jude says, they are “preserved in Jesus Christ and called.” The root of the church's salvation is in God the Father. The rock in which she is hidden is in Jesus Christ, and the *realising fruit* of the whole is found in a being “called.” If you take that one word “called,” and trace it through the New Testament, you will (if the Spirit of God has given you eyes to see, ears to hear, and a heart to receive heavenly things, you will) discover some special and indisputable evidences of a real Christian's character and condition.

To my mind, there is much worthy of holy contemplation in Matthew's account of the Saviour's commencement of His commission. After He had been baptized by John; after He had been tempted by Satan; after Jesus had heard that John was cast into prison; He left Nazareth, He came and dwelt in Capernaum, and there He began to preach and to say, “Repent, for the kingdom of heaven is at hand.” I ask a question here. Is there not a grand distinction between what may be termed the Saviour's *general preaching* and His special *calling*? After preaching, He walked by the sea of Galilee; there He saw Simon Peter and Andrew his brother, “casting a net into the sea.” Busy enough in their worldly occupation were they: and if any one had said to them, “Have ye not heard of Jesus of Nazareth, who is preaching in our coasts?” doubtless, they would have said, “We have enough to do to mind our fishing.” But when Jesus said UNTO THEM, “FOLLOW ME, and I will make you fishers of men”—(my instruments to convert men to God)—they straightway left their nets and followed Him. Going further on, He saw James and John, with Zebedee their father, in a ship, mending their nets, and He called them—not Zebedee; for it is said, “they immediately left the ship and their father, and followed Him.” CHRIST'S CALLING goes right into the heart, and from that moment the heart goes after Him; and the heart will influence the life, although, as in Peter's case, there may be a temporary denial—there may sometimes be a following Him afar off—and there may be apparent contradictions; yet, after all, the voice of Christ in the soul is invincible: by it Divine life is spoken into that soul, and a vital union formed which cannot be destroyed. To the Romans, Paul, speaking of the Gentiles who had received grace, leading to the obedience of faith, he says, “Among whom are ye also the CALLED OF JESUS CHRIST.” Ministers may expound—they may proclaim and preach—they may warn and per-

suade—some of them will invite and “offer”—but Jesus Christ only can call—effectually and certainly call—into the fellowship and unity of the Gospel of God.

Of Isaac Beeman, the Puritan, I have no hesitation in saying he was called, set apart, and honoured—in every sense preserved in Jesus Christ; and was instrumental in bringing many poor sinners into the kingdom of grace; as from his letters and sermons I will hope to shew; but of my vicar’s call I cannot say much. There were some things about him I cannot forget; but to say they proved his heavenly calling, is more than I now can do.

I cannot resist the temptation of writing a line or two of my own call here, and how much my hope of salvation is sometimes strengthened by the fact, that more than thirty years ago, when closely bound in sleep I lay, the voice came, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Thrown to the winds, as I have been, in my efforts to fill the earth with the testimonies of God’s gracious plan and power of salvation—sunken in sorrow as most times now I am—the remembrance that Jesus came Himself and called me—that my poor heart has ever since gone after Him and His good service—although by saint and sinner, by self and all self-righteous ones I am condemned, still the glorious voice of Jesus in my soul doth sometimes lead me to hope, that at the last, He will with pity look on me, and take a wanderer home. While I write this, among a handful of letters to hand, there is one which comes out of the heart of a child of God, to whom I hope the Spirit has made my ministry a blessing. I quote a sentence or two to shew the kind of pure devotion the Gospel engenders when it leads a soul to shelter in the bonds and blessedness of the great Redeemer. The way in which the writer has had to travel has been through soul-trouble. Not long ago, the Sunday evening’s discourse was powerful in administering comfort; on Monday, the epistle was written. It so confirmed my hope that the hand of the Lord was with me for good, that I could not refrain from weeping tears of gratitude in the valley when I read the following lines:—

“Since yesterday, I have enjoyed a quiet and thoughtful sweetness almost unknown to this wayward heart of mine. Everything calls for thankfulness and devotion of spirit. I do feel the Lord is leading me in a right way. Love and tenderness only are traced in His hand-writing for my soul everywhere. O! I tremble to stir lest this sweet spirit leave me again to battle ’neath temptation’s fiery heat, and let me feel forsaken. Yet, I know this is but a transient rest; perhaps to prepare me for something

harder yet to come. At this thought my soul would faint, but that Jesus still lives. His faithfulness cannot fail. Therefore, with David I say, ‘Though a host should encamp against me, I will not fear.’ New trials shall bring new triumphs; and from them shall spring fresh Ebenezers to the glory of my great Deliverer.

“All His works shall praise Him, since He will bow to accept such feeble homage; and I will praise Him too.

“I seldom revert to by-gone joys; for when they’re gone, I cannot call them mine. Yet I must, if I can, describe the blessedness I felt at Bethel last night. Indeed, the Lord was there. The golden oil flowed most sweetly o’er my soul, and in its way I feel assured it did impart life and feeling to many a stony heart; yea, joy and healing to many a smarting soul.

“I do feel assured this precious seed-time will bring an abundant harvest; and they that gather it shall eat it, and praise the Lord.

“O, sir, when I see how blessedly the hand of the Lord is with you in His holy word, I could wish my own life cut off in its youth and vigour, and added to your days, that you might yet, for a long time to come, glorify His dear name. It may appear a strange thought; but call it not a wild one:—it comes from my soul, its object is the glory of God, and, although impracticable, He knows it proceeds from an ardent love to His cause and His Gospel.

“Last week I was very sad about you; because in your writings, and *everything* but *preaching*, you show so much deep-rooted sorrow. Now while I was praying for you, those words came with power and sweetness to my soul,—(and I have just been beseeching the Lord to re-assure me that they did indeed come from Him; and I have a sweet and established belief it is really so—the words were these:—) ‘Even as I have watched over to pluck up, and destroy; so will I watch over to plant and to build, saith the Lord.’

“On last Sabbath, I felt still more encouraged to believe the Lord will bless you at Bethel.”

With all the inward might I have, would I the Saviour’s name extol; and sincerely wait on Him for all the strength, patience, wisdom, and uplifting mercy which I so greatly need.

“Aspiring high, my spirit longs to rise:
I would for ever dwell above the skies;
So tir’d am I of self and all I see,
I sigh, I pant, great God, to be with Thee:
There—I sincerely would Thy name adore,
And all the glories of Thy grace explore;
Sound Thy rich love, and join the blessed song,
As vast ETERNITY shall roll along.”

Returning to my narrative, before I

further dissect the spiritual characters of the two Isaacs. I would carefully review the uprising of that class of ministers and believing people with whom Isaac Beeman stood connected; and in the midst of whom he was as bright an ornament, as pure a Christian, and as devout a minister as any in the good old Huntingtonian school.

William Huntington was most decidedly the man whom God raised up, after George Whitfield had let the net down on the right side of the ship, and caught such an amazing draught of fishes, that he could not possibly get them all to land; and what he did bring to land needed separating and sorting, so that the bad might be cast away, and the good ones taken care of. To gather out the living in Jerusalem, to feed, nourish, strengthen, and build them up, was truly the work the "sinner saved" had to do. The Lord called him, made him, qualified him, sent him, and preserved him on purpose; and from his ministry and writings, sprang up Mr. Turner, of Sunderland; Mr. Chamberlain, of Leicester; Mr. Jenkins, of Lewes; and after him, Mr. Vinal; Mr. Brooks, of Brighton; Mr. Isaac Beeman, of Cranbrook; ah! and even William Gadsby, of Manchester; John Warburton, of Trowbridge; and all that numerous host of men now called "Standard men;" all of them successively derived their position—directly or indirectly—from the man who wrote "*The Bank of Faith*" and many other valuable works which are still a blessing to thousands in the gates of the daughter of Zion.

I might have said that Joseph Irons, George Abrahams, and some more of that class also sprang out of Huntington's loins; only there were divergencies in all after Mr. Huntington's death. Mr. Gadsby and Mr. Warburton in doctrinal and experimental things followed "the coal-heaver" closely; but in ordinances, they clare unto New Testament order. Mr. Irons followed Mr. Huntington in the government of the church, but he aimed more at preaching what he considered THE GOSPEL; while Mr. Abrahams, renouncing baptism altogether, travelled in an experimental line as nearly like Mr. Huntington as possible. And it may be said that nearly the whole body of the "Standard men" aim at preaching the same experience as Mr. Huntington; but how fearfully many of them come behind him in depths of experience and in ministerial power, let the weakness of their communities and churches declare.

To review the whole course of that part of the church's history since William Huntington first commenced his ministry at Ewell, Woking, &c., down to the present time, would make an interesting page; and

would beautifully illustrate the sovereign love and care of God, in gathering in His people, and leading them on in righteousness and truth by means and men most varied in many points of view.

I have before me the cottage where Huntington was born; and a view of the mansion at Crickelwood, where he last resided. The school where William learned his A B C, and many of the scenes of his earlier days, are very familiar to me; and although I never designed such a course, yet I feel compelled to set up a little memorial of the man who may well be called "the spiritual father of the present generation of experimental divines," and who was one of "The Companions of the Cross" to a certainty; but for this month, I must say, farewell.

SOME OF MR. BEEMAN'S LAST WORDS.

MR. THOMAS BEEMAN, minister of the Gospel, and son of the late Mr. Isaac Beeman, has written us the following letter, quite in an angry spirit; but we have omitted some of his harsh words, but none of the meaning. "The godly clergyman" is still living, and was a very intimate acquaintance of the late Isaac Beeman. Perhaps "the fear of man" should be replaced by this sentence, "the fear of separating those whom the Lord had received; or of receiving those whom the Lord had not received." We ask Mr. Thomas Beeman,—

1. Did his dear father ever see his way clear to form a church?

2. Was not his most devoted parent a member of a Baptist church previous to hearing Mr. Huntington? but, after he was called to the ministry, did he ever administer the ordinance of believer's baptism? Much as we loved that dear man of God, we firmly believe, if Mr. Huntington had been a decided Baptist, his son in the faith would have observed the same.

3. We ask, Was the ordinance of the Lord's Supper ever administered in Providence chapel, Cranbrook, by the late Mr. Isaac Beeman? Where, then, lies the falsehood with which Thomas charges us?—
ED.

TO THE EDITOR OF THE EARTHEN VESSEL.

SIR,—My attention has been called to an article in the EARTHEN VESSEL for July, entitled, "The Vicar and the Puritan," in which comments are made upon my father's character as a minister of the Gospel. Although I differ in several respects from the opinions expressed of him in that article, I should have taken no notice of it (as, of course, every man has the privilege of entertaining and expressing his own views and impressions of persons) had there not been in it so gross an aspersion cast upon

my father's conduct in his ministerial office, that the respect and value I entertain for him as a true servant of the Lord Jesus Christ, as well as the affection I bear towards him as a parent, compel me to give it an immediate and direct contradiction.

The statement to which I refer is made upon the authority of a "godly clergyman," and is as follows:—"That Mr. Beeman admitted in his last illness, that through *fear of man*, he never formed a church; never baptized; never publicly administered the Lord's Supper."

This statement, Sir, is *false*. There is not the shadow of a foundation for it. I assert this upon my own personal knowledge.

God made my father faithful in the ministry, and kept him faithful. He would have scorned such baseness as "a godly clergyman" slanderously charges him with. It may be said that I speak strongly; my only reply is that I wish to do so, for I feel strongly.

Writing to a friend, my father says, "Sometimes I go into the pulpit" and "know not how I shall do; but by the time I have spoken five words, my heart has been opened and enlarged, and then, if all the kings and nobles upon earth were there, they would not daunt my soul: for at such times I regard no one, and feel nearness to Him that is infinitely greater than they."

To another friend he writes: "I have this witness, that the love of Christ constrained me at first to speak in His name. Neither *filthy lucre* nor self-applause had any influence in it." To another:—"The messengers that are sent to Zion with tidings in their mouth, know no man after the flesh: . . . *They esteem reproach for Christ of more value than the best of the world.*" To another, with special reference to ministers:—"God makes all His children honest by His heart-searching and heart-trying work."

The late Rev. Henry Birch compiled a brief summary of my father's state of mind during his last illness, and read it to the congregation at Cranbrook on the first Sabbath morning after the funeral. From it I make the following extracts:—

"God shone upon His own work in his (Mr. Beeman's) soul, *owned it* and *honoured it*, and gave fresh testimony to the work of His own Spirit, attended with love and approbation, particularly by these words: 'Thou hast been *faithful* over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"

This was in the *first* part of his illness. Towards the latter part of it, one morning when unable to speak distinctly,

he wrote on a paper (now in my possession), "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." The day after he had written the above, he said, "Peace is come in like a river: righteousness covers me all over like a breast-plate: a glorious light shines all round my head."

During his illness, he said, "If a man was blessed with the Spirit of the Almighty as He has taught me, he would preach the same doctrine I have done."

Not a word fell from his lips of the kind referred to by the clergymen. I beg to commend these extracts to the attention of your readers.

To the clergymen I would say, It is not a light matter to bring such a charge against an honoured minister of the Lord Jesus Christ. It is stumbling to the blind; it is an hindrance to the weak: it is a temptation to the strong. The blind may say, See the emptiness of these professors. They teach one thing and do another. Here is a man insisting that God makes His people honest, and yet himself all the time keeping back part of God's truth from fear of man. The weak may say, How can we tell who is right: what is truth, or who shall stand, if a minister could so preach as Mr. B. did, and yet be sinning against light, as it is now said, Mr. B. admitted he did, through fear of man? The strong may be tempted to think that it is of no consequence if they are not so particular in their conduct as once they thought it needful to be, if Mr. B. might do, as it is asserted he admitted he did, and yet have peace, and get safe to rest.

I hope, sir, the clergyman will be more cautious in future, and regretting the necessity I am under of intruding myself upon your readers,

I am, Sir, your obedient servant,
THOMAS S. BEEMAN.
Cranbrook, Kent, July 15th, 1863.

"HE THAT BELIEVETH, AND IS BAPTIZED, SHALL BE SAVED."—Here you have three most precious and powerful elements of the Gospel Ministry: 1st, its *simplicity*, "He that believeth, and is baptized." 2nd, its *sovereignty*: it only produces a living faith in those to whom the Holy Spirit applies the word with power. 3rd, its *certainty*, such believers "SHALL be saved." What is it to believe? What is it to be saved? The Lord enable you to work out these principles and essential parts of the Gospel, in spirit and truth, and you cannot deceive souls, you may instrumentally deliver them from darkness and delusion.

CHRISTMAS EVANS.

By T. J. MESSER.

(Continued from page 168.)

By the mysterious, but powerful influences of the eternal Spirit, I have no doubt Christmas Evans was led to break away from his first religious associates, the Presbyterians; though the annoying pressure of a rigid ecclesiastical rule was the instrumental cause of the severance.

By mixing with Independents and Baptists, immediately subsequent to leaving his quondam friends, he soon began to rise a little higher in the scale of spiritual enjoyment; the "higher spiritual temperature in which many of them walked, making," says Mr. D. M. Evans, "a powerful impression upon his open and impulsive nature." Soon after he began to mix with these good people, his religious feelings appear to have become more intense, by which he was prepared to receive theological opinions widely different from those he had imbibed whilst walking with the Presbyterian brotherhood. But on this point we will let him speak for himself.

"I feel that my heart is like a little hell within me. I am haunted by tremendous fears. I look upon others as being far better than myself. I feel my preaching to be powerless. This I suspect is owing to my habit of committing my sermons to memory, and has caused me partially to dispense with the influences of the Spirit of God."

We can well imagine the nature of that deep mental anxiety which he was at this period of his life the subject of; and we are not surprised that the darkness which brooded o'er his ransomed spirit became increasingly dense, until the day of a felt salvation in its ineffable beauty, brightness, and glory broke upon his astonished mind, and filled his soul with that "joy" which is "unspeakable and full of glory." Whilst he was the subject of agonizing mental torture, he appears to have held frequent conversation with some of his new companions on the subject of Believers' Baptism. On one occasion we find him in the very centre of the polemical arena, labouring hard to prove that infant sprinkling was right, with one Amos who had left the church at Llwynrhydowen, and had been immersed at a place called Aberdaur. In this conflict, Amos was the victor. Christmas Evans, however, supposing that his own comparative ignorance of the statements of the New Testament on the subject of Pædobaptism was the cause of his being worsted by brother Amos, nothing daunted, set to work to prepare for another conflict. With the closest

possible attention he read through the New Testament, but was incapable of finding there weapons for the coming struggle. He did, however, discover, whilst engaged in his laudable search after truth, a glorious galaxy of texts in favour of the immersion of believers; and throwing to the winds his early prejudices in favour of Rhantism, he resolved, as soon as circumstances would permit, "to go down into the water," in imitation of his Master and Lord. In the year 1788, he was immersed by a very celebrated man, called Timothy Thomas, whose theological opinions were far more definite and Scriptural than those taught by the loveable bardic minister of Castle Hywel; and it is pleasing to find that after his immersion, his perceptions of the plan of salvation, through the finished work of the great burden-bearer of the church, became increasingly clear, and his love to the sinner's friend greatly enhanced.

There is much said by Christmas Evans's biographer respecting the result of his introduction to the bosom of the Baptist church, which, from a fear of being thought tedious, we reluctantly leave uncommented upon; suffice it to say, the change of associates, notwithstanding the many annoyances he received from some, was never regretted by him.

As we are desirous to present our readers with brief sketches of some of those "self sacrificing men" who were in the field prior to Christmas Evans, we will lose sight of him for a while, in order that we may introduce them to the singularly excellent man by whom Christmas Evans was immersed.

From the lengthy account given of that celebrity in the valuable biography which has prompted us to write these papers, we learn that Timothy Thomas was "half farmer, and half preacher, and that in both capacities he was honoured by the great Lord of the harvest to "tread the furrows, and bind the sheaves." Being possessed of a very chivalrous courage, he was not afraid of facing any of the enemies of the truth; and by his gallant and loving spirit and bearing, as well as by his powerful utterances, he frequently struck terror into the hearts of the king's enemies. His career, from the days of his youth to the close of his earthly pilgrimage, was marked by extraordinary interpositions of the hand of Omnipotence, and from his lips a large number of persons

"Heard the glad sound,
And liberty found,
Through the blood of the Lamb,
And plenteous redemption in Jesus' name."

Whilst reading the account, furnished by Mr. D. M. Evans, of this remarkable man, we felt our soul "stirred to its deepest depths," and again and again we were disposed to present to the Father in heaven the homage of a grateful heart for mercifully raising up at that important epoch in the history of the Welsh churches a man so admirably qualified for the rough work so necessary to be performed; and we were rejoiced to find that all along life's highway, he proved the truth of the statement made by the grand old monarch-poet of Israel: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come back again rejoicing, bringing his sheaves with him." As we read the interesting account of his self-sacrificing labours, we were reminded of the description given of a similar man by one of our poets:—

"For as a bird each fond endearment tries
To tempt its new fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

The account given by the biographer of this man, and of many others like minded with him is so interesting, and contains so much that is calculated to make us ashamed that we have so little of that self-denying spirit which is a distinctive feature of our common Christianity, that I cannot forbear giving it *in extenso*.

"With neither a committee nor a treasurer appointed as elsewhere to authorise or reimburse; these men, impelled only by a desire to be useful, and after it may be a little talk at an association or a quarterly meeting, upon the desirableness of 'holding forth the word of life,' in the more benighted districts, they addressed themselves personally to the work, mostly at their own expense, and filled the country around them with the sounds of the Gospel. The only pecuniary consideration which many of these excellent men received for their labours, assumed generally the shape of an annual suit of black clothes from the association, and perhaps a little money to pay the expense of their journey."

How much the present inhabitants of Wales owe to these self-denying heroes of the cross, will never be known until that day dawns, "for which all other days are made." This race of self-abnegating toilers has not yet altogether died out. We know there are many yet in the "land of the mountain and the flood;" and there are a few such in England also. With several of these, it is our happiness to be on terms of close intimacy. Day after day, from January to December, they go forth scattering broadcast the seeds of imperishable truth amongst

the people, without realizing enough by their toil to meet the requirements of their households. We also know some who are intellectually and religiously their inferiors, who are receiving for about a fourth part of the labour these men perform several hundred pounds per annum. We grudge none of them what they are in the receipt of, but we cannot help remarking *en passant* that if some of the men we have in our mind's eye, who are "passing rich with fifty or sixty pounds per year," had hundreds instead of scores of pounds awarded them for their body-wasting toil, they would not be able to sleep quietly in their beds if they did not employ some of their surplus wealth, in wiping away the trembling tear drops from the eyes of some of the heroes of the nineteenth century, who are oft compelled to put to themselves the interrogatory, "If my child ask for bread, shall I give him a stone; or if for a fish, can I give him a scorpion?" And these demands of the children of such men are as regular and as pressing as the revolutions of our dear old world, around the glorious gorgeous centre of our solar system.

Well there is a day coming when "every man's work shall be tried as by fire;" and when that long looked for day shall open its eyelids, the great Husbandman will, we doubt not, look smilingly upon the men we refer to, and say to them, "Well done, good and faithful servant, enter now into the joy of your Lord."

In the volume we are noticing, we are permitted to enjoy for a few pages the presence of another remarkable personage called Evan, of Tyclai. As a sort of apology for introducing these men to our notice without a certain prefix, our biographer in a foot note observes, "The reader must be pleased to bear in mind that the prefix of Mr. (to say nothing about Rev.) was, at this time, applied only to the clergyman, if a very respectable man, the squire, and perhaps a few others; therefore avoiding all needless anachronisms, we shall rarely in our narrative adopt a practice that has been so recently imported. Some of the most eminent preachers in Wales, like "Billy Dawson" in England, were generally known by similar designations. Even the surname of the above worthy is unknown to us."

We introduce this note of Mr. D. M. Evans' here for the purpose of making known the simple habits of the old Welsh preachers,* and also to remark that by not using the prefix *Parck* (or Rev.), they certainly imitated the example set us by

* If my life is spared, I may yet furnish sketches of "Billy Dawson," and other English celebrated ministers, who have toiled hard and successfully in the vineyard of the Lord.

only apostles. How beautifully simple, and how expressive of deep humility, is the language of the beloved disciple. "I JONN, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."—Rev. i. 9. I may also add that I think there is nothing very censurable in the conduct of those in our day who use the prefix just named; though some ministers very censoriously condemn them for its use. And those ministers who are loudest in their condemnatory utterances, object not to be styled *Magistro!* though Jesus said, "Call no man Master." We prefer the Christian and sir-name without either Mr. or Rev. being attached to them.

Well, this Eran of Tyclai (*Tyclai* means a "clay house") lived in such a house thatched with straw, which still remains in the neighbourhood of Llanfynydd in Carmarthenshire.

This singular man had three wonders. The Welsh people say that before Eran had been out of the smell of his cottage reek, he used to go up to the top of an adjacent hillock, and as he gazed from the elevation, wonder that the earth was so large!

Secondly, he *wondered* that considering the immensity of the globe, he should not be the possessor of a "single ridge or furrow of it."

Thirdly, he *wondered* that notwithstanding his poverty, he was, after all, really as rich as any landowner in the principality. He had food and raiment sufficient for each passing day, and he was *content*.

Now this contented son of poverty was a labourer in the vineyard of the Lord, and his labour was not in vain. One anecdote of him given by Mr. Evans we cannot forbear inserting.

"One day the neighbours had assembled in a cottage, anxiously awaiting his arrival. At last he came; and after a few minutes' profound silence, during which he had been scanning some choice specimens of the fine arts, in the shape of birds, decorating the walls of the cottage, he abruptly got up, and looking at the birds, began to "wish" with great energy. The people thought him frantic; the fowls about the cottage door flapped their wings, and made terrible noises. The door was closed, but the preacher persisted in his endeavour to frighten the birds on the wall. It was of no use; they made no sign. Then, turning round to the people who were gaping with astonishment, he told them it was all because there was no *life* in the birds. Taking this for his text, he began to talk about "life in the soul," lifted up his voice like a trumpet, and made appeals to the people which rang long in their ears."

Whilst we have no inclination to jus-

tify such eccentricities on the part of the dear old preacher, we would observe that such men were just fitted for the day in which they lived, and that many of them, though unshackled and free from the "proprieties," were the means of turning many to righteousness, and will shine like the stars in the firmament for ever and ever.

In page 18 of Mr. D. M. Evans's excellent book, we find him busy with another extraordinary individual, called Shenkyn, of Penhydd, who was indeed a diamond in the rough. We will resist the temptation to write a column or two respecting him, and content ourselves with merely saying, God has in every age "chosen" what are called "foolish things to confound the wise." "He doeth among the armies of heaven, and among the inhabitants of the earth, whatsoever pleaseth Him;" and all that He does is right.

Before, however, we return to Christmas Evans, we will just insert a very graphic description of a Welsh baptizing service, at which Timothy Thomas was the administrator, and on which occasion he was in his glory.

(To be continued.)

THE ROD AND THE STAFF.

BY JOHN BUNYAN M'CURE, OF SYDNEY, AUSTRALIA.

"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.—Psalm xxxiii. 4.

Who is this rod, *may* I enquire?
It's Christ—my *life*, my soul's desire.
Behold, He grows from Jesse's stem;
Before Him heaven and earth shall bend.

The plant of great renown is He—
The branch of righteousness for me:
The rod of iron's in His hand,
Who can Immanuel's power withstand?
This rod denotes the power of Christ
To rule in heaven and earth alike;
And all the sons of darkness fly
With awful terror in their eye.

While I pass through this desert land,
Thy rod attends on every hand;
It beats my foes down to the ground,
Protects and guards me all around.

In God the Father's hand I see
Another rod designed for me;
My flesh rebels at every stripe,
Dear Father, bring me to the light.
From this dear rod I comfort draw:
It brought me humble to Thy door.
It made me fear Thou would destroy:
But now it fills my heart with joy.

The chastening rod's in Father's hand.
O help! O help me, Lord, to stand!
And kiss my soul with love divine:
That I may in Thy image shine.

Thy rod and staff I do admire
They fill my soul with holy fire;
From them my comfort I will draw,
Bow and sing and praise Thee more.

When I pass through the vale of death,
In Thy dear arms resign my breath,
On this dear staff I will depend
To bring me through and to the end.

Obituary.

THE LATE G. W. BEALE, BAPTIST MINISTER OF FAVERSHAM.

[WELL do we remember this sturdy, yet devoted, man of God. A man of no elegant abilities—of no eloquent flowings of thought and utterance—a man of no particular ministerial or conversational attractions; but a man of a sound, wholesome, unflinching, and purely Gospel mind. Our long-afflicted friend, Samuel Foster, of Sturry, has favoured us with the following, which, with few abbreviations, we give entire.—Ed.]

DEAR BROTHER,—It is written, "The memory of the just is blessed," and although I am prostrate in body, I feel a desire to raise a small tribute in memory of my dear departed friend and brother in the Lord, Mr. G. W. Beale, who was forty-one years Baptist minister at Faversham, in Kent. One day, as I laid musing, it was brought to my mind that some years ago, while he was sitting by my bed-side, he promised me, if I went home first, he would write some account of the Lord's goodness and mercy to me, little thinking that he would go home first. I then felt a desire spring up in my soul, and many things were brought to my remembrance that he had told me. I said to myself, the Lord helping me, I will try and gather up a few fragments.

Our dear brother was called by grace, I think, in the year 1819, and to the work of the ministry, 1822. For some years he went on very comfortable; the Lord blessed the Word; the church was in peace: but afterward his church troubles and providential trials brought one continual scene of change and affliction. For some years past, his little church and he as pastor dwelt together in love and unity, and although there has not been much ingathering, the church has been fed and built up. Our brother was not one of the deep experimental preachers, nor yet a dry doctrinal one. He was graciously led between the two. He always tried, as the Lord enabled him, to give the mind of the Spirit in the Word, and insisted upon a holy walk in the truth as it is in Jesus. His motto was, "If we live in the Spirit, let us walk in the Spirit." "Be ye followers of God as dear children." Through all the changes and trials he was called to pass, the Lord kept him faithful in the truth. For more than eleven years, we had been in close communion one with the other; and often he has preached Christ to me most sweetly, with the Holy Ghost and with power. We have wept together, and rejoiced together. We have talked of our sorrows and our

joys, and of God's love and faithfulness to us, till our hearts have burnt within us; and we have been sorry when the time has come to part. He generally went to prayer with me, and sweet have been the moments I have enjoyed. Our brother was a very tried man in Providence, and had much affliction in himself and dear partner, so that he could deeply sympathise with others in the same trial. I ever found him a constant, tender, sympathising friend; but what he was he was made by the grace of God.

I remember once he was made a special blessing to my soul. He had been to Ramsgate to preach, and, on his return, he called to see me, and told me what he had been preaching from. The text was, "For their sakes I sanctify myself, that they also might be sanctified through the truth." It was greatly blessed to me. There is a savour and sweetness now, and many more seasons of refreshing we have had together in my little chamber. One circumstance he told me that took place many years ago. He was passing through a very heavy trial: what it was I know not; but he was greatly oppressed. One morning, while waiting upon his children, the children saw something was the matter, when his youngest son looked up at him. He could not speak plain. He said, "Father, have you forgot? 'Cast thy burden upon the Lord, and He will sustain thee?'" The word came with such power, he was quite overcome, and sat down. He found the portion, and took it to the child, and said, "Samuel, can you read this?" He said, "No, father." So the child was the messenger of mercy: the snare was broken, and he told me the same thing had never been a trial to him since.

I will now come to our brother's last days. In the autumn of 1861, he was laid by for some weeks, and never recovered his usual strength; but in that affliction he enjoyed much of the presence of his dear Saviour. The first time he visited me afterward, it was a blessed meeting. I never heard any one speak of the sympathies of Jesus as he did. The last time I saw him was in February. I never saw any one fail so fast in a few weeks. He was very low, and dark in his soul: a heavy cloud hung over him. He was tempted that he should come to want; but the cloud he so much feared burst in mercy, and was the chariot to take him to the bosom of Jesus. I never saw him so low before. I tried to comfort him, reminding him of God's faithfulness to His promise: "I will never leave thee; nor forsake thee." I again reminded him of this precious portion: "Even to your old age, I am he; and even to hoary hairs, will I carry you: I have made, and I will

bear; even I will carry, and will deliver you." On March the 19th, he wrote to me, and he was then mourning the absence of his Beloved. He was greatly plagued with wandering thoughts, and longing for the presence of his Saviour. Bless His dear name, He granted him His presence in such a blessed way that it was pleasant to be with him. He preached two sermons on Lord's-day, March 29th. The morning text was, "My times are in Thy hand." Some said it was as if he was preaching his funeral sermon. In the evening, he spoke from these words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." This was the last time he preached. On Good Friday, some of his friends called to see him: he was rejoicing in Christ Jesus. He said to Mr. Barnes, his deacon, "I am now ready: and the time of my departure is at hand. I have fought a good fight. I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c. He spoke the same to others that visited him. My dear wife saw him on the 8th of April. He was fast sinking; but on the Rock,—CHRIST. He had no fear of death: all was peace and joy. In the night of April the 7th, he had a blessed view of the glory of Christ as Mediator on the right hand of God. On the morning he died, they saw he was worse, and sent for the doctor early. When the doctor was gone, he asked what he said. His daughter said, "Father, you will not live the day out." He said, "Bless the Lord, He has heard my prayer." In a few moments, he said, "Come, Lord Jesus, come quickly," and sweetly fell asleep in Jesus, April 15th, 1863, aged sixty-eight years. O may my last end be like his! I have lost a dear friend; but my loss is his eternal gain.

"Methinks I see him now at rest,
In the bright mansion love ordained;
His head reclines on Jesus's breast,
No more by sin or sorrow pained."

He was interred at the Canterbury cemetery, Wincheap, on April 20th. His old friend, Mr. Rook, of Faversham, officiated at the grave. I am longing and waiting, my brother; and I hope soon to be with my dear departed friend and brother.

"Then loudest of the crowd I'll sing,
With shouts of sovereign grace."

SAMUEL FOSTER.

Sturry, near Canterbury, Kent.
June 5th, 1863.

MRS. HARRIET DILLON.

On Wednesday, June 24th, Mrs. Harriet Dillon, wife of Lieutenant Edward Dillon, departed this life in peace. For many years she had been afflicted; for three years past was but seldom able to attend in

her place at the house of God. In former years, she sat under the ministry of Dr. Hawker; after his decease, under Mr. Triggs, at Trinity, where she continued her attendance until she removed with many others to worship in Howe-street chapel. Here she was baptized by Mr. David Irish, nearly eight years ago. For some months previous to her decease, she appeared to have a sight of her approaching dissolution; and frequently expressed a desire to depart and to be with Jesus. A few days before her death, when visited by one of the friends, she spoke of her departure with great composure, and with special clearness and satisfaction of the hope that was in her of salvation in and through Jesus Christ. After this, from the nature of her affliction, she conversed but little: at length the solemn hour of departure arrived, when, with moving lips, as though engaged in prayer, and gazing upon the face of her beloved husband with serenity and cheerfulness, she breathed her last calmly, and her spirit took its flight. "Blessed are the dead which die in the Lord."

OLD SARAH HATTON; AND "CITY MISSIONARIES."

IN CHEERING WORDS for July, we gave a brief account of the great grace of God, as seen in the last days of the above old lady in Manchester. The excellent missionary brother, who was God's instrument for good to the venerable Mrs. Hatton, has written us a letter quite confirmatory of the event; and sends us an item of the following conversation with the deceased. He says:—

"One day I stepped in to see her, in company with a dear brother in Christ. We found her sitting by the fire. My friend began the conversation by asking her how long she had known Christ as her Saviour. She replied, 'Not long. Before I came here, I used to go into some quiet place, and fall down on my knees, and pray for God to take me to some place where I could see no sin, and where I could be quiet, and prepare for a better world. God heard my prayer, and brought me here. Soon after he sent Mr. B.; and eh! how he fretted (frightened) me. He told me that all I did would never get me to heaven. My prayers, he said, were good for nothing for *that*.'

"My friend smiled, and said, 'He was knocking all your progs from under you.'

"'Ay, and he did,' replied old Sarah. 'But after coming several times, I began to understand him. I saw the blessed truth that Jesus had taken away my sins by the sacrifice of Himself.'

" 'Well, said my friend,' 'if I were to ask you the question, 'What think you of Christ?' what would you say?'"

"She immediately replied, 'I think well of Him. There is nothing that I could wish for in this world beside Him. I feel I could clasp Him to my breast like a mother does her baby.'"

There is a feeling very prevalent in some quarter that the "*City Missionaries*" are not sound in the faith, nor of any real benefit to the souls of the people with whom they have to do. This is true of some of them, no doubt; but we have known men in the mission who are decided for every essential branch of the Gospel—devoted to the work they have put their hands unto—and successful in winning souls, and in comforting believers. The following remarks from a missionary in the North cannot be misunderstood. He says:—

"My district, and the surrounding neighbourhood, was once the platform of Richard Weaver's antics and performances. Many were frightened into a profession of religion. Those who were thus operated upon by Weaver are at this moment the most virulent enemies of those blessed doctrines which you and I have been taught by God the ever blessed Spirit, and which it is our privilege to proclaim to the poor and afflicted, the tried and the tempted. 'What communion hath light with darkness?' Can two walk together except they are agreed? They cannot. Oh, no! Those who walk with a Sovereign, allwise, ever merciful Jehovah, delight in each other's company. 'They that feared the Lord spake often one to another.' What about? 'I am the Lord. I change not; therefore ye sons of Jacob are not consumed.' Immutable mercy—unchanging love—unvariable affection—enduring pity. But do Weaver's tribe love to talk about these things? They love to call these comforting facts—(divine facts—facts sealed home, ay, burnt into the soul by the fire of the Holy Ghost)—'Damnable doctrines. Awful stuff.' O, my soul, come not thou into their secret."

The conversion of Sarah Hatton—as related in the July number of *CHEERING WORDS*—is a valuable record of the efficacy of the truth when applied by *THE SPIRIT* of the living God.

THE GLORIOUS INTELLIGENCE.

MR. THOMAS BRADBURY sends us a printed sermon, preached in June, by William Parks, the Incumbent of Openshaw, near Manchester, bearing this title—"God's Promise before the World began." The text,

Titus i. 2, "In hope of eternal life which God, that cannot lie, promised before the world began." In his usually bold, plain, and truthful style, Mr. Parks shews that this promise was made to Jesus Christ for all the Father gave unto Him; and in the midst of a most beautiful current of holy thought, he says:—

"I ask you to think for a moment upon the Receiver of this gift for others. Do you think that if Christ received this gift for you and me, there is any fear of our not getting it? You, doubtless, answer, 'No! we can trust Him for that. But suppose we get this gift, may we not lose it, or part with it, or squander it, or make it away? And then, suppose we are not amongst those for whom Christ received gifts, what then?'"

The second question I will answer by-and-by: the first I will solve at once.

If you could lose or squander away this gift, it would not be eternal life, but temporary life. But you cannot do so, for it is "incorruptible;" you cannot sin it away, for "he that is born of God cannot [thus] sin." Besides all which, it is Christ's business to keep this gift for His people. He gives them sweet tastes of it, just as much as needful for their well-being, but He preserves the great bulk of it in His own bosom. 'Your life [eternal] is hid with Christ in God.' Yes, glory be to God, you are not in your own keeping. You are 'kept by the power of God,' Kept by Him who is emphatically 'the power of God.' 'Preserved in Jesus Christ, who is alone able to keep you from falling.'

"This is the glorious intelligence that we ministers of the Gospel have commissioned to proclaim.—Christ Jesus, not only the Redeemer, but the Conservator or Preserver of His people! O, as long as the words are on record—'I give unto them eternal life, and they shall never perish;' and, 'This is the will of Him that sent me, that of all which He hath given me I should lose nothing,' the children of God need not fear the issue of the struggle that daily goes on between their flesh and spirit! It is here we take our stand—on the word, the will, the promise of our God!

"Once prove to me that any man living is one of those for whom Christ was entrusted with this promise of God, and I might swear by high heaven, he must be saved with an everlasting salvation! and, if I had as many souls as hairs on my head, I might pledge them all that God, who cannot lie, will most assuredly bless him for ever!"

Believers are grafted on Christ; and as they depend on the stock on which they are grafted, they become fruitful branches.

NEW BOOKS.

DO YOU BELIEVE & OBEY?

"*The Dying Command of Christ; or, The Duty of Believers to celebrate weekly the Sacrament of the Lord's Supper.*" By the Author of "God is Love;" "Our Heavenly Home;" &c. &c. London: Virtue Brothers and Co., Amen Corner; 136 pp. (2s.)

Without entering into any discussion upon the question of weekly communion, we may say this is a book of much importance and value to the Church of Christ at this time. The author has bestowed immense labour, manifesting a delightful Christian spirit, and throwing his whole heart and soul into the argument—aiming at one thing—"to bring all denominations of Christians to a sense of their culpability in systematically disregarding the will of Christ."

For years we have grieved over the multitudes of believers who never "do this in remembrance" of their dying Lord. They have (we hope) in heart repented, in life reformed, in Jesus Christ believed, and in the essentials of the Gospel they have become united. They hear the truth, and help to support the cause and kingdom of our Lord and Saviour; but prayer-meetings, baptizing, the Lord's Supper, and associated church communion—they almost perpetually neglect and turn away from. We have sorrowfully witnessed this for a very long time. If, therefore, the great stir now making to persuade the churches to a more frequent communion, should result in constraining total neglectors to bethink themselves, and seriously to listen to our Lord's most sacred injunction—"THIS DO IN REMEMBRANCE OF ME"—we shall be glad indeed. There is no reason on earth—yea, we believe there is none in heaven—why our churches should not be twice, thrice, or four times as large as they are—only that multitudes of believers too much neglect those ordinances wherein the real devotion of the heart and soul to the Lord is practically seen. *Why is this?* The fault mainly lies with the churches themselves. Ministers, deacons, and members altogether, we believe, are in this respect, much to blame. Let them not be angry with us: let them not be careless of the well-being of those who sit with them beneath the sound of the Gospel. Let stumbling-blocks and hindrances be removed; let loving-kindness and tender mercies fill the souls of our Christian people; let holy zeal and pure decision for God, for truth, and for the happiness of the people, animate our whole lives; and we must be-

lieve a brighter day would dawn upon those parts of our Zion where even the much-despised Particular Baptists dwell.

It is to us a most singular fact that, while the ordinance of baptism by immersion is increasingly disputed and neglected, the Lord's Supper is made more and more prominent. What does this mean? We hope too much stress is not laid upon the ordinance itself. Perhaps no Scriptural evidence can be adduced why the Lord's Supper should not be observed every Sabbath; but there are some difficulties in the way—in some places at any rate. We cannot now look this question fully in the face; but we can recommend Mr. Grant's volume to the careful perusal of our readers. The spirit evinced in this volume is excellent; the author is evidently getting nearer the cross; the Saviour and His Institutions are increasingly esteemed: the result is an ardent desire to glorify the HEAD, and do good to the members. We carefully commend this book to all who are living, either in the neglect of the ordinance altogether, or who merely to quiet conscience now and then attend to it. It will be useful to all; and then, if they will read Dr. Spencer's elegant volume (published by Thomas Nelson and Sons), entitled, "*The Banqueting House.*"—they will, under the Divine blessing, realize a wholesome spiritual feast, arising from a sacred unfolding of all the different branches of that great and God-like injunction, "This do in remembrance of Me!" And like Toplady, they will sing—

"From whence this fear and unbelief?
Hast Thou, O Father, put to grief
Thy spotless Son for me?
And will the Righteous Judge of men
Condemn me for that debt of sin,
Which, Lord, was charged on Thee?
If thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine:
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine,
Turn, then, my soul, unto thy rest,
The merits of thy great High Priest
Speak peace and liberty;
Trust in His efficacious blood,
Nor fear thy banishment from God,
Since JESUS DIED FOR THEE."

"*The Present Disatisfaction, and the Future Happiness of the Saints.*" By William Flack, pastor of the Baptist church meeting at Salem Chapel, Wilton-square, New North-road. London: J. Paul. When Edward Blackstock came to supply at Zoar Chapel, Great Alie-street, in 1832, it was November outside and all fog and cold, and cramp and desolation inside; and after his first sermon, he heard the deacons criticising him severely. Poor fellow; he felt ill; and wished himself away. Satan

said, "Ah, London is the place to test a man's ability for preaching." Down went poor Blackstock's heart into his shoes: and all who saw him that Sunday evening pitied him from their very soul. But this did him good. It flung him clean out of himself; and then he fell entirely into the dust before the Lord; and in came many blessed scriptures, revealing in his heart the love and faithfulness of the Lord his God; and from thence he went on preaching with great power; so that his host said, "Latterly, we have had many preachers whom the people like best at first; but your preaching is better and better as we hear on." Thus poor Edward was encouraged. Similar to this has been the course with William Flack. When he first came to London from the Cambridge flats, almost everybody thought he was a flat to think of being a London pastor; and some of them tried hard to hurl him back into the fens again; but William has more good stuff about him than appears at first. If he is not a powerful orator, he has had three things on his side. First, a *gracious Providence* has wrought for him; second, a *pure spirit* has wrought in him; thirdly, a large amount of *patient endurance* has upheld him; and hence he grows in usefulness, in the affections of his people; and his confidence in God makes him bolder and happier in the work wherein his very soul can revel with great delight. The sermon just published gives evidence of careful study, of growing ability, and of an earnest desire to be useful in Zion. We wish the preacher and his printed sermon all the favour a gracious God may see well to bestow.

"*The Adjuster Adjusted.*" A second reply to Mr. Philip Pugh. By SAMUEL COZENS. London: published by Robert Banks, 9, Crane Court, Fleet Street; G. J. Stevenson. 296 pp. 2s. Mr. Cozens says, in his preface to this edition, "My first edition of two thousand had a very quick sale, and met with a very gracious reception by many men of learning, of letters, and of high standing in society, and in the church." This is a high recommendation of the work. We could not write such a book for a thousand worlds. Nature gave Samuel Cozens a war-like bias; and having caught Philip Pugh he has pumnelled him most desperately. The Primitives send out a Quarterly called *The Christian Ambassador*. Its editor took pity upon poor Philip Pugh, and turned round to thrash Samuel Cozens with all his might; calls him "small game;" and says he is "one of those small men who can only *force* themselves to the surface of society, and secure public attention by their

powers of mischief; and who, for the sake of notoriety, rather than with malicious intention, are ever and anon producing commotion and trouble by the exercise of their mischievous powers." We wonder how Samuel looked when he first read this! Beyond all doubt, he searched into his motive, and having assured himself that was *right*, he then re-read his book, and believing it to be no fruit of a mischievous mind, but rather the result of a solemn conviction of the necessity of defending the truth, up he jumps. "I'll not be beat," "Another edition!" To work he goes revising, printing, and publishing; and here you have a thick, solid volume, as full of powder, pepper, and protestant principle, as it can hold. Good George Abrahams thinks he is the successor of Huntington; Spurgeon is said to be a greater man than ever George Whitfield was; but Samuel Cozens comes in like another Martin Luther to blow the Arminian heresies to the winds. Among so many little men who can do nothing in these days it is cheering here and there to find a "Stonewall Jackson."

"*The Bunyan Library*"—published by Messrs. Heaton and Son (*Freeman* office), Warwick-lane, London. The two last vols., ix. and x. are very superior books. *Christmas Evans* is referred to in an article by Mr. Messer, who having travelled so much in Wales, is well adapted to review that most worthy and singularly eccentric man's life. The memoir of Christmas Evans is as full of pithy gems as a good Christmas pudding is full of plums. It is declared to be the best piece of spiritual biography extant; reflects the highest credit on the publishers, Messrs. Heaton; and great praise is due to the author.

The tenth vol., containing "The Literary Remains of John Foster," is a book of more mental weight. An Essay on "The Improvement of Time," followed by some sermons and letters, furnish an amount of reading which no man—who knows the value of thought, and the use of utterance—will not profit by. Wonderful fountain, is the truly sanctified mind! Streams of wisdom, in an endless variety, flow therefrom, when the great living Teacher dwells therein. How thankful should we be that God has not only sent His Son to redeem us; but He has also sent His Holy Spirit to quicken, to open, to sanctify, and to pour in large measures of heavenly wisdom, whereby the more extensive glories of His character and workmanship are discovered and declared. Read, brethren, read; and pray and think; and so shall *edification* adorn, while *conversion* shall increase, our churches and our schools.

Intelligence from our Churches, their Pastors and People.

BRIDGENTH.

"THE OFFENCE OF THE CROSS."

Our friend, Mr. T. Jones, of Blackheath, has been supplying at his old pastorate, Broseley, the last two months, and we invited him to preach in the Baptist chapel here, his native town. His text was Psalm xxv. 14,—“The secret of the Lord is with them that fear Him; and He will shew them His covenant.” He shewed that this fear of the Lord is a new covenant blessing—a Divine principle implanted in the chosen seed by the Holy Ghost. He discriminated between this fear and that of fixed, unmitigated guilt, as of Cain, Judas, and devils; and also those shocks of religious fright such as shook Herod and Felix, but which have no saving results. This fear is born of faith (Heb. xi. 7.), is pure, the beginning of wisdom, and by it men depart from evil. To the possessors of this fear is confided the secret of the Lord. They have a knowledge of Him; of His character, His attributes, His purposes, His word, and His ways, such as the natural man knoweth not, “neither can he know them, because they are spiritually discerned.” Without attempting to give even an outline of the sermon, I may say it was a faithful exposition of the text, and drew a line between the living and the dead; at the same time it contained no harsh or unkind declamation against those not in the secret. To many it was a word in season.

On the following Sabbath, we were favoured (?) with the attentions of an all but finished student of a clerical seminary in the neighbourhood of Birmingham. We suppose he had been told of our danger from high doctrine, though we had reason to believe that, substantially, his deliverances were stock essays which had been read or said many times before. His morning text was, “Wist ye not that I must be about my Father’s business?” And both morning and evening he was engaged in dressing up a sort of Guy Fawkes, and pelting him with anathemas and vituperative epithets. This desperate incendiary of the orator’s imagining represented hyper-Calvinism, as regarded through college spectacles. A hideous monster truly. This feigned “ism” is opposed—the preacher said—to the proclamation of the Gospel’s glad tidings, deals itself in a niggard Gospel, picks out the elect with presumptuous arrogance, and mercilessly consigns to eternal perdition those who do not pronounce, with full mouth, its “canting shibboleth.” The preacher was quite elate with his triumph

over his ideal victim, and it became a question with us whether we should content ourselves with pitying his ignorance and vanity, and allow him to return to his tutors with his stolen laurels, or whether we should tell him, faithfully and kindly, that such vapid effusions were as discreditable to him as they were useless to us. We decided to do the latter, and two of our number went to him in the vestry, told him we were sorry a young man who came here professedly to preach the Gospel of the grace of God, should go so entirely out of his way to caricature a belief he knew nothing about, and to cover with contempt Christ-loving, soul-seeking men of our own time, and the memories of others whose self-denying labours were blessed of God, and are now enjoying the promised rest. We asked him candidly to say if he had ever met with such persons as he had been describing, or *any one* minister who daringly intruded into the throne of the Eternal, picking out the elect on his own knowledge, and ruthlessly reprobating all who did not articulate his shibboleth? We told him that the word faithfully preached is a separating word, divides the precious from the vile, and broadly distinguishes between the living and the dead. The mere professor cannot endure this discrimination; he has not the Spirit’s witness within, so he hopes to push through with a crowd. Not so the quickened, earnest soul: *he* prays to be searched and tried, to see his signs, to “read his title clear to mansions in the skies;” and gives diligence to make his calling and election sure. Our visitor evaded our questions as far as he could, and deprecated our criticisms, and thought it would have been better if we had prayed for him. Very pious this, and in admirable keeping with the nonchalant defiant tone he had used in the pulpit. Our conversation was interrupted by the entrance of a neighbouring minister, so we wished him good evening. A young brother wrote the preacher a letter a few days after, to which no answer has been received. A copy of that letter is enclosed.* We have good reason to know that Christ’s truth was preached, and thankfully appreciated among the Baptists in Bridgnorth, many years ago, and through mercy here are some still who know the joyful sound. We have a sermon preached more than a hundred years since by a faithful man to whose family the cause of nonconformity in this

* Will be given next month.

town and neighbourhood has been much indebted. We are not advocates of "a niggard Gospel;" that we love is the "glorious Gospel of Christ" (2 Cor. iv. 4), and embraces *the whole counsel of God*. Acts xx. 27. Less than this will not satisfy us.

ONE.

RE-OPENING OF SALEM CHAPEL, MEARD'S COURT, SOHO.

THIS place of worship having been closed for the purpose of undergoing some important repairs in the shape of cleansing, better ventilating, re-lighting, &c., was opened on Sunday the 28th of June. The chapel now presents a comfortable, inviting appearance, and it is confidently hoped, the long-complained-of defective ventilation has been remedied. The expense incurred by the repairs amounts to about £100; and, we believe we are correct in stating, the money is all paid or promised. The opening was observed by three sermons being preached; in the morning and evening by the pastor of the place, Mr. John Bloomfield; and in the afternoon by Mr. John Foreman. Mr. Bloomfield, we are sorry to say, is still suffering from the effects of his late illness. His season's work has been too much for him; but he now states he is determined to confine himself to his home labours. In the morning's discourse, though he craved the indulgence of his hearers, he seemed particularly happy in his work, while he spoke from the following expressive words: "In this place will I give peace, saith the Lord of hosts." After some introductory remarks in reference to the glory of the two temples, drawing a contrast between their glories, reminding his hearers the mud-wall cottage or the dark deep cellar, if God be there, was filled with glory. So with Salem; that was a love-spot, not the more so because it was renovated, not because in its appearance it looked perhaps better than he (Mr. B.) had ever seen it before, but its glory consisted because in it the Gospel was preached; here spiritual worshippers met—here, above all, God deigned to dwell. Here He manifested His power; shed abroad His love in the hearts of the people. It was God's house: in it the truth was faithfully proclaimed, and it was the place where prayer was earnestly and unitedly offered. There were two points more particularly spoken to by the esteemed minister: First, the place in which peace was promised; secondly, the certainty of the promise being fulfilled. First, it was a place consecrated to God's worship. It was built for God, not for man; consecrated, not by a bishop, an archbishop, or cardinal, but by the presence of God. In it God worked; the dead in sin were raised unto spiritual life; those in darkness were enlightened; those in bonds were loosened; the sorrowful were made glad. This made it a consecrated spot. And could the man who is born into spiritual life, who knows the time and the place when the change took place—could he forget the place? Could he forget the instrumentality? Could that soul who was in darkness—who was sorrowful, but now rejoices—could he forget the spot? No; it is a consecrated spot to him. Then the temple was consecrated to God's truth. So was Salem, not to a little clique, or party, but to the truth, the unmixed, the immutable truth of God. I should be sorry, said the minister, if anything in my time, contrary to the truth in its doctrine, contrary to it in its promises, contrary to it in precept, should be proclaimed here. We want this place consecrated to the unmixed vital truth of the Bible; truth as to the power of sin; truth as to the cross of Christ, as to the atonement of Christ; truth as to the dignity of Christ's person, as to His con-

plex person, both in relation to the splendour of His work and gifts of righteousness; truth, too, as to the person and operations of the Holy Spirit of God. Therefore we are anxious that the whole truth, and nothing but the truth, should be proclaimed here. The Bible truth, the truth in relation to God, in relation to man, in relation to the saving blood of Christ, in relation to the descriptive character of man, and as it relates to His eternal destiny. Then it is consecrated to the highest possible union, to the holiest service, and to the communication of the richest blessings. These and the latter part were spoken to with great clearness, in forcible expressions, and with an earnestness truly characteristic of the favoured preacher.

LAYING THE MEMORIAL STONE OF MR. MOYLE'S NEW CHAPEL.

"THE Surrey side of the water," as we Londoners term it, appears likely to stand out rather prominent for new chapels in the Baptist interest just now—no less than three having been commenced within a few days of each other. Very recently, the foundation stone of a substantial chapel for the church at present worshipping in Lion Street, New Kent Road, was laid: the position is very excellent, having a frontage in the best part of the Walworth Road. The pastor of this church is Mr. William Howieson. On the 14th, Sir Morton Peto laid the foundation stone of another new Baptist chapel, to be built at Barkham Terrace, St. George's Road. This is for the church who formerly worshipped at Church Street chapel, Blackfriars Road, where for many years James Upton ministered the truth. The present pastor is Mr. Barker. We are pleased to find that in building this new place of worship the valuable labours of the former pastor have been in some measure recognized, for the new chapel is to be known as "Upton Chapel." Both of these new chapels are within five minutes walk of either Mr. Wells' or Mr. Spurgeon's Tabernacles.

On Tuesday afternoon, July 7th, the memorial stone of the new chapel for Mr. Moyle's church at Peckham was laid by Mr. John Vickers. In our June number, we gave our readers the full particulars concerning this removal, to which we now refer them.

At four o'clock, a number of friends gathered round the front of the new chapel, the walls of which are now ready for roofing in. The sun shone forth brilliantly, and the venerable-looking pastor opened the service by giving out a hymn; Mr. Hawkins read the eighty-fourth Psalm; prayer was offered by Mr. Attwood; and Mr. John Vickers, previous to laying the stone, said,—“My friends, it is now more than eleven years ago since I had the honour of laying the foundation stone of Dacre Park Chapel, where much good has been done. I might have found a reasonable excuse for not accepting the invitation you have so kindly given me to-day; but I happen to know a good deal of the history of your old chapel. My aged father, who enters upon his eighty-fifth year this day, informs me that Mr. Powell, your first minister, began his ministrations in a barn, and my father had the honour to contribute towards the erection of your first chapel; and well I can remember accompanying him on some occasions to hear the late Mr. Powell, where my only sister was a constant attendant; therefore you see I have a kind of family connexion with Rye-lane chapel. Some people question the importance of the work we are doing here; but I hold that we are doing a more important work than those who build heathen temples, or than those who constructed the mighty pyramids of Egypt. The Egyptians believed that when the spirit left the body it wandered on, never resting, giving life to some beast of the field, some bird of the air, or some fish of

the sea; and they took pains to preserve their poor perishing bodies in what they called tomb-proof mansions, expecting the re-union of the body and the spirit at a future date. The Egyptian kings built the pyramids for their tombs, and it is believed that Job referred to these curious edifices (Job iii. 14.) when he speaks of kings and counsellors who had built desolate places for themselves. But here we raise a temple unto the living God, in which, after the toils of the week, we may assemble to listen to the Word of God, from the lips of your worthy pastor, and be led to exclaim with the Psalmist—'How amiable are Thy tabernacles, O Lord God of Hosts.' Mr. Vickers having lowered and adjusted the stone, declared it laid.

The service was then closed with singing and prayer, and the friends adjourned to the large assembly room, where tea was served to a numerous party. In the evening, a public meeting was held on behalf of the school fund. Mr. Vickers presided; and Mr. Wyard opened the proceedings with prayer. The chairman, in the course of his opening remarks, gave an account of his own baptising. It appears Mr. Vickers's parents were attendants of the late William Huntington's, and by that champion for truth our chairman was first "baptized." But when Mr. Huntington's chapel was burnt down, the whole of the books and registers were at the same time destroyed, leaving no proof (as then required by law) of the birth and registering of the youthful Vickers. Mr. Vickers's father being a thoughtful and careful parent, and anticipating that much difficulty might some day arise if the legal register of his son could not be found, sought to remedy the evil; and to do this, he had all his children again "baptized" by the Church of England. But our chairman, when he arrived at the age when people begin to think for themselves, and to read for themselves, was not quite so satisfied, although he had already been "baptized" twice: still he felt some uneasiness, and especially so when he read in the New Testament that they "went down" and "came up out of the water;" and the Spirit of God so impressed him with the fact, that the primitive mode of baptism was by immersion, that he could not rest till he was for the third time baptized, which was about nineteen years ago, when Mr. John Foreman led him into the water, and there immersed him in the name of the Father, Son, and Holy Ghost, upon a profession of his faith.

The meeting was addressed by Mr. Daniel Pratt, Mr. Anderson, Mr. Betts, Mr. Wyard, Mr. Hawkins, and Mr. White. Mr. Congreve, as the secretary, gave a statement of the position of affairs; and a number of subscriptions, amounting to about £100 towards the new school fund, were announced.

THE CAUSE AT WARE, HERTS.

MR. FLACK, MR. ANDERSON, MR. BOWLES,
AND THE "OLD SOLDIER."

MY DEAR BROTHER.—I will endeavour to give you some account of a very recent visit into Hertfordshire as briefly as I can. I left home on Tuesday, the 7th, for Ware. At the Great Eastern Station, I found myself surrounded by about forty of my friends; all of whom had put on their holiday looks, and were as cheerful as the bright morning shining out of the heavens. The journey was greatly shortened by the singing of several good old hymns, such as

"God moves in a mysterious way,"
"There is a fountain filled with blood," &c.

Our great steam-horse having taken us safely down, we hastened to the neat, clean, and beautiful little "Zoar;" and I think a prettier or more beautifully situated little chapel never was seen. Its neat and unassuming, yet modestly beautiful appearance, seems to say it

"Stands like a palace built for God,
To shew His milder face."

As we entered, our good brother Sampford, the pastor, was reading,

"When Zion's sons, great God, appear," &c.,
after which our good brother Anderson (of Bethesda), "stood up in the pulpit of wood made for the purpose," as Ezra did of old, and having "opened the book in the sight of all the people," "he read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading," and he blessed the Lord, the great God, and "all the people said, Amen! Amen!" Upon reading his text, which he chose from Rev. xix., 12, he said, he stood in an unenviable place, seeing he was but a substitute for another. Brother Bloomfield had been announced by bills and periodicals; but through illness, he could not come; and he had been chosen in his place. However, he promised to do his best. He divided his text very simply, dwelling first upon the *unknown name*; second, upon the *omniscience*; and thirdly, upon the *glory of the Person treated*. Upon the *unknown name*, he said he should not attempt to describe it; and that because his text said it was a name "that no man knew but Himself;" by which, he said, it appeared clear, there was something relating to the person of the Lord Jesus that was not revealed; and as such, not intended to be known here. And here he expressed a wish that all men would be content with proclaiming what they knew, and with stopping where God stopped. But he said, while there was one name that no man knew, it was but one; while on the other hand, the names by which He was known were many. And here he dwelt upon the names Immanuel, Jesus, &c. But I must not attempt to give even an outline of this very excellent discourse; because I could neither do it justice, and it would take up too much room. Suffice it to say, it was sound and good; full of illustration by incidents of his own experience. And I think I may say, nobody complained of disappointment, or fell out with the substitute. In the afternoon, Brother Bowles (of Hertford) proved himself a workman not to be ashamed. He apologized for appearing before the audience unprepared, and begged to be excused preaching "a great sermon," seeing he had been called upon so unexpectedly. However, like a scribe which is instructed unto the kingdom of heaven; or unto a man that is an householder; he brought forth out of the treasury of his heart, things new and old, from a text that came into his mind on the morning of that day. He was not like some of the good men we have heard of, who always carry a sermon in their pockets in case of emergency; no, he did not scientifically draw his sermon out of the pocket, nor did he merely bring it out of his head; it clearly came warm from his heart. Ah! that's the preaching we love, warm and savoury; from the heart to the heart; from heaven to heaven; i.e., coming from heaven and taking us out of ourselves, and carrying us up to heaven. After this came a good cup of tea, and during this time I related some things that stirred my heart, and moved my tongue, relative to the days of my boyhood, when my little feet had run about the fields on which that chapel stood; or when more subsequently myself and many of the friends by whom I was then surrounded, used to meet in little groups in the cottages around us, and warm each other's hearts by speaking of what the Lord had done; when out of the simplicity of our childlike hearts we poured forth fervent cries and tears for blessings to come down upon the town of our nativity; and when in rustic song, the heart-making melody, we poured forth heart-felt praises to our triune God. Yes! yes! they were happy days.

"How sweet their mem'ry still."

But they are gone, and many more have followed them. Days, and weeks, and months, and years have passed since then that will scarcely bear reflect-

tion. O what bitter groans! what hot scalding tears have been poured forth since then? But is that all? No! no! Oh, no! What joy—what peace—what triumph—has been interwoven with all? Ah, beloved! real religion is not all joy; it's not all sorrow.

"My soul through many changes goes,
His love no variation knows."

The evening service drawing near, I took a walk up Musley Common (a hallowed spot—one that has afforded me many a sermon), but now it was too full of London visitors to become a study, so I returned and took my stand in the pulpit, and read for my text Heb. xiii. 8. I said, this is an anniversary text—this is a birth-day text—nay, this is an everyday text. Jesus Christ should be the alpha and omega of every man's ministry; the sum and substance of every Christian man's experience. I shall not attempt even an outline of the discourse; I was happy—I think the people were the same. At the conclusion of the service, I accompanied my friends to the train, and seeing them off, my heart went up in prayer to God to give them journeying mercies home. And this He did. Thus ended one of the happiest days ever spent at Ware.

Well, after a most bustling day, in which myself and my dear old Ware friends had scarcely had time to say, How do you do? we sat down and spent a quiet evening. Ah! there is something genuine in real Christian friendship. Some of my Ware friends and myself have lived together in unbroken union, walked together in unmolested, undisturbed, yea, sweetest harmony for full a quarter of a century.

Next morning, myself and brother Strickett, of Enfield, walked into the fields. I led him on through sweet shady green lanes and corn-fields till we came to the neat little cot of the *old soldier*. The old soldier, like all old soldiers, is a most wonderful man. His history as a man, as a soldier, and as a Christian is full of wonders. Perhaps some day I may furnish a brief outline of his life to the readers of the *VESSEL*. His long service in the army, spent in Africa and Asia, is full of the deepest interest; but to the Christian warrior, his conflicts with sin and Satan are still more interesting. One deliverance from satanic temptation is so marked I feel I can't pass by it. Under deep soul distress, he was tempted to destroy himself. The more effectually to accomplish this dark purpose, he threw himself from the top of a high rock into the sea, feeling assured that it would be utterly impossible to return to that rock again, and there being no other way of escape. But He, without whose permission not a sparrow falls to the ground, caused the winds to arise, and by a mighty rolling billow, sent him back again to the top of the rock unhurt. Well, after perils by land and perils by sea, and perils innumerable in the battlefield, he now in sweet retirement, far from the noise of town or village, lives in a very humble cot—almost a hermitage. Hospitality is always found there. And while we partook of the bread that perisheth, we talked of Him who is "the bread of life." After which he accompanied us on our way back, cheering and refreshing our souls by relating some of the wonders wrought by his God in far-off lands. But more I hope yet to tell you of this monument. Yours in Him,
WILLIAM FLACK.

Salem Retreat, July 18th, 1863.

CITY ROAD.—**JIREH CHAPEL, EAST ROAD.**—On the last Lord's-day in June, our dear pastor, J. A. Jones, ere he completed the 84th year of his life on earth, and the 55th of his ministerial labours, baptised three sisters and one brother in the faith. It was a very happy evening, and one long to be remembered. Mr. W. Hawkins, of Trinity Chapel, preached the sermon to a numerous congregation. Our venerable pastor stood full of spiritual holy truth and vigour, and addressed the candidates and

crowded congregation a long time; but we all felt it must be the last of those hallowed scenes with him: we almost thought we could see him amidst the sacred throng above, glorifying his Lord and Master there, whose honour and truth he has so long delighted to set forth here. It was a blessed season; perhaps never on record before, for the ordinance of believers' baptism to be administered by one so aged.

Another correspondent says:—

Many years may transpire, ere a minister who has arrived within three months of completing 84 years of age, will be seen administering the ordinance, and addressing the audience and candidates for three quarters of an hour; after which, he gave out the following

HYMN, WRITTEN BY DR. GILL, 147 YEARS AGO, FOR HIS OWN BAPTISM,

a copy of which being very scarce, if at all known, we present to the reader:—

A hymn, written by Dr. Gill, and sung on the day he himself was baptized by immersion in a river, November 1st, 1718, being 147 years ago. Gill was then only 19 years of age.

Was Christ baptized to sanctify

This ordinance He gave?

And did his sacred body lie

Within the liquid grave?

Did Christ the Lord descend so low,

Did Jesus go before?

Then we will after Jesus go,

We'll follow, and adore!

What rich, O what amazing grace!

What love beyond degree!

That *we* the heavenly road should trace,

And should be baptized be.

That we should follow Christ the Lamb

In owning His commands;

For what we do, He did the same,

Though done with purer hands.

And does this offer to my faith,

How Christ for me did die;

And how He in the grave was laid,

And rose to justify?

Then how should this engage my heart,

To live to Christ that died;

And with my numerous sins to part,

Which pierc'd His precious side!

EAST WICKHAM.—I wish to say a word relative to the health of "our little sister"—the church and congregation meeting at Bethel, East Wickham. Myself, the pastor (Mr. William Bowers), and a few friends, arrived at the neat little chapel on Lord's-day morning, May 24th, where a goodly number of friends had assembled. I spoke to them from Micah vii. 7. In the afternoon, we had a public meeting: several friends from brother Hanks's met with us. After reading and prayer, the church and congregation presented a practical expression of their love and attachment to their pastor in the gift of a neat silver watch, with a suitable inscription engraved upon it. The pastor, in an appropriate speech, acknowledged this tribute of their esteem, looking not so much at its monetary value as the spirit that prompted the act. I was then called upon to make a few remarks, together with the good brother who made the presentation; and after prayer by brother Hiscock, of Woolwich, this interesting meeting was brought to a close. At half-past four, fifty friends sat down to tea and a happy exchange of spiritual intercourse followed. In the evening, I preached again, and we closed the day with saying in our hearts and expressing by our countenances "that it was good to be there." Our brother William Bowers has been with his people two years; God has blessed him. That this little one may grow in every grace prays JOHN HARRIS, 28, Baker Street, Lloyd Square.

MR. ARTHUR WILCOCKSON,

AND HIS NEW HYMN BOOK.

If a man's heart is right with God, and his head well set in the Truth as it is in Jesus, we love to see him busy; always aiming to publish the Gospel, to exalt the Saviour, to feed the church, and, instrumentally, to rend in sunder the many awful veils of superstition, ignorance, and delusion so fearfully covering the minds of millions of mortals in this world. We are not much plagued with jealous feelings towards any of our co-workers, whether they work from pulpit only, or from press and pulpit too. When any one man (professing to live with Christ and to be His servant) dips his pen in gall, and tries to write down his fellow-labourer with bitterness and conceit, we look with the utmost contempt upon such a would-be tyrant; we can no more love him than we can old Balaam or Goliath of Gath. But if a man writes, preaches, and publishes in the spirit of love and in the light of living Truth, as doth Septimus Sears, as do many of the contributors of the *Standard*, the *Herald*, the *Trumpet*, and, though last, not least, the *Editor of Zion's Witness*, Mr. Arthur Wilcockson, then we hail them with delight. We look on them and their productions with pleasure, and with all the soul and solid zeal we have, we wish them good speed in the name of the Lord. This strong sympathetic affection has been stirred in us afresh by perusing the handsome little hymn book just issued, with the following expressive title,—“Zion's Songs, compiled exclusively for Zion's Children. By Arthur Wilcockson, Minister of the Gospel of the Grace of Zion's God, and Editor of *Zion's Witness*. Published by G. J. Stevenson, 54, Paternoster Row.” Our warm-hearted brother has been taking change of air; he has been preaching at Plymouth, Hull, and round about; and having girt up the loins of his mind afresh, he has returned to London, has commenced preaching regularly in Lawson's Rooms, Gower Street, has compiled this choice little book of poems, and seems well equipped for a new campaign in the fields of our spiritual and anti-typical David. His old friends are rallying round him, and soon, it is hoped, a chapel will be erected where he and his flock may settle down permanently and progressively in the work of the Lord. When they build the chapel, we strongly advise them to sink a large baptistry in it, and on the opening day we should rejoice to see Arthur and his spiritual children “buried with Christ by baptism into death, that, like as Christ was raised from the dead by the glory of the Father, even so (in this practical Gospel sense, Arthur and all true believers should) walk in newness of life.” We see no salvation in ordinances, in commands, in precepts, or in any external movement; but ordinances are for outward tests of our attachment; instrumentally, they are the walls of separation between the church and the world, and we say they ought not to be neglected. Mr. Wilcockson's hymn book contains many precious well-known pieces, and the originals are numerous.

RIPLEY.—Three sermons were preached here, Monday July 13th, 1863, it being the Jubilee of Mr. E. Daws, who kindly carved for a number of friends an excellent and bountiful provision. In the morning, C. W. Banks preached from the words, “A jubilee shall that fiftieth year be unto you.” In the afternoon, Mr. W. Webb, of Pimlico, preached from, “They that dwell under His shadow shall return,” &c. The friends took tea on the green; after which C. W. Banks preached from Haggai ii., “I am with you, saith the Lord; fear not.” We may hope good was done, and that soon our brother Turner's chapel will be enlarged.

WANTED A PLOT OF LAND.

A strange heading for a religious paper; but nevertheless it is the real gist of the article, and for aught we know, it is as well to say what is wanted at the head as at the foot. Our readers know that two months since we gave a report of the Aged Pilgrims' Friend Society, and there we stated that Mr. Box had left about £10,000 to build a new asylum for Pilgrims. What is now wanted is a plot of ground in some eligible spot near London for the new asylum. Will any one of the twenty thousand of our readers give such a plot for so deserving and highly commendable an object? The annual meeting on behalf of this object was recently held, of which the following is a report:—

The annual tea and public meeting on behalf of the fund for the erection of a new and larger asylum, was held on Wednesday, July 8th, under a spacious marquee erected on the grounds. After a large company had partaken of tea, the public meeting commenced at half-past six, when Henry Vincent, Esq., took the chair. A few verses, composed by the late Dr. Collyer, were sung, after which Mr. J. Baleh engaged in prayer. The Chairman then expressed the warm sympathy he felt in the Society and its operations, and the pleasure in being present; stating he would be happy to give a lecture on behalf of the funds in some central position, which announcement was warmly received. Mr. W. Jackson, Hon. Sec. to the asylum, read letters of inability to attend from John Deacon, Esq., Robert Lush, Esq., Q.C., Robert Charles, Jun., Esq., John Sands, Esq. (who sent £20 for new asylum), &c. &c. A short report of the state of the present asylum was read. Reference was made to the death of Mr. Box, who had rendered important services in connection with the building from its foundation. A marble tablet to his memory had been placed in the chapel. Six of the inmates had entered their eternal rest; the vacancies thus made had been filled up, and an election for inmates would take place in September next. The “Benevolent Fund” proved a great benefit in cases of sickness and infirmity; a deed of gift by the late Mr. Box had become available in favour of the Coal Fund, producing about £24 annually. John Gadsby, Esq. had recently entertained the pilgrims most hospitably at his house, near Uxbridge, when twenty-five spent a very happy day. Several of the Committee were also present. The “New Asylum” fund increases: as yet, no land had been obtained, or kind friend risen up, led to present a piece for this Christlike object. The necessity of another asylum is much felt by reason of the Society's growth, having now on the books 526 pensioners, and only 42 can be accommodated at Camberwell. Mr. Jackson reported, in closing his statement, that collecting books, cards, and boxes, in aid of “New Asylum,” may be procured of Mr. Murphy, Secretary to the Society, 10, Poultry, E.C. Mr. Kennett, Treasurer to the Building Fund, reported cash account:—Stock, £1400 consols; £100 donations paid and promised.

Excellent practical addresses were delivered by Messrs. Skeeles, of Watford; Tyler, of Mile End; Hawkins, Alderson, Jay, and Wyard.

Thanks having been presented to the Chairman, the doxology sung, Mr. Tyler closed with prayer. The Crescent, Peckham Rye, S.E., July 13, 1863.

GLAPHAM.—**EBENEZER CHAPEL.**—**DEAR MR. EDITOR.**—Kindly allow us to inform our friends through your pages that our anniversary on Tuesday, the 7th inst., was a good one. We met for prayer at seven and at ten o'clock. Three excellent sermons were preached by Mr. Wells, Mr. Alderson, and Mr. Hazelton, which were thoroughly enjoyed, and the collections amounted to £18 12s. 6d. To our friends we tender once more our hearty thanks. The absence of our brother, Mr. Bloomfield, through illness, was a source of regret to us all.

IRELAND.—MY DEAR BROTHER,—Having recently had occasion to accompany a friend to Londonderry, who has now left this country for America, I resolved to visit one or two of our churches, and "see how they do." I accordingly spent the first Sabbath in June with the church at Letterkenny, where I was affectionately received by the brethren. The church here is constituted on open communion principles; but as there is only one unbaptized member, and as I was assured that he would not be present, I thought it my duty to unite with them in the Lord's Supper. Several of the brethren engaged in fervent prayer, and after the communion service, I delivered an address, and preached again in the evening. I suppose there might be 100 hearers in the forenoon; in the evening not quite so many. The views of our brethren in this place, both as it regards doctrine and church-order, are in close harmony with those of the late excellent Dr. Carson. As they have no regularly-appointed pastor, their worship is conducted by two intelligent and worthy members of the church. Mr. Elliot, one of the officiating brethren, who has for many years been a true friend to the cause, holds strong views of the pastoral office as a Divine institution, and would gladly see that office filled up, if a scriptural bishop could be obtained, which, in their circumstances, would no doubt be difficult. May the great Head of the Church, in His own time and way, send them a pastor according to His own heart, and, in the meantime, enable them to exercise the wisdom, patience, and forbearance which their circumstances require. You are aware, I suppose, that the Baptist Church at Londonderry originated in the "Irish Revival." Lately an unfortunate division took place in consequence of some diversity of sentiment about church government. The two parties, however, are now re-united. They do not call themselves Strict Communionists, nor even Baptists, having a strong objection to all sectarian names; but they hold that a personal profession of faith is essential to Christian baptism, and that faith and baptism are indispensably necessary to church communion. I think we may, therefore, safely call them *Strict Baptists*, though they do not choose to call themselves by that name. Their views of doctrine and church order are very similar to those of the *Scottish Baptists*. The works of the venerable A. M'Lean are highly appreciated by them; but they would differ from him in one particular at least—they believe that the Lord's Supper may be lawfully dispensed by an unofficial administrator in the absence of ordained elders. I preached for them on Tuesday evening, the 8th of June, when I suppose about fifty persons were present. They generously contributed 30s. for a charitable purpose. I was glad to hear many kind references to Mr. Keen, who laboured some time here in connexion with the Baptist Irish Society. He is much esteemed by all parties, both as a Christian and a Christian minister. On Wednesday, I left for Portstuart, a beautiful watering-place in the neighbourhood of Coleraine. Here I had some pleasant intercourse with Christians of different denominations. I was anxious to ascertain something of the permanent results of the "Revival." Some of the "converts," I understand, wear well; but the great mass are as careless as ever, and in this place, as in other places, I am told the more violent the case the less satisfactory. I had a little conversation with some of the "Plymouth Brethren" in Coleraine. Just now there is some difference of opinion among them about the "humanity of Christ;" but I cannot say that I understand the controversy. It is rather remarkable that the "Brethren" here can scarcely be said to be *open communionists*. For though they do not make baptism a term of communion, yet they would not receive any one who does not believe in the *eternal Sonship of Christ*. Thus they

make that a term of communion which the Scriptures nowhere make a term, and they dispense with that which the Scriptures require as a pre-requisite to church fellowship. (Matt. xxviii. 19, 20; Acts ii. 41, 42.) On the subject of the "eternal Sonship of Christ," the "Brethren" are as *orthodox* as the Westminster Confession of Faith and the Thirty-nine Articles of the Church of England, though I hope they do not carry the matter so high as the Athanasian Creed, which declares this to be a part of the "Catholic faith," "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." I would have preached with much pleasure on the Lord's-day for one of the Presbyterian ministers of Coleraine; but preferred the invitation of the Presbyterian minister of Portstuart. After officiating twice in the church, I preached in the evening in a lecture-room, fitted up by one of the elders, and in which he himself holds forth the word of life every Sabbath evening. On Thursday evening, I preached again in the same place, and on Friday returned to feed my own flock. May the Divine Spirit water the seed sown with the showers of Divine grace. Yours in Christian love, JOHN BROWN. Conlig Manse, Newtownards, Ireland. July 1st, 1863.

NORWICH—ORFORD HILL CHAPEL.—Anniversary was held Lord's-day, June 14th. Three good Gospel sermons by our young brother, Mr. James Clark, of Stowmarket. On Monday, about 230 sat down to tea; after which a public meeting was held. Mr. Corbitt, in his introductory remarks, said he was pleased to see a large number present, and felt glad that he was surrounded by such a number of ministerial brethren; he was very happy he had the privilege to meet his aged brother, the senior deacon there, now in his eightieth year, who had been called to pass through severe affliction, when they thought he would have been removed from them by death; but the Lord had again raised him, and he was able to superintend the arrangements for the tea. Excellent addresses were delivered by Mr. Gowing, of Pitt Street; Mr. Field, of Saxlingham; Mr. Debnam, of Maldon; Mr. Dearing, of Crowfield; Mr. S. Taylor, of Huddersfield, and Mr. J. Clark, of Stowmarket. Mr. S. Taylor is a Yorkshire brother, well known to brother Corbitt for many years. He gave a very sweet address. Brother Clark followed him in his address, and said, "All the difference he could perceive in them and his Yorkshire brother was, that they were white and black, and he was black and white; for evidently he spoke the same language, had been brought up in the same truths, taught by the same Spirit, and belonged to the same family." The choir gave some very delightful pieces with considerable power. The meeting was of a profitable and edifying character. Brother Corbitt is surrounded with a good number of people. He is happy and comfortable; he looks well, works well, stands well, wears well, and walks well. God is honouring him; blessing the word to the conversion of sinners. May the Lord for years to come make him the means of leading many to Jesus in the sincere prayer of one who rejoices in the welfare and prosperity of Zion.

AYLESBURY—DEAR BROTHER BANKS,—I am happy to say, since we re-opened the old Baptist chapel, Cambridge-street, the attendance has been encouraging. The pastor, deacons, and friends took our Sabbath-school to Velvet Lawn on Monday, July 13th: we numbered fifty-eight in all. The children were well supplied with beef and pork, plumb puddings, tea, cake, &c., &c. It did our hearts good to see the happy faces of all present. We shall baptize July 26th. We have had one added since we opened. The Lord be praised. A MEMBER OF THE CHURCH.

LEICESTER.—This town has been remarkably favoured for Gospel privileges above almost any town in this part of the kingdom. Joseph Chamberlain, the minister of Salem chapel, was a very spiritual, faithful, and useful servant of Jesus Christ. He had his eccentricities; but his heart was right; he was a real son in the faith of his dear friend, William Huntington; and we hope, Mr. Editor, you will give us a good review of his life and ministry in your series, "The Companions of the Cross." Our chapel, called "Alfred-street," is a "free grace and gratis" place of worship. We have the best of the *Standard* men there at times: and there it is, "come and welcome" and "nothing to pay." It suits many. Itching ears and close pockets make good use of it; but as to the real good done, it is a question I shall not touch now. My notes of "the good men who have visited Leicester" are voluminous. They include many; not only the *Standard* giants, but Vorley, Samuels, Beeman, C. Smith, Bloodsworth, the clergyman Davis, Garrard, and many more; but, above all, that spiritual martyr, that precious golden pipe, the late Thomas Hardy. His life you must not omit. I only write now to say we are making a new house for "The Watchman on the Walls," and some metropolitan and provincial men are coming to Leicester at the opening. No doubt we shall all be taken captive by the deep-toned exposition of the one, and the cheerful playfulness of the other: after all, let me tell these talking boys, that the real believing family of God in Leicester have been too deeply chastened, and, at times, too richly anointed, to be carried away with mere sounds. We love our mysterious old Watchman. We have had his poetry and his prose—his preaching and his praying—his eccentricity and electricity now for many years; and we rejoice to know that having taken root downward, he is bearing fruit upward, and we hope as he ripens for glory, he will, like the heavy-laden and full-eared corn, bow his head, and drop many precious handfuls on purpose for us ere homeward he flies: but more of this when I write again. I am a friend to the **EARTHEN VESSEL**, to W. Garrard, and all the good folk in Leicester.

BATH.—EBENEZER CHAPEL.—On Sunday, June 1st, we had the pleasure of seeing that the Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear the earnest cry of His faithful servants in our little hill of Zion on the behalf of poor sinners. Our beloved pastor, Mr. J. Huntley, baptized seven believers in Christ. The Rev. D. Wassel earnestly addressed the company assembled to witness the ordinance, when, we trust, much good was done. In the afternoon, our dear pastor received the candidates into the church, with seven more from other churches. It was a refreshing time to our souls. Our Sunday-schools are also in a prosperous condition. On Monday, July 13th, we took our children to the beautiful picturesque grounds of Prior Park, kindly granted by our much-esteemed friend, Thomas Thompson, Esq., who addressed the children in front of the mansion, feeling very pleased to see them, and hoping they would enjoy themselves. They then sang a hymn, and dispersed at half-past four. They were served with a good tea; after which nearly 150 teachers and friends sat down to tea. Before leaving the grounds in the evening, the children, teachers, and friends again assembled in front of the mansion, and were addressed by our worthy pastor, Mr. J. Huntley, and T. Thompson, Esq.; after which they all received a little book from the Hon. Mrs. Thompson, and returned home highly delighted.

ERITH, KENT.—At Zoar Baptist chapel, services were holden June 8th, 1863, to com-

mence a building fund for new chapel, when that furnace-tried servant of God, C. W. Banks, preached a sermon in afternoon at three from Jude's epistle. (Verse 2.) It did us good to hear him speak of the mercy and love of God to such hell-deserving sinners as we feel ourselves to be, and of that peace which flows through Christ, and calms our troubled breasts. May the Lord grant him the enjoyment of this blessed peace in his own soul, and that will enable him to sing,— "My Jesus hath done all things well." In the evening, we had a public meeting; Mr. Wall, of Gravesend, presided. After singing and prayer, Mr. Dixon, late of Maidstone, said some good things about the union of Christ and His Church. Brother Wall called upon me to state the object we had in view in calling the meeting together. I related our humble circumstances when we first opened the doors for the preaching of the Gospel. The Lord had met with us from time to time: this encouraged us to persevere. By the help of God, we continue to this day. The blessed Gospel has been preached among us now six years, and though we are poor in this world's goods, still we have faith to believe the Lord will go before us in this our great undertaking: for the earth is the Lord's and the fulness thereof. We have wrestled with Him, and have had sweet liberty at times in so doing, that we might raise a house for His great name. Brother Wall concluded with some savoury remarks suitable to the occasion. After the meeting closed, a subscription was headed by Mr. Wall, and rose to the amount of between six and seven pounds. Should this meet the eye of any rich brother, who is waiting for an opportunity to do good, we hope the Lord will open his heart to come and help us. Collecting cards can be had on application to Mr. Hitchcock, junior deacon, or myself, W. COLES, postman, Erith, Kent.

WARE, HERTS.—**MR. EDITOR.**—Many of your readers, doubtless, while walking through the vast metropolis, viewing the noble statues, the elegant buildings, and architectural grandeur with which it abounds, have exclaimed, "This true!" when reading that text on the Royal Exchange, "*The earth is THE LORD'S; and the fulness thereof.*" But it was during some few days spent in the lovely county of Hertfordshire that this passage of Holy Writ was with some degree of power and sweetness, laid on my mind. On Monday, July 6th, I received an invitation to the Ware anniversary. I could not refuse. Zoar chapel, Ware, is a sweet little place. Three years ago it was opened by Mr. C. W. Banks and Mr. W. Flack, of London. It was a day long to be remembered. This year, the good folks had engaged Mr. Bloomfield to preach; but, through severe indisposition, he was unable to come. Mr. Anderson was the substitute. He said he had often been taken for Mr. B., and hoped the people would not be disappointed. He seemed to enjoy great liberty: delivered a good sermon from Rev. xix. 12. In the afternoon, Mr. R. Bowles preached from Psalm xxviii. 9: it was valuable, poetical, and useful. The evening sermon by Mr. Flack, on his favourite theme, "Jesus Christ the same yesterday, to-day, and for ever." We had three ministers instead of two. They have a building debt still to rub off. If any of your readers are looking out for a place to spend a week well, and help a little cause, Ware is the place. Next day Mr. Flack conducted me through beautiful country lanes, fields, hills, &c., to a dwelling inhabited by a sort of Crusoe—an old soldier, out of active service, but in the passive service of the *KING of kings*, the Captain of our salvation. We were highly entertained with provisions, fruit, and past scenes of his life, &c. On leaving, the words of the Psalmist, "Oh! that men would praise the Lord

for His goodness, and for His wonderful works to the children of men," was the heartfelt language of yours to serve in the bonds of the Gospel,

A VERY LITTLE ONE.

WALWORTH, — EAST LANE CHAPEL.—On Tuesday, July 14th, services were holden in this place to recognize the Lord's goodness to the church for the past two years, during which time Mr. William Alderson has honourably held the pastorate. In the afternoon, Mr. John Hazelton preached an excellent discourse, the subject being "The Everlasting Gospel." Some very excellent observations on papal and popish Rome were made by the preacher, and the sermon throughout displayed considerable power of thought and originality. Between the afternoon and evening services, a large number of the friends took tea. In the evening, a public meeting was holden, when the chapel was well filled. The pastor presided, and four brethren were announced to speak on given subjects. We are glad to find that the hint we gave a few months since, complaining of the practice of announcing eight and even more ministers to speak at these meetings, has been acted upon in most cases since. Here the brethren Anderson, Wyard, Wall, and Hawkins were announced for given subjects, which were well spoken to, and the meeting concluded by a reasonable time. From the report given by our aged but faithful friend, Mr. Stradley, we were pleased to find the work of the Lord at East Lane appears to be reviving. During the two years of Mr. Alderson's pastorate, he has received ninety-five members into the church, thirteen of this number being taken in on the first Lord's-day in July. The report also spoke of the good work that is being carried on in the Sabbath-school by an efficient band of teachers. Peace reigns, and prosperity has not been withheld. Besides the speakers, we noticed Mr. Griffiths (now supplying at Woolwich), Mr. Keevan (of Halstead), Mr. Southern, Mr. Plumble, Mr. Rayment, Mr. Edgecombe, and others.

GREAT WILBRAHAM, CAMBS.—Our anniversary on the 15th July was a day long to be remembered. God was blessing His word to poor perishing sinners. Mr. Marks, of Cambs., preached in morning; the chapel quite full. Mr. Peet gave out the first hymn; Mr. Ward, of Bottesham Lode, remaining two. In the afternoon, Mr. Pells, of Soho chapel, preached in a large tent to above 400; Mr. Wyard, from Cottenham, gave out the first hymn; Mr. Peet read and prayed; Mr. Morris, of Saffron Walden, the remaining two. 350 friends at tea in the large tent enjoyed themselves very much. In the evening, brother Peet preached to near 700 people; Mr. Marks, of Cambs., gave out first hymn; Mr. Harriss, of Stapleford, read; Mr. Pells prayed; Mr. Haynes, from St. Ives, gave out the remaining hymns. Dinner and tea provided by kind friends. The proceeds given to the cause, with collections, amounted to £39 5s. 7d. We hope, if God wills our brother Peet to come to us, to build a new chapel large enough to hold our continually increasing congregation, one kind friend having promised to lay £100 on the foundation stone. Yours in Jesus, J. TOLLER.

ROTHERHITHE.—In Bethlehem chapel, Rotherhithe, the sixth anniversary of the pastorate of Mr. J. Butterfield, was holden Sunday and Monday, June 13th and 14th. Dr. Bell preached a spiritual sermon from the words, "They that worship God must worship Him in spirit and truth." A good company sat down to tea. The public meeting being opened by prayer, our pastor gave a faithful outline of the church's position during the past year. Four words would describe out present state:—*Prayer, Preaching, Peace, and Prosperity.* Our pastor baptized five last month, making nine during this year.

The collection was made and presented to Mr. Butterfield as an expression of sincere love to him and our high esteem. That collection far exceeded his expectation. The meeting was addressed by Messrs. Chivers, Myerson, Flack, Hall, and Dickerson. Between each speaker the choir sang sacred pieces. Thus terminated a happy, cheerful, and profitable meeting.

ROBERT GIBBS, Secretary.

KNOCKHOLT, KENT.—**HAPPY COTTAGE.** The Gospel is still preached at Happy Cottage in spite of all opposition, which nothing will raise like the truth of God, when preached in its doctrinal, experimental, and practical purity. Our anniversary services were held Whit Thursday, May 28th. We were indulged with a fresh token from our God in the word preached by our beloved brother, Mr. John Foreman, whose ministry caused some of us to say with one of old, "Surely God is in this place; this is none other than the house of God, and the very gate of heaven." These manifestations strengthen and encourage us to hope the Lord will yet plant here the standard of eternal truth, and cause many souls to come in hither to hear the word preached. J. CHILTON.

BRENT, DEVON.—In this small, but growing town, there are a few living souls who love our Lord Jesus in sincerity and in truth. For years past they have been afflicted because moderate Calvinism and Arminianism have been in church and chapel substituted for the precious doctrines of grace and the experience of the saint. In the opening of this year, the Lord, in His providence, opened a door where His servants can preach the glorious gospel of the Son of God; and He has sent us good supplies, for which we are thankful. Mr. Rowland, of London, Mr. Hemington, of Stonehouse, Mr. Wale, of Reading, Mr. Collins, of Plymouth; also, Messrs. Easterbrook and Westlake, of Plymouth, have come. The Lord has answered our prayers: our eyes are up to the hills from whence cometh our help. Brethren, pray that the Word of God may run among us and be glorified.

TORRINGTON, DEVON.—**BAPTISM.**—On Sunday morning, July 19th, eighteen persons were baptized by the pastor, the Rev. W. Jeffery. The mighty power of God has been seen very distinctly in bringing these eighteen persons out of that darkness in which, a few months ago, they were all involved, into the marvellous light of that kingdom which is righteousness, and peace, and joy in the Holy Ghost. At the church-meeting, held for the purpose of hearing the testimony of these newly-converted people, whose ages vary from 16 to 73, the church listened till nearly midnight with adoring surprise at the distinctly revealed supernatural features of each case. Our hearts expect the power of the Holy Ghost yet more and more. "Lord, increase our faith." Brethren, pray for us!

[Report of Sunday-school meetings on a large scale have reached us; but too late. Mr. Jeffery is now occupying an important position.]

BEXLEY HEATH, KENT.—**BAPTIST CHAPEL.** Pastor, Mr. J. Wallis. The anniversary services were held here on July 1st, when brother Wall preached in the afternoon from Isaiah liv. 13, "All thy children shall be taught," &c. In the evening, brother Frith (Borough Green,) took for his text Phil. ii. 17, "I joy and rejoice with you all." These two soul-cheering discourses were delivered in a solemn, faithful, and affectionate manner, and fell upon our hearts as with an unction from above. We feel sure the blessing of our covenant God in Christ Jesus was with us. The attendance was very fair, and we

were encouraged by the presence of brethren from town, and friends from some of the neighbouring churches. We desire that our little cause may flourish, and therefore we pray the Master to strengthen the hands of our venerable pastor, who is much delighted with, and thankful for this, another Ebenezer-stone.—H. A. D.

ASHFORD, KENT.—The Church of Particular Baptists, meeting for worship in Joint Stock Hall, held sixth anniversary Lord's-day, June 21st. Mr. Marchant, of Cranbrook, preached three thorough Gospel sermons to attentive congregations. In the morning, he spoke of the work of the Spirit as the revealer and testifier of the Lord Jesus Christ, in what He is unto the soul of a poor sensible sinner; in the afternoon, of the abounding of grace over the power of sin in the regenerate soul; and in the evening of the inseparable union existing between Christ and His people, showing that nothing was able to separate one of His chosen ones from His Almighty self: a day long to be remembered. The situation of our room is a great hindrance; but we desire the Lord to appear for us in answer to the many cries that have been put up by His people here, that He will direct how and where to obtain a more commodious place. May He give us strength to stand and patience to wait His own time. B. HOGGEN.

SHEFFORD, BEDS.—On Lord's-day, June 21st, 1863, Clifton chapel, near Shefford, Beds, presented a lively and happy scene, as on that day the new galleries were opened, crowded with anxious hearers listening to the sounds of love and mercy through the Gospel preached by the much-honoured minister, Septimus Sears, the editor of *The Little Gleaner*. Through an appeal made by that nice little penny magazine for children, more than £100 has been collected to defray the gallery building expense. It must be gratifying to Mr. Septimus Sears, and to all his friends, to see prosperity attend every effort. *The Little Gleaner* for July contains variety and value.

WELLINGBOROUGH.—A new Baptist chapel has been erected here; and Mr. Bull, of Over, is expected to be the pastor of the church. Mr. Sharp's ministry was very useful; but he has left us, which some regret. We understand Mr. Sharp is now at liberty to supply—his address, care of Mr. Wallis, Baptist minister, Bexley, Heath, Kent.

EAST BERGHOLT.—The stone of new chapel was laid July 15th by Mr. T. Pook. Mr. A. Baker preached a sermon. Public meeting in the evening. The cost is to be £150. We hope to raise £40 by the time it is opened; and we pray our friends all round to help us. Mrs. E. Baldwin will send a collecting card to any friend who will help. E. BALDWIN.

BEXLEY.—Our cords have been lengthened under Mr. Evans's ministry. His recognition is expected early in August, of which we hope to give some notes.

Notes and Queries.

Mr. John Bunyan McCure's Chapel at Sydney.—TO THE EDITOR OF THE EARTHEN VESSEL.—Dear Sir, In accordance with the request expressed in your letter of the 1st inst, I will gladly undertake to receive any donations on behalf of Mr. John Bunyan McCure's Chapel at Sydney; and will see that they are acknowledged in the VESSEL, and duly forwarded to Mr. McCure. Faithfully yours, ROBERT WILSON, 5, Benyon Road, Southgate Road, Kingsland, N. July 14th, 1863.

"The Brighton Ministry."—It was on the pier, one morning, an elderly citizen sought

to know where he might hear the Gospel preached. The question being put to a critical, but careful itinerant (one well read in the history of all the good men who had been, or were, in Brighton, as Gospel preachers), a long and singular dissertation followed; every man's origin, standing, singular views, manifest developments of Nature's weakness, &c., &c., came out; and the variety was full of evidence that there is an adaptation of priest to people; or that every pope, pious primitive, and presumptuous puritan is almost certain, in Brighton, to have a flock like unto himself. How we shall deal with these portraits of Brighton preachers we know not yet.

Dr. Bell, Dr. Carson, Mr. Medhurst, and the Plymouth Brethren.—It is high time we took some notice of letters received reflecting upon Dr. Bell's articles on the history, &c., of the Plymouth Brethren. The proposition to give in THE EARTHEN VESSEL a consecutive series of papers illustrating the uprising, &c., of "Brethren," originated with the worthy doctor himself. We accepted the offer, fully persuaded that Dr. Bell was quite capable of writing such papers in a useful and edifying manner. The immense amount of correspondence which has been given, and the letters from Dr. Carson, Mr. Medhurst, and others, charging us with publishing (in these papers) many things neither truthful nor fair, brings us to a stand, until time shall be taken to review and examine the validity of the attacks made upon us. Dr. Carson's justification of his late father demands special attention.

What is Antinomianism? By the late Rev. Joseph Irons. Revised and Republished by J. Dyer. To be had of Mr. Paul, Paternoster-row; and of W. Dyer, near Cambervell Gate. When we read brother Dyer's preface to this powerful treatise, we thought of David coming up against Goliath. Mr. Dyer says he has re-issued this pamphlet in order "to enter a solemn protest against the preaching of our day." Ah! "the preaching of our day" indeed. Mr. Dyer has been taken up, we hope, to the very summit of Mount Zion, and in the light of HOLY TRUTH he has looked down into the valleys, and pits, the various schools of delusion, as well as into the fields of ministerial enterprise, and therein he has discovered much of the darkness and weakness, the pride and the poverty of thousands who think themselves to be something more than they really are. Let us pray more than ever that our pastors and people might be filled with all the essential powers of the Holy Ghost. Then neither Antinomians nor Arminians will do much harm.

Bath.

DEAR BROTHER.—The Lord has seen fit to take from me the desire of my eye with a stroke in the death of one of the best of wives and tenderest of mothers. She slept in Jesus on the 24th of June, aged fifty-eight. She was in health, in sickness, in death, and all that was mortal was interred by my pastor, Mr. Bloomfield, within eight days. O how mysterious are the leadings of God! The helper gone; and the helpless one left still in the body; my dear daughter has now been confined to her bed four years. It seems to me a dream. Thirty-three years of uninterrupted pleasure we have had; but she is gone. Oh, what a mercy! "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a crushed spirit." J. KEALEY, 28, Danvers-street, Paulton-square, Chelsea.

DIED, recently, at Bath, deeply regretted, Alderman Hancock, a faithful minister of the Gospel, and a great friend and advocate of Sabbath-school instruction. His last words were, "I am sinking, sinking safely. I fear no evil."

W. W. W.

The Death of Jesus.

A CRITICAL REVIEW OF HEBREWS II. 9.

BY ALFRED S. GOODRIDGE, BATH.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."
—Hebrews ii. 9.

A DEAR brother in your January number gives some remarks on this passage, which, though in the main I agree with, do not quite satisfy my mind as to the sense of the expression, "*ὑπὲρ πάντος γευσῆναι θανάτου*," more especially as to *ὑπὲρ πάντος* in the connexion in which we find it. I would just give the result of my own reflections on it, some years since, when I stumbled at the words as given in our translation. The Lord gave us understanding in all things:—1st. As to the proper meaning of the words themselves; 2nd. Look at them in connexion with the subject immediately spoken of.

I may conclude, I suppose, that most of those Christians who read this are of one mind as to the moral aspect of Christ's sacrificial work on the cross; that it was substitutionary, and therefore particular for a special people, "who do believe in God," even those who were from the beginning chosen of the Father unto salvation, given to the Son, and through sanctification of the Spirit and the belief of the truth, called by the Gospel to the obtaining of the glory of our Lord Jesus Christ. There may be some, however, who do not see the bearing of the whole passage on the millennial kingdom of Christ, of which the apostle most distinctly says he is speaking. (Verse 5.) Not a few, for want of light on "this blessed hope" of His coming and kingdom, lack the key to open many a difficult passage. I ask such to consider what I say, and only judge according to truth.

1st. As to the words themselves. There is no other instance in Scripture of the expression "taste death" being used when speaking of the death of Christ. "Died for," "suffered for," but not "taste death for." Neither do I know any passage which would in any way support what some would build upon these words, that Christ tasted death for every *man* individually,—that is, every one of the human race; nor do I think the reference to the following verses can be taken as a legitimate and satisfactory qualification of the expression as we here find it, though I for some time adopted this way of explaining the seeming difficulty. We have in Matt.

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xvi. 28, and in John viii. 52, the same words, *γευσῆναι θανάτου*, where, as applied to believers—which it is in both passages—evidently means to experience natural death; and as its power is only for a time over the body, it may be called only tasting it. There is clearly nothing substitutionary in its application. "There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom;" or, as in Mark, "the kingdom of God come with power," which Peter and John did in figure in the Mount of Transfiguration six days after, and, perhaps, referring also to the destruction of Jerusalem, which was also a type of His coming and kingdom with power. So, again, "If any man keep my saying, he shall not taste death for ever." (*εἰς τὸν αἰῶνα*.) Believers at any time only have to taste the cup; but He Himself was to drink it to the dregs,—to swallow it up. (1 Cor. xv. 55.) Is there not a difference between the expression "taste death," and what we read of when the death of Christ, as the sinner's substitute, is spoken of? The expression, vicariously considered, is insufficient. He is said to have conquered it (Rom. viii. 37, 38); destroyed it (Hosea xiii. 14); abolished it (2 Tim. i. 10); *swallowed it up altogether* for His people.

In Scripture, we read of His death accomplishing less ends than reconciling them to God; and when so viewed, the experience of its bitterness would be necessarily less deep; and might, with more correctness, be called tasting it, than when, as the substitute, we see Him brought into the dust of death, His heart melting like wax in the midst of His bowels; being dealt with by His Father for all the sins of His people; enduring on the cross, at the hands of justice, the whole sentence in all its unutterableness in their stead—"made sin for us;" suffering without the gate as the rejected and unclean thing. It is, I think, in the moral aspect of His death that we see the bitter agonies of His soul, and the dregs of that cup He had to drink "in leading (*ἀγαγόντα*) many sons into (*εἰς*) glory," which was the chief end of His suffering, because herein will redound the greatest

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glory to the Father in this work of reconciliation. There is, however, a secondary and material aspect of His death. He was to reconcile *all things* to the Father (Col. ; 20, where it is distinguished from reconciling His people in verse 21), in order that, in the dispensation of the fulness of time, He might head up, or sum up (1 Eph. x., *ἀνακεφαλαιώσασθαι*), *all things* i. e., all creation in Christ, *both things in the heavens and things which are on the earth* even in Him. All creation, then, has, if I may call it, an objective or material interest in the death of Christ, being now reconciled by His blood, and hereafter to be restored to Paraisaical glory under the rule of man in the person of the last Adam, "the Lord from heaven." The apostle, writing to the Corinthians, says also that "God was in Christ reconciling *the world* unto Himself,"—the *κόσμος*—the Gentiles or nations throughout the earth, not imputing their trespasses to them, and He had committed this word of reconciliation to them as apostles of the nations. He therefore would intreat them, as Gentiles were now included in this reconciliation, to rest under the full consciousness that they were reconciled in Christ, and God would have them by faith come near to Him, and enter into the joy of that assurance, for as He was so were they.

The general aspect of reconciliation as regards the world will not be fully manifest till the day of Christ, when "the nations of them that are saved" (because reconciled) shall walk in the light of that great city, the holy Jerusalem—the Bride, the Lamb's Wife, and shall worship the Lord God of Israel, God again keeping a Sabbath of rest with His creatures,—a new creation Sabbath,—on earth's seventh or millennial day. The prophecies as to the nations being blessed and the earth yielding her increase will then be fulfilled. But judgments must precede before that day shall dawn.

It is important to distinguish these different aspects of Christ's death, especially in passages like the one before us. 1. As to the Church—the Bride, those now *taken out* from the nations, Jew and Gentile. 2. National Israel by and bye. 3. The Gentiles or nations. 4. All creation. From which we learn that the reconciliation made by Christ's death has a subjective and objective bearing, is particular, national, and general. These distinctions were set forth in type under the law. Aaron and his sons in the holy place had to be reconciled, typical of Christ (the true High Priest, who is without infirmity and needed no sacrifice) and His Church in the heavenly glory. Then the people of Israel outside, a type of that nation by and bye

in their earthly place of service. The holy place had likewise to be reconciled, typical of things in the heavenly service. Also the tabernacle, and everything pertaining to it, setting forth the things in the earthly service. (Leviticus xvi.) The stranger, also, who came to join himself to Israel, and to worship the Lord, he also was included, shewing the Gentiles or nations brought into the blessing in that day. We learn also in the parable, that not only was the treasure bought, but the field in which it was found, which Christ says is the world. (Matt. xiii. See also Is. xlix. 13; Hosea ii. 21, 22; Isa. ii. 2—6; Ps. cxlviii. lxxvii., xcvii., xcviii.; as pointing to this time, and many other scriptures.) If Christ, therefore, died for every individual man, then would every individual man be reconciled; for reconciliation was made by His death, and it would then follow that every man would be saved, ALL those who are reconciled shall be saved. (Rom. v. 9, 10.) 1. The Church will be saved. (Rom. v. 10.) 2. Israel will be saved. (Rom. xi. 26.) 3. The nations will be saved. (Rev. xxi. 24.) 4. All creation will be saved. (Rom. viii. 21.) All being the fruit of Christ's death. But it no where says every man shall be saved. Both generally and particularly, objectively and subjectively considered then, such an application of Christ's death is unscriptural and impossible. National and individual election, shewing the particular end of Christ's death, also precludes the thought of all men being reconciled thereby. These different aspects of reconciliation we have seen to be strictly scriptural, and according to the eternal purpose of Him who worketh all things after the counsel of His own will; and which, as already stated, is to head up all things by and bye in Christ, when all the dispensational unfoldings of His grace shall be completed. As God is not now saving nations, but individuals, and uniting them in one body through the Spirit, it can only be subjectively that any soul can now have any interest in Christ's death. His having substitutionally endured death, the penalty of sin in the flesh, leaving the flesh condemned and rejected as a dead and worthless thing of the old creation (O that many dear souls understood this secret!), in order that through death He might bring forth all who are united to Him by faith as new creatures, into a new and endless life, forming one body, of which He is the new and constituted Head now in resurrection.

Though *ὑπὲρ πάντων* is here rendered "every man," man, as our brother observes, is not in the original, and it may with equal propriety, be translated "everything," for it is masculine or neuter. This, Alford, in his Greek Testament, allows, though he prefers the former, and does not see any

sense in the latter. Again, *ὑπερ* does not always mean, in the place of, instead of, but commonly on behalf of (Acts ix. 16; Phil. i. 29); and Alford thinks this is the proper sense here, shewing a community or interest in anything, and he observes it is not to be used as signifying anything vicarious, unless the sense requires it, and that it does not here is plain, for it is governed by *γευσθῆναι*, which does not, as we have shown—applied to the death of Christ—teach anything substitutional. “Taste death on behalf of,” and not “instead of.” It would read then, accurately rendered, “taste death on behalf of everything;” or as some early authorities have it, “on behalf of all creation” (1 Col. 20)—the restoration of which, that it might be put under man, the apostle is immediately speaking of, and was prophesied of from the beginning. Acts iii. 21. But, secondly, this will be still more apparent if considered in connection with the verses preceding. It appears to me, the more closely the whole passage is examined, the more evident it is that no other consistent sense can be affixed to *ὑπὲρ παντός*. He is addressing Hebrews as to the importance—God having now spoken in the Son (*ἐν υἱῷ*) of taking heed lest they should let the things which they had heard slip by them. For when God spake by angels, under the first covenant, every word stood fast, and every transgression received a just punishment. Then how much more certain and terrible the judgment that will be executed on those who despise the Son, in whom He now has spoken, for He is far above angels. How shall we escape—that is, we Hebrews, for to them the argument would be doubly forcible—if we neglect this great salvation, spoken by the Lord Himself, confirmed by His apostles, attested by signs and miracles (which the Jews required as a proof of a Divine mission), and those gifts of the Holy Ghost which they had been witnesses of? And observe he rests his appeal on this: “*For the habitable earth that is going to be (τὴν οἰκουμένην μέλλουσαν, the Romans called their empire τὴν οἰκουμένην, being masters of the then known world), is not put in subjection to angels, but to the Son;*” and then would be the time when personally He will punish the disobedient. All judgment is committed unto the Son, because *He is the Son of man;* and that it will be executed personally is clear, for the living and dead (distinct judgments of the wicked) will be judged by the Lord Jesus Christ at His appearing and kingdom—the same time here referred to—when the habitable earth will be put under man again, and judgment will be, with supreme dominion over all things, in his hands. It is of what is to take place on the earth,

when put under the personal rule of the Son in the latter day, that he speaks, or his argument altogether fails, for it is the comparison of the dispensation past, with the dispensation to come. And lest any should misunderstand to what he refers, he says distinctly it is of the habitable earth by-and-bye that he is there alluding to.

He then quotes from the 8th Psalm, referring them to the word of prophecy, and in such a way as to put them on the search in their own prophets as to this time, when man will again appear as King over the earth. It is to the last Adam—the second man, we are here directed for the fulfilment, under whom all the works of God are to be put, and man again shall be crowned with glory and honour as at the beginning. The first Adam lost his kingship by sin, the crown fell from his head, but this only made the way for bringing in the last Adam, who through death has become the Head of the new creation, and so the Restorer of all things. But he says we do not yet see all things; that is, all God’s creation put under him (man). But by faith we see Jesus, the second man, in resurrection, as the High Priest, the true Melchizedec, King Priest, crowned with glory and honour (Exodus xxxiii. 2), in the vestments of the High Priest, “for glory and beauty,” who was made for a little while lower than the angels (not in degree, for he had shown Him to be superior to angels) because of the suffering of death—being the purpose of His humiliation—in order that He, by the grace of God, should taste of death on behalf of everything, and thereby recover all creation from “the bondage of corruption,” and put man again in his position of kingly rule over all God’s works. All creation having been estranged from God, and forfeited to man as his inheritance through the first Adam’s sin, the good pleasure of God was to reconcile and restore all things by the last Adam—that is, the second man in resurrection, for it is through His death and resurrection He becomes the Head and Progenitor of a new seed, and the King of the new creation. Except He had died, He would have remained alone. His present session, as man, at the right hand of power, as the Leader or Captain (*αρχηγός*) of our salvation is the pledge to us of the fulfilment of this prophecy in the latter day—though as yet we do not see all things manifestly put under Him—for Satan is yet at large, and creation still groans till the resurrection morn, when He with His Church, the antitypical Adam and Eve, in heavenly glory shall rule over all the earth, and there shall be one Lord, and His name One. To translate it, therefore, “every man,” or every one,” seems to me to miss the sense of the passage, and to introduce

another idea quite foreign to the one in hand. The next verse also shows it is of the reconciliation of *things*, and not *men*, he has been speaking. "For it became Him for whom are *all things*, and by whom are *all things*," (and therefore to be recovered for His glory, compare Col. i. 16, where the same is said of the Son), in leading many sons into glory—which was the chief end of His death, as we have seen—to reconcile the priest's sons, and bring them into the presence of the glory of the Holy place, i.e., the heavenlies, crowned like Him, as King Priests (Rev. v. 10), and ruling over all God's works,—it became Him to perfect their Leader and Forerunner, the Chief and Head man (Lev. xxi. 4), for this office, through suffering. He was officially perfected through the blood of the sin offering. The High Priest was never fully consecrated for service in the holy place till the blood had been poured out, thereby accomplishing reconciliation, not of his sons only, but of the people, the holy place, and the tabernacle, and his hand filled with incense to offer within the veil. (Lev. xvi. 32, 33.)

Here then we have presented to us the Priest, the great Melchizedec, His sons, things in the heavens, and things on earth, all brought into the blessing, through His death. Yes, Christ and His Church shall be brought, in their headship, over the new creation, into the heavenly glory, the first-born and His brethren manifestly *one* in resurrection. Everything now waits for that manifestation, when creation itself also shall be delivered from the bondage of corruption, into the liberty of the glory (*την ελευθεριαν της δοξης*) of the sons of God." There can be no deliverance for groaning creation till all things are again put under the last Adam as a King Priest (Zech. vi. 13), and the sons are with Him in the glory. Then, and not till then, Israel, restored and blessed on the earth, shall take up the language of the 8th Psalm: "O LORD, our Lord, how excellent is Thy name in all the earth, who hast set Thy glory above the heavens," where Christ and His Church will be.

Bath. ALFRED S. GOODRIDGE.

WHAT IS THE GLORY OF CHRIST ?

Glory to God's co-equal Son,
He fought the fight, the victory won,
O'er Satan, death, and hell :
He hath for sin atonement made,
And bruise'd the subtle serpent's head ;
He hath done all things well.

Above all blessing and all praise,
We, yet, to Him our songs will raise,
He worthy is alone.

Glory to HIM—let saints now sing,
He is our glorious GOD and KING ;
He resteth in HIS LOVE !
Glory unto His Name we'll sing ;
He is our EVERLASTING KING,
Exalted on His Throne.

I SAW the names of a number of ships advertised to sail over the seas. One was destined to sail into Port Philip: its name was MEDIATOR. Fearful of storms and rough seas as I am, I said to myself, if ever I went to sea, I would be glad to sail in that vessel—"The MEDIATOR!" Anything that leads me to Jesus always raises me above all fear, above all men, above all sorrows, and sets my soul on wing for higher and holier joys than ever yet in this low vale of tears I've found. As I walked on, I thought of JESUS, the GOD-MAN: and, like lightning, the question rushed through my mind, "WHAT IS THE GLORY OF CHRIST?" I said, there is his essential, original, glory—THE GLORY OF HIS PERSON. Nothing of this can be either seen or known but by direct revelation—the HOLY GHOST revealing Him to the soul. Who, and what CHRIST is, is but guess-work and empty speculation, until the veil is removed, and the glory of the God-Man revealed. Then He is known; then He is supremely loved; then He is

adored and worshipped; then His Spirit enters in; His image is seen; His Gospel is embraced; His kingdom is longed for; and in His presence there is the bliss of heaven indeed.

As from the sun, millions of brilliant rays break out, so from the Person of the glorious Redeemer, a manifold glory doth emanate, filling the heavens, the earth, the seas, the Church, the hearts of His redeemed, and the written word itself, with beauty, vigour, life, and power.

Paul, in his Epistles, was exceedingly grand in his expositions of his Master's Person, name, and works. In the Colossian letter, he sums up three of the glories of Christ in few words.

I. His Personal Glory:—"He is the image of the invisible God, the first-born of every creature." I dare not now attempt one word on that most blessed testimony.

II. His omnipotent Creating Glory. "By Him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or

dominions, or principalities, or powers; all things were created by Him, and for Him."

III. There is His Substitutionary Glory. "In whom we have redemption through His blood, even the forgiveness of sins."

The middle of these is amazingly expressive of the Mightiness, the Almighty-ness, the Omnipotence, and immeasurable greatness of our glorious Lord Jesus Christ. Three sentences swallow up a finite mind like mine; and I feel overwhelmed—1. "ALL THINGS:"—2. "WERE CREATED BY HIM:"—3. "AND FOR HIM."

1. What are these all things? First, you are told *where* they are—"that are in heaven; and that are in earth." 2. *What* they are—"whether they be thrones, or dominions, or principalities, or powers." 3. It is implied that we, as yet, see but little of all He has created; so Paul throws in those two comprehensive words—"visible and invisible." "All were created by Him, and for Him."

Creation's work is as much the work of God as redemption's work; therefore, OUR CHRIST IS GOD. Let me only say a word or two on the subject of CHRIST AS CREATOR. The Scriptures speak of His work, generally, particularly, spiritually and universally.

I. *Generally.* Oh! how my soul admires that delicate, that tender, that affectionately touching, yea, that most dignifying appeal of the FATHER to the SON (in Hebrews i. 10): "And Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands." Here is the beginning—He left that to none.

"Himself the deep foundation laid,
And on it builds the whole."

And the beauty of the heavens are the works of his own most blessed hands. He hath adorned and finished them; and they His glory shew. Dr. James Alexander says, "Our own day has witnessed the first exact measurement of the distance of the nearest fixed star, which is twenty-one millions of millions of miles; and around our solar system, before you come to the stars, there is space enough for millions of solar systems the size of our own. Oh! what immensity of work—what grandeur and what greatness—who its mighty bounds can tell?"

Whether we get a view of the greatness of Christ's Person—of the amazing extent and variety of His works; of the indescribable agonies of His death; or of the unknown Majesty of His coming kingdom: all, or any one of them sink us down to nothing, deep indeed, until the blessed Comforter comes, and with His sweetly-loving voice proclaims—"All things are yours,

for ye are Christ's, and Christ is God's." Foundation work and finishing work; all was done by Jesus Christ.

II. Christ's creation work is spoken of particularly. Paul says: "Whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."

I love to think, that as among men, even so among the angels, there are different orders of them—degrees at least in office and service—in nearness to, or distance from, the throne, as the case may be. But these are among the invisible, and I will not presume. The third heavens, with all their beauty, variety, fulness, and glory, are the works of my Saviour's hands.

Then there are the starry heavens, and the Holy Spirit delights to dwell upon the God-man's work even here. With what reverence doth David approach this sacred contemplation: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? or the son of man that Thou visitest him?" The contrast, and the *condescension*, is immense indeed. So in that nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth His handy-work." But Job—I had almost said Job has the master-mind in expounding the great Redeemer's works in the astronomical heavens—read carefully his ninth chapter; and after talking of God spreading out the heavens, he travels up to a climax, and brings in that mysterious constellation, "Which maketh Arcturus, Orion, Pleiades, and the chambers of the South." I must not here give explanation, only that these compass the whole of the starry heavens, and regulate the seasons, and the changes of nature above and below. There is particularly in every part of Christ's creation.

III. Think of this creation spiritually. Jesus Christ is the Sun of Righteousness. He is the bright and Morning Star. He is the Author, the Finisher, the Substance, and the Strength of all our spiritual life and joy. In that 43rd of Isaiah, grace is said to have done four things—*Created—Formed—Redeemed—Called.* But of this Spiritual Creation, and also of

IV. The Universal Creation—"Behold, I make all things new"—I cannot now speak; but would desire to dwell fully upon every part of this creation work of Jesus Christ; and thus, instrumentally, though feebly, advance the glory of Christ. In a work so delightful and useful, will thinking brethren help
THE EDITOR.

COMPANIONS OF THE CROSS;

A Narrative of some of God's Nobles' Found in the Archives of the Churches.

TOUCHSTONES OF VITAL RELIGION; AND OF A GODLY MINISTRY:

BEING A CONTINUATION OF THE SEVEN SAINTED SIRS I KNEW WHEN A BOY.

ALL Mr. Huntington's sons in the faith, I believe, are gone home to their reward; but his grandchildren and great grandchildren are numerous: they are to be found in nearly all parts of the habitable globe: thousands of them may be edified in calling to mind the goodness of the Lord in raising up a man so powerfully anointed by the Spirit and so extensively honoured of his God.

I have purposed briefly to review the commencement of that era in the church's history when the great Head of the church was pleased to give her a discriminating, an experimental, and a faithful minister of the everlasting Gospel in the person of "the Coal-heaver," the "Sinner Saved," and "a Prophet," as he was led to style himself. I will attempt to redeem the implied promise.

To say there were no experimental preachers before Huntington's times would betray dreadful ignorance. Bridge, Owen, Thomas Goodwin, Sibbes, Brooks, and many more, have left behind them ample testimonies of their holy and enlarged acquaintance with the work of the Spirit in the hearts of the vessels of mercy: each man had his peculiar gift, style, and subject, and rendered great service to the cause of God. But in Mr. Huntington's ministry there was a spiritual clearness, a biblical consistency, an evangelical harmony, a diving deeply into the hidden mysteries, and a not unfrequent rising high into the revealed glories of that great covenant of which the poet says,—

"'Twas signed, and sealed, and ratified,
In all things ordered well."

I was preaching the other night upon the men who are sealed by God in their foreheads. A thought ran through my mind in a moment which made a solemn impression. I was speaking of three things in few words. I. The church, as a spring shut up. II. As a fountain sealed. III. Of the sealing as expressive of the Holy Ghost's secret application of the deep things of God in the souls of the redeemed. She is called a spring shut up, because God Himself is the eternal and only genuine source of her life, salvation, and bliss. He dwells in her; she dwells in Him. He is so bound to her, and she is so shut up in Him, that no alteration or addition, no departure or declension, ever can take place. She is a

fountain sealed, inasmuch as all the fountain-fulness of the Lord Jesus Christ is made over and secured unto her for ever. But the separating thought that crossed my mind was this:—

There are many different kinds of ministers; all are divided under two heads:—
1. Those who bring their own mind, their own reason, their own thoughts, their own concocted, borrowed, and gathered matter to the Bible, but fetch nothing God-like and good really from it. "A bad man may bless by command from God, and God may say amen to it. That most precious of all stones called *Lyncurie* may issue out of the body of the Lynx, which is an unclean and a spotted beast still." Thousands, I fear, preach nothing but from brains and books. Mr. Marston, at the Barnet Conference, said, "It is a day of superficial reading." Ah! and preaching, and hearing, and professing; all, to a fearful extent, are superficial too.

Nevertheless, there is a class of men who hear the voice of Christ in their own souls. God opens His heart, mind, thoughts, and words to them. They understand the Scriptures. They give full proof of their ministry being of God by the manifestation that they are the children of the resurrection. When CHRIST came up from the grave, he appeared unto His disciples: and Thomas would believe nothing until he "saw the Lord." Then Christ walked with His disciples, and He spake sweet and blessed words unto them; but the grand thing was this,—*He EXPOUNDED unto them in ALL the Scriptures the THINGS CONCERNING HIMSELF.*" This made them of one heart, and that a loving, burning heart. "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" That was a resurrection blessing; that was a resurrection pledge; that was a foretaste of three things to come. (1.) Of the Spirit's teaching in them; (2.), of the Gospel's glorious words to them; and (3.) of the future bliss of heaven before them, when the glorious Bridegroom will lead them to fountains of living waters—the fountains of wisdom and knowledge—for ever flowing from the blessed Godhead; and such shall then be the perfection of their joy, that the cause of all their tears shall be removed for ever.

Mr. Pennefather, at his great gathering in July, said, "WE ARE IN SOLEMN TIMES. There is not a person conversant with the affairs of nations but will tell you he knows not what is about to happen. Look at the map of Europe. Its countries are like an upheaving volcano. God is fulfilling His word. 'I will overturn, overturn, overturn, till He shall come whose right it is, and I will give it Him.' There certainly are fearful commotions on the face of the earth; and 'I feel,' says the Rev. C. Hargrove, 'we are in the last days, and one of their worst features is the increasing hostility of the devil against the Bible.'"

And all this springs from the darkness which covers both professor and profane,— "the light of the Lord" having never shone in upon them.

But to my work.

WILLIAM HUNTINGTON'S JUBILEE IN HEAVEN.

It is just fifty years the first of last July since William Huntington's ransomed soul took its flight to glory. In the evening of that day, "he breathed his spirit forth into the hands of his Redeemer, and was interred, on the eighth day of the same month, in a plot of ground belonging to and adjoining Jireh Chapel, Lewes, Sussex." Full half a century, then, has that Christ-loving soul been in the company of thousands and tens of thousands of holy and happy spirits, who bow before the throne of our crowned Conqueror, where all unite in joyful acclamations of grateful praise, "and crown Him Lord of all."

My reader may be ready to ask, "What have you to say of William Huntington's Jubilee in heaven?" The first thing in my reply is this: he realized its commencement on earth.

Being invited the other evening to preach in Hephzibah chapel, Mile End, I had these words come to me. "Therefore, I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." I was helped to speak most happily of four things:—I. Of faith looking *upwards*. David was now cast out of God's inheritance. He was among the heathen; reproached, persecuted, and distressed. But his soul takes wing; he cries, "O, my God!" All through the Bible, you may see the saints crying most vehemently to, and claiming God as their own God when mountains of sorrow oppressed their souls. Yea, the Lord says this shall be the end of all their trials: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my

people: and they shall say, The LORD IS MY GOD."

The fire and the flood,
With faith in the blood,
Give me light in THE WORD,
And I cry out, "MY GOD."

II. There is faith looking *inwards*. "O, my God, my soul is cast down within me." Ah! what is that? Oh! I have felt the waves and billows of wrath rolling over my soul, and so cast down that nothing but deeper destruction appeared before me; yet, with agonising cries, my soul would break out, "O, my God, be merciful for Jesus' sake!"

III. Faith looks back. Remembers God in the land of Jordan, where death was rolled away. Remembers God from the Hermonites, where the anointing came; and from the hill Mizar, where the heavens were opened, and he saw visions of God, as Ezekiel did. Then, (IV.), faith looked forward, and persuaded the soul of four things. I. God will command his loving-kindness in the day time. Every day His loving-kindness shall supply thy need. II. In the night, His song shall be with me. III. My prayer shall still be unto the God of my life; and when prayer is answered, then shall I praise Him who is the health of my countenance and my God.

These things are the first-fruits of our heavenly inheritance. See how in Huntington, and in others, they were realized.

Before I give Mr. Huntington's words, I wish to give some reason for fetching up testimonies from God-taught men as to *the REALITY OF A VITAL RELIGION IN THE SOUL*, even that religion which Jesus promised to His disciples in John's gospel. (Chap. xvi. 5-15.) "The Comforter—the Spirit of Truth,—He shall come; He shall glorify me; He shall receive of mine, and shall shew it unto you. He shall guide you into all truth. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shew it unto you."

My reason is this: there are many proud young men now rushing, or being thrust into the ministry, who, while they are furnished with a Gospel creed in their memories, are bitterly denouncing what they call "*Antinomianism*" in their ministries. Almost always when my name or ministry has been mentioned, these half-fledged students cry out, Ah! he is an Antinomian. Now, to myself, to my brethren, to all who deeply and truly fear God, I would say, let us practically, and unitedly, and prayerfully stand against this false conclusion. Let us aim at the full development of those two most weighty scriptures:—I. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That

should be our internal study. Then, secondly. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These scriptures have an absolute demand upon us; and, for myself, I say most sincerely, if, through Satan in the flesh, or a false zeal, or if through any weakness, I have given reason for any to say, "He is an Antinomian," knowing in myself that it is my heart's desire to glorify the Lord in all things, I would with all the power I have plead with God for a full recovery from every evil, and from every hurtful way, and in the deepest devotion would aim to prove to all, that it is not hypocrisy, but a living, loving, labouring faith in Jesus which urges on my soul in her seeking to extend *the knowledge of His most precious name.*

Christ's promise concerning the work of the Spirit is this. "HE WILL GUIDE YOU INTO ALL TRUTH:" not into the imitation of another man's *manner and mode of speaking*; but "He will *guide* you INTO ALL TRUTH."

Read or hear who you may, if they have realized this promise, three things are true of them. I. When convicted, and some faint views of truth began to appear, there has been found much enmity rising against it. II. After some opposition, the Holy Ghost hath revealed it in them. Then, (III), in love they receive it; in faithfulness they abide by it; in zeal they declare it; in their souls they enjoy it; in their ministry they do, at times, sweetly open it; and hence, to many, they become nursing fathers and happy teachers in the Gospel kingdom.

William Huntington's testimony to this end is of much value. To his testimony I may add many of equal force and fulness. But I can only give "the coal-heaver's" this month.

Mr. Huntington had long been seeking after a true knowledge of his salvation by Jesus. See here how it came.

I now tried to put election out of my thoughts, but passages of Scripture crowded in by troops. I reasoned against them, but they bore down all my feeble logic, stared me full in the face, and flashed the strongest conviction on my mind.

I am sure that, if all the Arminians under heaven were to unite their forces together, and were to be assisted by all the power and wisdom of devils, in maintaining an impious war against the doctrine of eternal election, that blazing truth would flash in their faces, bear down their confused reasonings, break through all their oppositions, put all their carnal thoughts to flight, and with the greatest rapidity drive away all the sandy foundations and fleshly

bulwarks that the most impious rebels can raise against it. And at times it will give them such lashes of conscience for their pride, as shall even extort a desperate confession from their lips expressive of the malice in their hearts; insomuch that any discerning Christian may see they are united, in the war of devils, against the sovereignty of the immutable and uncontrollable Jehovah.

I know what cavilling at election is—I have been concerned in that work. I know too what that impious war is which is carried on against the sovereignty of God—I have been engaged in it. I speak this to my shame. And of this I am well assured, that God's truth is the shield of every sound Christian, but a dagger in the conscience of every one who fights against it. However, election is a leading truth; and truth will never strike her banner, turn her back, nor quit the field; she will display her flag, maugre all her enemies, and win the field; and that too with eternal triumph.

It is the desire of my soul that that person, whosoever he may be, who takes upon himself, after my decease, to republish any of my writings, should not alter the matter, nor the spirit of this my testimony for God; but that he should leave it as I wrote it, and even under the bad spirit in which some affirm it is written. I am the best judge where I got it, and how I came by it; and at the day of judgment it will be known whether it was from heaven, from earth, or from hell.

While I was standing on my ladder, pondering on the doctrine of election; sink in despondency, or rather despair; wishing for more books of prayers, and fretting because I could get none that would suit my case; behold, suddenly a "great light shined round about me," quick as lightning, and far superior to "the brightness of the sun;" but, whether my bodily eyes saw it or not, I know not; but this I know, that it "shined into my heart," and it brought, as I thought, all the Scriptures that I had read to my remembrance, and impressed them, in their spiritual meaning, with uncommon energy on my mind. And there appeared in the vision two straight lines, drawn throughout the whole world; and I know they were God's lines, "fallen to me in pleasant places, for I have a goodly heritage." One of these lines consisted of commandments, conditional promises, threatenings, and curses; and these belonged to the wicked; they are their portion from God, and the curses from Mount Ebal. The other line was unconditional promises, and sweet invitations from Christ; and these belong to God's elect. And the human race was divided

into two classes, in the open vision, all arranged before the eyes of my mind; and there was no more. The one is, "the line of confusion;" the other, "the line of inheritance." All this was done in a minute. The plan is still on my mind, and will ever remain there; and is Scriptural; as it is written, "Even with two lines measured he to put to death, and with one full line to keep alive." These are God's lines, and agree with his curse from Ebal, and his blessing from Gerizim; and these were the two lines which the apostles were sent to stretch out.

All my thoughts were taken up in pondering over the plan of these two covenants, and the two classes of people that were under them; and one of these cords must be stretched out to reach every stake of the tabernacle. I was as though I had been unwrapped in the full blaze of the sunbeams. My hair stood upright, and my blood rankled in my veins, for fear this was to bring me to my dreadful and long-expected end; for I knew not as yet which class I was to die a member of, not being pardoned. Thus Paul was enlightened with the light that shined round about him (to which vision I have often compared mine); but it was three days after the light shined that he received the Holy Ghost in that powerful manner, as you read in the ninth chapter of the Acts.

I now came down from my ladder, and stood looking this way and that, but could see nothing except the vision. I cried out, "What is it? What is it?" fearing it was something to bring me to my end, and that I should have no part in that sweet line of promises and invitations which I saw belonged to the elect, who are emphatically styled heirs of promise. Immediately I heard a voice from heaven, saying unto me in plain words, "LAY BY YOUR FORMS OF PRAYERS, AND GO PRAY TO JESUS CHRIST; DO NOT YOU SEE HOW PITIFULLY HE SPEAKS TO SINNERS?" These are the words *verbatim*, for I think that I shall never forget them.

"I was not disobedient to the heavenly vision," but went to my little tool-house to pray; yet I cannot remember that I had at that time any faith in the Saviour, or expectation of being heard or answered—to all appearance I was sunk too low for that. I rather thought this vision was to bring me to my final end. Therefore I trembled in myself, and was almost desperate, fearing that I should shortly sink under that awful line of dreadful threatenings and curses.

When I came into my little tool-house, to the best of my remembrance, I did as I usually had done; that is, I pulled off my blue apron, and covered my head and face

with it; for I was like the poor publican, I could not even look up to God; I was afraid he would damn me if I offered to do it.

I knelt down, and began to pray *extempore*, in the language of one desperate, precisely thus—"Oh Lord, I am a sinner, and Thou knowest it. I have tried to make myself better, but cannot. If there is any way left in which Thou canst save me, do Thou save me; if not, I must be damned, for I cannot try any more, nor won't." More of this next month.

ACHAN IN THE CAMP.

BY B. TAYLOR, ST. MARY PULHAM, NORFOLK.

NEED we be surprised in finding an Achan in so large a camp as that of Israel? In the little camp of Jesus there was an Achan—a Judas. In every church, whether great or small, there is, no doubt, a lover of the accursed thing, a lover of the wedge of gold, a lover of the Babylonish garment, a lover of the things of the world more than of the things of God. And now, my soul, take a survey of thy state as thy name is among the redeemed in the visible church. Are thy temporal concerns more to thee than thy spiritual interests? Art thou a public saint, and at the same time a secret hypocrite? Art thou blessing with thy mouth the brethren with whom thou art united, and by secret sins art thou troubling the camp? Be sure God will find thee out. Art thou lulling thyself to sleep in the arms of carnal security, and excusing thyself for thy secret sins on the ground of thy weakness, or from some other self-deceiving cause? Dost thou love certain sins and pursue them? And dost thou promise thyself a pardon at God's hands on the ground of asking for forgiveness when thou wouldst do the same abominations again, and deceitfully adopt the same course to lull a palsied conscience to sleep? Dost thou tell God to His face that He may expect thee sometimes to fall through the weakness of the flesh, and because He knows thou hast a constitutional sin, deeply rooted in thy nature like the incurable leprosy? Dost thou tell Him that thou wouldst not sin as thou dost if thou couldst help it? Dost thou palliate thy sin, pity thyself, and take it for granted that God pities thee too? Dost thou say of this thy close cleaving sin as good Lot said of Zoar, "Is it not a little one? and my soul shall live." Dost thou commit sin, and then say to God what Naaman said in the house of Rimmon, "The Lord pardon Thy servant in this thing?" Recollect right eyes and right arms must be sacrificed to the glory of God, and the honour of the Saviour's

name. When Israel sinned they could not stand before their enemies: but when they walked worthy of the Lord unto all pleasing, they prevailed. O, my soul, if thou shouldst, Samson-like, pursue thine enemies, even sin, Satan, and the world, when thou hast lost thy sight and thy strength, and through thy own misconduct, thou shalt not prevail. Sin against thyself, thou shalt trouble the camp of Israel, and shalt surely die for thy folly. Mark the Apostle's words, "If ye live after the flesh, ye shall die." Whatever thy self-deception may be, thy hidden lust shall come out of thy tent; yea, all thy secret lusts shall be spread open before the Lord, and the camp of Israel. Consider, my soul, thy down-sitting and thy uprising is known to God; and therefore with humility and godly fear, and a daily suspicion and jealousy over thyself, say, "Search me, O God, and prove my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." It is sad to think that one individual only should, through some secret indulgence in sin, be the means of keeping God's presence from the church, trouble and vex the brethren, and cause barrenness, deadness, and disorder to prevail. O, how careful ought churches to be that they take not Achans into the camp through a false love and ambition on the part of their pastors to increase their numbers for the sake of fame and human applause. The peace of many churches has been ruined through making hasty additions of such as have never been carefully and Scripturally proved. Let young and zealous ministers be well on their guard, and look to the honour of their Master in preference to their own fame. This is a day of empty profession and fashionable religion, and therefore we must take sufficient time to prove both men and things.

A GREAT MERCY.

"Behold, the Lord's hand is not shortened, that it cannot save."—Isaiah lix. 1.

WHOEVER said it was? If it were, woe to you and me. The life of the child of God is a continuous salvation, one marvellous display of Divine love, one glorious demonstration of this truth, "Kept by the power of God."

Salvation is Jehovah's delight, the one theme of the Bible, the joy of saints, and the only hope of sinners. Salvation is a "key" which Divine love has forged, by which heaven's pearly gates are open to all believers. Salvation is a precious casket; itself rich, and bright, and glorious, yet containing within itself gems of priceless value. Salvation is found in Romans viii.

30, but of the jewels who shall attempt to speak? and yet who may be silent when we have subjects like these to speak of; love eternal; grace abounding; blood unspeakable in worth, and incalculable in efficacy; mercy from everlasting to everlasting; and power, knowing no limits, yielding to no force. Salvation is as the sun of this world, 'tis the centre of a system; but itself, and all beside itself move around "a central sun," even Jesus,

"The glorious Sun of Righteousness."

Oh! who shall tell one half of the beauties and glories of salvation by grace? Sometimes God is pleased to raise up for his service a mighty man, a giant, a warrior, a golden mouth like Chrysostom, or one of silvery eloquence like Apollon, and more marvellous still, takes into His service such poor stammerers as—

"Oh! for this love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
Their Saviour's praises speak."

Reader, are you saved?

Salvation! who may trace thy heights, thy depths,

Think of thy worth, or tell thy price, or cost?

An angel might. But coming from the lip
Of angels 't would be but an hearsay tale.

No! let poor Mary of the city speak:

The Magdalene: the much-forgiven one.

Hark! she speaks not, but she weeps. It is

not

That she may not speak; for sinners cries are

Music in a Saviour's ear: but 'tis love

Has filled her heart, 'tis love has sealed her lips.

Mary "the Silent" is not statue-like,

Inactive; but worships at the feet and

Crowns the head of Jesus. Her deeds of love

Shall be her everlasting monument.

Her silence speaks with telling eloquence,

And this its voice—"A sinner saved by grace."

This is salvation.

Colnbrook.

J. BRUNT.

Thoughts for Saints.

By FRANCIS W. MONCK, BAPTIST MINISTER.

No. VI.—THE BESETTING SIN.

"The sin which doth so easily beset us."—Heb. xii. 1.

WE all have our besetting sin. Perhaps it is spiritual sloth, a disobedient spirit, a murmuring disposition, a discontented mind, or some other equally hateful bosom pest; but whatever it may be, it is often pleasant to the flesh, and powerful, influential, alluring, destructive, and but for the grace of God would be finally fatal. And then it "doth so easily beset us." It assails us in our *weak* point, makes its attacks in our most *unguarded* moments, and accomplishes its object in so *quiet* a manner that it is much more to be dreaded than an undisguised temptation, however violent. It is most active when we feel most secure. Let him that thinketh he standeth take heed, therefore, lest he fall. The bravest

warrior has need in the day of battle to beware of the *joints* in his harness. The experienced mariner knows that the distant cloud no larger than a man's hand portends a coming storm, and so furls his sails, and prepares the ship to encounter it. In the same way, let us always have a vigilant eye on our ever restless and deceitful hearts. Constant and fervent prayer, faith, mortification of the flesh, and fellowship with God, are necessary if we would escape the deadly influence of the sin that doth, alas! *too* "easily beset us."

Is the reader troubled with this breach in the wall, this snake in the grass, this traitor in the camp? Go then and tell your best *Friend*, and seek His gracious assistance. He will bring it into subjection for you. It is not in your own strength, but through the "precious blood," that you are to conquer. Then give yourself to prayer, and cry,

"Break, sovereign grace, O break the charm,
And set the captive free;
Reveal, Almighty God, thine arm,
And haste to rescue me."

LIFE A WARFARE.

"My brethren, be strong in the Lord, and in the power of His might."—Eph. vi. 10.

It is one thing to enlist into the national army with the idea of wearing a sparkling uniform, but quite another matter to be summoned to the field of battle, and, amidst peril and sword, prove ourselves faithful to the cause. And so is it with one who becomes professedly a soldier of the cross. Brethren, it is not in the sunshine of peace that we can fully prove our loyalty and devotion to the King of heaven, but amid the warfare which every Christian soldier, more or less, is called upon to wage. Then come tribulation and deprivations; then come sorrow and sadness; as amid the fire that belches forth from the artillery of hell, we steadily march on to the destruction of our foes. This is the time, my brethren,—this is the hour, Christian soldier,—that we address you in the language of the immortal Hart,—

"Let the danger make thee bolder;
War in weakness; dare in doubt."

Such is the language also of one who has been called by his Captain to "endure hardness," and who has, by preserving grace, been upheld till now. Various are the foes we have to encounter; and amidst them all, we sorrowfully say with David, "It was not an enemy that reproached me." No, brethren, we often receive the poisoned arrow of reproach and calumny from those who ought to be our guides. Still, still we would say,—Let thine enemy be who he may—let thy foe appear in the family, in

the church, or in the world, "Be strong in the Lord, and in the power of His might." Strive not for masteries, except thou strive lawfully; but, in all things, under all circumstances, "Endure hardness as a good soldier of Jesus Christ," and forget not, fellow-sufferer, that "if we suffer we shall also reign with Him." Be thou therefore "strong in the grace that is in Christ Jesus."

"Ever on thy Captain calling,
Make thy worst condition known.
He shall hold thee up when falling;
Or shall lift thee up when down."

But, again, we have the words of our great Captain to prove that we who follow Him shall be subject to spiteful usage; we shall be evil spoken of, and continually subject to the wrath and frowns of the profane and professing world. But, hark! Are there no promises for the future? Is there not something secret that sweetens all? Verily, my brethren, our Lord hath said, "Blessed are ye that mourn, for ye shall be comforted." Comforted with the blissful paradise of heaven, while thy now laughing foes howl in the confines of the damned. Comforted with the presence of thy Redeemer, thy Conqueror, thy Saviour, thy Brother, whilst those who now pierce thy wounded soul will be shut up in the burning lake for ever. Here is encouragement, brother; here is support, sister, to bear thee over the rolling billows of the devil's wrath; here is a precious life-reviver to enable thee to say, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Trust not to thyself; look not within for salvation,—

"But let righteousness imputed
Be the breast-plate of thy heart."

With the whole armour of God upon us, of what shall we be afraid? Come, Christian warrior, with thy loins girt about with truth, now show of what solidity thy holy religion is; now prove to them that hate thee, that thy profession is really a possession, and that God's grace doth enable thee to withstand in the evil day; now display the admirable qualities of the lifeboat of religion, and with the "sword of the Spirit,"

"Cut thy way through hosts of devils,
While they fall before the Word."

But may be some timid brother is the peruser of these lines; one who is ready to believe that because the dispensation of Providence is dark and cloudy, that God is punishing him as a hypocrite. Well, the writer knows a little of what this is, and can, therefore, comfort such an one with the comfort he hath received. The dealings of God with His people are oftentimes mysterious; but it is not for us to question

Him as to His right of so doing; but rather let us kiss the rod, and bow to the will of the Lord; knowing that He, contrary to our earthly fathers, who chastise us after their pleasure, chastises us for our profit. However hot the furnace, Christ sits as the refiner, and will see to it that not one hair of our head is singed; no, the dross He will remove, but us He will not hurt. Be ye, therefore, reconciled, my brother, to God in His providences; and instead of murmuring at the bitter waters of Marah, listen to the rippling stream of the voice of God in His promises. The darker the night, the brighter will be the day. God may withhold now; but afterward ye shall receive abundance. I, my brother, can truly say with you that "no affliction for the present seemeth joyous," and I do trust that you have experienced with me that "afterward it yieldeth the peaceable fruits of righteousness." Come, come, fel-

low-traveller, doth a near relative despise you? Are you a victim to envy? Do foes beset you? Doth Providence appear to frown upon you, and professors laugh at your calamity? Then,—

"Buckle on thy heav'nly armour:
Patch up no inglorious peace.
Let thy courage wax the warmer,
As thy foes and fears increase."

These are no fancied dangers to which the Christian soldier is exposed, for he who writeth hath encountered them all, and renders a tribute of praise to God for His saving mercy. Finally, my brethren, be strong in the Lord, and in the power of His might; then shalt thou pursue thy journey to the heavenly kingdom, and at last enter that holy, happy, joyful place, where "the wicked cease from troubling, and the weary are at rest."

CRESWICK NICHOLS.

CHRISTMAS EVANS.

By T. J. MESSER.

(Continued from page 186.)

At such times he would stand (and his personnel was very imposing) in full view of the multitude assembled, holding in the one hand his *license*, and in the other his *BIBLE*, exclaiming aloud that he stood there in virtue of two warrants—one from the king of England, and the other from the King of Heaven. The small wit which certain vulgar natures delight to expend upon religious practices which differ from their own, however sacred and helpful they may be to conscientious observers, found in him an administrator so self-possessed, and an advocate so skilful, that he at least generally escaped unscathed the fire of retort. Once when he was baptizing in a river (a common practice still in Wales), a clergyman passing by rudely addressed him, and in words the exact resiliant force of which he could not, we suspect, have anticipated. "You may wash, and I will shear them." The instant reply was, "If you must have the *fleece*, Christ *must* have the *flock*."

There is no ordinance we so dislike to see awkwardly and irreverently administered as the one we have just referred to; and we have on some occasions felt no small amount of pain through a palpable incapability on the part of the administrator. We could give instances, but forbear. We may also add that whilst engaged in this important and interesting part of a Baptist minister's work, we have often had our mind raised high above the dim shadows resting on this sin-sinitten world, and have completely

forgot for a season "life's griefs and fears, sins and sorrows," and have sat rejoicingly and gratefully in the very suburbs of the "city of many mansions." We remember this to have been the case most especially when we were engaged in immersing a veteran Christian in the sea at Hayle in Cornwall, several years by-gone. The morning of that day was a glorious one. It was the day of all "the week the best." Many hundreds of persons were present. Above us was an Italian sky, all around and before us a sea calm as that like glass seen by John in his apocalyptic vision. There were several candidates besides him I am about to refer to, who was known by the designation of Captain Tom Martin. He had been for at least fifty years a member of the Wesleyan body, and was induced by a friend to listen to our poor utterances by which he was convinced that "salvation was altogether of the Lord," and that it was his duty, octogenarian though he was, to be buried with his Lord in baptism. I remember my intelligent and most esteemed friend, William Shakerly, of Camborne, went out with us into the bosom of the stilly waters, and with myself realized much of the presence of Israel's Jehovah, whilst leading the loveable old disciple, after he had been immersed, to the shore. When we raised the dear old saint from the yielding wave, he burst forth in such a song of praise as made every chord in our nature vibrate. With the tears of grateful affection glisten-

ing like diamond dewdrops in his loving eyes, he advanced towards the shore singing Hallelujahs of praise to the eternally loving and unchangeable Jehovah. The people on the shore caught the strain, and echoed it back; and if ever the incense of praise ascended not in wreaths, but in clouds to the throne of God, it was on that truly memorable occasion during which we anticipated the immeasurable bliss, the eternal freedom, the spotless purity, the holy joy, and the mellifluous songs of that "fadeless inheritance" where

"The storms of wintry time have passed away,
And one unbounded spring encircles all."

After his immersion, Thomas Martin lived on a year or two, upheld by the arm of his covenant God, maintaining his attachment in the midst of abounding hatred to the doctrines he had been made to love, and which were marrow and fatness to his soul, and then the Lord was pleased to "crown his life of mercy with a triumphant end." We rejoice in the opportunity of writing a succinct account of one of the loveliest and most loveable old men we ever knew. One of those who was immersed with him went to Australia and died. Others are still living, living, we hope, the

"Life of Heaven above,
All the life of glorious love."

In a small chapel adjoining the house of my noble-minded, kind-hearted friend, Mr. Edward M. Hancorne, of Hayle, a few disciples meet regularly for worship, the result of our visit to, and labours at, that town, some eight or ten years ago. In a locale where Arminianism is the order of the day, amidst evil report and good report, they still cling to the truth. May the "little one, if it is the will of God, become a thousand."

Perhaps the most graphic description of an open-air baptism ever written is yet to come: we give it in the words of the highly educated biographer of Christmas Evans:—

"The people came from many miles distant, and at nine o'clock in the morning, a vast concourse of eager spectators had assembled on the banks of the river, all unconscious, probably, however secretly and partially inspired by it, of the poetry of the surrounding scene unusually rich in natural beauty,* and in historic association. He (Timothy Thomas) preached so as to move the motley peasant multitude. On the one hand stood, not far off, the Grongar Hill where Dyer sang; and on the other might be seen the Golden Grove, where Jeremy Taylor, in troublous times set thought in gorgeous fancy. Right before him in full view, stood perched on a precipitous giddy eminence, the ruined castle of the Dynevors,

* It was in the neighbourhood of Llandello, a place we have often visited.

a shattered memorial of a stormy past, and a pathetic symbol of a dying nationality. Not far below, in the same beautiful valley, there was, if we mistake not, the house beneath whose roof poor Steele found a temporary shelter. And all around and between these spots of varied human interest, there was presented a scene so fair, of peaceful, various, and undulating beauty, that the imagination might yield itself satisfied to its enchantments. It was here the preacher, not given to æsthetical contemplations, but zealously intent upon the law of duty, awakened the distant echoes on that quiet Sunday morning. Coming up from the water, after having baptized without any interruption—such was his command of that miscellaneous host, many of whom had gathered there from other than religious motives, some one breathlessly informed him that the parish clergyman had been detained for an hour, unable to push his way through the crowd to the church where he had to officiate. This, of course, threatened to be a serious matter; unpleasant consequences were likely to ensue from blocking up the road with the congregation. But the minister was not only ready in reply, but rich in other resources. With admirable tactique and startling catholicity, he cried out to the people, "understand that the respected clergyman this parish has been listening patiently to me this last hour: let us return the compliment, and go to church and hear him. The church and burying ground was instantly crowded, the clergyman was delighted with the catholic spirit of the Baptist preacher, and of course not a word was heard about the trespass."

Who can help admiring the spirit exhibited, as well as the tact of the good brother, and who that is rightly influenced but will feel disposed to pray, that a similar spirit may more abundantly prevail amongst those who profess to be disciples of Jesus? All who love the "whole truth as it is in Him" might daily embody in their conduct the same spirit without compromising any truth they profess to believe and love.

What a lofty bearing the intellectual, learned, and God-honoured Paul exhibited when he penned that gem of a sentence, "Grace be with all those who love our Lord Jesus Christ in sincerity."

How indescribably hateful is that narrow spirit which condemns every one who does not see eye to eye with its possessor. How directly opposed is such a spirit to the genius of that Christianity, the distinctive feature of which is love.

Now it was this God-like principle that prompted the labours, and kept buoyant the spirit, of the excellent humble-minded

man we have had pleasure in placing before our readers. And having indulged a hope that what we have written may minister to their happiness, we close this passage with the prayerful song of a favourite poet—

“Happy day of union sweet,
O, when shall it appear!
When shall all Thy people meet
In amity sincere?
Tear each other's flesh no more,
But kindly think and speak the same,
All express the meekening power
And spirit of the Lamb.”

Some time after his location in Lleyn, a very marked change took place in Christmas Evans' style of preaching. Throughout that part of Wales, a great revival of religion was going on, and he was often thrown into the company of the men belonging to the Calvinistic Methodists, whom the great Head of the Church employed in the promotion of that movement. One of the most influential and popular men of the Revivalistic party was a very deformed man, called Robert Roberts, of Clynag. This man, Mr. D. M. Evans informs us, was originally a labourer on a farm. He appears to have been altogether uneducated; but having a “powerful voice, a retentive memory, great discernment of spirits, much natural dramatic oratory, and extraordinary fervour and boldness,” he exercised a very singular influence over the people. Had he lived in our day, he would no doubt have been deemed a dreamy fanatic. The description given in the memoirs of C. Evans of Robert's mode of preaching is worth transcribing.

“His method of preaching was the most exciting imaginable, mingling with his addresses apostrophies, outbursts, and fervid ejaculations, and weeping freely. He would read for his text, ‘Great is the mystery of godliness; God was manifest in the flesh,’ &c.; and at once begin in the most startling tones, ‘Oh! ye people, this is a bottomless sea; with God's help I will just venture on its margin; don't lose sight of me!’ In the midst of his greatest excitements, he would slightly bow his head, and so remain for a moment without uttering a word, and then whisper, ‘Hush—HUSH; what do I hear?’ Then he would thunder out till the whole congregation trembled, — ‘UPON THE WICKED HE SHALL RAIN SNARES, FIRE, AND BRIMSTONE, AND A HORRIBLE TEMPEST: THIS SHALL BE THE PORTION OF THEIR CUP.’ When he thought he was labouring in vain, failing to preach with any effect, he would pause in the midst of a sermon, and with his big tears rolling down his face, he would lift up a wailing cry, that pierced every heart,—‘O, Lord, rend the veil, rend the veil!’ Whereupon the people's loud and tumultuous ‘amens’ would

ratify the agonizing prayer.” Such was the Calvinistic Methodist preachers' style of preaching, through whom Christmas Evans was led to adopt that peculiar mode of address which made him so remarkable. Not content with labouring in the north, we find Christmas paying a visit to South Wales at this early period of his ministry. When he first visited that very interesting part of the principality, he found there, labouring amongst the Baptists, some very useful men, who received him joyfully, and allowed him to occupy their pulpits; and they not only did that, but they also rejoiced on account of the success which followed in the wake of his earnest toil. All through the counties of Brecon, Monmouth, Carmarthen, Glamorgan, Pembroke, &c., he boldly proclaimed the glorious Gospel, and much people were added to the churches, especially in Cardigan and Pembrokeshire. On returning from his useful tour into South Wales to Lleyn, he felt his mind drawn to another part of the country, and after some thought and much prayer, he resolved to remove to Anglesea. His principal reason for retiring from the scene of his earliest toils and successes was his inability to form prosperous Baptist churches in the neighbourhood of Lleyn. And it seems that in the bosom of the few churches formed, there was some disorder, bad management, and much religious narrowness. We think he acted wisely in retiring from such a locality. “Where envying and strife is, there is confusion and every evil work.” How soon this leaven of unrighteousness began to work! And, unhappily for us as a denomination, it *still works* in many parts of our vineyard, and immeasurable mischief is the result of its working. There is a cause for the sad state of things we deplore. We have our opinions touching the cause of that lamentable state of things we now refer to. If ministers who are fond of acrimonious controversy respecting subjects far beyond the grasp of an angel's intellectuality were to “take a softer mould,” perhaps a delightful change would soon be witnessed. We thoroughly hate acrimonious controversy; it surrounds us with an atmosphere we cannot comfortably breathe. Those who have delighted most in shivering lances within the arena of polemic strife, are generally anything but *loveable* men. Such gladiatorial exercises *sour the temper, and indurate the heart*. Controversial writers are not the *heroes* they imagine themselves to be. I like the spirit of a great and learned man, of whom it was once said, “I have always thought and spoken of the writings of Dr. R. W. Hamilton with pleasure, as a convincing proof that even a Calvinist might write of Unitarianism and to an Unitarian

without *asperity*." When a man cannot write controversially without *acerbity*, the sooner he lays down his pen the better it will be for himself and the church generally. We are firm believers in the pre-existence of the human soul of Christ, and the contemplation of His being the 'first-born of every creature'—'the beginning of the creation of God'—often fills our heart with joy; but we cannot—we dare not—ban the believer in the eternal generation of His Divine nature as some writers have done. On such deep matters, it becomes us to speak *cautiously*, and to avoid with scrupulous care the conduct of those 'who rashly break through and gaze where angels dare not tread.' The brightest and best amongst us know but very little. 'We now see through a glass obscurely.' May this thought cause us to desire to be clothed with humility as with a garment. Who art thou that judgest? 'Judge not, that ye be not judged!'

From Lleyn Christmas Evans passed on to the Isle of Anglesea, performing the journey on horseback, with his better half

riding on a pillion behind him. The journey was a cold and cheerless one; for the snow fell fast as they made their way to their new scene of labour and self-denial. In Anglesea there were *ten* preaching stations, which C. E. would have to look after and periodically visit; and all for the miserable sum of SEVENTEEN POUNDS PER YEAR! But Evans knew how to bear poverty. A man who could make a dinner off a plate of porridge knew how to breast a storm or two.

Well, on reaching the Isle of Anglesea, he found the same *disease* afflicting the people which had given him so much pain whilst sojourning in Lleyln. But he girt up the loins of his mind, and battled courageously with the insidious demon of discord, and the foul disturber was cast out. In Anglesea, this great and good man toiled for a long series of years, occasionally visiting the southern portion of the principality, where, as well as in the cold north, God made him an instrument of good to thousands of sin-stained men and women.

NEW BOOKS.

The Saints in Heaven:—the Minister's Changes on Earth.

"*The Surrey Tabernacle Pulpit*"—No. 242; "a Statute of Limitation." A Sermon by Mr. James Wells. London: G. J. Stevenson. This weekly serial still supplies the Sunday morning discourse delivered in the Surrey Tabernacle; which we often read with pleasure and profit. Some people believe Mr. Wells to be a hypercritical hyper of all hypers—"a man of extravagant theories;"—and some will speak more harshly than that. We make one extract from the sermon above referred to, that our readers may see three things. (1) In heavenly contemplation he can soar very high; and happily so. (2) In soul-experience he sinks, at times, as low as most of us. (3) In every time of temptation, God makes a way for his escape; and so he continues in a most successful course. We consider the following extract calculated to be very useful both to private Christians and public men in Zion; therefore, we trust, in giving it, we shall not be considered as infringing on the copyright. All the thousands who read the EARTHEN VESSEL should also read the Surrey Tabernacle Pulpit. Mr. Wells says:

"I cannot find any limitation to the inheritance of the saints; I cannot find it said of the saints; no, not in heaven: 'Hitherto shalt thou come, and no further.' Will you undertake to fathom the depths;

will you undertake to measure the heights; will you undertake to range over the breadth; or will you undertake to comprehend the length of that inheritance which they have? If so, my answer is, that God Himself is their inheritance. All their springs are in Him. He is their exceeding joy. They limited? Why, I was going to say, they go anywhere there. God is love; and they dwell in God, and God in them, and love for ever reigns. Do you suppose that we are going to heaven to be shut up in a little bit of a room, or a field, or house, or place, and all thronged together, and hardly room to move? I have no such ideas as that myself. I believe that world to have immensity for its range, and where the soul and body too will be both elastic, immortal, incorruptible, and, for aught I know, like as angels, and fly with all the velocity and rapidity of lightning. It is a world of life and liveliness, a world of action, a world of communication, a world of communion, a world of blessedness. And I believe that the minister and the Christian too are more like the saints in heaven on those occasions when their souls, ere they are aware, make them like the chariots of Amminadib; when their souls are on the wing, and can range over the wonders of their incarnate God, can boast of His name, His mercy, and His salvation, and see every impediment virtually removed, and that all things that

are opposing must be subservient to their welfare and to the glory of God. Then it is we have a little taste of that bliss that enable us to leave our cares behind.

"When I rose this morning I felt very miserable, and very cast down, and very unhappy, and wished it was not the Lord's-day, and I wished I was not a minister, and I wished I had never existed; I felt very miserable; I felt very unhappy; I could not get a thought, I could not get a word, and I felt, Well, what would I give if I did not exist! I don't feel that I can preach to-day. Don't know how it is, my mind seems cast down; little cares seem to be great ones; little hills seem to rise into great mountains; passing clouds look like a fixed tempest; I am very unhappy; I felt really as though I could not come to chapel. Presently the words came sweeter to my mind than they ever came before; I have always liked that hymn, but it is astonishing what a word will do:

"Surrounded with sorrows, temptations and cares,
This truth with delight we survey,
And sing, as we pass through this valley of tears,
The righteous shall hold on his way."

I began to be comfortable directly; I began to get a little light directly. I said, Lord, then I will go; Thy mercy is not gone, Thy promise doth not fail, Thy power is still the same; I will go, and make one more attempt. So it is; these are trying seasons, but they are all to make us feel that our springs are in the Lord, and that he leaves us sometimes to feel the weight of our cares, and griefs, and sorrows, to the end that we may know our need of a burden-bearer, and, being in agony, pray the more earnestly. So it is when we are made thus earnestly to whisper out of the dust, how sweet then a word in season is! Bless the Lord, then, that such experiences are proofs that the enemy is measured with the measurement of limitation; but the saint measured; the Christian, the believer in Christ, measured with the measure of perfection; and that Jesus can be measured only by infinity and eternity. Happy portion! But we can get at these things only as the Holy Spirit is pleased to bring them into the soul. I can think of plenty of scriptures by the force of memory; but it is one thing to do this, and another thing for the Lord to bring them to mind. It is when he steps in that Satan is forced to go out."

The Giants in our Churches.

The American Baptists.—We have received the New York *Examiner* (and a document from Mr. W. Stokes), from which we learn the strong sympathies of American Baptists with the new Strict Communion Enterprise in Great Britain. The Americans

are surprised at the divisions and declensions of English churches through Open Communion. They say, "We well understand in this country, that without strict communion, we have no denomination. The growth, influence, and integrity of Baptists in America is largely owing to the fidelity with which they have guarded the Lord's table." And then these Americans give us the rod: they add: "Our English brethren have pursued a different course; and are, as we believe, reaping only disaster as the result." They are glad, however, that the Strict Brethren in England are bestirring themselves; and most heartily bid them God-speed. But why have "English brethren pursued a different course?" If no one will dare to answer for them, we will. After the fall, and just before the flood, the Bible says, "there were giants in the earth in those days;" and we may write it down here—there have been giants, and there are giants in our days: and it is these giants which have broken down the order and the integrity of the Baptists in their allegiance to the commandments of their Sovereign King. In a long succession of them, we observe most distinctly. (1) Giant Great Talent of Bristol and Leicester. (2) Giant Worldly-Wealth, of Contracting Notoriety. (3) Giants Primitive, Puritanical Piety, and Co. (4) Giant "Unprecedented Popularity," and others. Now, to say these giants are not very good men, would be wicked. To say they are not doing a great work, would be worse still; but to say that they have done their utmost to break down the bond of Practical Communion, is to affirm that which none can deny. Trapp's comment upon these giants is curious enough. The word means "*earth-sprung*." "They were of the earth; and they spake of the earth; and the earth heard them." Is all this true of the giants who are breaking down, and breaking up our Strict Baptist churches in England? We cannot but fear so. There are three divisions in Trapp's text. I. "They were of the earth:" so with our giants; we are certain that in all their opposition to New Testament Practice, they are of the earth. Their souls' salvation *may* be in Christ; but when men have great gifts bestowed upon them, and they use those gifts **AGAINST** any essential portion of God's order of things, we tremble for them. II. Trapp says, "they spake of the earth." From *whence* comes all the arguments of men *against* strict communion? **NOT** from **HEAVEN**: that is certain. When Richard Watson wrote against Dr. Adam Clark's views respecting the Eternal Sonship, there was one remark which fell with great weight, at the time, upon all unprejudiced minds. Watson wrote this golden

sentence—"Whatever doctrine is stated in the Scriptures, or is necessarily implied by its different parts, is to be *admitted, believed, and held fast*, whether it corroborates or contradicts the notions which our previous or collateral reasonings had led us to adopt." Mrs. Reason, old Mrs. Tenderheart, with Sisters *Compromise, Compassion, and Strictly-Delicate*, cannot in these days of crinoline and lock-stitch sewing machines, ever think it needful either to go down into the water, or to come up out of it, as our Saviour did; as the Ethiopian eunuch did; as Saul of Tarsus did; as tens of thousands have done. Nay, a much more easy way of admission into the church is to lead them past the water, instead of taking them down into it. "They spake of the earth:" says good old Trapp. To be sure they do. And then (III) "The earth heard them! Ah! it is earthly altogether, although it is so finely arrayed that but few can see the earth at all. But we ask one serious question: "Who is it in these days that dares to abide by the doctrines, commandments, and experiences of the New Testament? Principally, and almost only, the men who have been chastened by the law, enlightened by the Gospel, quickened by the Spirit, pardoned by the blood, and who have made "their calling and election sure." If our excellent brother Stokes can get these men united in his society, it will advance; and like little David, he will be more than a match for the giants.

The Country Pastor's Life.

"*Rays from the Sun of Righteousness.*" By E. J. Silverton, Minister of Zion chapel, Chatteris. This pamphlet expresses Truth in a sound and simple manner: unlettered seekers might learn something here. The wisdom of God is beautifully seen in raising up ministers fitted for certain conditions of mind. Between such writers as E. J. Silverton and Dr. Guthrie, there is a wide difference in the material employed, although the matter is the same. Mr. Silverton was very useful in his Carlton pastorate: we hope in Chatteris, he will multiply and prosper. He succeeds a man thoroughly devoted and laborious. Joseph Wilkins, late of Chatteris, has read, and has earnestly sought to follow the advice given by Paul to Timothy touching the ministry. God has helped and honoured him; and will, we trust, to the end, let him be settled henceforth where he may. While many men do not, cannot, will not, study sufficiently, others go to the other extreme, and closet themselves too closely; and thereby often deprive their people and themselves of much of that Christian intercourse so beneficial. The country pastor's life is one of the hap-

piest pathways through this world; if he lives with Christ, and for Christ, and through Christ, holds close communion with his God, and instrumentally feeds the people's souls, while the people carefully and sufficiently feed him and his. But, if on the minister's part, there be idleness and indifference; and if on the people's part there is coldness and carelessness: so that they muzzle the ox, and dishonour their profession, then is the poor country pastor's life embittered indeed. Our churches need a thorough, Scriptural investigation and correction in many respects; but while it is possible for a self-conceited wire-worm to stick himself in the pulpit, and declare he will preach if only ten persons will hear him; or while it is possible for a few ignorant and uncharitable men to *hire* ministers to handle the people's money, and break the poor parson's heart as often as they please:—while these things can be, we have no hope for our churches generally. Thank the Lord, there are happy exceptions, but generally speaking our ministers and churches are in bondage.

The Press Correcting the Pulpit.

Cassell's Illustrated Bunyan. The Pilgrim's Progress. London: Cassell, Petter, and Galpin, Ludgate Hill, E.C. The two first parts of this noble memorial of the genuine and rare talent of the tinker is now in our hands. Its printing, paper, pictures, notes, and illustrations, are all first-rate. In fact, Messrs. Petter and Galpin are doing more to raise the letter-press printing to a high state of perfection than any house in this, the greatest book-market in all the world. The countenances of the different characters introduced, are full of meaning, and express the different phases of the human mind with a telling exactness which only the most gifted artists could produce. We earnestly commend this edition of Bunyan's Pilgrim as a present every Christian father may make to his child with confidence. The plates of themselves are worth ten times the money you give for each part. Surely there is a heavenly origin in the fact that enterprising men are now so industriously garnishing and ornamenting this antique Guide-Book to the Happy City, as to render it exceedingly attracting to all classes and conditions of society. On the bookshelves of the humble cottager, as well as on the table of the Christian nobleman, this magnificent edition of Pilgrim's Progress will be sure to find its place. Thus the press comes forward to supply one great deficiency in the pulpit. Our preachers generally do not enter carefully and closely

into the deep-wrought and distinguishing features of genuine Christianity. They are too speculative, superficial, and commonplace. Let us, then, get the people to read Old John Bunyan's Pilgrim; and he will faithfully tell them the truth.

Mr. Vaughan's New Work.

Mount Zion Pulpit: or, The Three-Fold Cord of Christian Doctrine, Experience, and Practice. A volume of twelve sermons, preached in Devonport, by Rev. J. Vaughan. Published by Pitman. Paternoster-row; and printed in Devonport, by John R. H. Spry. Whatever mistakes Mr. Vaughan may have made respecting ordinances, we do not think he has made any in his development of the doctrine system of the Gospel of the grace of God. We believe the Lord made the late Mr. Irons' ministry useful to Mr. Vaughan; and in that school, if we may so speak, he is most at home. As regards quality and quantity, this is an exceedingly cheap book. Here are twelve sermons "on most important subjects;" each sermon occupies nearly sixteen crown octavo pages, and is evidently printed from a carefully prepared manuscript. And then the whole are bound together in cloth, and lettered, for twenty pence; but the paper and the print are so inferior that it quite grieves us. Little country printers undertake to print books at a very low figure. Ministers are caught in the trap; and their works are literally spoiled. Mr. Vaughan has evidently bestowed great pains in the preparation of these discourses; and if the printing had been as good as the matter, it would have made a handsome and a wholesome volume. The Lord can, and we hope He may (notwithstanding this defect), abundantly bless the production.

The Wrong Road.

"*Right, or Wrong, Which?*" A Sermon by W. Parks, B.A., Rector of Openshaw. Published by David Kelly (one penny). It is a very hard thing to be obliged to believe that in the professedly Christian churches of our land there is so much chaff, and vain conceit, that it is almost impossible to make out what is really right from all that is deceptively wrong. A strong discriminating testimony of this character, therefore, is like a bright star well known to the mariner in a dark tempestuous night. We have been sailing over rough seas, with threatening clouds a-head, and have often feared we should sink never to rise or reign where Jesus is. All our way has appeared to be *wrong*, while storms and tempests have rolled over our heads. How gladly, then, have we received this truth-speaking sermon of Mr. Parks':

and from pure love to immortal souls, we would invite all opposers to sovereign grace to read it carefully through. If we cannot get copies for circulation in London, we shall give extracts in *CHEERING WORDS and EARTHEN VESSEL*. Mr. Parks does take forth the precious from the vile, with a powerful hand, and with few words.

When will our Country Awake?

"*Slavery and the American War.*" By Rev. Marmaduke Miller. To be had of Bremner and Pitman. This fourpenny pamphlet gives you the American history and the Slave question in clear, concise, and faithful terms. Mr. Miller says: "I hold that slavery is at the root of the civil war now raging in America; and that this cursed evil is both the cause and the occasion of the quarrel." We ask, how is it Christian ministers, churches and people in England have been so lukewarm in this great calamity? Charity to the suffering poor in Lancashire has been bountiful indeed; but earnest, united prayers in God to arrest the progress of the foe, and to overturn the throne of cruelty and iniquity, have been lacking. What does this mean? If we, in any measure, secretly connive at the continuance of a barbarism so at variance with the glorious march of civilization and of a professed evangelization too, we shall certainly have the rod much heavier yet. Many of its strokes have been severe, of late. When will our country awake?

Words for Fathers, Mothers, and Children.

"*A Bundle of Myrrh. A gift Book for Sabbath Schools.*" By Benjamin Taylor, Minister of Pulham chapel, Norfolk. London: J. Paul (40 pp. fourpence). But few men can either speak to, or write for, children, so as to engage and edify them. Tenderness of feeling, sweetness of affection, with much patience, and a suited propriety, are indispensable in the man who is to fasten upon the minds of children, and lead them on to sacred and holy themes. Benjamin Taylor is a loving father, a devoted minister, a truthful and God-fearing Christian man, and in this little manual, he has addressed to fathers, mothers, teachers, and children, such words, warnings, exhortations, encouragements, and interesting tales, as will be gladly received by thousands. We heartily desire our excellent brother may enjoy a rich recompense in this new literary department, on which with so much pleasantness and evident purity of motive and manner he has now entered.

Sermons by Dr. Bell.—Dr. T. G. Bell has

been supplying the pulpit at Beresford Chapel, during the absence of Mr. Lincoln. Two or three of his sermons have been published by J. Paul, in "*The Penny Pulpit*." The first is entitled, "THE GLORY GIVEN"—the second, "THINGS TO COME"—the third, "TIMES OF RESTITUTION." Many Christian people may not be prepared to endorse all the Doctor's views; but in these lectures there is so much freshness, originality, plain, out-spoken, and cheering anticipations of the future, with solemn and faithful notes of wholesome warning, that we most heartily wish them an extensive reading; assured that they will gladden many a pilgrim's heart, while some careless ones may be aroused.

"*Russia, Poland, and the Jesuits; or, the Roman Catholic Conspiracy against the Liberty of Europe Examined*." By J. H. Elliott. London: G. J. Stevenson. The desolating and deceptive struggles of the old Popish "Pest of all Countries" are here opened by a talented and experienced mind. We really tremble for the gloomy future of Europe.

"*The Sower*"—and "*The Little Gleaner*."—Both edited by Septimus Sears,—continue worthy of the notice of real Christians. The press, the pulpit, and the platform, are all increasing and multiplying in effort

to warn the wicked, and to confirm the righteous. It is a day of great doing on man's part; a glorious harvest will, ere long, be gathered in.

"*The Divine Renewal*."—An Address by T. W. Cole, Home Missionary, at Rugby. This neat little twopenny book is another witness to the fact that many of our missionaries know, and are not afraid to publish, THE TRUTH. Mr. Cole is evidently well read in nature, and sweetly exercised in grace. This lecture—"The Divine Renewal"—is chaste, clear, and experimental, worthy to be presented as well to the most exalted and refined as to the humblest cottager in the land.

"*The Gardener's Weekly Magazine, and Floricultural Cabinet*." Conducted by Shirley Hibberd, Esq. Published by Allen, 20, Warwick-lane. Illustrations useful and pretty—original papers so familiar and beautifully written, as to be quite refreshing—and reports and directions enough to give a complete review of the Fruit, Flower, and Vegetable Kingdom every week for one penny. In every village in the United Kingdom some clever fellow should convene his neighbours together one evening in the week, and read to them this Gardener's Magazine. It would do them good.

Intelligence from our Churches, their Pastors and People.

NEW SURREY TABERNACLE FOR MR. JAMES WELLS.

ON Monday evening, August 10th, a large and influential public meeting was holden in Mr. Wells' chapel, the Surrey Tabernacle, Borough-road. The object in calling the meeting was to consider the best course that could be adopted for the accommodation, convenience, and comfort of the large body of persons who still continue to meet to listen to the Gospel as proclaimed by Mr. Wells. The matter was an important one; and on the previous Lord's-day, Mr. Wells asked the friends to give the subject their deliberate and prayerful consideration. The circumstances giving rise to this movement are as follow:—The present chapel has been erected now about 25 years; it has several times been enlarged, and additional gallery accommodation has also been made. The place is held under lease from the city of London; and the lease has about nine years only unexpired. At different times, large sums of money have been expended on the place; and it now became a very serious matter with the officers of the church, whether they would be justified in again asking the friends to contribute a further and much larger amount than before, for increasing the property of which they held but so few years certain possession. Further than this, the previous enlargements had been more easily attainable, and had been accomplished at an expense that was commensurate with the large additional seat accommodation provided. Now the position of affairs was altered. All the easily available space had been made use of, and still more was wanted; and the question arose, what plan could now be adopted—what was the most advisable course to pursue? If the present

chapel was to be enlarged, the only plan upon which that could be done would involve an outlay of some £7000. But supposing this large sum was expended, the place then would be so ill-shaped and irregular, that it was questionable whether the extra room so provided would be acceptable to the friends. But there is another objection, as we see, to the enlargement of the Surrey Tabernacle,—and to us an objection that ought at once to settle the question in the mind of every friend to the cause,—it is the *very short term the lease has now to run*. It may be suggested that the lease might be renewed. Perhaps it could, but of this there is no certainty: till the present lease is expired, no question can be raised as to a new one. And should the city be pleased to grant a new lease, it would be upon very different terms to the present: the place would be surveyed by their Surveyor, and in proportion as you had increased the value of *their* property, so would *they* increase the terms on which a new lease would be granted to you. In fact, to expend seven or eight thousand pounds on the present place would, it appears to us, be gathering money for an object certainly not justifiable, and we could not conscientiously ask the friends to subscribe one farthing to such folly. For such a large congregation, more accommodation, and much better ventilation must be had, or we feel persuaded the cause will suffer. We could mention at this time, a number of friends, who are only too anxious to sit under Mr. Wells' ministrations, but they cannot endure the "standing process," and then the heat of an ill-ventilated building. Let these and

other obstructions to the progress of the cause be removed as speedily as possible; and if room is provided, a congregation doubling the number of the present one will be gathered. And we think it will be no small honour to any body of gentlemen, to be the instruments of giving to the Strict Baptist body such a building as we anticipate shortly will be raised. We therefore hope—and believe—that the way is now perfectly plain, and the pathway clear, for Mr. Wells and his host of friends to proceed energetically with such a great and important work. Some have thought this should have been seen to before. To this we make no reply but, "better late than never;" and take it as one of the most forcible arguments why the work should now be prosecuted with *increased vigour*.

But we return to the report of the meeting.

Mr. Wells presided, and was surrounded by his deacons. The proceedings were commenced with singing; and the pastor, with much apparent liberty, earnestly asked the Lord to direct them in their deliberations upon so important a matter. The Chairman then introduced the subject, noticing that for upwards of thirty years the Lord had wonderfully blessed the preaching of His word on that ground, and there was much cause for gratitude. Two things were before them, one very pleasant, and one very unpleasant: the pleasant one was this, that they wanted more room; the unpleasant one was, they did not know how to get it. Mr. Wells then laid before the friends in a plain manner the exact position they were in, and expressed a wish that the friends there gathered should by their own voice and act, say what course seemed best to adopt; to accomplish this, he should put three propositions before them, and take the sense of the meeting on each. First—"Considering the short term of their lease, the great expense that would be incurred, (at least £7000), and the then inconvenient, irregular, and unsightly form of the building, is it expedient and judicious to enlarge the present chapel?" To this, the whole of the large meeting said, "No." The next proposition was respecting the house in the front, whether it was advisable to obtain possession of one house and shop, and thus open and widen the entrance to the chapel; but the meeting quickly disposed of that, by voting against such a course. The last proposition was then put—"Is it advisable to entertain the subject of a new chapel?" and to this the meeting unanimously said, "Yes." The Chairman then invited the friends to discuss the matter freely, and give their views respecting the proposition now before them.

Mr. CARR (deacon) very warmly supported and advocated the proposal to erect a new and substantial chapel. The amount required could quickly be raised; and he suggested a plan whereby in two years upwards of £5,000 might be raised by weekly contributions; and to shew he had faith in such a plan, he should put himself down as a contributor of £1 per week for two years. He hoped and felt persuaded many would be found following in the same course.

Mr. ROBERT WILKIN said—My dear Pastor, it is now upwards of thirty years ago that the Lord was pleased to direct my steps to listen to your voice. From that day till now I have been favoured to walk in much love and union with this people and yourself. I was connected with the building of this place; and the first £10 that I ever possessed in this world of my own was invested in a share to build the Surrey Tabernacle. Since then, sir, the Lord has been pleased to prosper me; and if it is decided to build a new chapel—which I hope will be the case—I shall only feel too happy to give towards that object ten times as much as I first invested in this chapel. Mr. Wilkin then gave his name for £100.

THOMAS POCCOCK, Esq., in his familiar way, spoke of the great pleasure he felt in hearing of

the proposed new chapel. He had considerable experience in these matters, and strongly advocated the weekly subscription plan: it was by this means that the greater part of the money was raised for Zion chapel in the Waterloo-road. He hoped the same course would be adopted here; he should be happy to subscribe One Guinea per week for twelve months; and he suggested that a Building Fund Committee be at once formed.

Mr. EDWARD BUTT (deacon) in a speech of some length, reviewed the course of the church for many years past—noticing the great blessing the Lord had been pleased to make their pastor; the good that had been accomplished; the large numbers that had been gathered; and the many souls to whom the word had been made a convincing word. These were pleasing reminiscences to look upon as tokens of the Lord's goodness in times past, and encouragement to press forward in the good cause, believing that HE who has so wonderfully blessed will still continue to water us with showers of His Holy Spirit. It was no small mercy that Mr. Wells's health appeared so good; and the cause he believed was never in a better state than at the present; all the seats were let, and a kind, loving feeling pervaded the minds of the people. Mr. Butt then read some letters that had been received from different persons urging the necessity of action being at once taken in the matter. One correspondent most emphatically declaring not one farthing would he give towards enlarging the present place; but if a new chapel was erected, he would do his utmost towards it. Mr. Butt reminded the friends that it was a very heavy and important undertaking; and one that would require much labour and perseverance. Ten thousand pounds, at least, would be required for such a chapel as they proposed to erect.

The subject was then spoken to by Messrs. Lawrence, Edwards, J. Beach, Hearn, Pike, and several others, and as the spirit of the meeting, and the speeches of all, were opposed to more being spent on the present place, the subject was brought to issue by Mr. Edward Butt proposing the following resolution: "That it is expedient and desirable, as the Lord has so abundantly prospered the work in our midst, that a large and more convenient chapel should be erected; and that a Building Committee be now formed for that purpose." The resolution was seconded by Mr. Carr, and carried unanimously by the meeting.

A Building Committee was then appointed, and a subscription commenced which reached upwards of a thousand pounds before the close of the meeting.

Mr. WELLS expressed the pleasure he felt in finding the friends so united and of one mind in the matter; it had certainly been one of the warmest and best meetings he ever remembered attending in the Tabernacle; and he believed the Lord's blessing would attend the undertaking.

The meeting was then closed with singing and prayer.

SURREY TABERNACLE SUNDAY SCHOOL.

TO THE EDITOR.

DEAR EDITOR,—Now that Mr. Wells's Church have decided to erect a New Tabernacle, will it not be well to institute a Sabbath School? There has not been convenience for such a valuable accessory to the church at the old place; but let us have a good school-room under or attached to the new place. As I did not hear the subject mentioned at the meeting, will you give those in authority, the hint in the kind way which the VESSEL Editor can do; and so serve many, and your's truly,

AN EIGHTEEN YEARS VESSEL READER.
London, August 17th, 1863.

[To the already numerous working bodies con-

nected with the Surrey Tabernacle, we believe Mr. Wells and his friends will add a flourishing day and Sunday school too. We have read Mr. Wells's sermon entitled, "The Hope of a New Chapel and of a Better World;" from whence it appeared to us that the house is sure to be built. The pastor has taken a new suit of armour—feels himself girt up with new strength—has taken the sword of the Lord and of Gideon—has mounted the white horse of victory—and is, by faith, going forth conquering and to conquer: it will be a glorious climax to a long life of devoted service in the cause of truth, to stand presently in a large, substantial, freehold tabernacle, and preaching CHRIST'S GOSPEL to many thousands until some twenty or twenty-five more years shall have rolled over his head, and after having seen all his companions in the field of truth pass home before him, lie down at length in the sweet realization of that rich cluster of promises in the 91st Psalm—"Because He hath set His love upon me, therefore will I deliver him. I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him. I will be with him in trouble. I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." Although we cannot follow Mr. Wells in every thing, still, we know there are comparatively few can sympathise more entirely in the generality of his ministry than ourselves. We shall anxiously—we hope prayerfully—watch his onward progress: albeit, as regards the happy issue, we have neither fear nor doubt. We have for years seen James Wells among the very, very, very few men who manifestly stand in Psalm 1. "And whatsoever he doeth shall prosper." We have enjoyed ourselves in writing this little note to our correspondent's request; and only ask our brother James if he does not begin to think, with all this chapel building, that the Millennium is really near at hand?—Ed.]

NORTH BOW.—Very interesting, pleasing, and profitable services were holden in Bethel chapel, Old Ford (close to Victoria-park), on Sunday and Monday, August 16th and 17th, to mark the completion of the 2nd year since the formation of the church. The sermons on Sunday were preached by Charles Waters Banks. They were listened to with the deepest interest and displayed a depth of mind in Biblical and spiritual subjects of an unusual character. The attendance was excellent; at night, numbers were unable to gain admittance. On the following Monday afternoon, Mr. John Brunt, of Colbrook, delivered a solemn, powerful, soul-elevating discourse from the words in Revelation xxiv: "They sung, as it were, a new song before the throne." The preacher enlarged upon the characteristics of the singers. 1st. They are without fault before the throne. 2nd. In their mouth was found no guile. 3rd. They are redeemed from among men. 4th. They are they which follow the Lamb. 5th. They are not defiled with women. These several characteristics were sweetly dwelt upon by the preacher; and in the 2nd division of the subject, we had some happy thoughts on the position of these singers—"before the throne." The sermon was one of thought, and the congregation were thankful for so excellent an opportunity. A large number then took tea together; and in the evening, the place was crowded, when a public meeting was holden. Mr. C. W. Banks took the chair, and the service was opened with singing and prayer. Mr. Edinborough, the Secretary of the Church, read a report of the progress the cause had made since their present minister had been with them; the statement was cheering, and was welcomed by the friends very warmly. Mr. Banks made a few observations respecting his own

feelings in the place—he had there enjoyed some of the happiest and holiest seasons in ministering the Word of Life that he ever remembered during the thirty years he had been employed in the work. He had experienced such seasons of refreshing from the presence of the Lord that he had not known for years. The word, so spoken, as the report stated, had been much blessed; numbers had been gathered, and the approval of heaven appeared to be resting on them. The friends were then addressed by Mr. Webster, who rose with much pleasure, and was glad to witness such a large gathering; it was the largest he had seen there, and this was certainly a good sign of progress. Mr. Thomas Jones followed with some very excellent remarks on "Christ as the Branch and Builder of the Temple." Mr. Jones was followed by young Mr. Strickett, of Dartford, who gave some thoughts upon Captivity; Deliverance, Habitation, and Employment; his subject being the men who had come from the captivity. Mr. W. Webb, before speaking to his subject, said his union with their pastor was a spiritual union. It was many years ago that he first heard Mr. Banks speak from the words, "The Lord is nigh unto them that are of a broken and contrite heart." It was at the late William Allen's chapel; and the Lord, by those words caused such an union of soul to spring up that he knew no circumstances would ever separate. Mr. W. Webb then spoke of Christ's crowns. His brother George followed with an address, both short, sweet, and savoury, but right hot from his heart. After this, Mr. Messer, for about twenty minutes, thrilled us with an address of much weight. Mr. Dyer of Walworth, expressed his pleasure at seeing his brother in the chair so well supported; and hope yet to see him brought out into a wealthy place. A few words from Mr. Banks, the doxology was sung and prayer brought to a close one of the happiest and the largest meetings we have ever had the pleasure of attending at this place. R.

FRESSINGFIELD.—The anniversary of the Baptist Chapel at Fressingfield was held on Tuesday, July 28th. Mr. Pegg, of Claxton, preached a sound, experimental sermon from the third verse of the 23rd chapter of Job, "O that I knew where I might find Him," &c., in the afternoon to a goodly number of hearers. An excellent tea was provided at 5.30, when 160 sat down, who all seemed to enjoy themselves, every one's aim seeming to be to do all they could to preserve the harmony of the meeting. Mr. Taylor, of Pulham, had promised to preach in the evening, but was too poorly to meet with us. Mr. Pegg therefore preached to us again; his text was the 17th verse of the 2nd chapter of Revelation, from which he delivered a sermon, illustrating the awful degeneracy of Asiatic churches, as being a warning to all; the hidden manna as being the bread of life laid up in the ark, Christ Jesus; and shewing that the white stone represented the discharge of the sinner from all the charges of the law of God. The call for contributions towards the reduction of chapel debt was heartily and liberally responded to. On Sunday, August 1st, two males were baptised on a profession of their faith, by Mr. J. Pegg, the ordinance being administered in a crowded congregation, and amid the most profound silence.

ST. NEOT'S, HUNTS.—Friday, July 17th, the annual harvest prayer-meeting was held; several members presented solemn petitions. The venerable pastor (Mr. Murrell) gave an admirable address; in the evening our brother Pells, of Soho chapel, London, preached the Gospel well. Mr. Pells also preached three sermons to large congregations on the following Lord's day.

THE ORDER OF THE BAPTIST CHURCH
AT

COLERAINE, IRELAND.—The resources of the resident Baptists at Coleraire appear to be more adequate to the maintenance of worship without foreign aid, than in any other town of Ulster. They possess a place of worship which would contain 250 hearers. I worshipped with them on Lord's-day, Aug. 29th. Our exercises commenced with a Psalm out of the Scotch metrical version, which, uncouth as its contents sound to an English ear, appears to be almost the only hymn book in use in this province. I prayed, read a chapter, and preached; and then, in compliance with the request of the officers, after prayer had been offered by a brother, I presided at the Lord's table. At the close of this service, one of the deacons announced that now there was opportunity for mutual exhortation. A young man who was sitting at a distance from the table, then arose, read a text, and delivered a discourse of considerable length. It differed nothing from what we call a sermon, except in this, that the speaker stood on the floor in the midst of his hearers, but it was technically distinguished by our friends as an "exhortation," and was regarded as the fulfilment of an express apostolic injunction, contained in two or three passages which they quoted, particularly that in the Epistle to the Hebrews, "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." It seemed to me to be unseasonable, as we had been in the place more than two hours when it commenced, and as, having no dependence on what preceded, it introduced a new train of thought, and tended to obliterate whatever impression had previously been made; but there was not anything objectionable in the sentiments advanced. I suggested afterwards, in private conversation, that it would have been very suitable on a week-day evening; but I was told that they had no week-evening service, no prayer meeting even, either in the week or on the Sabbath. The speaker, I found, did not belong to Coleraire, but to a church at a distance; but had he not been casually present, an "Exhortation" would have been delivered by some one else. There are several speakers who take part in such exercises.

WELLINGBOROUGH.—The New Baptist chapel is called "The Tabernacle." It is erected in Park Street, by Mr. Dullely, brewer. The building stands a few feet from the road, and is approached by a flight of steps; it is of white brick, which looks exceedingly plain, but is very good and substantial. The interior of the building is in accordance with the outside, and is well fitted up with deal seats with leaning backs, and very comfortable to sit in. The platform is of oak, and is approached by a flight of stairs on either side of the vestry doors. A gallery runs along the front, which is decidedly an ornament to the place. The chapel is lighted by ten large windows, and is capable of holding 400 persons. There is a school room underneath, the full size of the building; there is also a baptistry. The opening services took place last month, when Mr. Bull, late of Over, preached. This building may be called a monument expressive of spontaneous gratitude and devotion to God, Mr. Dullely having himself at a cost of about £1,600 erected the place. A correspondent says—"Our earnest prayer is, that it may be for the glory of God, the conversion of sinners, the edification of saints, the confusion of Satan, the rejoicing of angels, and the wider extension of the glorious news of the Gospel of the ever-blessed God." July 12th was opening day.

CITY ROAD.—**JIREH CHAPEL, EAST ROAD.** Father Jones's Sunday school annual treat was held Tuesday, August 4th. The children were served with fruit at three o'clock, and after they had partaken of cake and tea, they withdrew to the gallery and sang their pieces while the parents and friends took tea; after which the children were placed in the centre of the chapel, with their relatives and friends present, while a lesson was given them by Mr. W. Hawkins on the "Childhood of Moses," which seemed very much to delight them; while the "children of a larger growth" expressed their gratification with the ready and happy manner in which the children gave answers on matters of very deep import, especially when in reply to their inquiries they learnt that neither teachers or children had had the least hint of what subject they would be examined on. At the close of the lesson, some little girls, introduced by Mrs. Avery, the indefatigable labourer in this school, presented Mr. Hawkins with a silk handkerchief as a token of their pleasure, and of the friends, on this and previous similar occasions. The teachers and friends felt encouraged in this delightfully useful work, and commend their printed report to the notice of the lovers of these institutions elsewhere. That they continue in the same, and prosper a hundred fold, is the prayer of one who was

A SHARER OF THE PLEASURE.

JIREH CHAPEL SUNDAY SCHOOL, EAST ROAD.—The first annual report of the school connected with the church under the pastoral care of our metropolitan patriarch, Mr. J. A. Jones, is a beautiful model, both of Christian literature and of typographical art. It must be pleasant to the aged veteran to see around him a band of working believers, making his new chapel like a hive of bees, among whom, as lively as any may be seen, our well-known itinerant friend and zealous advocate of principle and practice, Mr. Samuel Jones, of Watling-street, of whom, we believe, copies of the report may be had.

POPLAR.—Special Services were holden in Zoar chapel, Manor Street, East India Road, on Sunday and Tuesday, August 9th and 11th. The pastor, Mr. Inward, Mr. James Wells, and Mr. John Pells were the preachers. At the public meeting, CHRIST was the theme: Mr. Inward opened the subject; Mr. J. Whitteridge implored the blessing of heaven; Mr. J. Webster spoke of Redemption by Christ; C. W. Banks of Creation by Christ; and Mr. G. Webb of the Headship of Christ; and Mr. _____, (minister of Zion chapel, Stepney,) gave a substantial address on Christ as the Image of God. When brethren thus open up the different parts of the Saviour's Person and work, good must result. Steadily and successfully, we trust, brother Inward is progressing in that wonderful mission, "building up the church in her most holy faith."

SOUTHWARK.—TRINITY CHAPEL, BORO.' July 26th was our anniversary; important sermons were preached by brethren Foreman, Wells, and J. A. Jones. After tea, on the Tuesday, brother Hawkins presided, and addresses were delivered as follows: I am that I Am, by brother Palmer; I am the Way, brother Chivers; I am the Truth, brother Alderson; I am the Life, brother Hazelton; I am the Door, brother Webster; I am before Abraham was, brother Attwood; I am He that liveth, brother Flack; I am the Rose of Sharon, brother Wyard. Brethren Moyle, Myerson, Hudson and Garrett also took part in the services. It was, in several senses of the word, a good anniversary indeed. Praise we the Lord!

DARTFORD, KENT.—ANTIOCH CHAPEL. DEAR BROTHER,—We inform you, with deep regret, our dear brother, Mr. Strickett, has resigned his office as pastor of this church, which, no doubt gives great joy to many free-will and

duty-faith professors in Dartford. Since our brother has been with us, we have sat under his ministry with pleasure and profit; he always keeps in the back ground himself, and holds up a full Christ to poor sinners. Our brother feels himself justified in taking this step; he is not a man-made minister, but a bold defender of Gospel truth, as it is in Jesus. There is no doubt the great Head of the church has a larger sphere of usefulness for him elsewhere. We trust he has; and may be enabled, by the Holy Spirit, to tell out what he has tasted, felt, and handled of the good Word of Life. Our prayer is that the Lord may bless him, and grant him soul prosperity, and strength of body, for his arduous labours. In behalf of the Church, **LUKE WHITLEY, GEORGE WELLER**, deacons.

NEW NORTH ROAD—A HAPPY DAY WITH SALEM SUNDAY SCHOOLS, WILTON SQ. On Tuesday, August 11th, as we entered Wilton Square,—the whole centre of which, surrounded by iron railings, is occupied by the chapel and grounds of Mr. Flack, the pastor, and his friends, was enthusiastically alive. The windows of all the houses in the square had their occupants, while twenty omnibuses and vans, with their forty horses, reached all round. A blue silk and gilt banner displayed the fact that "Salem chapel Sunday schools" were about taking their annual trip. Another omnibus being found needful, when the twenty-one were ready, off we started for a twelve miles' ride into the heart of Hainalt Forest, amid the hurrahs of the juveniles, and cheerful faces of older folk, on as glorious a morning as ever blest old England, we think. Looking at the omnibuses as they led the way, we saw on the tops of them the bishop of Salem, brother Flack, with Mr. W. Hawkins and Mr. T. Chivers, looking as pleased as any of the party present. Prayer had hallowed this treat, and as we passed along we heard ejaculated from many a gratified one just emerged from a citizen home. "Is it not a glorious day!" "See the beautiful crops of wheat!" "Our's is a wonder-working God!" "Here's a magnificent view" &c. Ever and anon the youngsters cheering added pleasantly to the scene. When arrived there, on the green sward, amidst the old oaks of Epping, our party of about 500, were broken up into family or party picnics, then each walked abroad the in wide openings, or followed some of the hundreds of bye paths revelling in the shades. At tea time, first the children, then the adults, were well supplied. A generous friend of Salem, beside his munificent aid, gave to each child a present. Mr. Hawkins addressed the young folks, and then all prepared for home, which, after a pleasant evening's ride, we reached in safety, entering Wilton Square, praising God aloud for such a beautiful trip on so beautiful a day, so happy to us all, and such credit to the friends of this highly-favoured people. That their present mercies may be unalloyed and long-continued is the prayer of their friend,
UNCLE LOVECHILD.

HORHAM—The Sabbath school anniversary at Horham, was celebrated on Wednesday, July 29th. The scholars in the afternoon recited pieces of poetry and prose, in a manner which reflected much credit both on the teachers and scholars. After which, Mr. Catt, of Fransden, examined them in their knowledge of the word of God, making very appropriate remarks on the several circumstances of Biblical history adverted to. After the children had partaken of the provisions, the elder part of the congregation sat down to an excellent tea. The chapel was crowded to excess, and several hundreds, with the school children, tested the merits of brother Hoddy's bread and butter and cake. In the evening, Mr. Sears, of Laxfield, spoke somewhat lengthily upon the Bible, and the utility of Sabbath schools, illustrat-

ing his speech by several pleasing anecdotes. Mr. Pegg, of Fressingfield, spoke on the Church's three-fold state, her three-fold cautions, and her three-fold seals. Mr. Hoddy concluded the meeting by prayer. The friends dispersed, taking it as a whole, well pleased with so large and comfortable a meeting.

CHATTERIS, CAMBS.—On Thursday, July 23rd, the friends in connection with Zion Baptist chapel, held their Sunday school treat. They all met in the chapel to hear an address by Mr. Silvertown, Zion's new minister. He told them there were two things they were not to do, and two they were to do; that there were two things they were to remember, and that there were two things to forget. After this service, they all marched down the town to Mr. James Smith's field where they had plenty of tea and cake; after which the company sat down to tea under Polto Brown's large tent—about 700 in all—and then delighted themselves in the beautiful field so kindly lent by Mr. Smith. The day was fine; all seemed well. We pray the Gospel preached by Mr. Silvertown at Chatteris may be sinner-saving, saint-cheering, and God-glorifying.
ONE THAT WAS THERE.

GRAVESEND.—The church of Christ meeting for divine worship at Zoar chapel, Gravesend, have had cause to set up another Ebenezer, and say, "Hitherto the Lord hath helped us." On Tuesday, August 4th, we celebrated the anniversary, it was a good day; brethren Bloomfield, Hazelton, and Foreman came amongst us in the fulness of the blessing of the Gospel of peace. We were highly favoured with ministerial brethren from London, and the Churches around, which gladdened our hearts, and we could sing, "How good and how pleasant it is for brethren to dwell together in unity." Attendance excellent; 100 took dinner; 250 joined at the tea table; the spirit of harmony was truly delightful. This was one of the best days we ever remember spending with the people of God. Surely such days must tend to promote the peace and prosperity of the Church. The Lord grant it in His own time.
THOMAS WALL.

LONG MARSTON—Anniversary of Sabbath school on Tuesday, July 21st. Mr. Pells preached in the morning. At the afternoon service Mr. Woodman addressed the throne of grace; Mr. Pells took the chair; spoke to the teachers on the importance of Sabbath school teaching. Brother Plaw addressed the meeting on the importance of character, and the new birth, for public usefulness. Brother Cheshire gave out the 78th Psalm; brother Peet made a solemn appeal to the people upon, "Have you done what you can?" 1, to the teachers; 2, to the children; 3, to the friends; 4, to the public. We had some excellent singing. Brother Cartwright related some pleasing anecdotes for the encouragement of the teachers. In the evening, brother Moore gave out the hymns; brother Peet read and prayed; and brother Pells preached from Solomon's song, "My beloved is gone down into his garden." It was a very happy day, and the collections were good. From one who was there, and happy with them,
T. C.

LONGFORD, near COLNBROOK.—Brother Pells paid us a visit Tuesday, July 7th; preached two sermons which the Lord blessed to the comforting of many souls. During tea-time, Mr. Brunt delivered a cheerful address to the delight of many.

ST. ALBAN'S.—Our anniversary took place Tuesday, July 28th. A goodly number gathered, and were edified whilst listening to the sermons preached by our brother Pells.

NORTHAMPTON—Mr. Leach having resigned his pastorate of the Baptist Church in this town, a tea meeting was holden in the Corn Exchange, on Tuesday evening, August 18th, after which Mr. Stroulger, the late deacon, on behalf of the members of the church and congregation, with friends, presented Mr. Leach with a purse containing the sum of £54, as a token of their love to him, and valuation of his services, during a period of eighteen years.

BOTTISHAM LODGE, CAMBS.—Tuesday, July 14th, was one of the best anniversary days held here: congregations large; collections good; but the sermons were the best of all. Mr. Marks, of Cambridge, preached morning; Mr. Foreman, afternoon and evening. The Lord was in the midst indeed to the joy and rejoicing of many hearts. The devotional parts of the services were conducted by brethren Pells, of London; W'yard, of Cottenham; Peet, of Wilbraham; and other brethren.

LITTLE STONHAM, SUFFOLK.—At our anniversary this year, Mr. Isaacs, of Brighton; Mr. Woodgate, of Otley; and Mr. Jas. Clark, of Stowmarket; conducted the services. Mr. Woodgate preached good sermons: many of our friends were glad to hear our young brother Clark. Early in August, Mr. Broom, our pastor, baptized. He continues well in his work. We are about to build a gallery; and to establish a Sunday school. Thus you see, we are helped to move on in those things, I hope, pleasing to God, and for the good of the people. Our harvest prospects are most delightful. Praise ye the Lord.

LEICESTER.—Brother Pells preached to us in Mr. Garrard's chapel, Newark-street, Thursday evening, August 6th, and seemed quite happy. Some friends from Nottingham present expressed a desire that our brother should, ere long, favour them with a visit, and there also preach the Gospel.

PRESTWOOD, BUCKS.—Thursday, July 30th (our anniversary), chapel filled to overflowing: many standing outside during the evening service. Mr. Pells preached. It was our brother's first visit; we trust it will not be the last.

HAYES.—Anniversary, Tuesday, August 4th: heavy showers of rain did not hinder good attendance: excellent discourses by brethren Foreman, Alderson, and Pells. Brethren Griffiths (former pastor) and Peet took part in the services.

GREAT WILBRAHAM, CAMBS.—Mr. Pells, of London, preached a heart-cheering sermon to mourners in Zion, to a large congregation in the open air, on Thursday evening, July 16th.

RIPLEY.—BAPTIST CHURCH, RIPLEY, SURREY. The Lord has favoured us with another increase. Our beloved pastor baptized four believers. The friends kindly lent us the chapel, where our pastor was baptized by Mr. Allnut, now of Brockham. Our brother, Mr. Merrett, conducted the service in a very brotherly way. The candidates gave a sweet testimony of their call by grace, and we hope soon to have more to tell us what the Lord has done for their souls.

Notes and Queries.

"God's Anti-Slavery War;" and a Hint to Mr. James Wells. — The Rev. J. H. Millard, Secretary of the Baptist Union, sends us a letter he has received from the American Baptist Free Mission Society. The

American churches who are with the North had feared English Baptists had gone over to the South. And some of them have done so. But the Baptist Union of Great Britain sent to the Mission Rooms in New York to assure them that the churches in England sympathised with and prayed for them. We can only ask—How is it the Baptist churches in England have been so quiet and lukewarm, while this deadly conflict has been going on? From a glance at the American letter, we must think there is a mighty mental power in the American churches. We wish most heartily that they were as decided for GOSPEL TRUTH as they are for New Testament practice. But, if possible, we will give our readers their letter next month. One thought sprang up in our mind while reading it. We discover in the letter of these Americans a prepared state of mind to receive the glorious Gospel if fairly, faithfully, fully, and ably proclaimed among them. Well, then, here is our mind. If the churches in England do not quickly give brother James Wells the ten thousand pounds with which to erect his new Tabernacle, we would advise him to devote six months to America. We believe most firmly that the Americans would receive James Wells gladly: he would be just the man to open up the mysteries of grace to them; and they would send him back with almost a new lease of his life, funds enough to open his new Tabernacle free of all debt, and an amount of new zeal that would gather round him thousands who now never think of approaching the obscurely hidden, over-crowded, and unduly heated Surrey Tabernacle. If we could have our will, we would send James Wells and T. J. Messer together. Those two men—though very different in the make of their heads, and diverse as regards the bumps which adorn them—yet their oneness of decision for God's truth, and their united, though varied, mental, ministerial, and oratorical powers, would, we believe, set the Northern States on fire, and "Free-will" would have to fly over to the South, where, if she could widely diffuse her spirit by giving real "free"-dom to the slaves, a glorious treble victory would be gained.

Death.

DIED, 19th of July, 1853, Benjamin Kenworthy, aged 29 years. He had been a member with us, at Jireh chapel, Hollinwood, several years; he was also a very active and useful teacher in the Sunday school. His loss was much deplored. The disease he was seized with was erysipelas, which was very acute. I visited, read the 14th Psalm, and supplicated the throne of grace on his behalf. I spoke of the value of a good hope through grace; and what a mercy it was when the Lord laid His afflicting hand upon us when Christ was felt to be our Refuge, our Rock, and our Friend. He said, "Yes, I have had many a conflict with the devil; he has tried hard to take my hope from me; but through the strength of the Lord, I have mastered him. he said, "This affliction has been so sanctified that I would not have been without it." After this, delirium commenced, and he was only sensible at intervals. The disease was making rapid progress, and his bodily sufferings were extreme. Once, when calm, he said, the Lord was about to take him to Himself. He then fervently prayed that the Lord would raise another in his place, and that the Lord would own and bless the labours of his pastor and minister (Mr. Gardner); that he would bless the church and school with increase to his honour and glory. Being without sleep for nearly a week, he fell asleep, and slept a few hours: when he awoke, the words "EVERLASTING SALVATION" were just audible, and he breathed his soul into the hands of his Maker and Redeemer. THOS. WOOD, Hollinwood, near Manchester.

Who, and What, was Andrew Fuller?*

VERY soon after we had fallen in love with the Person and Gospel of our Lord and Saviour JESUS CHRIST, which holy and happy affection was created by the revelation of Himself, and the application of His word, we were led to attend the neat little "Round House" in the city of Canterbury, where a respectable congregation of Christians professing to hold the doctrine of grace, and the principles of strict communion, and baptism by immersion, were united together. A very pious and pure looking gentleman, by the name of Mr. William Howland, generally read the hymns; and he read them with such a treble-like, delicate, and emphatic voice and manner, that they made a deep impression on our then soft, broken, and contrite spirit. Oh! never shall we forget the first time we heard him read that blessed hymn (which he did then seem to "give out" with such emphasis and feeling as melted us into streams of tears)—

"Grace 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

How correct is Watts, when he says—

"His very word of GRACE is strong
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

There was in that one word "*grace*" an electric and divinely illuminating power, which seemed to fill the soul all at once with such attracting sweetness and overwhelming joy as never can be described by tongue or pen. And this has been proved not in our case only, but in the experiences of millions, we hope, who are either now in glory or fast marching on towards it. Yea, yea, let us tell a little tale of truth here, which has very recently come under our own observation.

A young minister was requested to visit a poor fellow in one of our provincial prisons; and he did so. The poor prisoner was the child of godly parents. His mother especially had pleaded most earnestly for many years, with God, for his soul's salvation; and he had been enlightened: he had made confessions and professions of faith and penitence; but still Satan had laid snares for him: sins

had conquered and condemned him; and he was cast into a lonely dungeon. The minister, on visiting the poor fellow, was amazed to find him unusually intelligent, and in such heavy distress of soul, and under such convictions of his sinful, weak, and wretched condition, that made the minister say within himself—"that poor fellow is certainly a vessel of mercy; and I can freely give to him the right hand of fellowship.

The prisoner told the minister of some special times when in the depths of soul-sorrow; and when feeling himself so filled with the dark powers of Satan, as to be awfully convinced that even if he was out of prison immediately, he should be in the utmost danger of falling into the hands of justice again—on this occasion, not knowing where to look, nor what to do, he took up a Bible, and opened directly on the 121st Psalm—"I will lift up mine eyes unto the hills from whence cometh my help," &c. He read on. Every word was full of majesty, mercy, and salvation to him. But when he came to that verse, "the Lord shall preserve thee from all evil: HE SHALL PRESERVE THY SOUL," then life, light, and hope forced themselves into his heart, and he wept tears of earnest desire.

But the special word which (we hope) God the Holy Ghost did so marvellously speak home into his soul, was the word "GRACE!" He told the minister, at one time, he thought the authorities were unduly and cruelly severe with him; and the thought produced rebellion against the gaolers, and even against the Holy God of Israel Himself. But again he took the Bible, and his eyes fell on Titus iii. He read on—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work; to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

All this was like a holy law to him, wherein he saw his guilt and sin most flagrant, and his punishment most just and righteous. He was dumb. His rebellion received a blow. A passive spirit—a resigned dropping under—possessed him.

* A Memoir of the Life and Writings of Andrew Fuller. By his grandson, Thomas Ekins Fuller. London: J. Heaton and Son, Warwick Lane. Being Vol. XI. of "Bunyan Library."

Like the leper, he would cry out "Unclean, unclean!" Like the poet, he would say,

"I own I'm guilty—own I'm vile."

But the Bible is still open before him:—Paul's epistle to Titus is still under his eye; he has only read a portion of the chapter; something prompts him to read again. He goes on—

"But"—ah, this draws out his soul with anxiety. What more has Paul to say?

"But—after—that the kindness and love of God our Saviour toward man appeared, 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, which He shed on us abundantly, through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

When he came to that word, "GRACE," he told the minister (with much feeling) and with most perfect freedom; he said, "No tongue could tell what oceans of mercy, of glory, and of saving power shone through his soul from that word "GRACE!" And we heard the minister declare that he was completely astonished at the hot-hearted, and honest way in which the poor prisoner acknowledged the suitability of the word of God to his case; and the hallowing, heart-melting effect it had upon his own spirit; so much so, that he even desired rather to die in the prison than to go forth again to disgrace himself and his unhappy family.

Coming from the prisoner and his prison, we return to the "Round House again. There stands William Howland, as we said before. He looks to the heavens above him. He holds the hymn book up boldly before him. He comes to the verse—

"Grace led my roving feet
To tread the heavenly road;
And fresh supplies of grace I meet,
While pressing on to God."

That precious, that simple, that really experimental verse broke up the fountain of the great deep within us; and perhaps never before nor since have we shed such tears of sorrow and joy as then commingled and flowed down from a heart bursting with the unspeakable sense of sins forgiven, and love divine enjoyed. From that moment until now we have firmly believed that from first to last, it is "by grace we are saved, through faith, and that not of ourselves—it is THE GIFT OF GOD. *Not of works—lest any man should boast.*"

How severely both the doctrine of *grace*, and the *grace* of the doctrine, have been tried, in our experience, is not easy to say. To work we have ever been willing: worship has been our dearest pleasure on earth: to print, to preach, to publish the Saviour's name; to open up some of the glories of His

kingdom; to see sinners fetched out of Satan's dark den, and brought fully into the sweet and pure liberty of the Gospel, have been to us rich mercies indeed. But the enemy having once come in like a flood, and having swept away all things in which one might be prone to glory—boasting has really been excluded. Nevertheless, the old text has stood fast—"Being confident of this very one thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Yes—

"Grace will complete what grace begins
To save from sorrow and from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

And so William Howland read on that hymn before referred to (and we had no book; therefore we hung upon his lips, listened to the words he uttered, and felt every line to fall with increasing weight and savour) until he said—

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

That was the means of sealing home on the heart the distinguishing doctrine of *pre-serving* grace. Christ's voice had been heard. Jesus had passed by and revealed Himself in the Gospel through the life and light-giving power of the Spirit. His person, name, cause, and people had become attracting; but that hymn traced up the *origin*, discovered the *nature*, and ratified the *consummation* of the salvation of all who by the Father to the Son are given.

"Salvation by Grace," therefore, has been our theme for thirty years or more.

We remember that, at the time referred to, and in the midst of that pious people who in the "Round House" met for worship, there were a few who were not always perfectly pleased with the ministers who came to preach the Gospel there. There was a carpenter, a miller, a publican, and a few others, whose conversation we sometimes overheard; when sentences like these would be warmly uttered respecting the minister they had been listening to. "Oh! he is a Fullerite!" "He is only half-and-half." "It was Jesus Christ in the beginning of his sermon, and Andrew Fuller at the end."

We never entered much into conversation with them. Who Andrew Fuller was we did not know—what "*Fullerism*" in a sermon could be we never inquired. Of three things we were thoroughly satisfied. 1. That such was our natural, sinful, and legal condition, that we needed a free and full salvation in the Person of another. 2. That JESUS CHRIST was God's co-equal Son; and the Alpha and Omega of the Covenant of Grace, of the Gospel dispensation, and of the glory of heaven altogether. 3. That GRACE was the sovereign,

unmerited, and never-to-be-forfeited FAVOUR, KINDNESS, LOVING-KINDNESS, and COMPASSION of a TRIUNE JEHOVAH toward the foreknown, the predestinated, the redeemed, the justified, and the adopted; and as to a sinful life, or an inconsistent profession of the Gospel, at that time, we never expected to see or to realize.

Since those early days, we have learned, with much pain on our part, and with much pleasure on the Saviour's part, that the Bible not only speaks of "GRACE" in the singular, but also of "GRACE" in the plural.

We must not enlarge here. We are reading "*The Memoir of Andrew Fuller*"—a handsome volume—an interesting book, being No. 11 of that choice series, entitled, "BUNYAN LIBRARY," issued at the office of *The Freeman*, by Messrs. Heaton and Son; and from it, we purpose to show how "GRACE" is sometimes wrapped in swaddling bands; and worse than all, how sometimes good men will endeavour to guard the grace of God; and because Satan drives so hard upon some of the weaker vessels of mercy, as apparently to dash them all to pieces, therefore, very holy men of God labour very hard to establish three things—1. That man is very awfully responsible for every ray of light given to him, and for every privilege bestowed upon him; which, by the bye, is a very mysterious and difficult problem fully to work out. 2. That GRACE always makes its possessors exceedingly holy, happy, devoted, useful, zealous, loving, heavenly-minded, straight-walking, right-living sort of people. We could add—"With all our heart and soul, we wish it did." But without offering the least excuse for sin, we ask—Does it?

A minister said, "One Sunday morning I was on my knees pleading for God's help, and blessing, and presence to be enjoyed that day; when, all of a sudden, such a sense of my unworthiness crossed my mind that I inwardly groaned out, "Oh, Lord, I wish I had never sinned." Immediately a voice within softly said, "Then God had no need to provide a Saviour!" Rather be thankful that while it is a black and dreadful fact that you have sinned, it is also a bright and glorious fact that JESUS CHRIST came into the world to save sinners, even the chief. He giveth grace for grace; and seeing that sin is a foe so deadly and determined, seeing that the conflicts between sin and salvation have been and will be so powerful and so perpetual; therefore our heavenly Father has given to us a prophecy pointing to the glorious and final victory which shall crown the great Prince's head, when Christ personal and Christ mystical shall be one perfect body. Look-

ing forward to that point, the prophet cries out, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head stone thereof with shoutings, crying "GRACE—GRACE unto it."

Of this repetition of Grace, and of Andrew Fuller's Life and Ministry, we hope to write next month.

THE SAINTS' INHERITANCE.

"All things are your's."—1 Cor. iii. 21.

YE saints, complain no more,
Nor mourn o'er earthly woes;
Survey the mighty store

Your Father's love bestows,
His word that evermore endures,
Proclaims aloud, "All things are your's."

All things are your's below,
Of nature, earth, and time;
Whate'er the valleys grow,
Through ev'ry distant clime.
These He will give—these you may claim,
As best shall glorify His name.

All things are your's in grace,
The promises divine;
The Rock and Hiding-Place;
And teaching "line on line."
His love the Spirit's power procures,
To seal the gift, "All things are your's."

All things are your's in death,
When heart and flesh shall fail;
And saints with dying breath,
May sing with joy, "All hail!"
His tender love each saint assures,
In life and death "All things are your's."

All things are your's above,
The mansions of the blest,
Where, in the Father's love
The Church shall ever rest.
The angel host raise high the song,
"All things in heav'n to saints belong."

Then mourn no more, ye saints,
But lift your hearts in praise,
No longer pour complaints,
But Hallelujahs raise.
While life, or time, or grace endures,
On earth, in heaven, "ALL THINGS ARE
YOUR'S." WILLIAM STOKES.
Manchester, Sep. 10, 1863.

"DELIVERANCE."

"He shall deliver thee from the snare of the fowler."—Psalm xci. 3.

SATAN's net had caught me,
But my Saviour sought me,
With His blood He bought me,
And my ransom paid,
Though in sin I fought Thee,
Love from death hath brought me,
And Thy Spirit taught me,
So to Thee I prayed.

Then Thou stood'st beside me,
And with strength supplied me
When the tempter tried me,
And my soul distressed;
Still, O Saviour, guide me,
Let no ill betide me,
In thy bosom hide me;
There, O let me rest. A. W. P.

CHRISTMAS EVANS.

By T. J. MESSER.

(Continued from page 214.)

In the year 1794, an "important one," says his biographer, "in his history," Christmas Evans paid a visit to South Wales, and we will give our readers Mr. D. M. Evans' graphic account of that visit, just observing before we do so, that in Wales, the Independents, Baptists, and Calvinistic Methodists hold what are called association meetings, in connection with which open air services are generally held, and they are attended sometimes by thousands of persons. The one we are about to introduce our readers to was held at Velinvole, in the neighbourhood of Llanelly.

The people gather together "on a sloping piece of ground commanding an extensive view of the surrounding country; on the right a glimpse of the inflowing waters of the Bristol channel, on the left the open uplands in the bosom of which lies the unsuspected beauty of the 'Swiss Valley,' while in the distance appears the dark outline of the Mynydd Du.

"Known only, it is said, to a few of the ministers present, Christmas Evans makes his appearance on this occasion; a tall, bony, as yet haggard young man, uncouth and ill dressed." How could he be otherwise than ill dressed with the miserable pittance he received? The programme for the service, as is often the case, was not completed till the hour of preaching came. Two well known popular men had been already engaged, but some one, to give a short sermon, "just to break the ice," before the great men set out "in full sail" was wanted. Those who have witnessed other good men, pastors of churches where associations are held, wandering about in similar perplexity, will easily fancy Daniel Davies, the minister of Velinvole, in perpetual motion just before the service began in search of a preacher. At so short a notice, and with no superabundant association preaching power at that time, the problem was almost as difficult as the discovery of the philosopher's stone. The pastor, in his agony, turned to *Timothy Thomas*, who abruptly replied, "Why, ask that one-eyed lad from the North: I hear that he preaches quite wonderfully."

We break off here a moment to express our admiration of the spirit of our old friend Timothy. How unlike that possessed by some old preachers we have known; and as we are growing fast old ourselves, we may be permitted thus to speak. We have known old preachers who have looked

through the green glasses of jealousy at any and every young man of whom report spoke favourably: and rather than give them an opportunity of preaching before a large audience, they have got up and prosed away themselves, scattering a soporific influence all around. We thoroughly abhor that parvitude of soul which prompts such mean actions; and we think that every nearly "worn out warrior," if he is rightly influenced, will rejoice greatly to see young men rising up to fill those vacancies which death is constantly causing. We remember a promising, talented young minister, who was nearly crushed by that sort of conduct on the part of an old preacher—conduct which we feel we cannot too decidedly condemn. We only add that up to his fifty-ninth year, that man has had to mourn on account of the treatment he received in his early days when he was not more than twenty years of age, from one who ought to have always met him with a loving look, and an encouraging word.

But to return to our hero.

"The one-eyed lad" consented to preach. He mounts the platform, and stands up "a scarecrowish" spectacle, even to a very rustic audience, many of whom thought that the Velinvole pastor had committed an egregious mistake, and they leisurely dispersed, some to get a little refreshment, others to rest themselves about the hedges after a weary journey, and to shelter from the burning sun; others group themselves together, talking pretty freely, and most probably comforting one another, that when the other preachers come on, then they will have magnificent sermons: this one surely would have sense enough at least to be short. "Meanwhile, in the midst of a too general hum and restlessness, the preacher (C. E.) had read his text, 'And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, unblameable, and unapproachable in His sight.' His first movements were stiff, awkward, and wrestling, while his observations were perhaps crude and common-place, rather than striking or novel; but he had not proceeded far before, having thus pionined himself, he took one of his wildest flights, bursting forth at the same time into those unmelodious, but all piercing passion shrieks under which his hearers often confessed his resistless power. Closer and closer drew in the scattered groups the

wearily loungers, and the hitherto listless among the motley multitude. The crowd becomes dense with eager listeners as they press on earnestly towards the preacher. He gradually gets into the thickening plot of his homely but dramatic representation, while, all forgetful of the spot on which they stood, old men and women, accustomed to prosy thoughts and ways, look up with open mouth through smiles and tears. Big, burly country folk, in whom it might have been thought the faculty of imagination had long since been extinguished, became engrossed with ideal scenes. Men whose "talk is of bullocks," are allured into converse with the most spiritual realities. The preachers present become unexpectedly dazzled with the brilliance of this new star on the horizon; they start on their feet round the strange young man, look hard at him in perfect amazement; loud and rapturous confirmations break forth from their lips, "Amen." *Bendigedig* (Anglice "praise") *Dioth byth!* (Anglice "thanks ever!") fall tumultuously on the ear; the chorus swells onwards from the platform to the extreme margin of the wondering crowd, and to the occasional loud laugh (don't start, gentle reader), there has now succeeded a baptism of tears. The excitement is at its highest; the preacher concludes, but the weeping and rejoicing continue until worn out nature brings the scene to an end."

'No wonder after this that the fame of Christmas Evans spread through the entire principality, and that wherever he went, crowds collected together to hang on his lips.

Scenes somewhat analogous to that so well described by Mr. D. Evans, it has been our happiness to witness; and we have had no doubts in our mind respecting the influence by which they were superinduced. The Welsh do not generally sit and listen to preaching in the apparently cold style too many of our English readers do, many of whom after they take their seats, look as sanctimoniously stiff and precise as the Miss Ophelia of Mrs. Stowe's beautiful tale, called "Uncle Tom's Cabin," appeared when she was censuring the mad freaks of poor little neglected Topsy; and it is to be feared many of these atrociously solemn-looking bits of humanity feel none of the "influence divine;" that influence which

"Lays the rough paths of peevish nature even,
And opens in the breast a little Heaven."

Amongst the people forming that part of the Baptist denomination we refer to, we fear that there is a great deal more love for a stereotyped phraseology than for "thoughts that breathe in words that burn." We need a rich baptism of the Holy Ghost and of fire. Favoured with that, our little

petty quarrels would soon cease, and hearts now slowly beating would soon pulsate with new life, and the prayer of the poet would soon be answered:—

"Make us into one spirit drink,
Baptize into thy name;
And let us always kindly think,
And sweetly speak the same.
Touch'd by the loadstone of Thy love,
Let all our hearts agree;
And ever towards each other move,
And ever move towards Thee.
Grant this and then from all below,
Insensibly remove;
Our souls the change shall scarcely know,
Being full of holy love.
With ease our souls thro' death shall glide,
Into their paradise;
And thence on wings of angels rise
Triumphant through the skies."

After being made very useful for several years, Christmas Evans was for awhile carried away by Sandemanianism, by the chilling influence of which he suffered greatly. God, however, interposed in his behalf, and broke the meshes of the net in which his servant had got entangled, and bade him go free. In reference to this painful period of our great and good brother's life, we are not inclined to write more than a few lines.

"The best of men are but men at the best," and "let him that thinketh he standeth take heed lest he fall." The individual who was the prime agent in introducing and maintaining for awhile Sandemanian views among the Welsh Baptist churches, was a man of considerable mental power, called John Richard Jones. Of him, after he had escaped from those errors which quenched in his heart the spirit of prayer, Mr. D. M. Evans thus writes:—

"He was in his outward person tall, standing more than six feet high, slightly stooping, but of well-shaped limb, slender and active. He had a lofty brow, keen eyes, and a strong sonorous voice, with something of harshness. His temper was imperious; he could not brook opposition, and would scarcely allow an equal, much less a superior, to live anywhere near him. Like Caesar, he would have preferred being first in a village to being second in Rome. As a preacher, before he became straitened he had popular talents, and even afterwards, there was a certain greatness and authority about his style of speaking that proved him to be a man of considerable power." After a few more observations respecting him, Mr. Evans concludes by saying, "He would not even take off his hat when some of the most successful men happened to engage in any religious service in his presence." Poor soul! who can think of such a man without feeling the deepest sorrow for him.

The man who stood almost alone in direct opposition to the Sandemanian heresy was a glorious old disciple of the name of Thomas Jones. This man, whilst many succumbed to John Richard Jones' power, stood against his teaching.

"As an iron pillar strong,
Steadfast as a wall of brass."

Looking at Thomas from various stand-points, we consider him to have been a most remarkable man. His knowledge of the Bible was extensive, and his love to its glorious truths was deeply rooted, and hourly became intensified to the end of his pilgrim journey. In the year 1850, he mounted homewards, from Rhydwylym in Carmarthenshire, and has left behind him a sweet savour, a delightfully refreshing fragrance. Men used to designate him whilst living, "the light of the north!" We thank the able biographer of Christmas Evans for his deeply interesting account of this saintly man. It did us good to read of his humility—his firmness and love. We pray that the Lord of the harvest would, if consistent with His divine arrangements, raise up many more such men to cheer by their example the ministers and members of the Welsh churches.

What a heart-enlarging and soul-comforting thought it is after reading the lives of "heroes departed," that the Father in heaven can bury His ablest workmen without interrupting the progress of His work. Whatever human instruments may be needed in order to gather redeemed sinners around the blood-stained cross, or to counteract the hell-fire agents of the chieftain of the pit, he will most assuredly raise up, and qualify for their work.

Were every man among us who are now trying, however feebly, to "commend ourselves to every man's conscience in the sight of God," to be wrapt in the ceremonies of the grave to-morrow, He who has all power in heaven and on earth,

"Would light a thousand more
Stars of greater beauty;
Send them blazing round our shore
To each post of duty."

God is dependent upon none of us. When our own Wells, Foreman, Jones, Banks, Spurgeon, and a host of others are all silent in death, perhaps better men than any of them will spring into their vacated pulpits at the bidding of Omnipotence to proclaim Jesus and the resurrection, until the last vessel of mercy shall rise, God—vivified, from the dunghill of debasement and pollution to be arrayed in righteousness divine—then, and not till then, the spirit-stirring cry shall be heard, "Behold the Bridegroom cometh, go ye forth to meet Him!" Yes—

"According to His word
His oath to sinners given ;

We look to see restored
This ruined earth and Heaven.
In a new world His truth to prove,
A world of righteousness and love."

"And so shall we be ever with the Lord."
1 Thess. iv. 17.

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

We part with our readers this month,
breathing a prayer for all Israel,

"Nearer, dearer, bonds of love,
Draw our souls in union;
To our Father's house above,
To the saint's communion;
Thither may our hope ascend,
There may all our labours end."

Letters from the Heart.

A LETTER

ADDRESSED TO MR. J. INWARD,
Minister of Zeor Chapel, East India Road.

DEAR BROTHER,—Find space for the following: it is from one to whom the Lord has made me useful many times, and the reading of which has humbled me in the dust, but encouraged me also in the work of the Lord. Some hold the notion that hearers should never tell their minister the use the Lord has ministerially made him, lest it puff him up with pride. I must say I never felt thus by such a relation *yet*, but *quite the reverse*. I have always been humbled more or less thereby; and to all such I would say, encourage your minister by imitating the example of the dear sister who sent, out of the fulness of her heart's love towards the *efficient agent* (God) and the *instrument* (myself), the following lines.

J. INWARD, Poplar.

DEAR AND MUCH-LOVED PASTOR.—I hope you will pardon the liberty I have taken in addressing a few lines unto you. I have long thought and desired to tell you a little of what the Lord has done for me by your instrumentality since you have been at Poplar (to say nothing of what He did by you for me, ere you came here). I feel constrained to say that mercy and goodness has indeed followed me. The Lord has, by your ministry, raised my soul up into such a confidence in Himself, that I feel, come what will, my faith has a firm hold of the fact, that He will abide faithful; He cannot deny Himself; and that He is more concerned about me, and my everlasting welfare, than I am very often (in feeling) concerned about myself. Well might we say, "To whom shall we go?" &c. Oh how blessed did I hear you therefrom [meaning the two sermons I preached from the words quoted]; and how sweet they were to me and these, I think, are more so, "To whom coming," not at certain times coming to Him, but it is the perpetual motion of the soul wending ever its way to Him; and yet He is never weary of us; unless it was with our sins, and they are enough to weary the devil himself. Isaiah

xliii. 24. O what should we do without that precious, precious sacrifice, *the* LORD JESUS CHRIST? O draw me—draw me—to this, snith my soul. "I will run after Thee."

Dear pastor, while sitting and hearing His precious word through you, it seems to come so direct from the Lord's own dear lips, that for the time, all physical strength seems gone: His goodness seems to so overshadow my soul that at such times I feel altogether overcome. He does enable you so minutely to enter into my case, and to bring the Gospel, and the things thereof, down to where I am from time to time, that I am compelled to say, "Lord, is it possible? Lord, is it possible?" Oh, it must be entirely of Thee, for Thy servant does not know where I am or what I am; but Thou dost; yes, Thou dost. I do not think that there has been one single time that I have heard you but what I have gleaned something for my soul's benefit. Never did His word prove such a blessed reality as it does now. O for a clearer understanding therein! O, how blessedly and beautifully have you been enabled to open up what has hitherto been comparatively hid from me, previous to your coming here; namely, the great love of His heart. You have sometimes laid His heart right open to my soul's view and feelings; I have been enabled to go to Him in (to me) a new character; namely, as my Father, and I have felt that great as He is, I dare be free.

O, what a blessing to be brought to know somewhat of the love that reigns in His heart, which sin, devils, nor all the vicissitudes of life, can never change.

"His love no end, no measure knows,
No age can change its course;
Immutably the same it flows,
From one eternal source."

Nor can anything make Him alter one sentence that love hath, in love, spoken. How precious these words have been unto me: "Come unto Me," &c. O what condescension; is it not wonderful, He does not say come to my angels, even of the highest order; nor yet His own sent servants, although we cannot do without them, and love them. No; but "Come to Me." O for grace to come, yea, to be coming continually.

Dear pastor, I am passing through a most peculiar, yet severe trial, just now; and one which I dare not name to any one; one which is of such a crushing and weighty character, that I seem all but overwhelmed; nevertheless, my faith has hold of this word, "He performeth the thing that is appointed for me, and many such things are with him;" although the way is rough, it is nevertheless right.

These words are so consoling to me: "Fear not, be strong, and of good courage, and He shall strengthen thine heart;" and again, "I am Thy shield, and Thy exceeding great reward;" and again, "I will be with thee," &c.; and again, "Casting all your care upon Him, for He careth for you;" but to conclude.

Dear Pastor, I am constrained to say, "Behold, what manner of love," &c.—Yours affectionately as ever in the Lord Jesus.

[NOTE.—Most of the scriptures quoted and referred to in the above the writer has heard me preach from, and which have been made to her a great blessing.—J. I.]

HATH GOD

FORGOTTEN TO BE GRACIOUS?

EVIL consequences, not designed, have frequently originated in forgetfulness. This can be said in reference to man, not so, however in regard to God; He never has forgotten anything: we, therefore, could not be persuaded to believe that His first act of forgetfulness would be in reference to His own dear people. No! let us rather hear what God the Lord will speak, for it will be peace to His people; but let them not return again to the folly of imagining that He will ever be unmindful of the objects of His special love. The mother may forget the offspring of her womb, but I will never forget thee. This, then, is conclusive. He has not forgotten to be gracious. The question is momentous, but not decidedly gloomy, the silver lining appears bordering on it. Mark, it is a question, not an assertion; an inquiry, not anticipating a doubtful issue, but rather the confirmation of the mind in the glorious reality that its contemplations are in reference to an allwise and unchangeable God. And from this the believer draws his consolation and his good hope through grace, imparted by the Holy Spirit by means of such suggestions as these,—

1. He cannot forget His own gracious covenant which He made with Jesus Christ His Son before the foundation of the world began. A covenant well ordered in all things and sure, and which was so delightfully contemplated by David shortly before he yielded up his spirit; Job likewise when in the very deeps of trouble, derived comfort from this source, "I know that my Redeemer liveth;" and the apostle St. Paul, in the serious anticipation of a martyr's death, exclaims, "I know in whom I have believed." The covenant of grace is a fixture with God, and by His Spirit He makes it so in the hearts of His people.

Here are no contingencies; hence He cannot, He will not leave off to be gracious.

"The oath and promise of the Lord,
Join to confirm the wondrous grace;
Eternal power performs the Word,
And fills all heaven with love and praise."

2. Can God forget His own dear Son? Can He cease to remember His engagements with Him? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Ever mindful of the necessitous condition of His dear people, and having bestowed on them the best, the richest boon that heaven possessed, shall He ever forget the gracious errand on which He sent Him forth from His own bosom? While here on earth He was ever an object of His Father's remembrance. He was heard in that He feared, learning obedience by the things which He suffered; and of this the highest possible testimony was given when the voice from the excellent glory was heard by the beloved disciples, saying, "This is my beloved Son in whom I am well pleased:" and in connection with all that Christ did and suffered on earth, was the Father's gracious remembrance of His children. And now exalted to His glorious throne, and as the High Priest of His church which He has purchased with His own blood, He lives in the Father's constant remembrance; and because of this His dear people shall for ever live there also.

Rehoboth,
Bury St. Edmunds.

J. HOWELLS.

THE NAME OF THE LORD.

By J. BRITAIN,

MINISTER OF STEPNEY BAPTIST CHAPEL,
WELLESLEY ST., ARBOUR ST.

THE name of the Lord! Who can tell the sweetness of that name when it falls with power on the soul of a poor guilty sinner, with "I am the Lord that healeth thee?" And, yet, how many thousand times has that precious sentence been spoken to the hearts of sin-burdened, Satan-haunted, conscience-smitten, but blood-redeemed ones! And, forthwith in the joyful experience of their souls, sin has been put away, Satan cast down, conscience silenced, salvation enjoyed, and the name of the Lord exalted.

The name of the Lord! Who can comprehend it—written as it is in ten thousand characters? In all creation's works, on every page of Divine revelation, and in every phase of His people's experience.

Well may the Jews say that, "Neither men nor angels can pronounce it." For in it is embodied all that He is, "Yesterday, to-day, and for ever."

"JEHOVAH!" I am He that was; I am He that is; I am that He that is to come. Or thus, "I am He that was in eternity, choosing a people for Myself; planning, covenanting, and decreeing their everlasting salvation. I am He that is in time, preparing salvation for them, bringing it to, conceiving it on, and perpetuating it in them till time with them shall have passed away. I am He that is to come, when the last sands of nature's hour-glass have run out, and the last elect vessel of mercy is brought to Zion, to raise the dead, both just and unjust, and in the presence of assembled angels, men and devils, take My people to Myself, that where I am they may for ever be. Yes! believer, when He has accomplished His will concerning thee, and Satan's last fiery dart quenched; all thy fears vanished like the morning cloud; every foe put under thy feet, and thou hast learned to sing of mercy and of judgment—enabled to spell out in an humble way one or two syllables of His name, He shall lay thy poor frail, aching body gently down until the full number of His elect shall be gathered in. And when He comes to take His loved ones home, that body which is such a burden to thee now, shall rise in all the beauty of youth, renewed, and re-united to the happy Spirit, shall be for ever with the Lord—

"To learn His name, to see His face,
And sing the triumphs of His grace."

THE NATURE AND EFFECTS OF FAITH.

By JOHN BROWN, A.M., CONLIG,
NEWTOUNARDS, IRELAND.

IN the conduct of those Egyptians who feared the word of Jehovah (Exodus ix. 18—21) we have a good illustration of the nature and effect of faith. Faith in the testimony of God is always followed by effects, corresponding in their nature to the nature of that particular truth which is believed. The Egyptians, in the present instance, believed the threatening of God with respect to the plague of the hail; and the effect of this belief was, that they housed the cattle from the impending calamity. Their faith wrought by *fear*, and led them to avoid the threatened danger. So, if the same degree of faith was exercised by the sinner in the threatenings of God, with respect to the eternal damnation of the wicked, the effect of his faith would be *terror*. His faith, too, would work by *fear*, and lead him anxiously to enquire where he might flee from "the wrath to come." And if the same degree of faith were exercised again by the convinced sinner in the "exceeding great and precious promises" of the

Gospel, the effects of his faith would be peace. Faith in this case would work by love, and produce in the believer "the peaceable fruits of righteousness which are by Jesus Christ, to the glory and praise of God." Faith in all these cases is the same, considered in itself; the difference is in the object. Faith in the threatenings of God, whether these relate to time or eternity, will not save the soul, not because of any defect in itself, but because it does not terminate in the saving object. The mistake is not in the manner of believing, but in the thing believed. The true reason why ungodly sinners set their mouth against the heavens and blaspheme the God that made them, is because they do not believe the threatenings of God's word in any sense, however much they may impose upon themselves, or whatever they may say to the contrary; and the true reason why the great mass of professed Christians exhibit none of the fruits of the Gospel in their spirit and deportment is, not because they believe the Gospel at all—they are "children in whom there is no faith." And the true reason why the real disciples of Jesus exhibit so little of the spirit of their Master is, not because of any error in their manner of believing, but because of their weakness of the faith; for as the effects of our faith will always correspond to its object, so the abundance of these effects will be in proportion to its strength. We ought, therefore, particularly to examine whether our faith be right, as to its object—whether we have obtained "precious faith in the righteousness of our God and Saviour Jesus Christ"—"the righteousness of God," which like a spotless robe is placed "upon all them that believe," and thus covers all their sin. And as God "deals to every man the measure of faith" which he possesses, let us pray to the Lord to increase our faith; for in proportion to the clearness of our knowledge of Christ, and the strength of our faith in Him, will be our comfort, our purity, and joy.

THE OFFENCE OF THE CROSS.

THE following is the letter referred to under the above title in our August number. It was written by a young man, member of the Baptist Church, Bridgnorth, to a student of Springhill College, near Birmingham, who, supplying for a Sabbath at Bridgnorth, and preaching from the text, "Wist ye not that I must be about my Father's business?" made it his business to caricature the ministry of faithful men who preach the doctrines of the cross, asserting that, if they may be said to preach a Gospel, it is a "niggard Gospel," and that

they savagely reprobate all who cannot pronounce their "canting Shibboleth." A beautiful vocabulary of rhetorical gems might have been picked out of the neophyte's orations, shewing how far the Gamaeliels of the present day get a-head of the Blairs and Jamiesons of the past, and how the lowest slang can be sanctified for pulpit use when the preacher would humiliate the men whose doctrines he hates but cannot disprove. What this poor divine vended as Gospel is a something placed at the option of all, but securing the salvation of none; a liberal scattering of offers of grace with puling appeals to the deaf and dead to accept those offers; a heterogeneous mixture, like the witch's cauldron, but not a cup of cold water or a crumb of living bread to allay the hunger and thirst of Zion's poor. God have mercy on the churches if this be a sample of the cookery at our boasted seminaries of parson preparation! We are very uncharitable, no doubt, in denouncing such rubbish; but our charity for Bible truth must never give place to charity for the errors of mistaking men. A great demand is made on us by some well-meaning folk to aggregate in a religious union. A religious union forsooth! A union with men who malign us as Antinomians, and, which is worse, abnegate the sovereignty of God, rob the Saviour of His covenant rights, and try to level the walls which enclose the garden of the Lord. One of the *alumni* of the Independent College in Lancashire has lately perpetrated a book, entitled, *Miscellaneous Essays, Critical and Theological*. Our readers will be amused at the bombastic splutterings of the "Rev. W. Kirkus, LL.B." He will be much flattered by being named here, for he does his best to get his name up everywhere. Besides, we shall advertise his essays, which are "miscellaneous" enough in all conscience. Then it is only a *quid pro quo*; for has he not advertised the VESSEL in his learned tome? The Rev. W. Kirkus, LL.B. deposeth thus:—

"Time was when disputes on subtle and mysterious doctrines were confined to scholars and divines; they are now by religious newspapers brought into every family and cottage. Perplexed parents discover that their little children have suddenly ripened to such theological maturity, that they can pronounce an unhesitating sentence on the orthodoxy of some learned professor, or of the minister to whose congregation they belong. Even their very servants, though perhaps barely able to read and write, have learned from *The Record* or *THE EARTHEN VESSEL*, to solve those mysteries which St. Clement, of Alexandria, or St. Athanasius, or St. Augustin would have approached only with profoundest medi-

tation and most childlike prayer to the Father of Lights."

If the Rev. W. Kirkus, LL.B. is received as an authority in his own circle, and if that circle bear any proportion to his self-esteem, we shall have an enormous demand for the VESSEL, for he states that "the area of religious controversy has been continually widening," which he in part attributes to us, and even children and servants who read our pages become able to criticize learned professors, and solve mysteries which even an LL.B. is evidently ignorant of. We hope he will go on to read the VESSEL, and that God will so bless its contents to his poor bewildered soul, as to deliver him from scholastic conceits, and bring him to the place where Mary sat—at the Saviour's feet, where, we fear, he has never had humility to sit; then we may hope he will in time attain to the degree of many of our servant readers, who know they have passed from death unto life, and by precious faith in the blood of the Lamb, can read their title clear to mansions in the skies. Having paid our respects to our learned patron, we move aside for our young friend's letter.

TO THE REV. MR. GRAY.

SIR.—It would not become me to address you on the subject of your sermons of last Sunday were it not that "my Father's business" is somewhat concerned. I allude to the unwarrantable attack you made on the Calvinistic caricature you depicted in such lively colours. Fain would I hope that fair, calm, and charitable reflection will convince you that the monsters of your indignation do not exist in reality; but, assuming some dozen of such to have been listening to your zealous abuse, do you expect such means to wean them from their "canting Shibboleth," or to clear the (for you) too narrow way of life from their disagreeable intrusion? But let us dismiss the hobgoblin alike unworthy of attack and defence. I am much mistaken if I do not detect in you a deep-seated dislike—perhaps hatred—to those doctrines which recognize the sovereignty of God, the depravity of man, "lacking the power to will, the will to do," which ascribe the commencement of spiritual life to God; which exhibit the work of salvation as a complete work, planned by inscrutable wisdom, and carried out by Omnipotent love; which speak of the "election of God" as a flock, of which not a lamb is to be missed or torn from the Shepherd's hand; as a winnowing of wheat, of which not a grain is to fall upon the earth so as to be lost. I would ask you, Where is the stupidly presumptuous fool you told us of who assumes to pick out "the Lord's hidden ones," and to say which are elect vessels and which are not? Are not the wheat and the tares to grow together until the harvest? It has been the lot of those who hold and love these positive doctrines to be decried as Antinomians, from Paul himself downwards. (Rom. iii. 31; iii. 8.) They have had to encounter the misconception of the prejudiced, the suspicion of the timid, the calumnies of those who hate but cannot disprove the arguments the Bible supplies, and the downright enmity of the natural religionist; so that we are accustomed to be "everywhere spoken against" without the camp. But we have had to witness the things we revere and esteem held up to contempt, ma-

liciously or ignorantly, into what is repulsive or grotesque in our own pulpit, and by an entire stranger, whose bitterness sufficed to banish the ordinary instincts of courtesy and good taste, to say nothing of the charity that thinketh no evil and vaunteth not itself. Will you then wonder that in the first flush of indignation I should have followed you to the vestry to remonstrate with you in a friendly way? You say Calvinists are almost, if not quite, opposed to the proclamations of the Gospel's glad tidings. To the superficial and unthinking, it may so appear; but a well-educated man, like yourself, ought at least to have made himself better acquainted with the subject, and have avoided the always poor and ungenerous mode of setting up a man of straw. And why should you stigmatize that as a niggard Gospel which scruples to pronounce absolution of sin where there is no consciousness of it in the soul?—which shrinks from the responsibility of sending immortal souls on in the false and delusive hope that they are made whole, clean, free, accepted by an unintelligent assent misnamed Faith? Is that, Sir, a niggard Gospel which exhibits the whole race of mankind as being far from God, in blindness, enmity, and spiritual death; in the awful captivity of Satan? That Gospel which teaches that new life must be imparted before any aspiration will arise Christward for deliverance from the weariness of sin and the heavy labour of Satan's yoke. How, on these premises, shall we exhort to more resolve that of itself may re-resolve and die the same? Every godly Calvinist hails with sincerest joy any indication that Divine grace has operated in any degree—in any direction. Yes, we do rejoice when any dark and benighted soul is pointed by Evangelist to the Lamb of God that taketh away the sin of the world. You accuse us of spiritual pride. Is it spiritual pride to examine ourselves by scripture evidence to see whether we bear the mark of sonship, and to rejoice in the proof when we find it? Is it spiritual pride which maintains that such and such things are essential not merely as items of a creed, but as matters of experience; and that, without these, we may reasonably fear the good work of conversion has had no genuine commencement? God the Father's purpose of election, God the Son's substitution and suffering to redeem, and God the Spirit's renewing and sanctifying work in every chosen soul are the great points of Calvinism—the Calvinism we profess and plead for, but on which, I think, you must have been misinformed. I have therefore ventured thus much in hope that you will receive it as the protest of one no way unfriendly to you; actuated by no other motive than a desire that looking further into "the perfect law of liberty," you will modify your opinions of us, and of the teachings we approve. All I ask of you is fairness: neither you nor we can do anything against the truth, and there is scope for us both—you with your Shibboleth and me with my Shibboleth, without our killing each other at the passages of Jordan. I am, Sir, yours very truly, R. H.
June 16th, 1863.

"Strange Tales by John Ashworth." Published by Bremner and Pitman. This volume is full of facts illustrating the life and labours of one of the most useful of men, doing more good than thousands of those pretended pious people who surround our modern churches and chapels. John Ashworth is a noble specimen of evangelical and practical charity: "Go and do thou likewise," is written in his soul by the finger of God.

THE HEAVENLY STATE, AND THE ETERNAL HAPPINESS OF THE RIGHTEOUS.

By C. GORDELIER, MINISTER OF HEPHZIBAH CHAPEL, DARLING PLACE,
MILE END ROAD, LONDON.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. 2—9.

THE exact words of the text are not to be found in our translation, but this is the general sense of the passage from whence it is quoted. See Isaiah lxiv. 4; and Psalm xxxi. 19.

The heavenly state is depicted to us as a rest; this world as the wilderness, ourselves as travellers. It was said by Moses, "We are not as yet come to the rest, and to the inheritance which the Lord God giveth you." He had not seen the good land, he could not describe it, but considered it as the home, the rest, they had in view. So with ourselves, we are not able to describe literally the happy abode of the righteous, but there are some things which are most surely believed among us: there are some things revealed; secret things belong unto God; the things revealed belong to us and our children.

There seems many things spoken of in the word of God about the heavenly state, chiefly to inspire the spiritual traveller while passing through this world to the Zion above. Even Christ Himself exhorted His disciples to "rejoice and be exceeding glad, for great is your reward in heaven;" the apostles wrote of it; Christian authors of all ages have written upon it; and spiritually-minded disciples delight to converse with each other while travelling home to God in the way of their forefathers.

The heavenly state—the state called heaven, a place that is in itself heavenly; that is to say, a state and a place far above all that is earthly, material, and sensual—it is the place where Christ sitteth; it is a state of being which we are called to aspire to by all possible means, "Set your affections on things above, not on things of the earth."

I have said we cannot literally describe the place called heaven, for none of us have ever been there, nor have any who have gone thither returned to tell us what they have seen or heard. Our text is like a rock; there it is—a great fact—"Eye hath not seen, nor hath the ear heard," &c.

But we have this great consolation, a matter for rejoicing far greater than if any inhabitant of the heavenly country had left it on purpose to describe it to us. Our Lord Jesus Christ is not only the original inhabitant of the place; but He did also really leave it for a time, dwelt on this

earth, and has told us many things about it. We have, therefore, some information, the very best information we can possibly have, from One who has actually been there, and knows everything about the place—nay, more; we know the place, and the state is most accurately described, because heaven is of His own creation: He is the Proprietor of the place, He has the control of all its concerns, and He Himself is the glory of the place; and hence is created the happiness of all His creatures, saints, and angels.

Heaven as a place is set forth to us under various names. It is called heaven, for there happiness exists; called "the reward in heaven;" "the hope laid up in heaven;" "the inheritance reserved in heaven;" "the kingdom of heaven." It is called Paradise, a place of pleasure and delight, a place of light, the light of life, the inheritance of the saints in light. It is signified by a house to dwell in, a house not made with hands, eternal in the heavens, in which there are many mansions; it is called a city, whose Builder and Maker is God; it is called the better country, better than Canaan, the type of it, the land that is very far off, even in the highest heavens, the land of uprightness where only upright persons dwell.

Heaven as a state is sometimes called an *inheritance*, in allusion to inheritances among men which are not obtained and purchased by them, but are bequeathed, or come to them as from father to son; and so the heavenly state is not a purchase by the children of God, but is bequeathed to them by their heavenly Father, and comes to them by the will and testament of Jesus Christ by virtue of His death. John xvii 24. It is called a kingdom of glory; a crown of righteousness and life; a crown of glory. It is expressed by glory itself. —Psalm lxxxiv. 11—a weight of glory. It has the name of peace; it is called the joy of the Lord. Matt. xxi. 26.

It is also expressed as being "in Abraham's bosom"—the child-like place of repose and safety—as being with Christ on His throne, as being fed by Him and led by Him to fountains of living waters. It is as yet an unseen happiness: faith and hope have some glimpses, and wait for its full manifestation. It is future—a glory that

shall be revealed; it is beyond all comparison; it is an enduring substance; it will consist in a freedom from all evils, the enjoyment of all that is good, and finally it is everlasting, an eternal perpetuity of bliss.

Let us now for a moment contemplate the heavenly state; it is called a *rest*. The idea of rest to travellers and pilgrims is one of delight and joy; it is a consummation of their purpose—the object of their wishes—to the people of God who are travelling through this world as pilgrims and strangers; there remaineth, therefore, a rest. If you look at this passage (Heb. iv. 9), you will perceive it is a conclusion which the apostle has drawn after divers arguments; one that contains the ground of all the believer's comfort, the end of all his duty and sufferings, the life and sum of all Gospel promises and Christian privileges. "What more welcome to one," says Baxter, "under personal afflictions,

tiring duties, succession of sufferings, than rest? It is not our comfort only, but our stability. Our liveliness in all duties, our enduring tribulation, our honouring of God, the vigour of our love, thankfulness, and all our graces; yea, the very being of our religion and Christianity depend on the believing serious thoughts of our rest."

Heaven is a place and state of rest for the weary and worn traveller and labourer in the Gospel; if such an one has lived unto the Lord, he shall die in the Lord; and blessed are they who die in the Lord, for they *rest* from their labours. They that have entered into rest have ceased from their own works. Let, then, the Christian sing—

"My rest is in heaven, my rest is not here;
Then why should I murmur when trials are
near?
Be hushed, my sad spirit, the worst that can
come,
But shortens the journey, and hastens me home."

COMPANIONS OF THE CROSS;

A Narrative of some of God's Nobles Found in the Archives of the Churches.

WILLIAM HUNTINGTON'S JUBILEE IN HEAVEN.

There is much fulness of meaning, I think, in Dr. Gill's expression, that between the believing soul's existence here, and its existence hereafter, there is but "a very thin partition:" it is "absent from the body, and present with the Lord:" that expression implies the very near, the inexpressibly dear, and the indescribable blessedness of the fellowship and communion existing between God and the soul even while here upon the earth. Enoch walked with God; God communing with Abraham; and Jacob wrestling with **THE MAN**; and "**THE MAN** wrestling with Jacob;" Moses going up into the mount with Aaron and the Elders, where it is said, "they saw **THE GOD** of **ISRAEL**," &c; and many such delightful scriptures, all declare that Faith leads to Fellowship, and Fellowship to a Full Fruition in Eternal Glory. How David panted after the presence of God is well known to all spiritual and Christ-loving souls; and that agony of the inner man after fuller discoveries of His glory, and greater nearness to His feet, is frequently vented forth in the Psalms, but especially in that sixty-third. How strong is that language! "O **GOD**! thou art my **GOD**: early will I seek Thee; my soul thirsteth for Thee; my flesh longeth for Thee in a dry and thirsty land, where no water is. To see Thy power, and

Thy glory, so as I have seen Thee in the sanctuary."

There is one strong feature in Jacob's wrestling which I have never seen fully written out, nor have I heard it preached out in any preaching that I recollect; and yet I believe it is in the deep experience of many thousands of God's dear children on earth. In Jeremiah v. 24, the Lord complains of the rebellious people; He speaks of their **OUTWARD** deportment, then of their **INWARD** deficiency. The outward wrongdoing is the result of the inward emptiness. He says, "*They are revolted and gone;*" and then adds, "Neither say they in their heart, Let us now fear the Lord our God, that giveth rain; both the former and the latter rain, in his season: He reserveth unto us the appointed weeks of the harvest." When the seed was sown in the land of Canaan, then came the torrents of heavy rain. So, in the soul's experience, when the word of the Lord hath taken deep root in the soul, then comes showers of convictions of sins, showers of heart-rending mercies in disguise; then come the bright-lighted clouds; then the rainbow of the covenant is discovered: "God was in Christ, reconciling the world,"—(the whole posterity of the second Adam, as David Crosswell would say) unto Himself—not imput-

ing their iniquities or trespasses unto them." Jesus Christ—in the Gospel of the grace of God is seen—being revealed by the Holy Ghost unto the soul which has been quickened into spiritual life, and then FAITH IN THE DAYSMAN is produced, and goes forth in sweet embracings of Him whom to know is life eternal. Between the former and the latter, or ripening, rain, we now stand.

You must make special note of that double assertion in Deuteronomy iv. : They saw no similitude; only they heard a voice." The law has no middle person; no Daysman; no "Immanuel;" no Saviour. It has only a voice to command and to condemn, and a fire to consume and to curse; but God Almighty, in His new and everlasting covenant, has a SON, whom He hath chosen to be His servant, and His people's salvation. The exaltation and revelation of this the SON of the FATHER in TRUTH and LOVE, is at once His glory and our eternal good. So that to "every one who seeth the Son, and believeth in Him," is promised everlasting life: into condemnation they shall not come.

The feature in Jacob's wrestling is this, then—in Genesis xxxii. 26, it is written—"HE said, Let me go, for the day breaketh;" and ultimately He did go, although Jacob obtained the blessing first. Yes! He did go. And so in Luke xxiv. 28—after His resurrection, when He had walked with them to Emmaus—when He had "expounded unto them in all the Scriptures, the things concerning Himself;"—when He had set their hearts on fire, and filled their souls with heavenly light and joy; then "He made as though He would have gone further;"—and although they constrained Him, saying, "*Abide with us;*" and although He went in to tarry with them;" still it was but for a little while, for after He had taken bread, and blessed, and brake it, and had given it to them;" then their eyes were opened; AND THEY KNEW HIM; but HE vanished out of their sight—(margin—"ceased to be seen of them.")

Thus it is, He first draws out the heart, and soul, and strength of the sanctified mind, reveals a little of Himself; a little of His glory; causing us to cry out:

"When shall the day, dear Lord, appear—
That we shall moment to dwell above—
And stand, and bow among them there—
And see Thy face, and sing, and love?"

But the strongest expression, I think, on this close communion between the saved soul and Christ, is that in Canticles i. 13: "A bundle of myrrh is my well-beloved unto me: He shall lie all night betwixt my breasts." That is, during this night of temptation, conflict, and sorrow, JESUS is precious to me indeed. He is in my heart's

affections deeply laid; and there I desire to hold him fast.

And do you see how many indulgences she is favoured with! He reveals Himself unto her, as the Rose of Sharon; as the Lily of the Valley; as the Apple Tree among the trees of the wood: she says (margin) "I delighted, and sat down under his shadow; and His fruit was sweet unto my taste."

Then, after she had seen His beauties and glories, as shadowed forth in nature's garden, the rose, the lily, and the apple-tree, she is favoured further still. He gives more grace: she goes from strength to strength: "He brought me to the banquetting house; and His banner over me was Love." His *left* hand (of mediatorial, merciful, and Almighty power) is *under her head*; so that although when she fell in the great and common fall of all Adam's race, she never fell out of His hands. His left hand was under her head; and His *right* hand of loving and everlasting relationship doth embrace her. See now how she exults and rejoices! Have ye not seen young Christians like this, many a time! They smile, they sing, they dance for joy, and they wonder why the older Christians do not dance for joy like them. See how the Church breaks out in strains of holy pleasure.

"The voice of my Beloved! behold He cometh leaping upon the mountains, and skipping upon the hills." Oh, with what speed and fiery love doth He seem to come! Again, "My beloved is like a roe, or a young hart: behold He standeth behind our wall: He looketh forth at the windows; He sheweth Himself through the lattice."

Here is an almost imperceptible drawing off. But,

Again: she says—"My beloved spake, and said unto me, Rise up, my love, my fair one; and come away." He uses many arguments.

What is the matter? Has she become drowsy? Has some secret temptation assailed her? Has Satan by an unseen arrow partially poisoned her?

I think so. Hence, Christ uses arguments. He says, Winter is past, rain is over, flowers appear, singing birds are come, the voice of the turtle is heard in the land, the fig-tree putteth forth her green figs, the vines give a goodly smell; (and then, after all these persuasive words, He says.)—

"ARISE, MY LOVE—My fair one, and COME AWAY."

But she does not come. She has struggled to run after him; but something has happened, something has hindered.

Ah! how many tens of thousands know that which is spoken by the young man,

"While he was yet coming, the devil threw him down and tare him."

Oh! my soul! didst not thou once run after Jesus? Did He not come to thee? Did He not reveal Himself in the light and glory above the brightness of the sun? Didst not thou then run to hear of Him? and rise up early to think, and read, and write of Him? Was not Jesus everything to Thee?

The world, the mere clamour of men and professing Churches were nothing; popularity was never dreamed of then; man's esteem never sought; the Saviour's person, power, and presence—His whispers and His work was all!

'Tis far beyond what words express
What saints can feel, or angels guess:
Angels that hymn the Great I AM
Fall down, and veil before the Lamb.
The highest heavens are short of this—
'Tis deeper than the vast abyss—
'Tis more than thought can e'er conceive,
Or hope expect—or faith believe!

Oh! yes!

'Tis supernatural, 'tis Divine,
No tongue can tell, no heart incline,
To understand this deep.

But Satan crept in. He can do, when permitted—as he did with Peter—turn the most loving and devoted disciple, into such a fit of weakness and temptation, as to send forth *denials* of Christ where *decisions* for Him would be found, and curses from those lips which only would praise and adore Him.

Ah! how many wounded and weary souls whom sin and Satan have cast down, have I found in my little time!

Where, returning to the Church in the Canticles—where has she gotten to?

Where? Why in the clefts of the rock, and in the secret places of the stairs. I think, as I said before, some sore temptation has befallen her, she is ashamed of herself; she has hidden herself in the clefts of the rock, in the secret places of the stairs. (Think, poor fallen one, is not the smitten side of a dying Christ thy only hope? Are not the secret places, where only poor benighted ones do hide, now thy shelter?) Yes! 'tis even so.

But hark! how Christ still calls to her, "O my dove," weak, silly, though loving creature—"O my dove, let me see thy countenance, let me hear thy voice."

She is in the night now; so low she speaks, "Until the day break, and the shadows flee away, turn my beloved," &c.

She thinks He is turned away.

Then, sorrowful she speaks, "By night on my bed I sought Him whom my soul loveth, but I found Him not."

He has vanished out of sight. She must go forth by faith.

This is the travail of soul William Huntington went through. I left him last month

saying to the Lord—"O Lord, if there is any way left in which thou canst save me, do THOU SAVE ME; if not, I must be damned; for I cannot try any more, *nor won't.*"

This seems harsh—but it is the soul between the dreadful conflicts of faith and unbelief. And what a poor thing will say then, none can tell. I tarry over this night season till next month; then we shall see how the Lord delivered this Coal-heaver, this "Companion of the Cross."

SHORT NOTICES.

"*Victoria Park Bedding Display.*"—Thousands, this summer, have enjoyed a walk through the splendid beds of flowers, so elegantly laid out by Mr. Prestoe, the head-gardener of Victoria Park, which has been pronounced the richest display of nature and art to be found in any of our English public walks. Many a Christian has here contemplated the increasing developments of the glory of God in creation, and in the world of nature. Shirley Hibberd, Esq. has given a long descriptive and illustrative article on the *Bedding display at Victoria Park*," in his choice and well-conducted weekly, called "The Gardeners' Weekly Magazine and Floricultural Cabinet." To be had of Allen in Warwick lane.

"*The Babylonish Captivity.*"—The Biblical and Historical Lecture prepared and delivered (with Dissolving Views) by the Rev. Joseph Wilkins, now minister of Zoar Chapel, Ipswich, has received the highest encomiums. Joseph Wilkins' mind and method are of the highest order. We believe he could do nothing of an inferior character: whether he studies, preaches, or lectures, extreme neatness, useful talent, and untiring interest will be associated therewith. To young men's institutes, for schools, and all charities, we recommend Mr. Wilkins' lectures with much confidence.

The Enquiry Answered.—No. 1. Mr. I. Pegg's Sermons preached at Fressingfield, Suffolk. Zeal for truth, and an anxious heart to be useful to his fellow men, are the most prominent features in this discourse. We love to see the enthusiasm of young men,—and always rejoice with trembling—praying in all things good they may be preserved.

The Basket of Good Fruit, by Rev. James Butterfield, is a cheap and varied little shilling volume, to be had of himself, 2, Yeoman-terrace, or at his chapel.

The Five Points. Mr. Collingridge has sent out another edition of the Rev. W. Parks's volume, entitled, *The Five Points*. This edition has the benefit of careful revision, and an extension of some of the papers.

Intelligence from our Churches, their Pastors and People.

RAILWAY REFLECTIONS.

A NOTE FOR MY BROTHER LINCOLN, NORWICH.

[To sit for hours in a railway carriage and do nothing, is more than I can endure : so I amuse myself by writing a few notes, and when written I do not choose to fling them away, so I ask my son Robert to find a corner for them. As God "hath chosen the foolish things to confound the wise," I believe He will render a few simple words useful to some few of His little ones.—ED.]

Monday, September 7th, 1863.

ON leaving London this morning I desired, like Habakkuk, to stand upon my watch, and to set me upon my tower, to see what the Lord shall answer me, and what I shall say and feel and do when He shall further reprove me. Low down in my mind there are jealousies and anxieties respecting my state, which leads me to look out for any tokens of the Lord's special care towards me. I can fasten upon only one thing—that is, the coming of the Word of God to my soul. All outward things have appeared against me ; ministers, deacons, and editors all league together to bury me and my work in oblivion : dark sorrows roll over my soul—a more distressed soul at times can hardly be—but still, I retire from all these and silently wait for God to speak to my soul ; in this I am not disappointed. With less than a whisper the Word comes in—it opens, softens, gladdens my heart ; and I sometimes, with David, in his twenty-third Psalm, can say, "Thou preparest a table for me, Thou anointest my head with oil ; my cup runneth over."

Yesterday week I preached three times at Ryde, in the Isle of Wight. I went through Southampton, over the sea to Cowes, passed "Osborne"—our Queen's farms—on to Wootton Bridge, Ryde, &c. Before I left London, as I stood near the Exchange, St. Paul's words entered gently into my mind, "LEST THE CROSS OF CHRIST BE MADE OF NONE EFFECT." I clearly saw the cross of Christ might be preached—faith in that cross might be professed—great zeal for that cross might be exhibited, and yet if in the preachers or people there be found such things as shall cause the Holy Spirit to withhold His smile, His special influence, and His saving power, all the preaching and professing of the cross (in such cases as I refer to) will be of none effect.

Whether these words were for the people at Ryde or for myself, I could not decide. I preached morning and afternoon ; some freedom in the morning, hard fetters in the afternoon. In the evening it poured torrents of rain, but I went and read my text, "Lest the cross of Christ be made of none effect"—(what the people thought I know not ; they neither flattered nor frowned upon me) but I felt in a blessed frame of soul. I saw the first promise looked right on to the cross of Christ : all the patriarchal and prophetic saints of God had their minds directed straight to the cross ; it was the theme of their souls, the object of their faith, the subject in expounding which they brought in all the figures and metaphors to be found either in the heaven or in the earth. From the first moment that Christ began His public ministry to the end, the cross was the all prevailing thought of His soul ! In how many different forms of speech did He constantly refer to it. "I have a baptism to be baptised with, and how am I straitened until it be accomplished !" "The Good Shepherd giveth His life for the sheep." "I have power to lay it down, and I have power to take it again : this commandment have I received of My Father." "As Moses lifted up the serpent in the wilderness,

so must the Son of Man be lifted up." "And I, if I be lifted up will draw all men unto Me."

At length the dreadful day did come,
When Christ unto the cross was nail'd—
To fetch His given people home :
The angels wept, the hell hounds rail'd.

The man who said, "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God." The man who said, "When it pleased God to reveal His Son in me, that I should preach Him among the heathen ;" the man which the blessed Jesus came from heaven (as it were the second time) to make into a minister of the Gospel : he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Whatever differences there may be in happy but ungrateful England on many points, it is a great fact that thousands of men are now preaching the cross. For more than eighteen hundred years men have been raised up to preach the cross, and salvation by the cross : Satan has poured out his flood to drown the cross ; he has lighted up his fires to burn the cross ; he has built his theatres, his colleges and schools to pervert the cross ; he has left no stone unturned to banish the men who have dared to speak of it ; but its fame increases, its glory rises higher and higher, and ten thousand times ten thousand weeping eyes are every moment looking to Jesus crucified ; thousands and thousands of hearts are breaking for the longing which they have toward that great salvation. Yea, it is not too much to say that millions of heaven-born souls have sung, and millions will continue to sing,—

"Alas ! and did my Saviour bleed,
And did my Sovereign die ?
Did He devote that sacred Head,
For such a wretch as I ?
Was it for crimes that I had done,
He bled upon the tree ?
Amazing pity ! grace unknown !
And love beyond degree."

I have written these few lines as I have been carried passed many places where I have tried to preach the cross. I have, this morning fled along by the side of Wooburn, Reading, Oxford, Banbury, and other towns where I have declared all the truth I have been favoured to know and love. I have seen the hills and dales of this pretty inland part of Great Britain ; and still in the secret corners of my soul I sing,

"Were 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."

As I stood in Ryde that Sunday evening, I did indeed get near to the cross. I looked at its base, its topmost spire, its right and left hand extremities—at the bleeding, crying, and expiring Sufferer—and at many other connected branches of the great Tree of life ; and when I had done I was much refreshed and strengthened, and was assured in my own conscience that the sermon came hot out of my heart from the blessed Spirit's teaching. I could but secretly wish that it could have been preached before thousands, and that thousands could have beheld the cross and all its saving consequences as I that night surveyed it. I saw its bottom pointing to the earth, to sin, to sorrow, to death, and to hell, and there it exclaimed, "O grave, I will be thy plagues ; O death, I will be thy destruction." Its upper spire pointed to the haven of grace—to the kingdom of glory—to the mansions of the Father's own providing, and streaming down from the mourning skies a

scroll appeared, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." The right hand of the cross was a symbol of relationship: "All mine are thine, and thine are mine, and I am glorified in them." With His right hand the glorious Days-Man received them as the gift of His Father's heart, and having received them He holds them fast, "My sheep shall never perish, neither shall any pluck them out of my hand." See Mr. Wells's sermon on the "Shepherd and His Sheep." In that he says:—

"Let me again remind you of the Saviour's words, 'I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.' Now you would have thought that was enough, you would have thought, by such assurances as these, what more can be wanted; here is His death achieving all that we need; here is the eternal life that follows upon death being swallowed up in victory; we shall never perish; as that life shall never perish, neither shall we; and here is His possession of us; He will never part from us. One would think that would be enough; He would not wish, one would think, to use stronger language than that. But the Saviour knew what poor, timid things His sheep would be, and He knew how glad they would be amid the ten thousand evils of which they feel themselves to be the subjects, and the ten thousand uncertainties that attend their path through this wilderness world, having to say every step they go—

'In life's uncertain path I stand,
Beset with snares on every hand;'

the Saviour, knowing this, knew that they would prize the certainty of His truth; and therefore it did not seem enough in His eyes, and I am sure it is none too much in my eyes what He doth say, 'I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.' This did not seem enough, and therefore He says, 'My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand.' As though He should say, 'Were the thing possible—which, bless God, it is not possible; but as though He should say, 'Were the thing possible for any adverse powers to pluck them out of My hands, then they would be as far off as ever, for My Father which gave them Me is greater than all, and no man is able to pluck them out of my Father's hand. Well might the Old Testament saints rejoice, then, that 'Thy saints are in Thine hands, they shall sit down at Thy feet: every one, without exception, shall receive of Thy words.' Here, then, is the staff of beauty, never to be broken; here is a covenant never to be broken."

The left hand of the cross is an emblem of effectual calling, "Other sheep I have who are not of this fold—*them also* I MUST BRING, that there may be one fold under one Shepherd."

Ah! but I can never put on paper the precious thoughts and holy feelings I had as I viewed the cross of Christ that night in Hyde. I hope some day it will appear that God Almighty in the boundlessness of His mercy did there and then speak life and liberty into some precious ransomed soul.

The Isle of Wight is one of England's delicate little gardens. Nature and art have there combined to make the scene quite grand. But they want a powerful, blessed preacher of Jesus Christ. I think Mr. George Turner, of Hyde, would be glad to hear of such an one. I am near to Birmingham, where may the Lord help me this evening to speak, and more than I will write you.

THE BATTLE TO BE FOUGHT IN BIRMINGHAM.

Tuesday, September 8th, 1863.

ON my right hand are black rivers, tall chim-

neys, some with smoke, some with fire flaming out, and some with nothing at all. They make me think of different ministers—many men high in the people's estimation bring forth nothing but smoke, others, a sightless and senseless current of foul air; while from here and there pours forth a flaming fire, burning love, and brilliant light: these latter men are precious to poor pilgrims, whose way is often dark and hearts frequently cold, and who need the live coal from off the altar to purge away sin, to purify their spirit, and to fan their feeble faith into action and prevailing power. There are but few men that can rightly be named as is the station we have just passed—on the board is written "DEAR FIELDS." Deep from the bowels of the earth here they fetch up iron, and coal, and minerals of many kinds; and this they have done for many years, and yet it comes; the bowels of the earth are not exhausted. It is a happy thing for any people when on the pulpit you can truly write "*Deep Fields*," but that is now but seldom the case; sluing talents are often found on a shallow surface, and it requires but a little wind or rough weather to sweep it all away. But the fire shall try every man's work of what sort it is.

The Great Western train leaving Paddington at noon takes you clean into Birmingham in nearly three hours. In Birmingham are two honourable citizens, Thomas and Henry Drew; they are unitedly striving to raise a Strict Baptist cause in Birmingham: they received me heartily; the chapel in Charlotte street, near the Parade, was filled with people, and I went forth so warmly in the work that I cannot but hope in some souls the fire will burn unto the glory of the God of Israel.

No one must say the truth of the Gospel is not preached in Birmingham. There are two churches with godly clergymen; then there is "*The Tabernacle*," where Mr. Jay (the successor of the late Joseph Irons) laboured for a few years; now presided over by Mr. Wakefield. Beside these places, there is the cause originally called "Henry Fowler's." How the "deep taught" people obtained possession of it shall not be told here; but a division has lately scattered many of them. If the church in that place could establish a thorough Gospel ministry, a man with a heart large enough to love the *whole* Gospel, with a mind deep enough to bring up the precious treasures hidden in the fields of Revelation, and with a conscience sanctified and preserved in peace by a faith's view of the blood of the Lamb; not a lazy drone, not a conceited enthusiast, not a tyrant, sitting on the throne of "a single idea," not a puerile spirit that would rather prate to empty pews than not prate at all; such men cannot do much to advance the kingdom of Christ, the essential elements for which are, true Christian life, a constant unconquerable flow of Evangelical love, pure Gospel liberty, and a mental and moral ability for Christ-like labor, Paul-like devotion, Luther-like decision, and Whitfield-like zeal, which elements when combined carry up (instrumentally) the Church of Christ to an exceeding high mountain, where with propriety and power she can pleasantly sing, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The fact is, the battle has *now* to be fought in Birmingham; it was attempted years ago and failed. Then John Bunyan McCure led a little army on, but they were foiled; after this, Jonathan Mose took the field, and when the people were rallying, Jonathan died. Why did he fly? Had he not an open door? Who shut it? It was shut; and now Thomas Drew, a veteran of no small mind, a traveller annually over thousands of miles, a man of high principle and honour, a member (with his beloved wife) of the Notting Hill Church, under the care of Mr. P. W. Williamson; this man, this Thomas Drew—resolves in the strength of Heaven, to form a branch of the Notting Hill church in Birmingham. He finds a place, fits it up; it has seats, pulpit,

vestry, and communion table; the Church is formed, the Gospel is preached; Mr. Williamson, Mr. James Wells, Mr. T. J. Messer, Mr. Hodgett, Mr. Pawson, of Wolverhampton, and others have gone and preached among them the Word of the Lord. So far so good; but all this is not enough. They must have a working pastor, they must have a large place; there is no decree in heaven against these. Let every man do his utmost; let the mother-church and sister churches help this little Church in the midst of one of the greatest workshops in the world—and the Lord's people therein shall be neither few nor small. The old John street Chapel in Wolverhampton, has been most cruelly betrayed. Let us hope Birmingham may yet give an impulse which shall shake the drowsy powers of the north.

BETWEEN NEWTON & BOLTON IN LANCASHIRE.

Thomas Bradbury is an earnest labourer in Christ's vineyard in Haydock, and in some of the villages adjacent to the immense collieries worked here by R. Evans, Esq., and his descendants. I was pleased to find that this wealthy family favor the righteous cause, and do much to benefit the masses of the people both morally and spiritually. Beside this, these missionary labours evidently prepare men for more permanent and for pastoral work. I heard of some men in these parts who are led into all the grand essential principles of the Gospel, and on platforms, in cottages, schools, and open-air exercises never shun to declare the whole counsel of God. From these men our Churches will some day obtain bold and useful preachers—men who have waded through the deep dens of human depravity—who have, in the school of soul trouble, learned that nothing short of the "mighty power of God" can ever raise a man above Satan's dark and delusive schemes. I have been in communication with some of these worthy and devoted men for years; now I have visited them have conversed with and known them and I desire to thank God with all my soul that in the collieries, quarries, cotton factories, and immense fields of Lancashire, there are fellows of bone, body, and blood, who, sacrificing all delicacies and domestic comforts, and fearless of all opposition, carry the Gospel to these modern heathen classes. Thomas Bradbury is a lion-looking and most determined man in the things of God; having turned away from all secular advantages, he is increasingly devoting himself to reading, study, missionary work, preaching, and visiting; and if he keeps his promise to me, I shall be able to give some blessed results.

As I travelled on Tuesday from Birmingham to near Bolton (a long and wearisome journey) I was carried back to the cross of Christ; again St. Paul's words produced many thoughts. "The preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God." Just before service-time I reached my destination for that day; and saw something of the smaller towns of Lancashire between Warrington and Bolton.

Many years ago I broke out in an ecstasy of feeling—"I believe God will send me through the length and breadth of the land to declare what He has done for my soul." I was inly condemned for thus expressing myself; and when I have come into deep waters where Satan and the saints have done their utmost to stop me, I have been sorely distressed; but as new doors open and new mercies flow in, I can sing,

"Oh, to grace, how great a debtor,
Daily I'm constrained to be:
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee."

THE "STANDARD" CHURCHES AND THEIR PEOPLE.

Some of my friends had, without my advice, tried to get pulpits for me to preach in belonging to the good people (above referred to) at Bolton, Accrington, and other places, all of which were politely refused. I am glad they were; it was the means of more extensive places being opened to me, and the congregations were perhaps treble. Besides, I had an opportunity of preaching in places and to people who would never have entered the little "Standard" meetings; and may I not hope God's blessing will attend the words spoken? The Independent Chapel, near Leigh, was opened on Tuesday evening; the minister read the hymns; the Chapel was well filled; and I knew that evening, travelling all day, hard thinking, and standing among strangers, are no helps to comfortable preaching, except a rich anointing be granted, and that I did not enjoy. "How Paul came to be a preacher of the cross," was my first head. Christ said, he "is a chosen vessel unto me;" Paul says, "When it pleased God!"—(there is Divine sovereignty) "who separated me from my mother's womb, and called me by His grace to reveal His Son in me, immediately I conferred not with flesh and blood, but went and preached Him among the heathen." Our Lord Jesus Christ Himself made Paul a minister, and therefore he was a genuine man. The ministrations of Christ's Gospel was very precious to him; "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Paul evidently believed, preached, and enjoyed all the grand cardinal pillars of the faith of God's elect, all the essential branches of Christian experience, and contended earnestly for the happy exemplification of every sweet precept.

Which reigning grace produces

When on the throne it sits.

Oh, what a beautiful specimen of the purity and perfection of all the Redeemer's works, is the ministerial character of the Great Apostle of the Gentiles! With a mind as lofty and as large as an angel's, and a heart as tender and as loving as sacred sense of salvation, and a constant assimilation to the mind and spirit of Jesus—could make it, and clad in an armour of zeal for the glory of a Triune Jehovah and for the salvation of his fellow men, he endured all things, pressed on until he had finished his course and entered his rest. The deep-running wish of my soul is, that something like the apostle I had seen. I love his decision for truth, his flaming love for his Master, his independence of men, his sympathy with the Churches, his prayers for all the people; and when I read his letters (and therein is the mind and make of the man) I ask, "Where are the real successors of the apostles?" If our clergy and ministers were like Paul, what an evangelical country this would be! In conversion, creed, and conversation, Paul was a model man; in usefulness a giant; in devotion a saint of the highest order; and while his Epistles are preserved unto us, and while the Holy Spirit opens the eyes of men to read those Epistles in the light of heaven, we shall not be quite destitute of men who will instrumentally feed the Church of God which He hath purchased with His own blood."

"A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE."

I felt quite ashamed of my preaching on THE CROSS OF CHRIST, in the Independent Chapel—a cloud appeared to rest upon the place. I retired to my lodging, took up the Bible, opened upon the fifty-eighth of Isaiah, and read the end of that verse which contains the following words, "but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain, and

shall say, Cast up, cast up, prepare the way—take up the stumbling-block out of the way of my people." The vanity of all earth's things, the wind sweeping them all away, and the possession of the land, with the inheritance of the holy mountain promised to him who "putteth his trust in the Lord," formed a contrast to my mind between the worthlessness of a mere profession and the dignity and glory of a union to the Lord Jesus. I saw the words pointed chiefly to Him: He came in the fulness or perfection of times; there were six distinct ages before He came;—the ante-diluvian, the patriarchal, the Levitical, the Judges, the Kings, and the Prophets; then came "the last days," then "God sent forth His Son, made of a woman" (there was the perfection of His humanity), "made under the law" (there was the terrible character of His responsibility), "to redeem them that were under the law" (there was the corner-stone of all His work,) "that we might receive the adoption of sons." There was the rich mercy flowing out of all He is, and of all He has done; adoption into the family, oneness with the living Head and with all the family—is the perfection of New Covenant blessedness. In Jesus thus coming, with all the weight of a broken law upon Him, with all the opposition of earth and hell against Him—in those days of His humiliation, He "poured out prayers and supplications, with strong crying and tears unto Him who was able to save Him from death, and was heard in that He feared!" He "put His trust in the Mighty God of Israel; and although He was baptized in bloody sweat—was covered in darkness—sank in death—was laid in the grave; yet He arose, took possession of the Gospel land—commissioned His disciples to go through the whole of it, and then He ascended to inherit the holy mountain.

"HELPED WITH A LITTLE HELP."

In meditation on the Scripture before named I found much refreshing. The next day I had to walk to Tyldesley over little bridges, across green fields, up stony walks, down pretty lanes, and through fields of Lancashire grain. The minister of the Countess of Huntingdon's Chapel at Tyldesley received me very kindly. The Lord has, during the last two years, graciously opened up in his soul's experience the living truth of the everlasting Gospel, and we were very happy in conversation. Then we walked to the house of God—a noble building; the organ played (which certainly renders the praise part of worship more efficient), Mr Eastmeade, the minister, read and prayed; the people had well gathered together; a good company of substantial Lancashire sires, and their dames and daughters sang most touchingly. I read my text, "BUT HE THAT PUTTETH HIS TRUST IN ME, shall POSSESS THE LAND," &c., and I was helped and gladdened; I enjoyed the persuasion that God would bless the word. I was not far from the Rev. Alfred Hewlett's Church at Astley; some of his hearers came, and we rejoiced together. How true is that prophetic exclamation; and when we can see Christ on the tops of the high hills, we exclaim, too, "How beautiful upon the mountains are the feet of Him that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth." I think I saw my Saviour that night, and much my heart rejoiced once more to view His Royal Person passing by—pointing us backward to His days of sorrow—and forward to scenes of inconceivable blessedness and glory. I bade the ministers and friends farewell, and home again (in the dark) we travelled. I wish Mr. Eastmeade increasing light and prosperity. He is a young man. What he failed to learn at college, the Lord is secretly teaching him. I trust he will be a burning and shining light in the midst of those low sunken valleys of poor hard-working Lancashire.

ROCHDALE AND HEYWOOD.

The next day (Thursday, September 11th) I travelled to Manchester, from thence to Rochdale, and walked through Rochdale to the "War Office," the village where Abraham Howard resides—and, not finding him at home I marched on down into a dark looking valley—then up a pleasant hill to Heywood—where a tea meeting was being holden and where that evening I was announced to preach. But, let me say one word about Rochdale. As I walked into this rich and important borough, I felt myself a stranger indeed. No one knew me, I knew no one; and yet I said to myself, there are two very influential personages in this town I have known for many years—the vicar of Rochdale, the Rev. J. E. N. Molesworth, and the pastor of the Baptist Church, good old John Kershaw. Ah! to be sure I thought of those days when (for the present vicar of Rochdale—but then the rector of that ancient little Church, St. Martin, in Canterbury) I printed some hundreds of thousands of "Sunday Readers," which little penny issue the worthy vicar then edited, and which might have had something to do with his promotion in the Church, for which he has certainly laboured with ability, earnestness, and zeal—and few men have defended the Church of England more firmly than has the now rich and influential vicar of Rochdale. Long life to him I pray; but more than all that he and his may be found in CHRIST, for what will the Church's honours or treasures benefit us if, in that great day Jesus should frown, saying, "Who hath required this at your hands?"

THE BISHOP OF ROCHDALE.

Rich and influential as the vicar may be, I have a desire to express my strong attachment to the good old bishop of the Baptist Church, whom we expected to have seen on the evening I preached at Heywood; but my further notes on Rochdale, Heywood, and my visit to Accrington, &c. I defer for another month, lest I occupy too much room with these trifling reviews of scenes through which I have passed. I have for many years looked for that time spoken of in Psalm cii. 13, 14, "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come!" I have heard of this time coming in many places, but should rejoice to see it myself. In connection with this time it is said, "For Thy servants take pleasure in her stones, and favour the dust thereof." I suppose the idea is, that in gathering, fitting, and uniting the stones together, there is much dust, many chips, and no little of what is called rubbish. Even this is not looked upon with contempt in Zion by some. If I have no great work to do in building, I love to favour and carefully to notice those little things connected with the Church's growth, and prosperity, which may be beneath the notice of many of the "Valiant Men of Israel."

THE CHRISTIAN POOR IN LANCASHIRE.

Manchester, Saturday, Sep. 12, 1863.

I have had nearly a week among the poor cotton workers in these parts. I have been to Manchester twice—to Rochdale, Heywood, Bury Warrington, Accrington, Leigh, and many other places. I have conversed with impartial and unprejudiced persons, and I feel very grieved to learn that the prospects of the coming winter are exceedingly gloomy. The real Christian poor—economical and careful as many of them are—have struggled on thus far; they have not imposed on the Relief Fund, because they had savings; but those savings are exhausted, the work is still wanting, or where it is to be had it is fearfully hard and profitless. "They are killing themselves," said Mrs. Ashworth to me, "to earn about sixpence per day." I have seen Mr. W.

Wright, of 19, Bridge street, Manchester. He is still endeavouring to assist the most deserving and destitute of the real Christian family. Mr. Wright is a gentleman of sterling and honourable principle—and I most earnestly supplicate donations still to be forwarded to him. I am confident he will see that the really faithful and necessitous only receive the contributions of the benevolent.

A BAPTIZING SERVICE AT BETHESDA CHAPEL.

ST. LUKE'S.—MY VERY DEAR BROTHER BANKS,—Will you kindly take these evidences of God's goodness, and put in the EARTHEN VESSEL, "that they may be preserved many days," and thus add *one more* to the many proofs I have had in times past of your sympathy and Christian love. Yours in the indulgent mercies of God.

P. SEARLE.

Last Sabbath evening, August 30th, a night long to be remembered by many who were present, I was favoured to baptize my second son in the name of the Holy Trinity, in the presence of every member of my family, a large circle of young Friends, and a goodly company of attentive witnesses at Bethesda Chapel, St. Luke's, which was kindly lent for the occasion by Mr. Anderson and his respected deacons. Mr. Anderson preached a most appropriate sermon from Rom. vi. 8, gave a short address at the pool, and then baptized one female candidate. The baptism was then most kindly given up to me, when I commenced the second service, of which I now send you a brief outline. First, glancing at the overruling providence of God which brought us there, allusion was made to the connexion sustained by my beloved wife more than twenty years ago with the church there, when under the pastorate of Mr. Newborn. The birth of my dear son, nineteen years before, amidst the most distressing circumstances of affliction, fever, and subsequent death of our darling first-born were referred to, and were still sorrowfully remembered by some of the older members of the church who were present. Appeals of loving sympathy were made to parents, and appeals of earnest and solemn entreaty to the young not to forget their parents' prayers for their salvation. That touching event spoken of by Dr. Winslow told powerfully on the audience, who, when his son informed him of his conversion to God, clasped him in his arms, and there held him in one long and fervent embrace while he thanked his heavenly Father that now his dear son would never, never be separated from him through a never-ending eternity. The text chosen for the occasion was briefly dwelt upon. Luke xii. 50: "I have a baptism," &c. 1st. Enquired what that baptism was? The answer was given in the details of that baptism of overwhelming sorrow which saved His church from eternal ruin. 2nd. The love implied, "How am I straitened," &c., when the Saviour's sufferings were rehearsed from Getsemane's garden to the last expiring cry, the endurance of which He so ardently longed for. Thus was feebly told once more on that hallowed night the story of the Saviour's boundless love, and we firmly believe some future day will show it was not in vain. The two young men were then addressed in the following words:—"Time was when baptism was a very different thing to what it is now; when the candidate for baptism knew not but that the next hour he should be led to the stake to seal his confession in a baptism of fire or blood. But the lines are fallen unto us in more pleasant places. And now, finally, my dear son, having made a good confession of your faith, and given sure proof that you have been made partaker of that change which alone qualifies for the ordinance of baptism, you have desired at my hands the administration of this 'holy rite;' you have come here of your own free will; your young heart is given in all the freshness of its

first joy and trust to the Saviour. I am not about to mar that joy, as some would, by telling you you must not do 'this' or 'that,' or it would be a virtual denial of what you do to-night, and thus bring a cloud on your young spirit. No, my son, but rather would I say as Paul doth,—'Or tho' world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's.' Brought now into the glorious liberty of the Gospel, free to you are the groan-purchased mercies of Getsemane and the blessings of Calvary; free to you the promises of the Gospel; free to you the hopes of this life and the anticipation of a blissful hereafter. It is full thirty-three years ago my now invalid and aged father, when baptising me, said, 'My son, may you ever remember Elinh chapel baptistry.' So, my dear son, may you ever remember Bethesda chapel baptistry, and sure I am no faltering discipleship will be yours, but if called to endure hardness, it will be as a good soldier of Jesus Christ, and like the heroic Luther you will say, 'I can't draw back; God help me, though I stand alone. Amen.' And now, my son, I adjure you by the sincerity of the example you now set—by the remembrance of the concourse which now surrounds you—by the sainted ones who now from heaven behold you—by the groans of your Redeemer—by His agony and bloody sweat—by His cross and passion—I adjure you be thou faithful unto death, and He will give thee a crown of life. And to you, my dear young friend, what shall I say to encourage you more than I have said already to encourage my son, or with what motives shall I seek to animate you to perseverance more than I have sought wherewith to animate him? Take all I have said to him as your own. Brought together in the mysterious providence of God; confessing His name together in this holy ordinance, together in the same hallowed friendship may you go on in your Christian course, pleasant in your lives and in death be not divided. 'Hold fast that which thou hast, and let no man take thy crown.'" After prayer and singing the hymn "I'm not ashamed to own my Lord," they were baptized, and Mr. Anderson closed with prayer.

[Our brother, J. P. Searle, is not wholly engaged in the ministry; but his heart is as warmly attached to the truth of the Gospel, and as anxious for the welfare of Zion as ever, and he will serve any church needing ministerial help, the Lord directing.—ED.]

THE ORDER OF THE BAPTIST CHURCH

AT
COLERAINE, IRELAND.—TO THE EDITOR OF THE EARTHEN VESSEL. DEAR SIR,—The writer of the letter in your last VESSEL, under the above heading, is deceiving your hearers, I would hope unknowingly, but cannot think such is the fact. He says, "I worshipped with the resident Baptists at Coleraine on Lord's-day, Aug. 29th." He then proceeds to give a description of what he saw and heard as proof that the order of the church was "unseasonable." Now, any person reading this note, would very naturally conclude that the writer was describing what is at the present time the order of the church. But such a conclusion would be very far from the truth. The writer is describing, not what is now the order of the church, but what he saw on a particular day five years ago, viz., "on Lord's-day, Aug. 29th," 1858. Such is not the order of the church now, nor has been since I began my ministry at Coleraine up to the present time. There is no "exhortation" of the brethren in the Baptist church at Coleraine at the present moment. With respect to the Scotch metrical version of the Psalms, it is a well-nigh general favourite among all religious denominations throughout the whole of the north of Ire-

land, and through all Scotland; but the Baptist church at Coleraine uses in addition as their acknowledged hymn-book the comprehensive selection of hymns and psalms by Dr. Watts and Dr. Rippon. Your correspondent seems not to be aware of the fact, that the ordinance of public exhortation by the brethren assembled on the Lord's-day is firmly believed in, and conscientiously acted up to, by the whole of the Scotch Baptist churches. Again, your correspondent is most grievously in error when he says of the Baptist church at Coleraine that it has "no week-evening service, no prayer meeting even, either in the week or on the Sabbath." The Baptist church at Coleraine has had, since the month of September, 1850, *three week-evening services*, on Monday, Thursday, and Saturday evenings, and, for a number of years before then, there had been a week-evening prayer meeting held in the chapel. In addition to these week-evening services, there is also a Bible class conducted on a week-evening in the chapel. Dear Mr. Editor, I request most respectfully, but in the sacred name of *truth and justice*, that you will insert this brief note in the next number of the EARTHEN VESSEL. I might refer to the *untruthful* statements made in Dr. Bell's communications on pages 116 and 138 of VESSEL; but as you have promised to give "*special attention*" to Dr. Carson's justification of the teachings of his departed father, for the present I forbear. Yours truly, T. W. MEDHURST, Winton Terrace, Victoria Road, Crossinylloof, Glasgow. Sep. 2nd, 1863. P.S.—If any person replies to the above, I trust he will in *fairness* give his *real name and address*, as the question is a most solemn one concerning TRUTH.—T. W. M.

SUFFOLK.

GATHERING IN THE HARVEST.

[Our brother Baker, of Tunstall, sends us tidings referring to a three-fold harvest. First,—God has taken home to heaven several from the Tunstall church who were ripe for glory. Secondly,—the Lord has gathered out of the world and brought into that church over twenty in nearly twelve months. Thirdly,—the farmers in that part of the land have been favoured to gather in an abundance of the fruits of the earth; and a thanksgiving meeting has been holden in the Tunstall chapel. We give the particulars as under. We have lately travelled hundreds of miles northward: there we saw immense quantities of wheat standing out in the wet. Every Christian church in this kingdom should have a day of thanksgiving and of earnest prayer. Thanking God for crops secured, and pleading for weather for the northern farmers; also for poor suicidal America, and for supplies to the half-starving Lancashire cotton-spinners.—ED.]

DEAR BROTHER BAKES,—Some time has passed since I sent you any account of the dealings of our loving and faithful God. I am happy to say the Lord is still displaying great and blessed, manifestations of His all-sufficient grace in our midst. Although He has caused the power of *Death* to end the days of eight within twelve months or so, yet He did not leave them comfortless; His grace helped them to cross the Jordan crowned with imputed victory through the all-sufficient atonement of our once crucified, but now risen, Christ. As a church, we can say the Lord has done His Divine pleasure, and they are around the throne of God, having been washed from all sin, purified from all iniquity, justified from all claims of a once broken law. Blessed be our Lord, he has not only taken from us, but He has abundantly given to us tokens of His quickening grace, by searching out and bringing into our ranks twenty-one believing souls within twelve months or so. On the 1st Sabbath in August, the Lord gave me strength to

baptize three believers. Again, on the first Sabbath of this month, I immersed a young man whom the God of grace took out of the arms of Satan, while under the word, witnessing his brother putting on Christ by baptism, and to hear them all tell out the dealings of God has been cheering indeed. It gives me much pleasure, also, to say that September 15th was a sweet and savoury day to my soul, and to the souls of many more. We, by God's blessing, held a public meeting to acknowledge the goodness of our God to us as a people that live in this highly-favoured land. Brother Bartholomew, of Mendesham, preached in the afternoon from Matt. ix. 27. A good tea was served to about sixty; then our venerable brother Corbitt gave an address of warning and caution against the system of amalgamating and laying aside of God's truth to accommodate the carnal minds of mere professors. I could join with brother C., having had to stand up in the camp of such men some seven years in many parts of India. In the evening, Brother Corbitt preached the Gospel from 1 Tim. 15. Many came miles after working hard all day. I believe they went home rejoicing. All were well attended. Several of the brethren in the Baptist ministry were with us, and took part in the service. My earnest prayer to God is that some good will result, and to Him be all glory. A. BAKER, Minister of the Baptist Chapel, Tunstall, Suffolk. September 16th, 1863.

ROTHERHITHE.—We are hard at work to get up £100 to liquidate the debt: engaged every evening. Sundays, morning and evening, in-doors. After the evening service, we hold an out-door meeting; have large congregations both in and out. Tuesday, Thursday, and Saturday evenings, we preach to good congregations in the open air, and God has blessed these open-air meetings. One of several cases is that of a girl, seventeen years old, a child of a member of one of our Baptist churches, who had "fallen" for the last twelve months. She has been restored, and we have reason to believe a good work has begun in her. Many are exclaiming, "What is it?" We have a Friday evening prayer meeting, and have begun to institute prayer meetings in different houses in the neighbourhood. I am watching the cases of good done. I assure you, since I have been thus labouring, I have found indeed "*life more abundantly*." I have four brethren who take part in the open-air services—one of very old standing—formerly a missionary, &c. The others were brought to a knowledge of Jesus Christ under my ministry, of whom no doubt you will hear in future days.

J. BUTTERFIELD.

RYDE, ISLE OF WIGHT. — ZOAR BAPTIST CHAPEL. The anniversary was held Lord's-day, August 9th. Mr. John Lindsey, of Ringwood, preached the sermons: the Lord was present to bless us. On the following Monday, a tea-meeting was held; the friends enjoyed themselves in social conversation, the people carrying out that exhortation of the apostle, "Only let your conversation be as cometh the Gospel of Christ." In the evening, a public meeting was held, when Mr. Lindsey delivered a lecture, his subject being "A Peculiar People," and was blessedly led to feel and enjoy the power of the Holy Ghost whilst delineating the varied peculiar features there are in the chosen of God. We are fond of Ryde, and especially of the few Strict Baptist friends who worship at Zoar, and can heartily pray for the prosperity of Zion there. The people strive hard to maintain the Gospel, and establish a cause of Truth in that growing neighbourhood, and our desire is that heaven may smile upon them, and give answer to their cry. Arise, O Lord, we beseech Thee; O Lord, send now prosperity.

BIRCHINGTON.—**HEPHZIBAH BAPTIST SUNDAY SCHOOL.** Thursday, September 3rd, the children and friends of the Sabbath-school met together for tea and recreation, and to celebrate their first gathering, which was very encouraging. The day being most propitious, several friends from Broadstairs, St. Peter's, &c., came to encourage us. Though our interest is small, and our members few, and many things for us to struggle against, our friends, nevertheless, rallied round us with good spirit, and we had a good attendance. Our chapel being small and inconvenient for a tea meeting, our friends, the Wesleyans, kindly offered us their commodious school-room again to tea in, where we were regaled about sixty children with cake and tea, and as many friends and visitors at the same time. After partaking of a bountiful repast, all present repaired to Mr. Neame's meadow for recreation, kindly lent for the occasion, the children in procession, proceeding with banners with appropriate inscriptions, singing the praises of Immanuel's name, all partaking in the amusements of the evening until about seven o'clock, when the children were assembled and appropriately addressed by the pastor and the Rev. J. Brooks, of Broadstairs. After several juvenile pieces had been sung, the children were dismissed in high glee. A piece of plum cake was given to each child present on parting. Thus we spent a very pleasant and happy day, all being highly gratified and profited by the gathering, in the which we trust it was seen that,—

"Religion never was designed,
To make our pleasures less."

HALSTEAD, ESSEX.—**DEAR BROTHER,**—In December, 1859, our brother, S. Kevan, came among us to preach the Gospel, since which period the Lord has blessed his labours in the conversion of many poor sinners and the comforting of the saints of God. But the great Head of the church often works in a mysterious way. Being a poor people, without much of this world's wealth, we are unable to support our pastor in proportion to his need, though we have striven to our utmost to do so. He therefore has felt reluctantly compelled to resign his pastorate, which will close at Christmas, and it is with sorrow we receive his resignation, as the church and congregation wish he had lived and died with them. We therefore can recommend him to any church as a faithful preacher of the Gospel; as a man of peace (a wonderful blessing in this time of so much strife), and a sympathetic friend in the time of trouble. Those who know him apart from our cause bear the same testimony, and have manifested their esteem in the time of his heavy affliction and trial. Our prayer is that the Lord may open a door where he may use those talents which He has entrusted to him to the good of many for whom Christ died, and that he may be kept close to the truth as it is in Jesus as he has been with us. (Signed) WILLIAM PORTER, JOHN TAYLOR, HENRY RAYNER, DEACONS.

GREAT WILBRAHAM BAPTIST CHAPEL.—On Sunday, August 30th, our brother Peet baptized three in the name of the Father, Son, and Holy Ghost. Our chapel was crowded, so that many had to stand all the services, and at the least there were 150 that could not get into the building, and stood outside the chapel; but, notwithstanding the great number of the people, the service was felt to be a solemn occasion, and all passed off quietly and orderly. We pray God that our brother Peet may remain with us; for we feel God is with him, blessing his words from time to time to many that listen to his voice. On the following Sunday, September 6th, our two sisters and brother were received into full communion.

JAMES TOLLER.

TRING.—Sunday-school anniversary at West End, Tring, was held September 8th, 1863. Afternoon, brother Pells preached from Acts xiv. 7. Above one hundred sat down to tea. Brethren North and John Plaw (the Aylesbury pastor) assisted in the afternoon. At six, public meeting commenced; brother Woodman in the chair. Brother North implored Divine blessing. Brethren Lister, John Plaw, Pells, and North gave excellent speeches. The school is still on the increase. Brother Henry Chapman, the superintendent, and the majority of the teachers are members of the church. The good seed of the kingdom is sown in many hearts: God grant them immense prosperity.

CHELSEA.—**EBENEZER BAPTIST CHAPEL,** College-street. The church meeting at above place having given our brother (aunt six months' call, the Lord having blessed the preached word to the souls of his people, and having given our brother several seals to his ministry, that time having expired, the church unanimously agreed that our esteemed brother Caunt be requested to accept the pastorate over them, which he cordially accepted, praying the Lord to bless the union, and still enable him to continue preaching the truth, and that the Lord may be pleased to use him as an instrument in calling many to the knowledge of the truth, and in building up those who now believe. The following brethren kindly stand engaged to preach for us every Friday evening: our brother Hazelton, 1st; Wyard, 2nd; Pells, 3rd; Meeres, 4th.

FARNBOROUGH, KENT.—On Thursday eve, July 30th, Mr. George Webb, of Eynsford, baptized two believers in the Lord Jesus Christ at Bridge-street, Greenwich, kindly lent for the occasion. Thank God, he is working with us. On Monday eve, Aug. 24th, we held our Sunday-school anniversary. The afternoon was spent in recreations, tea, &c. A public meeting in the evening was well attended, and addressed by Messrs. Knights, of Brixton; Poplewell, of Orpington; Camp and Webb, of Eynsford; W. Wallis, J. Sawyer, B. Lawyer, and — Baker, of Farnborough.

BIRMINGHAM.—Our Bristol correspondent confirms other testimonies. How a man can thus thrust himself into the ministry, scattering the sheep, destroying cause, and making himself contemptible in the eyes of all right-thinking people, we cannot conceive. Our Bristol letter, and other records, may be noticed further yet. We expect the vain conceit will soon die out.

WOLVERHAMPTON.—Mr. Pawson, of Wood-street, is anxious, under God's guidance, to find a new sphere of labour. "Little John Turner" has returned from New Zealand out of health. We hope he will soon recover.

BATH.—The Baptist church at Widcombe, under Mr. Huntley's ministry, is highly favoured. The dew of heaven descends; crowds are gathered. We believe the great day will declare more good done here than now can be told.

ALLERTON.—Our new meeting was opened at J. Hatch's by G. Paul, September 13. We hope to have a happy church, with the Divine blessing.

ANDOVER.—Mr. Georne Dyer has gone to Australia; but still he holds the pastorate here, as he expects to return to us before very long.

BOROUGH GREEN, KENT.—On Lord's-day, July 26th, Mr. Frith baptized two sisters in Jesus in the presence of a very large assembly.

THE BAPTIST SUNDAY SCHOOL UNION.

ACCORDING to the announcement which has appeared in this Magazine, the friends desiring this union met in Shaftesbury Hall, Aldersgate-street. It was a noble gathering, well filling that commodious assembly room. Several London ministers were engaged at anniversaries in the country, but we do not know of one of our schools unrepresented. Of course, as there always must be in preliminary meetings, there was free conference, and much conversation, the results of which were the resolutions as follow:—

1. "That there was necessity for such a combination," &c. Proposed by Mr. W. Palmer, seconded by Mr. Woodard.

2. That we now form ourselves into a society to meet this necessity. Proposed by Mr. Flack, seconded by Mr. W. Hawkins.

3. "That this Society was called the Baptist Sunday School Union."

4. "That this Union shall consist of ministers, officers, and teachers of those schools holding the doctrine of three equal persons in the Godhead; the plenary inspiration of the Scriptures; personal and eternal election; the universal depravity and ruin of all mankind, by a federal union to Adam, the just condemnation and utter helplessness of all men under the law of God; particular redemption by the substitutionary obedience and death of Christ, in contradistinction from a general sufficiency with a limited application of the atonement; the necessity of regeneration by the Holy Spirit with the fruits of holiness in a life of faith; the free proclamation of the Gospel to all with the assured salvation of those who believe without demanding spiritual acts from merely natural men; spiritual faith as a free-grace gift, through the merits of Christ, and as wrought in the soul by the Spirit of God, in distinction from faith as a natural act, and as a legal requirement of unregenerated men; baptism by immersion of believers in the name of the Holy Trinity as a prerequisite to Church membership, and to communion at the Lord's supper; the final perseverance of the saints; the resurrection of the body; the final judgment; the everlasting happiness of the righteous, and endless misery of the wicked." Proposed by Mr. Cracknell, seconded by Mr. Wall, and spoken to by Messrs. Anderson, Chivers, Crowhurst, Evans, James, Wait, Phillips, Schooling, &c.

5. "That the primary object of this Union shall be an adequate supply of sound religious instruction in accordance with the doctrine and practice as heretofore laid down. The secondary objects are to excite the energies of Sunday school teachers, and unite them in one common ground of action, at the same time not in any way interfering with the private concerns of Sunday schools."

6. "That a subscription of not less than five shillings per annum shall be paid by all schools connected with this Union; that individuals may become members thereof on the payment of a like amount or upwards."

By the time the two latter resolutions were read, it had become late, and this gratifying meeting was adjourned to Tuesday evening, October 20th next, at 7.30, in the same hall.

An earlier evening was found not to be practicable, as those engaged in this movement felt desirous that as many ministers should be present at the formation as possible, desiring a close affinity with the pulpit and class. At the adjourned meeting in Shaftesbury Hall on Tuesday evening, October 20th next at 7.30; further resolutions will be proposed as follows:—

7. "That the affairs and funds of this union shall be under the direction of a General Committee, consisting of a President, Treasurer, Secretaries, and twenty members elected at the Annual Meeting, together with two representatives from each school in connection with this Union, exclusive of the Pastor and Superinten-

dent. The Committee thus constituted shall meet once in each month, or oftener if requisite at such time and place as shall be fixed by themselves, five to be a quorum. A Special Meeting may be called by five members communicating their request in writing to the Secretaries."

The Committee shall have power to fill up vacancies, and that the following gentlemen constitute the Committee of this Union for the present year, — Mr. —, President; Mr. —, Treasurer; Mr. —, Minute Secretary; Mr. —, Correspondent Secretary; Mr. —, Financial Secretary; Mr. —, Statistic Secretary. Gentlemen have been spoken to to allow their names to be mentioned for the several offices, living in the several divisions of London, who will fill them satisfactorily if the meeting choose them."

8. "All meetings of this Union shall be opened and closed with prayer."

The above constitution having been adopted it will be further proposed,—

"That there be asked for a list of friends who shall be recommended as gifted to address the schools of this union where invited. And from this list to appoint visitors to the schools."

It is hoped that the above business, and other found needful may be completed, so as to allow the following to be read and discussed by those present, each being limited to one address, not longer than ten minutes, viz.,

A paper by Mr. W. Palmer, on the "Nature, Objects, and Motives of Sunday School Teachers." Also, a paper by J. M. Whitaker, Esq., on the Right Position and Action of the people of God in relation to Sunday Schools.

Schools and friends will have an opportunity of entering this union at the above named meeting on the 20th prox.; and schools and friends of the country wishing to do so, or knowing gentlemen whom they wish to serve the Union by being elected on the Committee, are invited to give us the information as early as convenient.

That great good may result from all labours is the prayer of a humble labourer in the Gospel, Sep. 18th, 1868.

W. HAWKINS.

6, Nile terrace, Old Kent road, London, S.E.

OLD FORD.—BETHEL BAPTIST CHAPEL SABBATH SCHOOL, NORTH BOW, AUGUST 30th.—Sermons were preached by Mr. Samuel Banks, of Canterbury, for the Sabbath schools. In the morning, our brother preached a weighty sermon from "In whom we have redemption," &c. In the evening he very powerfully and blessedly preached from Luke xi.—"Say, Our Father." This sermon will long be remembered by many of God's dear children. In the afternoon of the same day, our brother gave an address to the children, teachers, and parents. It was very pleasing to the children. He said he knew most children were fond of a picture book; such books were good books for children, because they served to illustrate the subject they were reading. Then he held the Bible in his hand and said, "This is a picture book, containing some very noble pictures." He then referred to three; namely, Noah's Ark, Daniel in the Lion's Den, and Christ bearing His Cross. These interested the children very much. We pray the Lord may bless the labour of our brother Samuel Banks, wherever he may be called to preach the glorious Gospel of salvation. R. BERTCLIFF.

[This school has recently been commenced. It has experienced superintendent, secretary, teachers, and helpers—over one hundred children, and many more might be had, but we have not room for a multitude. We need a substantial chapel in this fast-growing part of London, with schoolrooms, library, &c. Manufacturers are building here; thousands of working people dwell around. We want tracts and books for them, for the children, and for the neighbourhood generally. In less than two years, the Lord has encouraged us greatly. We believe He will go on.]

THE LATE DR. CARSON.

[THE present Dr. Carson, of Coleraine, and Mr. Medhurst, of Glasgow, have written us some severe comments on parts of Dr. Bell's quotations from correspondents on the Plymouth Brethren. That Dr. Bell is a true Christian—a thorough gentleman—and one who writes from the purest of motives, we have no doubt, and if by his correspondents he has been led into any mistake, he would willingly acknowledge the same. We should not insert the following note from Dr. Carson but for this one fact: his feelings are wounded by the allusions Dr. Bell has made to his late revered father. We most heartily wish Dr. Bell had never mentioned Dr. Carson nor his views; for, great and good man as he was, we well know that neither Dr. Bell's quotations from him, nor his son's refutation of him, are any subjects of interest to our readers. However, we promised Dr. Carson an opportunity of defending his father: therefore we insert his note as follows:—

TO THE EDITOR OF THE EARTHEN VESSEL.

SIR,—I have read Dr. Bell's papers in your magazine. If he were not afraid of his subject, he surely would not waste your pages with twaddle. At all events, if, when he does enter on it, he turns out as tedious as in the preface, he will not be able to finish during the lifetime of the present generation.

As the extracts from correspondents which Dr. Bell publishes are anonymous, he is entirely responsible for their correctness; and therefore I charge him with gross misrepresentation of my father in your number for May. He says, the late "Dr. Carson held similar views to those of the 'Brethren' on the unrestricted exercise of the gifts of the Brethren in public worship, the error of a one-man-ministry, and, if I am not greatly mistaken, he disapproved of a fixed salary." Now, Sir, I am well aware that the Plymouths hold extreme views regarding the "unrestricted" exercise of what they call gifts—according to Mr. Darby, as I have elsewhere proved, the speaker is the direct mouthpiece of the Holy Spirit, and of consequence should not be interfered with by man—but my father held no such sentiments. The late Dr. Carson never held the unrestricted exercise of gifts, as Dr. Bell asserts, and hence his views are fundamentally different from those of the Plymouths. He advocated exhortation and prayer by those who were qualified for the task, *under the direct government of the pastor, or president, and with the sanction of the church which was to be edified*; but he never held that the exhorter was to be unrestricted, or to be sole judge of his own qualifications, or that any man was to exhort who was not qualified, in the estimation of the church, for that duty. The church was to judge on every subject. No man was to have the power of creating himself a pope. In writing on the subject, my father says, "There is a strict order and government in every ordinance of a church of Christ. The bishops call forth and direct the talents of the church; and it is their business to see that the brethren speak to edification." Neither is it true, Sir, that my father "disapproved of a fixed salary" for the minister. No man ever held more decidedly than he, that the "labourer is worthy of his hire." That the late Dr. Carson practised the one-man-ministry during his entire ministerial career, and never suffered any one but himself to sign "minister of the Gospel, Tubermores," is surely sufficient to prove the falsity of Dr. Bell's statement that he agreed with the Brethren on "the error of a one-man-ministry."

I am by no means satisfied with the way in which Dr. Bell puts forth my father's views on sanctification. He tells a part of the truth, but he does not tell the whole truth; he quotes as

much as suits himself, but he leaves out a part which I suspect does not tally with Plymouthism. Is this an honest representation of my father's opinions? I am sure it is not. My father held progressive sanctification in the Christian and perfect sanctification in Christ; but I do not recollect seeing the doctrine of progressive sanctification promulgated in the writings of the Darbyites, and therefore my father's opinions and theirs do not tally. In order to show the extremely one-sided representation which Dr. Bell has given of my father, I will place the two extracts in parallel columns. The words which Dr. Bell has intentionally omitted are marked by italics.

DR. BELL.

"The Brethren's view of complete sanctification in Christ, as founded on 1 Cor. i. 30, though peculiar, is not altogether peculiar to themselves. The late excellent Dr. Carson held similar views, or at least nearly so. 'The sanctification spoken of in this passage,' says he, 'we have not in our own persons, but in Christ, as one with Him by faith, in His righteousness through death. It is this that makes us fit to go to heaven the moment we believe in the Lord Jesus Christ. We cannot enter heaven but as having a perfect holiness, as well as a perfect righteousness. This we have in Christ; as we are one with Him, whatsoever is His ours. This view, however, you will not find in any of the commentators.'—See Letter from Dr. Carson to William Tough in Moore's Life of Carson. P. 90.

DR. CARSON.

"The sanctification here spoken of, appears not to be that which is wrought in us by the Holy Spirit, which is progressive and never perfect in this world. The sanctification here spoken of, is that which Christ is made to us, and not that we are made by Christ. The sanctification of the Spirit is performed in us by the Spirit through the word. The sanctification spoken of in this passage we have not in our own persons, but in Christ, as one with Him by faith in His righteousness through death. It is this that makes us fit to go to heaven the moment we believe in the Lord Jesus. We cannot enter heaven, but as having a perfect holiness, as well as a perfect righteousness. This we have in Christ; as we are one with Him, whatsoever is His ours. This view, however, you will not find in any of the commentators.'—Dr. Carson's Letter to William Tough in Moore's Life of Carson. P. 90.

Dr. Bell alleges there is a community of sentiment between Dr. Carson and the Plymouths on open communion, weekly communion, and the Bible the only creed. If so, what is there extraordinary in the matter? Are there not hosts of others who hold similar opinions? But is it strictly true that Dr. Carson and the Plymouths are the same on these points? I think not. Dr. Carson held open communion in reality, and admitted every man who was ready to enter heaven; but there is not a more persecuting, exclusive, bigoted, and narrow-minded sect than the Plymouths on the face of the earth. They fight like wild beasts amongst themselves, and exclude well known Christians out of all denominations. Dr. Carson held that the Bible, which is the only creed, should be interpreted by the strictest rules of the laws of language; but the Darbyites, as I have fully proved in another place, maintain direct inspiration in their interpretations, and thus act like wild fanatics.

I may observe in passing that Dr. Bell asserts Mr. Mackintosh has recalled his opinions on the heavenly humanity. That this statement is not strictly true, will be evident to all who take the trouble of reading the twelfth thousand of my pamphlet on the heresies of the Plymouth Brethren, where the subject is fully discussed, and

where the entire of Mr. Mackintosh's would-be retraction is inserted. Yours truly.

JAMES C. L. CARSON, M.D.
Coleraine, Ireland. May 20th, 1863.

[One word with reference to our Christian friend and brother, Dr. Bell. He is grieved by the note we inserted in our August number; but the letters which reached us time after time, led us to fear that in some things his correspondents were not quite correct; and we believed Dr. Bell would, in a Christian spirit, and in an edifying manner, vindicate the course he had pursued. The church is not yet in Paradise: differences will arise: but for one Christian to be angry with another Christian, because in some things there is a want of unity and harmony, is so expressive of weakness that it daily fills our hearts with sorrow; and in the foregoing note of Dr. Carson's, there are expressions too severe we think; but here let the matter rest.—E.]

SOUNDING THE ALARM FOR HARROW-ON-THE-HILL.—More than 50 years has a Baptist cause existed here: the present pastor, Mr. Thomas Smith, has been settled over the church full 25 years. The chapel is wearing out; and is not sufficiently commodious; consequently, an effort is making to erect a new one; but to obtain the money first. We suppose for chapel, schools, and all expenses, they will require nearly £1,000. The Committee have been hard at work; and nearly £500 is already paid in, or promised. Why should the present generation pay for all the chapels they build, thus leaving to future worshippers places which cost them nothing? To open churches and chapels quite free is very pleasant:—the Methodists tell us, by-the-by, that a debt on the chapel gives a spur to the industry and energy of the people; but Mr. Smith and his friends have resolved to get near £700 before they commence. Thus they declare themselves to be strictly honourable men. The pastor himself has given a noble sum. But the circular does not inform us of the principles and practice of the church. On one anniversary day at Harrow, we heard the late Arthur Triggs, the present James Wells, and Thomas Stringer: that was a singular variety of ministerial talent; but the present Harrow-on-the-Hill subscription list presents a greater variety still. Here we have Lord Northwick, Sir Morton Peto, Rev. C. H. Spurgeon, the Head Master of Harrow School, the Assistant Master, Baptist Noel, with the Brocks and Bloomfields, the Stovells and the Sweetings, the Balforns and the Barkers, the Russells and the Rolfes, the Pells's and the Paines, the Squires and the Church of England Servants, the counsellors and the lawyers, the Christmas tree and the tea meetings, and a host beside all of the respectable class. But for the name of a hyper, or out-and-out strict communion Baptist, we have almost looked in vain. To have the patronage of the popular and the polite, must be exceedingly pleasant to human nature; and the subscription list proves that Mr. Thomas Smith, and the Baptist cause at Harrow, are held in the highest esteem. But we are Trinitarian Baptists:—we do not believe that the truth is wholly confined to our denomination; we do not arrogate to ourselves any superiority; but we do believe that all the doctrines of the Gospel are to be faithfully and lovingly preached: we dare not but believe that the ordinances are all designed by Christ to stand together in the faith and fellowship of the saints; and we are compelled to believe that a little of the glitter and gold of this world is buying men over to error and a laxity of discipline, so gently and so genteely, that they know not whither they are going. Good old John Bunyan, in the compassion of his soul, flung strict communion away. Robert Hall, in the mightiness of his intellect, tried to argue New Testament church

order away. C. H. Spurgeon often buttons up his coat, and pours a little sweet contempt upon us poor strict communionists: he has nobly given Thomas Smith, of Harrow, nearly £40; but the question is, will friend Smith abide by the New Testament or not? As out of our obscurity, we look abroad upon the face of the churches, and see which way the wind is blowing, we cannot stifle a jealous suspicion, that these rich persons, wealthy nobles, and highly influenced Christian professors are Homeopathy-like taking away the truth. Are these jealousies falsely founded? We fear not.

DUNKERTON, NEAR BATH.—A heart-cheering day was Lord's-day, Sept. 13th, when two believers were baptized by Mr. C. C. Davis, of Bath. Mr. S. Littleton, of Bath who supplies the pulpit three Lord's-days in each month), preached morning and evening. Mr. Davis broke bread in the afternoon, received candidates into the church, and delivered a solemn address. Tea was provided. Services were well attended. Some of our country churches are in a low state. May the Lord give you a word of encouragement for us, prays
A CONSTANT READER.

Notes and Queries.

Mr. J. B. McCure's New Chapel.—DEAR SIR,—The appeal for help made to the Baptists of England in two consecutive numbers of your VESSEL, on behalf of their far-distant brethren and the honour of God, seems to have met with no response whatever—not even a God speed you. Truly the heathen's expression, "See how these Christians love one another," can no longer have any application when the Brethren seem to lack even the heathen's generosity. Ten thousand pounds will speedily be raised for a New Tabernacle when not a penny can be spared for a struggling cause. What will the world say to whom an appeal for sympathy for even the things that perish is never made in vain? Cheer up, brother McCure, this disappointment must prove in the end to be thy greater gain. Yours faithfully,
Z. WILSON,
5, Benyon Road, Southgate Road, Kingsland.

Death.

THE August mail from Melbourne brought the intelligence of the death of MR. JAMES COZENS, formerly of Tedworth, Hants, after two or three days' illness, in June last. For several years he was a very useful and active deacon of the Baptist Church at Ludgershall, two miles distant from his residence. He has left a widow and an only son to mourn their loss. No particulars of his last hours have been received; but in his new country he discovered his love to the glorious Gospel and the house of the Lord, by driving his family, though the place was distant some eight miles from his home, to listen to the joyful sound of sovereign and redeeming grace, and mingle with the sons of Zion.
J. B. WALCOT.

DIED July 7th, 1863, on board the "True Briton," Renard Gawkrödger, eldest son of the late Mr. James Gawkrödger, for many years one of the deacons of the Church under the pastoral care of C. W. Banks at Crosby Row Chapel, King street, Borough. Mr. Renard Gawkrödger was advised by his medical attendant to go to Australia for the benefit of his health; and, within sight of Melbourne, he was called

To the region of the blest,
Changing grief for perfect rest:
Wafted home by angel choirs,
Who strike anew their golden lyres
To the praise of Christ their King:
What an anthem 'tis they sing!

He was interred at Melbourne Cemetery.

BIRTH.—September 18th, at 53, New Cut, Lambeth, the wife of Mr. G. Jones, of a daughter.

Who is an Israelite?

By J. E. CRACKNELL, OF DACRE PARK, BLACKHEATH.

"Behold an Israelite indeed, in whom is no guile."—John i. 47.

THE chapter before us contains many interesting statements. The first is a statement relating to the dignity and glory of the Lord Jesus Christ who is called "*the Word*." Then we have an account of the visit of the priests and Levites whom the Jews sent to inquire of John whether he was the Messiah or no. We have also John's confession; and the testimony which he bore to the Lord Jesus, and the ample and vivid description which he gives of the prophecies of Scripture being accomplished in His glorious Person. Following is a brief but interesting account of the conversion of two of John's disciples, one of whom was Andrew; and the moment he felt the Saviour's grace, and the inward power of love to Christ, he sympathised with his brother. He first findeth his own brother Simon, and in the joy of his soul, saith unto him, "We have found the Messiah, which is being interpreted the Christ, and he brought him to Jesus." The day following, Philip hears the Saviour calling him, and immediately after he findeth Nathaniel, and saith, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph." But Nathaniel was somewhat stumbled at the intimation that He belonged to Nazareth, and inquired, "Can there any good thing come out of Nazareth?" Philip wisely answered, "Come and see." Jesus saw Nathaniel coming to Him, and saith of him, "Behold an Israelite indeed in whom is no guile." In the 49th verse, we have Nathaniel's confession of faith when Jesus had declared His perfect knowledge of him, he answered and saith unto him, "Rabbi, Thou art the Son of God; Thou art the King of Israel."

The Saviour's words to Nathaniel give us some light as to the nature of true religion. Let us inquire who is an Israelite indeed?

An Israelite, according to the ancient definition, was a descendant of Jacob or Joseph, according to the flesh. To be a child of Abraham, Isaac, or Jacob, was to have genealogy clear and indisputable; and the Jews thought this was all that was requisite. But they had to learn that it was possible to be the descendants of Abraham physically, and to be apostates from Abraham really. To be an Israelite, but not an Israelite *indeed*. They are not all Israel

who are of Israel. He is not a Jew (said the apostle) that is one outwardly, but he is a Jew that is one inwardly. In other words, there may be no genealogical relationship to Abraham, and yet true trust in Him whom Abraham saw from afar, and rejoiced to see, and all heaven will recognise such an one as an Israelite *indeed*, when with Abraham, Isaac, and Jacob, he shall sit down in the kingdom of God. In pursuing the inquiry,

I. First, let us look unto the ORIGIN AND MEANING OF THE WORD. We are taken back three thousand years into the Mesopotamian wilderness, and behold, Jacob, a frightened fugitive, weary with travel, overtaken by the setting sun, falls asleep in the desert; the hard stone his pillow, the wide horizon his only chamber. In a vision of the night, God speaks to him, and in accents of mercy and love, reveals Himself as the God of His fathers, and cheers his heart with a promise, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land, and I will not leave thee till I have done that which I have spoken to thee of." Twenty years pass away, and the Patriarch is on his way back to this land. Messengers inform him that Esau, with four hundred men, is coming to meet him. He *prays* and pleads the promise. All night he wrestles with the angel, who at the break of day, inquired, what is thy name? and to his answer Jacob replied, "Thy name shall be called no more Jacob, but *Israel*, for as a prince hast thou power with God, and with men, and hast prevailed.

Then an *Israelite indeed* is a prevailer, one that has power with God in prayer: he is a man of prayer: it is his "vital breath;" his "native air." What knowest thou of this earnest wrestling prayer with God; hast thou this evidence of the Spirit's work in thy heart? See to it, for there must be heart religion, or there is no religion.

II. Faith in Christ is also the peculiar MARK of a true Israelite. The apostle in his reasoning with the Romans, alluding to the Jews' boasting and descent, says in Romans iv. 13, "For the promise that he (Abraham) should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of *faith*;" and in Galatians iii. 17: "Know ye therefore that they which are of *faith*, the

same are the children of Abraham;" and in the last verse of same chapter he adds, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is quite plain, therefore, that a living faith in Christ, as the only and all sufficient Saviour, is the link that unites the Christian to Abraham.

III. Interest in a special covenant is the peculiar PRIVILEGE of the true Israelite.

The nature of this covenant is expressed by the apostle Paul: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people." How full is this covenant, its provisions are all that man can need, and all that infinite bounty can bestow. Whatever is necessary to save a sinner is stored up here, and no saint can have necessities beyond it. One of the most tried saints said, "It is all my salvation, and all my desire." Art thou a true Israelite? bring thy wants and put them by the side of this promise: "I will be unto thee a God." His omnipotence, yours to protect you; His omniscience, yours to counsel you. The Father in all His wisdom and love, yours. The Son in all His offices and relationships, yours. The Holy Spirit as Teacher, Comforter. Rememberancer, yours.

IV. To worship and draw near to God is the peculiar Joy of a true Israelite. The Israelites of old were the worshippers of the one living and only true God; "Hear, O Israel, the Lord thy God is One God;" and when the apostle would shew who are the truly circumcised, he says "we are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

The Israelite, in drawing near to God, approached Him by a sacrifice, by a priest, and through an altar. Christ is all this to the believer. He is the sacrifice, the priest, the altar. He stands, O Christian, by the golden altar, the ever present High Priest to present your prayers with much incense acceptable to God. Through Him we both (believing Jew and Gentile) have access by one Spirit unto the Father, and it is the joy of the heaven-born Israelite to come boldly to the throne of grace, and obtain mercy, and find grace to help in time of need.

V. That this world is not their rest is the continued EXPERIENCE of a true Israelite. Abraham went forth a stranger and a pilgrim, and looked for a city that hath foundation whose Builder and Maker is God and Israelites, having been called out of the world, desire a better country that is an heavenly one. Real happiness and

true satisfaction is not to be found here. The business of life must be attended to, but the heaven-born soul rises above it. Wealth is not to be hoarded up. Let the man of the world pull down his barns and build greater, and lay up for many years, but the Israelite is only a pilgrim passing through the world to his bright inheritance beyond. Honour the Lord with thy substance, and the first-fruits of all thine increase, remember that the greatest happiness here is to be found in contributing to the happiness of others, and amidst all life's losses and crosses, look forward to your home; and what awaits you there, pilgrim? Glories that never fade, pleasures that never cloy, companionship that never wearies, and happiness that never terminates.

VI. To be the subject of prejudice is the INFIRMITY of the true Israelite. Can any good thing come out of Nazareth? Alas, is it not often with the Israelite something like this, when he questions, Can any good thing come from the lips of those who hold opinions contrary to mine? Can there be any good thing found in another denomination than that with which I am connected? Surely the time is passing away when such questions as these will be heard, or such thoughts harboured in the breast. It is through the infirmities of our fallen nature that diversity of judgment begets alienation of feeling; but where we closely observe, we shall find with less illumination in the judgment, and perhaps a less orthodox creed, there is oftentimes more grace in the heart, and therefore let us be more ready to sympathize than to censure; and when freed from other infirmities by which he is now marked, the true Israelite will find all his prejudices are departed.

VII. A godly sincerity EVIDENCES the true Israelite. "Behold an Israelite indeed, in whom there is no guile. It does not say in whom is no guilt, but *no guile*. No man on earth is absolutely sinless, but whilst there is no sinless perfection in any, there is *sincerity* in the true Israelite. They resemble Peter, who could say, "Lord, Thou knowest all things, Thou knowest that I love Thee;" and the omniscient God knew it was so. Peter, like Nathaniel, was a man possessed of a guileless spirit. "Behold," said our Lord, "this Israelite indeed." The hypocrisy of the Scribes and Pharisees had so leavened the Jewish church and nation, and their religion was so degenerated into formality, that an Israelite indeed was a man wondered at—a miracle of Divine grace. God grant unto us to know the blessedness of that man whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

CHRIST'S LAMENTATION ON THE CROSS

BY JOHN BROWN, A.M., CONLIG, NEWTOWNARDS, IRELAND.

"My God, my God, why hast Thou forsaken me?" — PSALM xxii. 1.

THIS psalm is written as if by the pen of Jesus. Every part of it is applicable to Him; but many parts are altogether inapplicable to David. There is no incident in the history of David, for example, that would warrant him to say, "They pierced my hands and my feet" (ver. 16.); but this was literally true of the Redeemer, whose hands and feet were nailed to the cross. Nor do we know anything in the history of David which could lead him to exclaim, "They part my garments among them, and cast lots for my vesture" (ver. 18.); but Christ could use this complaint with perfect truth. (Matt. xxvii. 35.) In quoting verse 22, the apostle puts it into the mouth of Jesus. (Heb. ii. 11, 12.) The psalm may therefore be regarded throughout as a prayer of the Son of God, previously inspired by the Holy Spirit for His use, in the opening sentence of which He poured out His complaint on the cross. "And about the ninth hour," says the sacred historian, "Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?"—that is to say, "My God, my God, why hast Thou forsaken me?" (Matt. xxvii. 46.) On these words we observe:—

I. That this striking language does not imply that Jesus, *personally considered*, was ever forsaken of His Father. For,—

1. Christ was perfectly holy. He never offended His Father. On the contrary, He "always did those things that pleased Him." He "did no sin, neither was guile found in His mouth." The most quick-sighted of His adversaries were unable to convict Him of sin. Even the prince of this world found nothing in Him—not the least taint of corruption in His nature—not the least defect of obedience in His life. Though "tempted in all points like as we are," He remained "without sin"—"without blemish"—"without spot." It is expressly asserted by one apostle that "in Him was no sin" (1 John iii. 5); and as expressly affirmed by another that "He knew no sin." (2 Cor. v. 21.) Paul represents Him as a High Priest, who is "holy, harmless, undefiled, separate from sinners." (Heb. vii. 26.) Christ never offended His Father, and therefore,—

2. It was impossible for an infinitely holy God to forsake an infinitely holy Person: "For the righteous Lord loveth righteousness. His countenance doth behold the upright." "They that know Thy name will put their trust in Thee; for

Thou, Lord, *hast not forsaken them that seek thee.*" "For the Lord loveth judgment, and forsaketh not His saints." (Ps. xi. 7; ix. 10; xxxiii. 28.) Now if the Lord "forsaketh not His saints," notwithstanding their many imperfections—if they are "preserved for ever" from all the temptations, and through all the trials of this present evil world, much less would He forsake His Son whose holiness was as perfect as His own.

3. The human nature of Christ was inseparably united to the Divine. He and the Father were one God,—"the same in substance, equal in power and glory." He dwelt in the Father, and the Father dwelt in Him. This union between the Divine and human natures in the person of Christ was indissoluble. There never was a moment in which He ceased to be Divine. He was as truly God when He lay in the manger, and hung on the cross, as when He raised the dead and reversed the laws of nature. The Father, therefore, could not forsake the Son without forsaking Himself, because He and the Father were *one*.

4. The language of the text implies the most unflinching confidence in God. "*My God, my God.*" He claims His interest in God as His own God, whilst, at the same time, He complains of being forsaken of Him. In the dying words of this illustrious Sufferer too we have a proof of the most unshrinking trust in His heavenly Father: "Into thy hands I commit my spirit," said He; even into the hands of that God who bruised Him and put Him to grief. Christ, then, *personally considered*, or considered in His *private capacity*, was not, could not, be forsaken of His Father. But,—

II. The Redeemer's language not only implies, but even affirms that He was forsaken of God in some sense. We have seen that He neither was nor could be forsaken *personally*. But He was forsaken *relatively*, as the Substitute of His people. For,—

1. Their sins were imputed to Him. Our sin is compared in scripture to a burden, and that burden was laid on Jesus as the Surety of the church: "Jehovah laid upon Him the iniquity of us all." (Isaiah liii. 6.) "Him who knew no sin He hath made to be sin for us, that we might be made the righteousness of God in Him." (2 Cor. v. 21.) But in what sense was the blessed Jesus made sin? We have already seen

that He was not made sin by *inhesion* or *transfusion*—that sin was not communicated to Him so as to reside in Him. In this sense He knew no sin. But He was made sin for us in the same way in which we are made the righteousness of God in Him. And as we are made the righteousness of God by the imputation of His righteousness to us, so He was made sin for us by the imputation of our sin to Him. Again we read that “unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. ix. 28. Now His appearing the second time *without* sin implies that He appeared the first time *with* sin. Sin of His own He had none; but He clothed Himself in the filthy garments of His people’s guiltiness in order that they might be clothed in the spotless robe of His righteousness. In this way the Divine Redeemer came under a charge of guilt; and on this principle we find Him confessing the sins of His people, as if they were His own, in several of those Psalms in which He is the undoubted Speaker. Thus in Psalm xl. 12, which is evidently the language of Messiah (compare verses 6—10, with Heb. x. 5—9,) Jesus says, “Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore mine heart faileth me.” Again in Psalm lxix. 5, which is also spoken throughout in the person of Christ (compare verse 4 with John xv. 25): he says, “O God, Thou knowest my foolishness (or guiltiness as it is in the margin); and my sins are not hid from Thee.” A stronger proof of the doctrine of the imputation of sin to Christ could not be given than these verses, in which Jesus confesses the sins of the elect as if they were His own.

2. Christ having become chargeable with the guilt of His people, Divine justice required Him to suffer the penalty of the law. The penalty threatened in consequence of Adam’s offence was death, and that death included the death of the soul, as well as of the body. Jesus experienced death in both these senses. He not only died the death of the cross; but “His soul was made an offering for sin.” He tasted death for each of the many sons whom He brings to glory, in a sense in which none of those who keep His sayings shall ever taste of death. (John viii. 52.) It is of this that He complains in the text. He does not complain of the pains of temporal death, but of the hiding of His Father’s face—the endurance of Divine wrath: “My God, my God, why hast thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but Thou

hearest not; and in the night season, and am not silent.” “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God. * * * * * Reproach hath broken my heart: and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none.” Psalm xxii. 1, 2; lxix. 1—3, 20. Thus Jesus “in the days of His flesh, offered up prayers and supplications with strong crying and tears.” It pleased Jehovah to bruise Him, to put Him to grief, and to make His soul an offering for sin. Thus Jesus was forsaken of His Father in a sense in which none of His people ever were forsaken of Him. Psalm xxxii. 28.

III. The great end for which the Son of God was thus forsaken of His Father was, that He might reconcile the apparently conflicting attributes of God in the pardon and acceptance of sinners. In the cross of Christ, we see Divine justice and Divine mercy uniting in harmony. Divine mercy flows through His blood to the guilty. “Grace reigns through His righteousness.” Jehovah at once appears “the just God and the Saviour”—so just that He does not pass the least sin unpunished—so merciful that He forgives the greatest. In the atoning sacrifice of Jesus, “mercy and truth are met together; righteousness and peace have kissed each other.” O the depth of the riches both of the wisdom and knowledge of God! Amen.

Verrall’s Brighton Pulpit,—No. 264—contains three sermons by three men of much note in Brighton, Lewes, and Eastbourne at the present time. The Revs. B. Tatham, E. Vinal, and John Grace. They were preached in Lewes on a harvest thanksgiving day; and contain some experience; but we reserve our reviews of them, as we wish to make quotations. The sermons were doubtless, much better to *hear* than to *read*. In reading sermons you have not the speaker before you; you have not his living voice; you have not his warm heart, his moving energy, nor his pressing emphasis. More than all; he, in speaking, might have the unction of the Holy One upon his spirit; but you, in reading, may have nothing but the cold paper and the print. What an amazing difference this must make. Still as these three good men are part of that young Huntingtonian class now springing up; and as their sermons are coming forth for criticism, we wish to see how far it may be said that “the mantle of Elisha has fallen upon Elijah.”

THE TITLES OF OUR LORD:

BEING THE SUBSTANCE OF SOME ADDRESSES DELIVERED AT MR. CROWHURST'S ANNIVERSARY.

OUR fourth anniversary of the Baptist chapel, Dorehoster Hall, Mintern-street, New North-road, Hoxton, was holden Lord's-day, September 20th. Mr. Crowhurst, pastor, preached in the morning; Mr. Foreman in the afternoon; and Mr. George Wyard in the evening. The discourses were well accepted, and the attendance overflowing. A tea and public meeting was held in the large school-room of the Wesleyan chapel, kindly lent for the occasion. About 150 took tea: nearly double that number was present at the meeting. "All hail the power of Jesu's name" being sung, Mr. E. G. Davis prayed.

Mr. Crowhurst then said:—Dear Christian Friends,—It is with much pleasure I meet you upon this occasion, and much regret that unexpected events have prevented our brethren Wyard, Williamson, and Poynder being present. It is now four years since this cause of truth was established. We have had our dark and bright days; but, at the present time, a gleam of sunshine seems to be the harbinger of brighter times. At our last anniversary, I thought that ere another year had passed we should have been in the possession of a more commodious place; but God's mind was otherwise, and though we still cry to Him for the bestowment of this favour, we also cry for grace to know no will but His; that by His grace we may be helped to stand still or go forward as He sees fit, feeling that position is the best and that post most honourable which the great Master places us in, and we have no desire to go before our God, but to follow on as He leads forward. All I have to say on concluding these remarks is, that during the four years of my pastorate, some have come, and having tarried for a season, have left; others have found a home amongst us; some have been gathered from a state of darkness and brought into a state of Gospel light; while some have been gathered from our midst and taken home to the haven of rest. I will not detain you further. May the Lord direct our brethren into the subjects appointed for the evening's meditation. We will therefore sing the following verse,—

"Jesus, I love Thy charming name,

'Tis music to my ear;

Fain would I sound it out so loud,

That heaven and earth might hear."

Mr. HALL, of Clapham, gave a pleasant address upon,—

"JESUS, AS THE MIGHTY GOD."

He said:—My dear Brother and Christian Friends,—I am pleased to meet you, and am also pleased to find you waiting for the Lord's time, content to follow as He leads on. Depend upon it, the Lord has His churches in His own hands; He knows best what will be for their good and His glory. Rest assured His will is a wise and just one, and as full of love as it is wisdom; hence, when it will be best for you to go forward, He Himself will lead the way, and overthrow all impediments. May you therefore be kept waiting and watching till He thus leads on. My subject is a mighty one; although it is not first in the list of titles, it is the very basis of them all: it is this gives merit to His work and success to His mission; for had He not

been THE MIGHTY GOD, the church would never have been saved, nor the great enemy of God and man overthrown. It is many years since two great errors were broached: the first of these attack the Divinity, and the second the humanity of the Lord Jesus; but though many changes have taken place, and many years rolled away since first these errors appeared in the professing church, yet they still continue, and while we are prepared to respect every man's opinion, we scruple not to say that we have no sympathy, nor can we hold any communion with men holding either of the above heresies; and we rejoice to believe that though these fundamental truths of God may be opposed, still His foundation standeth sure. It is said, "He shall be called THE MIGHTY GOD," and all that the Spirit spake concerning Jesus by the mouth of His servants, when He came He fulfilled to the very letter. This title does not militate against His humanity; for having undertaken man's salvation, it was necessary that the work should be performed in the same nature; but Deity was also requisite to give merit to that which humanity performed; hence, from the manger to the cross, we love to trace Him as Mighty God, the Saviour of His mystic body—the Church. The works of nature proclaim Him as Mighty God, as also His work of providence and grace. Much as we would like to say here, time forbids. We must content ourselves by saying, that diversified as His creatures are, He has made them all, and made them well. Numerous as this family is, He provides for them with a regularity and bounty sufficient to proclaim Him as worthy this name, because He possesses all the attributes of Mighty God. But while the glorious proof of His mightiness is seen in His wondrous miracles sufficiently clear to convince every unprejudiced mind (and wilfully obstinate sinners will have no excuse hereafter), still we take our chief delight in contemplating the proof of His Deity when He opened the fountain for sin and uncleanness in the presence of so many witnesses. His Father, in the character of Divine Justice; Satan, as the desperate foe of God and man; Jews and Gentiles, all looked on; all nature was convulsed at the great transaction; but He opened wide this fountain, and with the voice of a mighty Conqueror, exclaimed, "It is FINISHED;" while to attest God's entire satisfaction, the Holy Spirit is bestowed; He goes forth with the

apostles, and has been ever since going forth with the ministers of Jesus Christ, confirming the word of salvation in the ingathering of precious souls to the footstool of Jesus, and will continue to do so till the entire family of grace are gathered home, as an everlasting monument that Jesus Christ is Mighty God. And while we thus view Him, may we be helped to go forward, rejoicing that if God be for us, then who can be against us to do us real or permanent injury? May God bless you.

Mr. CROWHURST said,—Let us sing,—

“Lord of every land and nation,
Ancient of eternal days;
Sounded through Thy wide creation,
Be Thy just and lawful praise. Hallelujah.”

Mr. WINFIELD then spoke as follows upon the title,—

“EVERLASTING FATHER.”

My dear Brother,—I only came here this evening as a listener, and further to show a friendly spirit towards you and your friends, and while I am quite willing to give you any help in my power, I should have preferred silence in place of speaking at a minute's notice upon so great a subject—one that requires much thought and close meditation. This title, “Everlasting Father,” is a relative one, and peculiar to the Lord Jesus in His associations with His people. When God, under the old dispensation, proclaimed His name, He did it in a peculiar way. “I AM,” said He, in reply to Moses, “that I AM.” And it has often struck me that there seems a space between these two revelations of His name that He has left open to be filled up in the experience of His people. As though He said, “I am what? your God, that I am. I am what? your Preserver, that I am. I am what? your Provider, that I am. I am what? He that redeemed you, that I am.” And so the Lord Jesus Christ is, indeed, all that He is represented. The term, we have said, is relative, and supposes children; and, secondly, supplies: and as His children are dependent upon Him, so He spreads their table, provides the feast, and says, “Eat and drink, yea, drink abundantly, oh beloved.” As the Everlasting Father, He creates within His children an appetite for those things which He has provided; creates the hunger and thirst for those spiritual provisions designed for the sustenance of those made alive by His Spirit. Hence, if we look on this family-table, here is bread and wine, the grapes of Eshcol, for thirsty and parched ones, and the fatted calf for returning prodigals, for guilty poor distressed ones; and all this providence and sympathy because He is the Everlasting Father. Again, in this sweet relationship, He guides and manages for them, overcomes their enemies, and makes

the crooked straight, and rough places plain, and as they journey onwards, and frequently have to eat of bitter herbs in the valley of Baca, He provided against their trials, the sorrows and difficulties of the way, the precious Lamb, even His own sacrificial merits, and though the bitter herbs seemed to be plentiful, still He never leaves nor forsakes, because He is their EVERLASTING FATHER. May you be led more fully into the blessings resulting from this blessed relationship, and may God be with you.

After singing another verse, Mr. EVANS, of Bexley, spoke from the title,—

“THE PRINCE OF PEACE.”

He said—My dear Brother, I am not going to make any witty remark to enlist your sympathies, first, because I am not a witty man; and second, because buffoonery seems out of place to me, both on the platform and in the pulpit. I never have been able to discover that it amalgamates with the religious and service of Jesus Christ.

In giving you a few thoughts upon these words, I want you to take a short excursion with me, for as it is common to associate principedom with principalities, so we will just look round the territorial possessions of this mighty Potentate.

And first we look upwards and take in that vast expanse of glory in which is heard the song of countless legions of angelic spirits, while the volume of praise is increased by the tributaries laid down, and continually arriving in spirits of just men made perfect; but great as the glories are, boundless as the territory, still this is but the palace of the great King, the house prepared beyond the flood, the celestial mansion, but not the entirety of His possessions, for thus it is left upon record that “the heaven of heavens cannot contain Him.”

We turn our eyes eastward and westward, and we hear the same spirit declare that “Ethiopia shall soon stretch out her hands unto the Lord, the princes of Seba and Sheba shall offer gifts, that the daughter of Tyre shall be there, while the distant isles shall wait for His law.” We see the numerous hosts of His subjects gathered, and behold they are from every tribe, nation, tongue, and people, while we listen with the most intense satisfaction, as the hymn of triumph proclaims that the kingdoms of this world are become the kingdoms of our God.

We must not stop here, otherwise many of His subjects may go away disappointed. There may be amongst us some who have waited long for the appearance of this Prince; their eyes fail, their neck aches, their knees tremble, and their hands hang

down, while they cry, "Oh, when wilt Thou come unto me." All this is the work of the Spirit within, as He prepares the way of Lord, breaks down our conceit, destroys our creature excellency, fills us with desires, causing us to cry,

"Enter with all Thy glorious train,
Thy Spirit and Thy word."

If this is thy position, know of a certainty the Prince of peace is not far off; thou shalt shortly hear Him say, to the satisfaction of thy soul, "This is my rest; here will I dwell; for I have desired it. For with him will I dwell who is of a humble and contrite spirit, and that trembleth at my word." This is His territory; these are His subjects. But what is the nature of His reign? a peaceful one; where Jesus is there is peace: He is our peace, and it is the only safe and true evidence of a peaceful state. "He hath made peace by the blood of His cross." By this, God and the sinner are brought together, for by Him we have received the atonement.

Hence, if Jesus exercise His princely power, it overcomes all outward circumstances to the affrighted disciples; it is Peace, be still; it is I, be not afraid. To His doubting ones he says, "Why are ye troubled; why do thoughts fill your minds? handle me and see, for a spirit hath not flesh and bones as ye see me have." In the hour of sickness, in the season of poverty, at the martyr's stake, and in the article of death, He still rules, and ever reigns as the Prince of peace.

Again, the Prince is never from home, His subjects are His constant care, He dwells in the midst of them, and of the increase of His government and peace there shall be no end. We have had a sip here, it shall be a draught hereafter; a taste here, but a feast soon; a moment here, but an eternity by-and bye; when

"We shall bathe our weary souls
In seas of heavenly rest;
And not a wave of trouble roll,
Across our peaceful breast."

Mr. CROWHURST said, We will sing one verse; and then our brother Mr. DAVIS will address you upon the words

"WONDERFUL COUNSELLOR."

Mr. DAVIS said,—My dear Brother, I came here with the expectation of hearing some of your great men; but as you have been disappointed by their absence, and have called upon me to address the meeting, I will do my best. My subject is truly a wonderful one; in fact, the whole verse is about the most wonderful of characters. The Lord Jesus Christ is truly wonderful in the distinctness of His nature—perfect God, and perfect man; wonderful in the complexity of His person, Immanuel God with us; for great is the mystery of godliness; God was manifest in the flesh.

Wonderful in His grace; He died for us men, and shed His blood for our salvation; wonderful in the display of His humility, though He was rich, for our sake He became poor; so humble that He made Himself of no reputation, and became conformable to death, even the death of the cross; and though this world has seen, and still sees some wonderful characters, yet Jesus Christ exceeds them all.

And here I again look at the words of the text, and it reminds me of those leading cases left upon record in our books of law, as precedents upon which to ground future decisions; every good lawyer will have these cases, as it were, at his finger's end, so, this and many other striking portions of God's word are, or should be familiar to every Christian; and as there are a good many young people here to night, I would urge upon them the benefit arising from a close acquaintance with God's book, for it is by this we become more intimate with Jesus, and those who have God's word laid up in their hearts have the best thing, in the best place, for the best use. But Jesus is also called a Counsellor, and here again He is truly wonderful.

As a Counsellor He has first, the ear of the Judge: He pleads upon righteous terms; he thoroughly understands His client's case; earthly counsellors may err; He cannot; they may not succeed; He must; they die and pass away; but He ever liveth to make intercession for those who came unto God by Him. He is a Counsellor to advise: see what good advice He gives to us in the 8th chapter of Proverbs, and many others; and seeing that His counsel is so good, and He so willing to give it, what an encouragement there is to lay all our cases and causes in His hands, for all our needs shall be supplied according to the riches of God's glory by Christ Jesus. I conclude, wishing you all the best of blessings.

The doxology and benediction closed as happy and successful a meeting as we have known.

NEW BOOKS.

A splendid large type edition of HARR'S HYMNS has just been issued by Mr. Collingridge. It is well suited for the sick room, for hospitals, and for aged people in all places. Mr. W. Yapp, the publisher in Welbeck Street, has sent us a copy of Mr. Rhind's memoir—a very sweet narrative: also, Catesby Paget's pamphlet, entitled, "Righteousness without Law: or, Christ our Righteousness, and we the Righteousness of God in Him." It demands close and careful thought. A sketch and portrait of George Moore, Esq., is given in *Old Jonathan* for October.

CHRISTMAS EVANS.

By T. J. MESSER.

(Continued from page 230.)

SINCE my last paper was written, I have been asked, "What is Sandemanianism?" And for the benefit of those who are not well read in the history of the different religious sects, I will commence my present article by succinctly responding to that question.

The Sandemanians are a sect that sprung into existence in Scotland about 140 years ago. The originator of the sect was a clergyman of the Scotch Church, called Glass, who was expelled by the Synod for teaching that *Christ's Kingdom is not of this world*. What strange things have been done by Synods, Conferences, &c. After Mr. Glass's expulsion, his friends and admirers formed themselves into a Church; and some time after their establishment as a separate sect, they received very valuable assistance from an elder of the Scotch Kirk, called *Sandeman*; hence the name they now bear. They hold that faith is merely a brain assent to the New Testament statements respecting Christ—a mere conviction in the mind that He lived, died, and rose again. In their disciplinary arrangements they somewhat resemble the Plymouth Brethren. They hold love-feasts, of which every member is required to partake; these feasts are not exactly like the feasts of charity held in apostolic times. They abstain from blood and things strangled, use the kiss of charity, wash each others feet, profess to hold all things in common, all they possess being at the call of the poor and the Church. They hold also the opinion that it is wrong to lay up earthly treasures; allow their members to enjoy innocent amusements, but forbid lotteries, cards, dice, &c.; in a word, they "tith the mint, anise, and cummin" to a very remarkable extent. It was by these opinions and views the great and good Christmas Evans got entangled, but from which after much mental confusion and suffering he was mercifully delivered; and he gave abundant proof after manumission from Sandemanian fetters, that he had indeed learned wisdom from past sufferings.

Immediately subsequent to his deliverance from Sandemanianism we find our hero, for such he really was, again girding up the loins of his mind to fight more valiantly than ever the battles of the Lord. He stood, after his wanderings from the beaten sun-flooded pathway of truth, on higher ground than that he occupied previously. How often have the errors and sins of the best of men been graciously over-ruled by

God, and an amount of gratitude and zeal superinduced which has subserved the happiness of many. Whilst we regret the departure of any man who has been a "teacher of the people," from the right pathway, we cannot but admire the forbearance and the love exhibited towards such by the Lord, as well as the way in which infinite wisdom and love overrules such untoward events, and makes them in many instances to secure a revenue of glory for himself. Well might an old and well-taught poet sing, —

"Wonders of grace to God belong!"

Having been made to shed burning tears of sorrow over that *hiatus* in his ministerial toil we have referred to, Christmas Evans rose from the meshes of the net in which he had been entangled in the possession of the "olden sort of power,"—a power which his biographer aptly designates—"power of the glowing oriental type." Again, he walks on the "crested hills, like the hills of Bashan," and bringing the force of his extraordinary eloquence to bear upon this foul citadel of error and sin, he made it rock upon its antiquated foundations. Standing within the shadow of the cross, clothed in righteousness divine, he hurled his God-given arrows at the hydra-headed monster of error and sin, and caused the monster to quail before him.

Travelling one day in the discharge of his pressing ministerial duties from Dalgelly to Machynlleth, when he was under the shadow of that heaven-kissing, majestic mountain, Cader Idris, he wrestled like Jacob of old with the Glory-Man, and received there fresh and satisfactory intimations that his path would be flooded with increasing light, until the hour of his entrance into the golden city of "many mansions." That holy wrestling with God continued for three hours; it was, to use his own words, "renewed again and again, like one wave after another, in full tide, borne on by a mighty wind until I grew faint with weeping, while I consecrated myself, body and soul to God; gifts and labors, my whole life, every day and every hour I had yet to live. I resigned all my cares to Christ. The road was mountainous and lonely, so there was no one near. Thus it was the Lord preserved me and the people of Anglesea from being swept away by the floods of Sandemanianism."

We commend this part of the memoir we are reviewing to the special prayerful attention of our readers.

As we read the golden sentences descriptive of this important event in Mr. Evans's life, we did indeed feel disposed to "glorify God in him." They led our mind back into the dim distant past, and with the eye of the mind we saw Jacob, the lonely wanderer from the roof tree of his father, rising up to wrestle at Peniel with the First-Born, the Glory-Man, our blessed and only Redeemer. Strange but sweet-toned voices fell then upon our mental ears, "Let me go, for the day breaketh." And, "I will not let thee go, except thou bless me." And then the bliss-creating utterance, "Thy name shall no more be called Jacob, but Israel, for as a prince hast thou power with God, and hast prevailed;" and we rose from our desk after we had finished reading the interesting account of those three hours wrestling on the part of our great sainted friend and brother, reminded of the prayer of an equally great-minded Christian poet,—

"I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's Friend;
From me Thou never wilt depart,
But stay and love me to the end.
Thy mercies never shall remove,
Thy nature and Thy Name is LOVE.
Contented now, upon my thigh
I halt, till life's short journey end;
All helplessness, all weakness, I
On Thee alone for strength depend;
Nor have I power from Thee to move,
Thy nature and Thy name is Love.
Lame as I am, I take my prey;
Hell, earth, and sin, with ease o'ercome;
I leap for joy, pursue my way,
And, as a bounding hart, fly home.
Through all eternity to prove
Thy nature and Thy name is Love.

After the struggle we have so briefly noticed, Christmas Evans tells us "he felt a peaceful calm and happiness, like a poor man who had been taken into royal favour, with an annual settlement made upon him for life, and from whose home the harrassing fear of poverty had been for ever banished."

At this period in his life's history, Mr. Evans was no "longer the haggard young man he was when first introduced to our notice." He had become a strong-looking man. We are told "there was now an unmistakable though not very graceful majesty" about his appearance. He had a massive head, covered with thick coarse black hair, not very artistically arranged so as to display to advantage the ample brow; and beneath the "dark arched but somewhat heavy eyebrows" was that extraordinary eye we have already spoken of. The portraits published of this remarkable man do not present us with so correct a likeness as we might have had, had sun-painting been known in his day, as now. Unlike many of the "sprigs of Divinity" we oftentimes meet with, he was not very particular about the cut of his habiliments as many now are. He knew well that "the mind

was the standard of the man." Men may clothe themselves in ecclesiastical costume as nicely as they please, but if on opening their mouths effete twaddle flies out instead of "words marked by intelligence and fire," how contemptible they appear in the eyes of all deep thinking men. Let me advise young ministers to attend more to intellectual culture than to the arrangement of the cravat or the adjustment of their locks.

By the way of doing those who need it some little good, we cannot forbear introducing here a little episode in the life of Mr. Evans.

On a certain occasion, a young minister made his appearance amongst others decked out more finely than Evans thought he ought to be. Besides wearing a very showy breast-pin, he was silly enough to assume certain airs of greatness, so that some one present was led to address him, not by his Christian and surname, but with the addition of the then disliked prefix "*reverend*." This induced C. E. to make an effort to reduce the budding young tyro to his "proper dimensions." Mr. Evans walked into the kitchen of the house they were met in, and selecting from among the shining brass utensils with which Welsh housewives are fond of adorning their mantel pieces a small brass-headed poker, he placed it in his breast, and walked back with a dignified air to the company he had left. "Christmas Evans, dear," exclaimed his friends, "whatever is the matter?" Whereupon, says his biographer, he "pointed to his title to higher honours, and said, 'What! do you call me Christmas still?'" Perhaps there was too much of the severe in this attempt to lower a self-important young teacher of the people, but did Christmas Evans live in our day, he might be tempted pretty often to put the extinguisher upon some of these pretentious bits of humanity. We confess we have often had our patience severely tried by such ministerial pretenders, and would just add, for the especial benefit of such stiff-starched pseudo-ecclesiastics,—

"The bird that soars on highest wing,
Builds on the ground its lowly nest!
And that which doth most sweetly sing,
Sings in the shades when all things rest."
Truly great men are the *humblest* men.
"Pride goeth before destruction." Real talent requires no trumpet blowing to make it known. Genuine men have always been appreciated, and always will be, by the wise and the good.

Some time after this little incident which we have inserted transpired, our great preacher was spoken of by the people as "Old Christmas;" and it was after men began to call him "old" his greatest battles were fought, and his most glorious victories were won.

He had singular moods, and, like all great men, was occasionally a little eccentric in his movements; but, with all his strange fancies and little odd actions, love was sure to exhibit itself, and win by its beauty the hearts of observers. But we must draw in the rein, or we shall not be able to bring our notices of the Welsh apostle to a close in the December number, which we are anxious to do.

Being now again on the wing, one day in one county and the next in another,—to-day in England, to-morrow in Wales,—we cannot write as we used to do when shut up within our own study at home, and therefore hope that anything bordering upon carelessness in the composition of these papers will be kindly overlooked and forgiven.

We are now nearing a most important epoch in the life of Evans, noticing which in our next paper, we shall try to bring our lucubrations if possible to an end.

We can now only add that amidst all his labours, even when the tempest of human ingratitude and malevolence roared

most wildly around his pathway, Christmas Evans, like every heaven-illuminated disciple, proved the truth of the poet's song,—

“Christ is near thee, Christ upbears,
Over waters wide and drear,
Through all dangers, amongst strangers,
With no friend or brother near.
Though the winds and waves may wrestle,
Skies may threaten, deeps may rave,
Safely rides the lab'ring vessel,
When the Saviour walks the waves.
Yes, though winds and waves may wrestle,
Masts may spring and bulwarks dip,
Safely rides the lab'ring vessel,
When the Saviour's in the ship.”

And that Saviour, whose love is older than the everlasting hills, and which records no fluctuating moods, and knows not the shadow of a change, He has said (and with this gem of a promise I close for the present), “I will never leave thee, I will never forsake thee.”

“Then we to the end must endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven.”

Belper, Oct. 8th, 1863.

COMPANIONS OF THE CROSS;

A Narrative of some of God's Nobles Found in the Archives of the Churches.

THE LATE MR. JAMES BARRAT.

It is a long time since I left the consideration of the life and ministry of the honoured and beloved ISAAC BEEMAN; but I shall travel back to Cranbrook as soon as I can, finish Mr. HUNTINGTON, close up the meditation on Mr. Beeman, and proceed with others who have long since passed home to glory; “and this will we do, if God permit.”

This month I am taken captive by the falling into my hands of a letter written by a friend, descriptive of her father's death; as that letter opens up a little of the last days of a companion of the cross, who has but recently joined the choir above; and as I am exceedingly hard driven for room in this month's VESSEL, therefore I cast it in this place, instead of testifying to the marvellous deliverance the Lord effected for the poor coal-heaver when sunk in soul distress and sorrow.

One Saturday evening, toward the end of last summer, soon after I was shut in my little study seeking the Lord, and searching His word, two friends called to see me; it was the writer of the letter I am about to give, and her beloved father. I had never seen Mr. Barrat before; he was a stranger to me in every sense of the word; but I soon found he was a man of

strong faith; a man well read in the Scriptures; a man who had known, loved, and listened to very many of the best of God's ministers; a man who had passed through heavy outward trials; had seen some special providences; had been thrown about on the waves of this wayward world; but now he seemed to hope the worst was all over; he anticipated spending the rest of his days more quietly; and without being compelled to labour as he had done: in fact, he was to me like the church of old: the whole tenor of his conversation was a fresh illustration of Psalm lxxvi., where David compasses the whole course of a pilgrim's pathway in few words. He says:—“O bless our God, ye people; and make the voice of his praise to be heard; which holdeth our soul in life: and suffereth not our feet to be moved. For Thou, O God, hast proved us: Thou hast tried us as silver is tried: Thou broughtest us into the net; Thou laidst affliction upon our loins; Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a WEALTHY PLACE.”

All this appeared to me to be the language of my friend's spirit and experience, as he sat for some time, and freely opened up his path-

way and his prospects to me that evening. I never thought he was soon to lie down and die. I looked at him; listened to him: perhaps, in some things, I almost envied him. I was much cast down myself; and although I tried to speak freely with him, I felt deeply I was not in that freedom—either spiritually or circumstantially—which he so evidently enjoyed.

Thus we met for the first, the only time. We talked of the Lord and his faithfulness. We parted, never on earth to meet again. He is gathered home. I am left in this valley. In preaching the Master's word, I often am favoured. In every other path, I am mortified and pained. But I give the letter as written by Mrs. Carpenter, descriptive of her father's death:—

"My dear father was born Nov. 20th, 1802, was baptized by Mr. George Coomb, at old Soho chapel, about the year 1824, and continued many years a member of that church; but eventually he removed with his wife to Salem, under the ministry of Mr. John Stevens. In 1852, he removed with his family to America, where he remained till June last. In consequence of the death of his mother, he came to England to arrange his affairs, and visit his friends again, intending to return: but the Lord had not so willed. He appeared very well in health; the climate had agreed with him. He met with some remarkable deliverances in America. At one time he was going from the town to his family, and had to pass through a wood: he started on his journey provided with a lamp; but when half way through the wood, the lamp went out, and he knew not which way to take. After groping some time in the dark, and finding no path, he sat down on the stump of a tree, and after commending himself to the Lord, he folded his arms and fell asleep, although surrounded with the croaking of frogs and wild beasts that are seen sometimes in those places. After sleeping some time, he awoke, and took his watch and felt the hours, and found it was half-past twelve o'clock. He said, "Bless the Lord, there are three hours gone." Then he fell asleep again, and when he awoke he saw a gleam of light through the trees; he was then able to trace his way and reach home in safety to raise an Ebenezer to his God.

"On another occasion, when returning from chapel one Sabbath morning, his nearest way was over a bog, or small river, that is frozen over some months in the year: he had crossed it several times before, but this memorable morning, when about half way across, the ice broke, and he fell through with twelve or fourteen feet of water beneath him, his arms resting on the ice and his body in the water. He was not

in sight or hearing of any one; but his Lord was near and delivered him.

"Till He bids I cannot die."

He said he was quite calm, although he did not expect to get out again: he had presence of mind to leave his body to the movement of the water, and his body floated up on to the ice before he was aware; thus he was enabled to regain dry land to raise another Ebenezer to his God. It appeared as if the Lord had spared him purposely to see his dear friends in England again.

"The first six weeks after his arrival in England, he was busily engaged visiting his friends. On his first Sunday in England, he sat down at the Lord's table at East-lane with his beloved daughter and her husband, and found it a sweet opportunity: he also visited several churches,—Carmel, at Woolwich, Mr. Foreman's, Keppel-street, Soho, and Salem; this was the last house of public worship he was in. Aware that his time was so short on earth, he could not have acted differently in his anxiety to see all his friends, and to visit the different churches. In the beginning of August, he went to the anniversary at Hayes with some friends, and on returning home it rained heavily: he got a violent cold: he saw a medical man, who told him he had a severe attack of asthma and a diseased heart, and if he had any affairs to settle he had better do so, for he might be taken home very suddenly. He had the advice of two medical men beside; likewise a physician; all said the same. It did not alarm him: he said, 'The Lord was pulling down the poor tabernacle: he had a right to do so: it was His property: he could trust Him,—

"He was too wise to err,
Too good to be unkind."

He had been an unprofitable servant; but if it was the Lord's will, and he should recover, he hoped he should live more to His glory. 'Not my will, but Thine be done.'

"Medical aid only relieved him for a time; he was perfectly satisfied everything was done that could be done; he felt thankful the Lord had brought him to die in his native land, and his dear children to attend on him, surrounded by kind Christian friends. At times he was overcome with the Lord's goodness to him, and would say, 'Why me, Lord? What am I, or my father's house that the Lord is thus mindful of me!'

"On the 1st of October he was taken much worse, and thought he could not last long; the difficulty of breathing was great. In the evening the doctor came. He asked him how long he thought he could live? He hesitated to tell him, when he quickly replied, 'I have no fear, doctor, I am only

going home; I have a mansion prepared. I know whom I have believed; He has been a faithful God; He preserved me when suspended between life and death in water, and I can trust Him now.'

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy but not more secure,
The glorified spirits in heaven."

"On the 3rd he was lower, and thought his end was near, he called us around him, took an affectionate farewell, saying, 'Cleave close to the Lord. I have known Him nearly forty years; He has brought me through many dangers and trials, and He will not forsake me now.' He revived again; and when any friend came to see him, he said, 'I am going home to a mansion prepared; but it's *hard work* to die; what must it be to die without hope?'

"On Sunday morning early, he was raised in bed: he was engaged in prayer: some words I caught—'Dear Lord, strengthen thy poor worm; my strength is almost gone; be with me through the valley; may Thy presence cheer me; and land me safe on Canaan's shore: there I will praise Thee for ever and ever.' One time I said, 'Your sufferings are great, dear father, but not compared to our Lord's.' 'Ah,' he said, 'His was for our sins, bless His holy name; He suffered for us; but I think had I known what it was I should have shrunk from it: 'tis hard work to die. You may pray the Lord to spare your father's sufferings.' But never a murmur escaped his lips.

"On Sunday morning he asked what day it was. I replied, 'The Lord's day; and if you should be taken home to day, it will be a memorable day to us.' He said, 'I think I shall sit down at the marriage supper of the Lamb to-night.'

"In the afternoon he was free from pain, and fell in a doze. We watched every breath, thinking it would be his last. About an hour after, he opened his eyes with such a heavenly smile; he threw up his arm, and sang, 'Going home! going home, to be with Jesus at home.'

At night he said, 'I thought I should have been home before this. More patience, Lord.' At one time he spit a quantity of blood. He said, 'Bless the Lord, that is my heart-strings. I shall soon be gone now. Come, Lord Jesus, come quickly. Why tarry Thy chariot wheels? Why do these lagging moments roll that keep me from my Lord?'

"On Monday he was waudering much in his mind; but when spoken to on the best things, quite conscious, and in the night quoted those hymns, 'Rock of ages,' and, 'What shall I do, my Saviour to praise? and after a very

restless night, his happy spirit took its flight without a struggle or a groan.

"One gentle sigh his fetters broke,
We scarce could say, 'He's gone.'"

We put a glass to his lips to satisfy ourselves, he was gone so quickly. He went off at twenty minutes to six o'clock.

"It was his own request that Mr. Alderson should improve his death; as an encouragement to others, he said, 'Don't exalt the creature; but glorify the grace of God in me.'"

THE COMING WINTER.

THE CHRISTIAN POOR IN THE COTTON DISTRICTS.

AN affectionate appeal to the Lord's chosen and redeemed family on behalf of their suffering and afflicted brethren and sisters in the cotton districts of Lancashire and Yorkshire.

BELOVED IN THE LORD.—Your hearty response to my appeal, in the pages of the *EARTHEN VESSEL* during the last winter, emboldens me to address you again on the same subject; and I do so with the greater pleasure, knowing that the adversaries of the glorious truths of the Gospel *aver* that the doctrines of free and sovereign grace lead men to live as they list, and to shut up the bowels of compassion and sympathy from suffering humanity; but we bless the Lord that all such calumny has *ever* been, and while an elect vessel of mercy shall remain on the earth, will *ever* be repudiated by the lives and conversation of those in whom the Lord has implanted His fear; and sure am I that wherever the Lord has led a poor sinner to feel his lost and ruined state by nature and practice, led him to discover, in the chambers of imagery, greater and still greater abominations, till at last the soul, loathed with the sight, exclaims in mental agony, "Unclean, unclean," led him to discover the utter impossibility of doing one thing toward his own salvation; and that if ever saved, it must be by an act of free and sovereign grace; led and guided by the eternal Spirit to see *One* hanging on a tree whose precious blood cleanseth from all sin, even that mighty Him coeval and coequal with the Father and the Holy Ghost—let but a drop of that precious blood that streamed from His sacred side fall upon the soul—one look from that pitying and loving eye that broke the heart of a cursing and swearing Peter—let but the voice, the gentle tones of which entered the heart of the contrite woman, bathing His dear feet with tears while she listened to His gracious language: "Thy sins are forgiven thee,"—sure am I that souls thus favoured *will* and *must* have sympathy for others: as the elect of God, they are, moro-

or less, constrained to put on bowels of mercies, kindness, humbleness of mind (Col. 4, 3-12); and are taught by the Spirit to feel and know that every good gift of Providence, and every perfect gift of grace cometh down from above.

Your kindly aid, during the last winter, by collections made in many of the churches, as well as private contributions, effected considerable good. Many a dear saint had the tear of sorrow dried, and heartfelt gratitude to God, and to you, drawn forth for the reasonable help so freely given.

But, again, dear friends, I must appeal to your generosity. You know with me that the American war has not ceased, still the arm of brother is raised against brother; and the staple commodity of this huge workshop but scantily supplied, and of such inferior quality, that able-bodied men, employed as fustian cutters, handloom weavers, &c., even when they can get a warp, which is very uncertain and precarious, only earn from five to six shillings per week; and much fear is entertained that in consequence of the extremely impoverished condition of many, from their long want of employment, and the evident falling off of public sympathy, that the coming winter will be most severely felt. True under the valuable "Public Works Act" many thousands will be engaged in out-door employments—such as drainage and sewage works, road making, &c., &c.; but it is obvious that many will not be able to enter upon such employment. Many are physically unable, while those partially employed at the mills, or their looms at home, will be thus prevented. Again, of course, neither women or children can be thus employed; and as children form an important position in domestic support in this part of the country, if they are thrown out of employment, serious difficulty must arise.

J. W. Maclure, Esq., Hon. Sec. to the central relief committee, thus adds in his circular address to the various committees on behalf of the distress:—"That having regard to the fact, that in certain very populous districts, the distress continues intense, it is desirable that a supply of clothing should be obtained for the numerous factory operatives likely to be employed in out-door labour, as well as for their wives and families."

I bring this paragraph under the notice of the readers of the VESSEL to prove the opinions of those best qualified to judge that the distress still abounds, although to some considerable extent ameliorated; and that the approaching winter will doubtless bring increasing poverty and sorrow, unless again assisted by the kindness of those to whom a kind providence has showered down its temporal blessings. The smallest

donation will be thankfully received; and any one having left-off garments will be provided with carriage free. Printed address cards on application by letter addressed to me, at 19, Bride Street, Manchester.

Yours in truth,
W. WRIGHT.

NEW BOOKS.

Who and What was Andrew Fuller?

NO. II.

Messrs. HEATON's volume of "*Bunyon Library*," containing, "The Life of Andrew Fuller," by his Grandson, Thomas Ekius Fuller, is a biography of a very pleasant and interesting character. The grandson, in drawing the portrait of the grandfather, has developed not only a considerable amount of editorial capacity, and of relative tenderness and affection, but, also, of becoming modesty, propriety, and a sweet impartiality, which justifies us in pronouncing this a first-class piece of ministerial history—a history fraught with extraordinary passages of both the private and public sides of a determined man's career.

Andrew Fuller was a man—a full grown man; he was a husband, a father, a pastor, a preacher, a philanthropist, a citizen, a neighbour—yea, in every sense of the word—A FRIEND. In everything (except his creed) he was the sort of man we love to meet. There are but few, it may be, in any one age; but few as they are, such men as Andrew Fuller are fine specimens not only of the original beauties of God's excellent workmanship in the constitution of man's nature; but also of that heaven-born benevolence which looks with longing and weeping eyes upon the sorrows of its fellows deeply sunken: and labours so to lay hold of them as to pluck them as brands from the burning. We glory in all such enterprising men, although not one in a crowd of them clearly see the genius of the Gospel. They have been so kindly and carefully nursed in and preserved by the grave-clothes of morality, respectability, and consistency, that they hardly need the full tides of electing and everlasting love to flow into their souls: Satan has seemingly done them so little felt damage, that they hardly require the full fountain of atoning blood as opened up by our Saviour, Christ the Lord. The dirt and dreadful consequences of sin have so little defiled or distressed them that they can hardly enjoy that verse of Watts's—

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And wrapped it all around."

They never break out, overwhelmed with

astonishment at the superabounding mercies of a covenant God toward them, saying,

"Strangely, my soul, art thou array'd,
By the Great Sacred Three;
In sweetest HARMONY of praise,
Let all thy powers agree."

They have never been so thoroughly broken up as to know that nothing short of a special and supernatural power can ever raise the soul of a sunken sinner up into the true liberty of the Gospel.

We hardly dare to say, Andrew Fuller was one of this class; but that he brought in a system of Gospel preaching which has confused and divided the Churches, is beyond all question. And this we shall shew as we proceed; but while Mr. Messer has Christmas Evans in hand, we cannot get fairly out to sea.

"The Noble Army of Martyrs."

To the unread masses of our people most valuable service has recently been rendered by the issue of three works to which we now but briefly refer; but purpose to select from them notes of much use in these times of gradual departure from the foundation principles, and Divine institutions of the New Testament dispensation.

The first book we refer to is, "*The Early English Baptists.*" Vol. 1. By B. Evans, D.D. Published by Messrs. Heaton, London; forming the seventh volume of "The Bunyan Library." Dr. Evans, of Scarborough, deserves the warmest thanks of the whole Christian family who lovingly adhere to the ordinance of baptism by immersion; the doctor having, in a most in-

telligent and intelligible spirit and style, shown that in all ages the most devout and decidedly godly men; yea, the most severely persecuted and patient sufferers have been the genuine successors of the apostles—the rigid followers of THE GREAT and GOOD SHEPHERD—called in modern times, "*the bigoted Baptists.*" Only, with a pure desire to win over many who love our Lord, but walk not in His commandments, would we exhibit a few of the portraits of these "Noble Army of Martyrs." The second book is Mr. William Stokes's "*Century by Century*;" or, History of the Baptists. By the aid of this little volume, you may travel through all the centuries, from Christ's Ascension to the present time; and as you pass rapidly on through the nearly 19 hundred years of the Church's existence since the price of her redemption was paid, you will see monuments standing thick narrating the history of men who sooner than deny that ordinance which preaches the death and the resurrection, they would go to prison—go to the rack—go to the flames—a Noble Army of Martyrs indeed.

The third volume before us is, "*The Baptist Church Directory.*" By Dr. Hiscox, pastor of Stanton-street Baptist Church, New York. This work is published by Sheldon and Co., in New York; and is a plain directory to everything connected with the right order and Scripture discipline of a New Testament Church. This is a practical book, and to the thousands of young men rising up on both sides of the Atlantic must be hailed with grateful pleasure.

Intelligence from our Churches, their Pastors and People.

GREAT MEETING AT THE SURREY TABERNACLE.

A great and enthusiastic meeting was held at the Surrey Tabernacle on Monday, Oct. 19th, 1863; the design being the furtherance of the object now in hand of building a new and much larger chapel for Mr. Wells's church and congregation. Upwards of eleven hundred friends took tea; and long before the commencement of the public meeting, the large chapel was closely packed in every part—both chapel and large vestry, pulpit, pulpit stairs, and every inch of ground was occupied with friends anxious to hear the brethren who were to speak. Beyond the interest attached to this important movement, it was just 33 years to the very day that the church was formed, and Mr. Wells elected its pastor, as will be seen from the statement read by Mr.

Butt on the occasion, and which we give verbatim below. But as a full report of the meeting will be issued, we shall merely give a summary of the proceedings, referring those of our readers, who wish for further particulars, to that report.

As early as it was possible to furnish the host of friends with tea (which, thanks to Mr. Cox's able management, and the excellent assistance of the ladies, was well managed), the meeting commenced. In the absence of Mr. Jno. Vicars, our esteemed friend, Mr. Thomas Pocock, was unanimously voted to the chair, supported on his left by Mr. Wells, on his right by Mr. John Foreman; and surrounded by the following ministers:—Messrs. Atwood, Butterfield, Edgecombe, Flary, Hawkins, Inward, J. A.

Jones, Myerson, Moyle, Ponsford, Pells, Rowland, Webster, and George Webb.

The meeting was opened by singing—"God moves in a mysterious way," which Mr. Wells read with much effect, and the great mass of friends seemed to sing with amazing power. Mr. John Pells (of Soho), with marked earnestness, sought for the blessing of the Lord upon the movement under consideration; and in becoming terms acknowledged the great blessing the Lord had been pleased to make of the pastor of that church to his own soul. The "great multitude" then rose and sang to old Cranbrook—

"Grace 'tis a charming sound,"

after which the Chairman made a few pointed remarks. He believed that their covenant God was with them in the movement: he felt that they should have His blessing with them that evening; and if that was the case, it would make amends for all difficulties and discouragements they might meet with.

Mr. E. Butt, the Secretary, read the following statement of the church:—

"This day we are called to celebrate our 33rd anniversary, for on the evening of October 19th, 1830 (our friend and brother Mr. John Foreman presiding), a little band, consisting of 20 persons, whose hearts the Lord had opened, felt constrained by the love of Christ to form themselves into a strict Baptist church, five of whom remain steadfast to their profession, while the other fifteen have ended their pilgrimage and entered into their rest.

"On that evening, Mr. James Wells was chosen to be their pastor; and it is a source of much thankfulness that amidst the various changes which have taken place that he has been enabled, through the grace of God, to abide unmoveable and faithful to those great truths he was led to embrace, and from his own soul's experience to proclaim to others. Though our beginnings were small, we must indeed say the Lord hath done great things for us whereof we are glad.

"The Lord still blessing the preaching of the word in the ingathering of many souls, the place became too strait; and after much and prayerful consideration, the present chapel was erected in the year 1838, at a cost of about £3,000; and by the perseverance of the people, was paid for. An enlargement was made in the year 1850, which cost £1,056; and in 1853, a vestry was added giving room for 150 persons at an outlay of £453. The whole has been paid for without any application being made beyond our own people. While helping ourselves, many have been helped through our esteemed minister. The poor have been cared for, and their sufferings

alleviated. Many poor ministers and churches in different parts of the country have been assisted, the sum raised and distributed for the poor and various benevolent objects being upwards of £4,500; besides that most valuable institution, the Aged Pilgrim Friend Society having received towards its funds the sum of £2,170. While we speak of these minor things, the preaching of the Gospel within these walls has, by the gracious operations of the Holy Spirit, been attended with great and lasting results. Sinners dead in sin have been awakened to a sense of their condition, and led to embrace the Rock Christ Jesus for want of a shelter; while the saints of the Most High have been refreshed, their souls established in the truth, and the purposes of Jehovah accomplished. In the year 1859, it was proposed to publish the Sunday morning sermons. Many instances of their usefulness have come to light from various parts of the country as well as foreign lands. More than 250,000 of this little messenger of mercy have been circulated, and the present sale fully justifies its continuance.

"We cannot pass over a most important institution established in this place in the year 1843, called the "Surrey Tabernacle Benefit Society," now numbering 920 members belonging to churches and congregations of truth in town and country. The members have received in times of sickness and their families after the decease of their parents the sum of £4,987. It has an invested capital of £2,500, and is in good working order. We trust our ministering brethren will commend this society to the attention of their congregations and churches.

"As to our present movement, our lease is short, having only nine years to run. Our inconveniences are great; families are separated for want of accommodation; and the friends, at a meeting held on the 10th of August, determined to lay no more out upon the present chapel for enlargement, but unanimously passed the following resolution:—

"That the congregation now assembled in reviewing the goodness and mercy of the God of all grace in establishing and maintaining His truth within these walls, and continuing the labours of His servant so successfully from its commencement, do feel called upon to erect a larger and more convenient chapel on the most eligible spot which can be obtained."

"And at once commenced a subscription to the amount of £800. Since then others have helped, and we have now invested in trust £1,000, and promises of £1,500, making in less than two months £2,500. Collecting books and cards are actively at

work, and it is our desire that a building shall be erected in keeping with the times, and more especially as a memorial of the Lord's goodness, which shall stand when the present minister, deacons, and people are inheriting the promises. In conclusion, affectionate and zealous co-operation is called for, and we are encouraged by the sanction already received as well as from the Divine benediction. 'Be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedek, the high priest. And be strong all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of Hosts.' (Haggai ii. 4.)"

The first resolution was moved by Mr. Foreman, and read as follows:—

"That this meeting rejoices at the success which has attended the labours of the pastor of the church at the Surrey Tabernacle, and earnestly prays that he may long be spared to minister the truth, and that he may realize, in a large measure, the words of our Lord, 'Thou shalt see greater things than these.'"

In a lengthened address, Mr. Foreman gave a descriptive account of the formation of the church, which at that period met in Princes-street, Westminster; and of the choosing of Mr. Wells as the pastor. At this service, Mr. Foreman alone officiated; although the late George Frances was present on the occasion, but took no part in the service. Mr. Foreman gave an outline of the charge that 33 years ago that evening he gave to Mr. Wells from the words in Neh. vi. 3, "I am doing a great work, so that I cannot come down." He remembered well a remark he made on that occasion; it was that he should preach the truth, the whole truth, and nothing but the truth; to give meat to the young men, and milk to the babes, and to put no water in it. Some might smile at the idea; but the Lord had preserved his brother Wells in the whole truth. Nothing had been held back, neither added thereto. Respecting the new chapel, Mr. Foreman wished them every success; and hoped that generations yet to come might find a blessing therein.

Mr. J. A. Jones seconded the resolution. He remembered that John Martin (of Keppel-street) held a controversy in his day as to interested and disinterested love; John contending that there was not such a thing as disinterested love: "We love Him because He first loved us." Mr. Jones was there that evening out of love to his brother Wells; but it was not disinterested love; for on several occasions had Mr. Wells shown his sympathy and regard to him by his timely help and aid; two occasions specially he mentioned, therefore, his was

interested love, but though interested, it was sincere Christian love for the truth, his beloved brother had now for 33 years so powerfully and successfully proclaimed.

Mr. Wells spoke of the meeting held here on the 10th of August; there had not been for years such a demonstrative meeting as that, which meeting was composed of *their own people*; and they were certainly the best persons to judge if a new and larger place was wanted; and that meeting not only unanimously decided that such a step must be taken, but they practically said so by giving at that very meeting upwards of £800 towards the object.

Mr. Moyle (of Peckham) spoke of the blessing Mr. Wells' ministry had been made to him; of his being baptized there nearly forty years ago. He hoped they would be united, and with union they had nothing to fear, but everything to encourage them. Mr. Wells was heartily welcome to the use of his pulpit at Peckham any week-day or Sunday afternoon he might choose.

Mr. John Pells moved and Mr. Myerson seconded the next resolution, which read as follows:—

"That this meeting heartily sympathises with the church and congregation in their movement for the erection of a new chapel, which shall stand as a memorial, that hitherto the Lord hath helped us; and trust that they will be generously aided by other churches, both by means of congregational collections and the contributions of individuals."

Mr. Hawkins, Mr. Webster, and Mr. Butterfield also spoke: all in a warm and cheerful spirit, encouraging the friends to push on firmly with the movement.

Mr. Carr said they had every reason to believe the Lord was making the way plain before them. A very eligible piece of ground was in view, and they hoped to secure it. The subscription list now amounted to upwards of £2,500, with another £500 almost certain.

Mr. Carr, Jun., handed a cheque from a gentleman for £40. This was the third donation from the same party, making in all £160 he had given. This gentleman had decided to give out of the profits of his business a certain per centage till the place was secured, and Mr. Carr threw out the hint, hoping some other friend might like to act upon it.

A vote of thanks was given to the chairman, who acknowledged the same; the doxology was sung, and Mr. Wells pronounced the benediction.

The spirit manifested for the movement was most enthusiastic; the place was crowded to excess, and almost unbearable from the overpowering heat; but, for all this, the interest of the meeting never

flagged for a moment, although it was just upon ten o'clock before it was brought to a close.

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**NEW SURREY TABERNACLE
AND
STRICT BAPTIST ASSEMBLY
HALL.**

TO THE EDITOR OF THE EARTHEN VESSEL.

DEAR SIR,—I am glad to see the energetic spirit you have evinced upon the subject of a New Tabernacle for Mr. Wells, and your noble advocacy of a temple worthy the illustrious and noble champion of a free grace Gospel. Your allusion to the necessity of such an edifice has already cheered the hearts of many thousands zealous for laying the basis of a Tabernacle and Assembly-Hall, which will do honour to the many champions of Strict Baptist principles in London and the provinces. In any design for the New Tabernacle, the time, dear Sir, has arrived also for an Assembly-Hall, which could not fail of being attended with the most happy, the most beneficial, the most permanent results. Your long life, respected Sir, has been one continued advocacy of free grace Gospel through the press and the pulpit; indeed, you have been a perfect "Hercules" in the London and provincial field; what therefore more important at this mighty crisis of our principles than an assembly-hall attached to the New Tabernacle, where the honest, zealous, and God-fearing layman would have his labours blessed in plans for future usefulness at home and abroad. The call for labourers is loud from every quarter, and thousands are deeply affected at the want of a grand central assembly-hall for the Gospel grace interests of the churches and the wide diffusion of new covenant truth. The statistics of the Strict Baptist churches in London and the provinces exhibit hundreds of young men who would gain imperishable laurels in aiding the veteran warriors now in the field, and let every man whose heart beats with love to Christ,—with sympathy for the ingathering of the ransomed of the Lord,—be cheered up through the invaluable columns of the VESSEL, always detailing new fields for future usefulness. To the noble VESSEL, the Strict Baptist churches look not only for the inland fields of the United Kingdom, but also the colonies of the British empire, for a noble band of honest ploughmen in a self-consecrating of themselves to the Lord. The assembly-hall will thus become a centre for a new and glorious epoch for the Gospel. The time has arrived for an army of zealous God-fearing laymen for the Strict Baptist churches of the United Kingdom. With your plans for the purchase or erection of a Strict Assembly-Hall, the aspect of affairs would speedily undergo a mighty change. Thousands are deeply convinced that the time has now come for action for London and the provinces. Any plan proceeding from your pen would succeed in a surprising degree. Let us have a bold appeal with your plans for immediate action, and with the Argus-eyed Editor of the VESSEL in thunder-toned appeals to the Strict Baptist churches, an army of Gospel grace agents will be called to march forth under the banner of "Immanuel." The signs of the times indicate the most signal events, and call for your powerful pen, that the greatest attention may be drawn to a Strict Baptist army, and the untold resources at command may be brought forth for the most formidable operations in all directions. As a grand memorial, therefore, for the truth and redoubled future efforts by the Strict Baptist churches, I am, dear and much-respected Editor, yours in the best of bonds.

A SCOTCH BAPTIST.

[The writer of the above is not a member of the Surrey Tabernacle; but he is an impartial, earnest, untiring pleader for active co-operation

in the cause of God and Truth; and being a gentleman whose life has been spent in government service, he has had immense opportunities of learning the real state both of the church and of the world. Had he the means which some of our "Lovers (?) of Truth" (???) have, he would not allow our Baptist chapels to be handed over to the Arminians and anti-Gospel people as is now so extensively the case. But we have been sacrificed at the shrine of effort to advance the interests of TRUTH, and to stem the torrent of genteel and flesh-pleasing error so fast flowing in. Our rich men—our wealthy ones—who espouse the true Gospel, button up their pockets, hoard up their treasures, and practically say, if means are required to help on the best of all causes, let some other people find them, WE SHALL NOT. We have cried unto the Lord day and night to help us to fill the world as full of GOSPEL TRUTH as it is now filled with old wives' fables, cold philosophy, and the logic of the learned; but our cries almost seem in vain; our efforts have resulted in injuring some whom we would not have injured for all this world. The sleek and sly foxes have laughed in their sleeves; some of the men who boast of their zeal for God's truth have slaughtered us all they can; we have almost sunk in despair, and now, to our warm-hearted Scotch Baptist correspondent, we say, "a burnt child dreads the fire;" but go on agitating the good cause. Try, instrumentally, to set fire to the covetous and cold creedy spirit of the people. Then, not till then, shall we have hope. We have no fear but that Mr. Wells will build his New Tabernacle, and if an "AUXILIARY PENNY PER WEEK SUBSCRIPTION" was to be commenced, and carried on throughout the whole of London and its suburbs, the Baptist Assembly Hall might be erected also beside the New Surrey Tabernacle, thereby we should tell the future ages that the love of Christ did indeed constrain us to work as well as talk. Who will take the lead in an enterprise so commendable and good?—Ed.]

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RAILWAY REFLECTIONS.

SOUTH WESTERN, OCT. 1, 1863.

JOHN ASHWORTH, of Rochdale must not think he has all the glory of his good work; for last evening I read one of his strange tales, headed, "Niff and his Dogs," to a company of friends who met at the weekly meeting holden by the masters and men of the firm of "Mace and Son's Floorcloth Works, at Old Ford." It was a pleasant meeting; and I believe the circulation and public reading of John Ashworth's "strange tales," to the working-classes especially, with occasional comments, would be very useful. This morning at six, I left my home and family for a long journey into Somersetshire, where I have promised, God helping, to preach twice this day. It is a lovely autumnal morn. Nature has not yet put on her winter attire. The corn has been gathered in, the ground has been cleared, the plough has turned up the earth, ready again to receive the seed. The meadows and the market gardens look sweet, fresh, and full of vigour. The continued alternate showers and sunshine with which the Almighty has this year favoured us has kept all vegetation in a healthy and abundantly productive state. If this whole nation doth not lift up public thanksgiving to God, and again strive her utmost to help the poor in Lancashire over the coming winter, it will speak but poorly for England's knowledge of her dependence on the good hand of God, and of her recognition of the amazing privileges of peace and prosperity which have been preserved and continued unto her.

I am travelling to a harvest thanksgiving meeting this day. I hope every clergyman, and every

minister of God's word, will endeavour to have one day with his people on which to offer thanks to our heavenly Father. I read this morning, on starting, the seventy-fifth psalm. It is one of the blessed Redeemer's psalms. In that psalm He looks at and speaks of two things most specially. 1. The destruction of all the horns of the wicked. 2. The exaltation of all the horns of the righteous; and emphatically says, "I will declare for ever: I will sing praises unto the God of Jacob." The one springs out of the other. By His Gospel the Great High Priest of our profession has begun, and continues, to declare the deep counsels of His Father's will—the perfection of His own work—the salvation of His own people; and as His truth triumphs over Satan's dark delusions—as His grace gathers out the vessels of mercy given to Him—as His churches spread and prosper, and as His redeemed ones go home to their prepared mansions of glory, so doth the glorious covenant Head of Zion, with all the glorified, break out in celebrating the praises of the God of Jacob. Oh! what a happy place that heaven must be. Here, go where you will, read what you will, talk to whom you will, it is almost all about sin, sorrow, death, disappointment, and distress. In heaven it will not be so.

There is a great contrast between the appearance of things here, in these southern valleys, and the appearance of things in those Lancashire towns to which I referred last month. When I walk the streets of Manchester, I think of the lady's saying respecting Mr. Elven, of Bury. He was preaching one Sunday evening for Mr. Spurgeon. A lady, perceiving that her pet parson was not in the pulpit, fed out, and at the door she asked the policeman what minister that was, who said he did not know his name. "Well," said her ladyship, "I should think he cares too much for this world ever to think of another!"

A more unjust sentence I think never was uttered; for, albeit, Cornelius Elven, of Bury, is not a strict communionist, nor is he what some would consider a hyper-Calvinist; yet, he certainly is a very devoted man of God, and, I think, a spiritual, successful, and happy minister of Jesus Christ. But "Why is Manchester like Cornelius Elven?" Oh! it is not like him; but it makes me think of that which the lady said of him: for really the Manchester people appear to be so engrossed with worldly bates, bills, and buildings—so eagerly set on obtaining the gold of the world—that they cannot give much time to the promotion of the Gospel kingdom, and yet, as I left Manchester last Saturday fortnight, I said to myself (and all by myself I was), "If I was not bound to London by many sacred ties, I would, God helping me, commence the preaching of the Gospel in this big, black, and bustling town, and although my loving friends, the Standard men, might try to burn me up and turn me out, I should nothing fear them; but should with the poet sing,—

"Oh! I have seen the day,
When with a single word,
God helping me to say,—
'MY TRUST IS IN THE LORD,'"

and trusting in Him, I should nothing fear. Why John Corbitt, William Palmer, Master Hanks, the Jew, and many others, never made a good stand in Manchester is almost a mystery to me. Some of the Manchester people certainly tried to establish a Gospel church in that city; but they failed. Why did they fail? I stop not now to answer: but this is certain—if the Spirit of the living God would constrain a man to go into Manchester with those three qualifications revealed to John, in Rev. xi., as characteristic of the true servants of Christ,—namely, "witnesses," "olive trees," and "candlesticks,"—if a man could go into Manchester as a living witness for God, to the hidden elect of God—witnessing

only of those things which he himself in his own soul had handled, tasted, and felt—of the good word of God; and, if with that witnessing, the olive oil of the Spirit's anointing should be constantly flowing, then, like a candlestick should he stand, not seeking the gold nor the gilded applause of the Manchester men, but truly, simply, successfully seeking the welfare of Zion, in the proclamation of God's Truth, standing independent of masters and men, he should see the kingdom of God coming with spiritual power and Gospel glory too.

HEYWOOD AND ABRAHAM HOWARD.

On Thursday, September 10th, 1868, a tea meeting was held in the Hall at Heywood. After the tea, Mr. Ashworth, a respectable and intelligent Christian gentleman addressed the meeting: the minister, Abraham Howard, followed him, and gave us some account of the many stones of help the Lord had enabled him to set up, writing, Ebenezer on them, how the Lord had delivered him from many dark temptations and had led him into the truth, and into the public ministry of the word: after that I preached to them; the hall was full; and I hope God honoured us. But, oh! poor Heywood, is it not a libel upon all the wealthy and truth-professing citizens of the north, that they have no chapel in the midst of that immense mass of people—no chapel where the glorious gospel of the grace of God may be preached? The Church people have erected a new and a noble building; the sandy-foundation people have built their New Jerusalem Temple; the Methodists have their modest places of worship; but the free-grace gospel people must hire a Hall or a school-room, or a temperance exchange—they cannot have a house for God. Oh, ye rich Lancasterians, is not this your disgrace? Do ye not hoard up your thousands? Do ye not build your mansions? Do ye not furnish and fit up your libraries—your drawing rooms—your green-houses, and your halls in splendour; but your covenant God must be worshipped in a tent hardly fit to drink a cup of tea in—and your Popish parsons have such precious narrow souls, and are so awfully jealous withal—that they would rather hinder than help in the erection of Tabernacles where other ministers beside themselves might preach the lovely name of Jesus.

Salisbury, Oct. 1st, 1868.

Here is another hive of human beings, and of souls immortal—but for Christ's gospel there seems no room. To suppose God has no spiritual children here would be daring presumption; but they are hidden, fearful, and it may be far apart.

I have something more to say of the North—of Bury, Accrington, &c., but not now.

THE FUTURE MANIFESTATION OF

JESUS CHRIST

is a subject on my mind. Let me write a word or two on that which the Bible plainly tells me is yet to come. At the top of the 34th of Isaiah is written this sentence, "GOD AVERGETH HIS CHURCH:" at the top of the 35th (the very next chapter) is written this sentence, "THE JOYFUL STATE OF CHRIST'S KINGDOM." What a difference between the two! The first describes "the day of vengeance;" the second describes, "the day of the Lord's redeemed."

IN WHICH OF THESE TWO CHAPTERS, MY READER, STANDS THY PORTION?

In the first chapter, it is said, "the sword of the Lord is filled with blood"—in the second it is said "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I ask, **WHEN SHALL THIS BE SO?** John says it will not be until the seventh angel has sounded, then the time will come, the time to which the present dispensation is leading us. Think of three things.

I. The Scripture terms by which the time is described.

II. The works to be done in this time.

III. The Mighty and Majestic Person by whom all is to be done.

I. THE TIME itself is called the "third woe," also "the time of the dead when they shall be judged," Jesus Christ speaks of it in this way—Isaiah lxiii—the prophet asks **WHO IT IS?** Jesus answers, "I that speak in righteousness—**MIGHTY TO SAVE!**" This prophet Isaiah had been accustomed to see Him as a SAVIOUR. Isaiah had seen Him "led as a lamb unto the slaughter;" he had seen that the Lord had made to meet on Him the iniquities of us all;" he had seen that "it pleased the Lord to bruise Him; to put Him to grief, and to make His soul an offering for sin." The prophet Isaiah had heard the voice from heaven proclaiming, "Behold, my servant whom I uphold; mine elect in whom my soul delighteth; He shall not break a bruised reed; He shall not quench the smoking flax; He shall be a hiding place from the storm; a covert from the tempest; and as the shadow of a great Rock in a weary land." All this of Him, AS A SAVIOUR, Isaiah has seen.

But now, as a blood-stained warrior, he beholds him, and he tremblingly asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

Ah! Isaiah had not seen Him like this before. Ministers now—a-days do not see Him in this character; but let them listen to His answer: "I have trodden the wine-press alone; and of the people, there was none with me, for the **DAY OF VENGEANCE** is in mine heart, and **THE YEAR OF MY REDEEMED** is come."

Mark the distinction—Christ's enemies will have **THEIR DAY**—their time of judgment. Christ will make an end of all who willfully and wickedly, and to the end, persecuted him and his people; but his redeemed shall have their year.

Oh! how precious seems that sentence—"The **YEAR** of my redeemed is come."

Ah! not yet; IT IS TO come! The "**YEAR**" is symbolical of all the beauties and blessings of the higher and holier state. In that year there will be a **SPRINGING INTO LIFE**. That dreadful question will then be answered—

"Lord, and shall we ever lie

At this poor dying rate?

Our love to Thee so faint, so cold,

And thine to us so great."

No—"the morning without clouds" will come; and then our spring time will come; eternal life shall then be found and known, as in this dying state it never can.

Summer time will be in that year, too. There we shall grow up into a likeness with Him. God's predestination of us to Christ's image will then be fulfilled. Autumn, too will then give us a **HEAVENLY RIPENESS**; and as the harvestman gathers up his sheaves, so shall all the seed of Jacob then possess their possessions; and as winter is expressive of **REST**, so in that year shall our **REST** be glorious, and our salvation sure.

There are two other titles given to the **TIME** I am referring to—see Rev. xix—"the supper of the great God (when He will in a way of judgment eat up the ungodly adversary), and "the marriage supper of the Lamb;" when He will present the church unto Himself.

II. The work to be done is summed up in few words in Revelation—"The beast and the false prophet were taken, and were cast alive into a lake of fire burning with brimstone.

The beast is anti-Christ; the false prophet is the *deceiver*, who for a time lives under Christ's banner: their end is dreadful.

III. The Person who will thus come; and thus work, John saw on a white horse. Of Him I write presently.

[I have been to Sherborne, where dear Minifie once nursed the Church of God; but he is gone.—I have thought of William Bidder, George Kellaway, William Day, and others who in these parts I once well knew—where are they now?

ROTHERHITHE.—**BETHLEHEM CHAPEL, CHINA HALL GATE.** The fourth anniversary of the opening of this pretty, convenient, and well-arranged place of worship was held on Sunday, October 11th, when three sermons were preached: morning and afternoon by Mr. J. Hillman, of Guildford; in the evening by the pastor, Mr. J. Butterfield. Good congregations attended each of the services. On the following Tuesday, in the afternoon, a sermon was preached by Mr. Myerson, of Hackney. Tea was provided, at which a goodly number sat down. The public meeting commenced with singing, and the chair was occupied by Mr. James Butterfield, the minister, who called upon Mr. William Webb to implore the Divine blessing. The chairman, in his opening address, stated he should not make a long speech, as the secretary would do that, or rather would read his report of the past year's proceedings. Mr. Hibbs, deacon and secretary, then read a well-written report. It stated the last year had been a very prosperous one with them. They had to thank God for the improved health of their minister, who was made very useful in that neighbourhood, both in the chapel and outside. The place was well filled on Sundays; the prayer meetings were well attended; and a spirit of earnestness pervaded them. The open air meetings had been largely blessed (and here the report gave two or three wonderful cases of saving grace as manifested in some through the instrumentality of open air services). They had also prayer meetings at seven in the morning; a good Sunday-school and Tract Society also were in working order. Their's was a dark neighbourhood; and it was necessary and requisite for them to use all the means in their power for the furtherance of the Gospel. The report then gave the cash account, which showed due to the treasurer £6 16s 9d. The report also spoke in the highest terms of the minister, Mr. Butterfield, and stated that he had resigned the office of treasurer of the building fund, which office had been accepted by the gentleman who read the report. Mr. Butterfield then said it was a great thing to have such a report read, because it said many things which it would have been impossible for him as their minister to have said. The gentleman who read the report had been a good churchwarden for seventeen years, and now he made a really good Baptist minister's warden. They generally had good congregations, sometimes full, sometimes more than full, especially when there were collections at neighbouring chapels. They had but five collections in a year, and they found that the weekly offering was a good system. It was a fact that on collection days people would run away; and he held that it was the business of every minister to expose such conduct. Lately he had called at one of his friends, and they had been to a chapel not one hundred miles from there, and it was nearly empty. He asked, "What had been the matter? Had there been a division? for that was generally the first question that came to a minister's mind in these days." "No" was the reply; "there had been no division." "Well, what had been the matter?" "O, sir, it was collection day!" Such was a fact. It was painful; they escaped all this, or nearly so. The subject for the evening was Ezekiel's Prophecy, first chapter. Mr. Alderson gave an intelligent address upon the "Whirlwind," making many original remarks, which it would have been well if it had been heard by every student in theology in the world.

Mr. Anderson delivered a good address upon the "Creatures." Mr. J. E. Cracknell was to have spoken upon "Their Feet;" but most judiciously remarked it was too late in the evening to commence a speech. He certainly was very pleased with the appearance of the chapel. He had never seen such a pulpit in a Strict Baptist chapel; he admired it; indeed, the place altogether was beautiful. He wished them God speed. Mr. Flack had to speak upon "Their Wings;" but as time had gone he only mentioned the heads of a speech he would have made had time permitted. Mr. Hillman, of Guildford, spoke upon "The Wheels." The other subjects were "The Firmament," by Mr. C. Merrett, and the "Man on the Throne," by Mr. Myersson. One of the members of the church moved a vote of thanks be given to their esteemed minister for the time he had served the office of treasurer to the building fund. The vote was recorded by our brother Romang, one of the deacons and friend of the church, who has stood by it in its seasons of distress, and has proved himself a friend to the cause when many have looked upon it with doubt and suspicion. The people at Rotherhithe have worked very hard indeed, and certainly they have a model of a chapel as their reward. We wish them every success.

RYE LANE, PECKHAM.

THE new Sunday-school building, in connection with Mr. Mowle's chapel at Peckham, being completed, was opened on Tuesday, October 16th, with a tea and public meeting. The evening meeting was held in the unfinished chapel, where temporary seats and platform were provided for the occasion. Alderman Abbiss occupied the chair, and gave some excellent advice to teachers, which we had purposed giving our readers; but as Mr. Congreve's address gave full particulars of the cause here, we give way to make room for it, reserving our remarks on the building till we report the opening of the chapel. Mr. Congreve said:—

"Mr. Chairman and Dear Christian Friends,—As secretary of our Church and Building Committee, allow me to give you our most cordial welcome, and to express our great pleasure in meeting you here. I rise to tell you very briefly in the first place, what we have done, God helping; in the next place, what we want to do—and what we will do—God helping, pay all that we shall owe. I will not occupy your time and that of these excellent ministers around me, by going over ground I have gone over before. I would simply refer you to the printed circular which most of you have seen, that has been distributed widely. You will perceive by that circular that after much anxious negotiation the terms for the sale of our old Chapel were agreed upon—the amount £3,270. But although those terms were agreed upon in March, the purchase money has not yet come into our hands. It is at present locked up in that beautiful banking house that the lawyers love so well, (as it brings so many fees) the Court of Chancery—simply in consequence of an omission in our original trust deed, which, while it gave our trustees power to mortgage, gave them no power to sell; the consequence of which has been that the railway company, for their own security, have paid the money into court, and we have to get it out again the best way we can. The expense of that, however, will fall upon themselves; and there being no question of dispute, we hope for a speedy settlement. But the old proverb says, while the grass grows the animal starves; and though we have not been starved (we shall never starve with so good an under-shepherd), we must have been houseless for another year, had not some of us been so circumstanced, by the providence of God, to be able to furnish money for these works to proceed to the amount already of £2,200. Our trustees blamed

us for going on till we had got the money actually paid over; but I have that faith to believe that all will be well. The land has cost us, with the conveying expenses, a little over £300. It is considered by all to have been an excellent purchase. The position is more commanding and central, and we have nearly double the frontages of our old. It is larger and more convenient for our school. As the railway progresses, land rises in value almost every day; and since our purchase Sir Claude de Crosigny is asking a ground rent for the adjoining land double the price of this. The chapel I need not tell you (for although unfinished you may judge what it will be), in style and accommodation, is very superior to the old. Great credit is due to our architect, Mr. Bland, and the building committee I think must have their share. We have devoted a great deal of time and thought to the arrangements, wandering about to other chapels to see what ideas we could pick up here and there. That ceiling, for example, came from Bond-street chapel, Brighton. I calculate the chapel will contain one hundred more persons than the old. The contract for this was £1,724; but concrete for the foundations, and extra additions and furnishing will probably make it cost £200 more, or little short of £2,000. It is to be finished by November 1st, and probably will be opened in a fortnight after; but due notice will be given. The bishop's palace (the pastor's house) will be larger than the old one, and be a permanent addition of value to the cause. The house we have sold was worth about £400 to £430. The contract for this is £580, full £150 more. We were obliged to build it corresponding to the adjoining house. I am sure we all hope our good bishop will there spend many, many happy years. And now the school which is opened to-day. The contract for the building was £340; extras and furniture will make it £360. We have a neat and comfortable building, capable of accommodating 150 children. Long have we wanted a building such as that; the inconvenience and objections to a school held in the chapel are very great. For many, many years, the school was held in the old chapel; there many thousand children have been taught the word of God; many have been savingly impressed; many have become teachers; many have joined the church; some have gone to glory. May the blessing of the God of Israel rest upon us still. And now, dear friends, I will tell you briefly what we want to do: we want to pay for what we have done for you and for the cause of God. New trustees have been appointed; we want to transfer the property into their hands free from debt. According to our best calculation, the total expenditure will exceed the railway compensation money by £450. Our former circular presumed £369; but during the progress of the works, the committee have seen it necessary, with our architect's approval, to incur extras in various ways for the general comfort and convenience: we have thought, "What we are doing now we are doing for many years to come: let us do it well." Therefore I think you will not blame us; and, after all, had we remained in the old chapel, we must have built a school, and we must have had a gallery, and we must have done other things too, which would have come to all this £450. We have got from the railway a better site of land, a larger house, and a better chapel too; we could not expect them to build us a school, or to erect a gallery for the children, and this is what we want the money for. We have raised hitherto the sum of £81 2s. I trust we shall realize a large amount this evening. Our people are not wealthy in general—far from it; but if ever a people worked well, it is the friends of Rye Lane. In conclusion, I would say I believe it has been the earnest prayer of minister, deacons, building committee, and congregation that God would guide our steps, and I

believe to that He has hitherto answered our prayers."

In the course of the evening, the children connected with the school brought in their collecting books. The plan certainly was excellent, and Mr. Moylo, Mr. Congreve, and the friends at Bye Lane, must be satisfied with the result. When the books were issued to the children, they were told that at the opening, tea would be given them, and that Alderman Abbiss would in the evening receive what they had gathered. This was carried out to the letter; each child, as its name was called, came on the platform, and the Alderman received from them their moneys, and thanked them for their exertions. The amount thus brought by the children alone amounted to £21 16s., and the total collected towards the school during the evening amounted to £99 3s. 8d.; beyond this, there is some £6 profit on the tea, which was gratuitously supplied by the ladies, and served in the school, which was tastefully and elegantly decorated.

JOHN ANDREWS JONES.

SPECIAL services were holden in Jireh chapel, East-road, City-road, on Tuesday, October 13th, the object being to recognize the goodness of the Lord in sparing the venerable pastor of the church meeting there to the advanced age of eighty-four years, fifty-four of which have been spent in endeavouring to proclaim the everlasting Gospel. Most of the VESSEL readers are well acquainted with Mr. Jones, and know he has been unflinching in his defence of truth both by his pen and in the pulpit; and although "years gather fast upon his brow," still he gave proof at these services that for the defence of the Gospel he was as determined and as bold as ever; and we had an intimation that should necessity call for it, "the old stump of his pen" might yet once more be brought into action against some who are defamers of the pure Gospel. Mr. Jones has, in the course of his lengthened ministry, given to the churches some excellent works, "Bunhill Memorials" being amongst the most interesting of his productions. In the afternoon of the day, Mr. Foreman preached an important sermon from Deut. vii. 9, on the Faithfulness of God. Then upwards of 300 took tea with the venerable pastor; and at the evening meeting the chapel was closely packed in every corner, and we believe that some could not get in at all. Mr. Jones presided, and we had the question which appeared in last month's VESSEL answered,—“Who and what was Andrew Fuller?” The chairman read some extracts showing what really Andrew Fuller held as to doctrine; but as this matter is likely to come before our readers in another form, we here leave it by saying that Fullerism, Arminianism, and duty faith were analysed by the chairman, and shown to be amongst the most delusive errors of the day. Mr. Jones then reviewed the doctrines he had maintained and defended, and declared that the nearer he came to the end of his journey, the clearer and dearer those views became to him. Mr. Pells, of Soho, in a warm-hearted speech, expressed the pleasure he felt in witnessing the good feeling evinced towards the aged chairman, and hoped, if the Lord's will, they might yet meet again to commemorate another birth-day. Mr. Milner next spoke, and after showing the necessity of adhering firmly and unflinchingly to the great and essential doctrines of the Gospel, gave his reasons for not supporting a society recently formed in London: to be right in the ordinances was good; but he was not one who would care to work with men who were right in the observance of the ordinances, but as unsound in doctrine as it was possible to be. With such men he could have no heart union; and often sacrifices were made, and it was the men of truth who had to make them. Mr. John Foreman followed. He was glad to find his brother Jones so full of

mental vigour. He (Mr. Foreman) was now seventy-three; he had just been into Dorsetshire; had travelled 400 miles in four days, and preached four sermons, which was certainly not being idle for a man of his years. George Webb came next, and right cheerfully for a few moments did our young warm-hearted brother ring the Gospel bells. Mr. Hawkins (son-in-law of Mr. Jones), expressed his thankfulness in seeing his aged parent still spared to them, and in such excellent health. Mr. Wise opened and Mr. Ponsford closed the meeting with prayer. There were several other ministers and brethren present, amongst them we noticed Mr. Combs (son of the late George Combs), Mr. Minton, Mr. Jackman, Mr. Holmes, Mr. Garrett, Mr. Odling, Mr. Edwards, and Mr. Edgecombe. Altogether, we think Mr. Jones must have felt gratefully for the large number of friends who gathered around him on this his eighty-fourth year, and manifested such a lively interest in his welfare. The reader will be interested in the information that for eighty-four years this church has been under the pastorate of two ministers only—viz., Mr. Thomas Powell, and Mr. Thomas Jones; both of them seeing eye to eye even to an hair's breadth in Gospel truth and Scriptural church-order. Mr. Powell commenced his ministry in Fetter-lane chapel on September 27th, 1779, which was thirteen days before Mr. Jones was born. His first text was Psalm xxxiv. 15. The writer has now before him a manuscript of many pages in the handwriting of Mr. Powell, containing the dates and texts of all the sermons he preached, from September 1779, to December, 1818, which is more than 39 years. Mr. Powell himself has numbered them, and they amount to 4613 sermons. Mr. Powell went to his rest November 18th, 1829, in the 51st year of his age. In the church book it is written, "The church deplore his loss" while it is consoling to know that the same precious truths he preached to others were the support and comfort of his own soul.

PLYMOUTH.—At Howe-street, the fifth anniversary of the ministry of Mr. F. Collins was held Tuesday, October 13th. In the afternoon, a meeting for prayer and thanksgiving, when Mr. Vaughan, of Mount Zion, Devonport, gave a spiritual and edifying address to the friends assembled, during which he expressed his growing esteem for both the minister and his people. At half-past five, the friends partook of tea, which was very comfortably served; and at seven a public meeting was held. Prayer was presented by brother Foot, under the manifest anointing of the Holy Ghost; brother Westaway gave a suitable address, in which he explained the meaning of the services as being a recognition of the Lord's mercy and goodness to His church in sending and sustaining among them His servant, Mr. Collins, whom the Lord had made them a truthful, faithful, and affectionate pastor, for which they felt it was right to acknowledge the Lord's goodness and praise His name; for while with many it was invitation, ordination, and separation in rapid succession, the Lord had sustained them the past five years in love and peace. He closed his remarks with the usual appropriate expression of the people's grateful feelings to the Lord for his goodness unto them by asking Mr. Collins to accept a purse containing a sum of £16 7s.. This was a larger amount than at any previous anniversary. Mr. Collins, in a few observations, acknowledged the great goodness of the Lord unto him in the seasonable manner in which His people had expressed their affection to the Gospel of Christ, and the blessing conferred in his being privileged to live in the affections of His quickened, redeemed, and everlasting-loved people—a people that practically loves the Gospel, and whom, he believed, would, if called thereto, suffer affliction or even death by the grace of God, rather than compromise or

give up the precious truth as it is in Christ in this vacillating and compromising age; observing that during the five years he had been with them, the Lord had given peace; there had not been a jar between either him and the congregation, or his beloved brethren the deacons. Mr. Elliot, of Compton-street, followed with an address replete with practical and excellent remarks. Mr. Westlake, late of Devonport, spoke from a full heart the loving-kindnesses of the Lord, which interesting address he closed by reading some appropriate lines upon the subject composed by himself. Mr. Cudliffe, of Stoke, gave an earnest and affectionate address, with some rich things of the rich love of God as being the source of salvation. Mr. Hill addressed the meeting, and after singing the hymn, "All hail the power of Jesu's name," &c., our brother Robert Bardens closed with prayer. Thus ended the services of this interesting day for recognizing in a public manner the Lord's mercies to us.

THE ORDER OF THE BAPTIST CHURCH AT

COLERAINE, IRELAND.—TO THE EDITOR OF THE EARTHEN VESSEL. DEAR SIR,—The account of the order of the Baptist church at Coleraine, given in the September number of the EARTHEN VESSEL, p. 224, has caused some confusion and misunderstanding among your readers. With your kind permission, I will in a sentence or two unravel the whole mystery. *In the first place*, Mr. Medhurst says, "Any person reading this note would very naturally conclude that the writer was describing what is at the present time the order of the church." Now, Mr. Medhurst is quite right here. The general impression would be that the occurrence took place last August, which I know was not the case. *In the second place*, Mr. Medhurst says, "The writer is describing not what is now the order of the church, but what he saw on a particular day five years ago, on Lord's-day, August 29th, 1858." Here Mr. Medhurst is *undoubtedly wrong*; for I can prove that the writer died on August 6th, 1856, and, consequently, could not describe what took place two years after his death. Where did Mr. Medhurst receive his information? He admits the truth of the statement, and writes as if he knew all about it; but, in correcting others, he only displays his ignorance of the whole matter. *In the third place*, the account given in the EARTHEN VESSEL is an extract from a letter of the late Rev. W. Groser, secretary of the Baptist Irish Society, addressed to the committee, and recorded in the "Baptist Magazine for 1852," p. 642. These particulars ought to have been stated in the EARTHEN VESSEL, and thus the whole misunderstanding would have been avoided. *In the fourth place*, as to "the untruthful statements made in Dr. Bell's communications on pages 116 and 138 of VESSEL, to which Mr. Medhurst refers, I beg to assure you that Mr. Medhurst is quite incapable of bearing evidence on the subject, for he was only two years in Coleraine, and, I believe, knows little or nothing of the history of that church. The blunder which he makes about the date of Mr. Groser's visit to Coleraine proves that he is not competent to bear evidence on any subject, and he knows well that this is not the first time that I have had occasion publicly to correct him on matters of fact, as not longer since than July last, he made a public apology in reference to a letter of mine in the "Primitive Church Magazine for 1863," p. 180. But as soon as the church at Coleraine explicitly denies the statements made in reference to them (p. 138), I hereby pledge myself to produce evidence of their literal accuracy in every particular. In justice to Dr. Bell, I have every confidence that you will insert this letter in the next number of the EARTHEN VESSEL. Yours truly, JAMES M'DONALD. Drumkirk, Ballyganey, Ireland. October 6th, 1863.

YELDHAM, ESSEX.—A New Particular Baptist chapel was opened here Tuesday, Oct. 13th, 1863. The place of worship has been obtained on a lease for ten years, rent free. The use is for Mr. Beacock, late of Sibble Hedingham, who has been preaching with great success to increasing congregations. The Rev. G. Pung, of Glemsford, preached in the morning from Heb. iv. 14. The High Priesthood of Jesus was dwelt on by the speaker with satisfaction and profit to those that listened. In the afternoon, the Rev. S. Cozens, of London, preached from Ps. xxix., part of ver. 9: "And in His temple doth every one speak of His glory." The subject was listened to with interest and pleasure. Mr. C. delivered his subject in a scholastic, intellectual, and experimental way. We observed the tears flowing down the faces of some of the listening multitude. Tea was well supplied. In the evening, a public meeting was held. The place was literally crammed. Mr. Beacock took the chair; in a grave and satisfactory manner stated his motive in first coming to Yeldham; how the Lord had opened the way, and blessed the word to two and three hundred assembled on the green in the open air from Sabbath to Sabbath. Expressions of deep affection have been manifested in this dark village. This is the only Dissenting place we have. Here is a good opening for the simplicity of Christ's Gospel. Will any of the lovers of sovereign truth lend a helping hand in the support and progress of this infant cause? The people are generally poor, but they have manifested a good feeling by their contributions, which have amounted to about £10; the total expense in fitting up the place will be about £25. Mr. Beacock is highly respected for his excellent character, the solidity and firmness of his ministry, the powerfulness of his voice, and the pleasantness of his delivery. We believe the seed sown will one day appear to the glory of the Lord: we hope his life will be long spared to exhibit the Person and glory of Jesus in the salvation of his people. Mr. Powell, of Coggershall; Mr. Pung, of Glemsford; Mr. Kevan and Mr. Smith, of Halstead, delivered excellent addresses. Never such a day was known at Yeldham; a house of prayer for God's poor and needy is provided: there is an opening for a Sabbath school, but our means are so contracted. Brethren, will you help us? JAMES SMITH, JAMES DUERANT, Yeldham.

ENFIELD.—ANOTHER LITTLE GARDEN, AND OLD ROBERT MARTIN.—DEAR EDITOR.—On Monday, Sept. 7th, 1863, a Gospel Nucleus (as good William Flack called it), was formed at Enfield Highway, the origin of which is as follows:—Seven years ago, on the 7th day of the 7th month, the Lord in His wise and unerring Providence caused one of His followers to pitch his tent at Enfield, which you see is spelt with seven letters; but he could find no place of truth in all that large parish. There was a dear old man of God—the late Robert Martin, of Epping Long Green, who had travelled thousands of miles to preach the Gospel, speaking in a room; but illness prevented even that regular. That good old man would say, "God will raise a place for his truth here. I love the Highway. I was twice born there. I have planted and watered. Oh that God would give the increase!" He was a Huntingonian; but his dearest friends, he said, were Baptists. In 1857, another Robert, a young man, came into this neighbourhood, and a room was opened (see E. V. for September, 1857); there the Roberts, old and young, spoke for the honour and glory of their Lord. Many honourable circumstances were connected with those meetings. From some unknown cause the meeting was closed. In 1860, a brother opened his house at Chase Sid; but the Lord soon took him to the house not made with hands (see E. V. for December, 1860). A few friends then took a house in Baker-street, and called it

EBENEZER; but it did not continue. On Sept. 7th, 1861, Mr. W. Flack presided at a happy meeting, speaking from these words: "Arise, O Lord, enter thy rest; thou, and the ark of thy strength." The close of the year closed that also. In May, 1863, a brother offered his parlour for Sunday and Wednesday evenings. Nine or ten met for praise and prayer; they felt constrained to take and fit up a room for public worship; it succeeded; it was publicly opened on Monday, Sept. 7th. Church folk, Catholics, Methodists, Mormonites, Wesleyans, and Independents in Enfield, with Baptists, make seven distinct sects. At our opening meeting, there were of the friends themselves present seven baptized believers, and seven speakers; but who they were, or what they said, I must leave till my next. It was a happy day—a day that the great day will only fully explain.

JOHN STRICKETT, Secretary.

"GATHERING THE CHURCH TOGETHER."

ONE idea has occupied my mind more than anything this morning; it is, "THE VALUE OF THE CHURCH OF CHRIST;" or, rather the very high estimation in which the Church of Christ is holden by every person in the glorious Trinity. This high value, or estimation in which the church is holden, may be seen by an enlightened mind, if there be a consideration of the many *patterns* given out of this church, both in Old and New Testament times. They are numerous, varied, and exceedingly and beautifully instructive and comforting.

Not only the *patterns* of her existence, but consider also the many *glorious promises* made to her, in which you may see how entirely and eternally God hath, as it were, laid Himself out, and made Himself over unto the church, that she might be filled with all the fulness of God, and inherit His glory-kingdom for ever and ever. That one text of Paul's in Romans viii. 22, is more than a match for me, and for millions beside me: "*He that spared not His own SON, but delivered Him up for us all, how shall He not with Him, freely give us all things?*" In giving CHRIST to the church, and for the church, GOD hath given her all things which can, in any wise, tend to her holiness, her happiness, her perfection, and her bliss.

The *Descriptive Prophecies* of the church's future glory are also declarative of the largeness of JEHOUAH's love to her; and if anything more was wanting, we might try to enumerate.

The *Provisions* which the LORD has made for the benefit and blessedness of the whole election of grace.

A hasty glance at the patterns, the promises, the prophecies, and the provisions will, God helping, give us a fair view of the character and condition of the church of our Lord and Saviour JESUS CHRIST.

The Jubilee of the Surrey Tabernacle.

I. THE PATTERNS.—The Bible is full of them. Take the Tabernacle first. When John Church opened the original "Surrey Tabernacle," which was Monday morning, October 3rd, 1814 (and as the 3rd of October, 1864, will be the JUBILEE of that event, I hope that on that day, the new Surrey Tabernacle will be either opened, or that the corner stone be laid; or, at least, that some grand demonstration—some JUBILEE FESTIVAL—should on that day be holden, not only in commemoration of the first rising up of the Surrey Tabernacle; but also gratefully to acknowledge the goodness of God in preserving and prospering the truth of the Gospel in that place for fully fifty years.

"Why should the kindness He has wrought, Be lost in silence, and forgot?"

Well, John Church said, when he preached the opening sermon of the first Surrey Tabernacle, "It is very remarkable that the Holy Ghost, by

Moses, gives us the account of the creation in one chapter; but he fills nearly sixty chapters in giving an account of the (typical) Tabernacle. He relates the wonders of creation as being accomplished in six days; whereas Moses was forty days in the Mount with God, receiving the plan of the Tabernacle."

The New Church at Plaistow.

These I call loud hints, expressing the intensity and fulness of the mind of JEHOUAH toward His church and people. But the review of the precious patterns, promises, prophecies, and provisions, given and secured to Zion, I cannot now write out. They were slightly touched upon at the formation of a Christian church at Zion chapel, Plaistow, on Wednesday, Oct. 14th, 1863: on that day, Mr. J. Inward, of Zoar chapel, Poplar, preached a sermon as purely Gospel as I ever heard. His text was, "For other foundation can no man lay than that is laid, which is JESUS CHRIST." I was much comforted in hearing a brother so clear, original, savoury, and affectionately decided.

A large company had tea; the place was more than crowded. In the evening, I read for my text Acts xiv. 27: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." A number of members were then formally united together in church fellowship; and Mr. William Palmer, of Bromley-by-Bow, will minister unto them the word of truth; his labours having been instrumental in bringing them together, and others will be shortly added unto them. We hope Zion chapel, Plaistow, will soon be much too small, and that the minister, W. Palmer; the deacon, John Stammers, and all the friends will work on in harmony and prosperity: so prays their old friend C. W. B.

READING.—PROVIDENCE CHAPEL.

The cause of truth here was favoured with a truly profitable and encouraging meeting on Monday evening, October 5th, the object of which was to give a public acknowledgment of gratitude to God for the recent bountiful harvest. After a very happy tea meeting and prayer, and praise being offered, Mr. Pursey, one of the deacons, in a brief speech, introduced to the meeting Mr. H. Strickett, late of Dartford, who presided, and opened the evening's proceedings with a warm and earnest address on the harvest viewed in a threefold sense. 1st. A proof of the long suffering and goodness of God. 2ndly. A gracious fulfilment of His promise; and, 3rdly, an event to remind of the approach of the great harvest, when the wheat shall be gathered into the garner and the tares burnt with unquenchable fire. The brethren Vyse, Hutt, and Fox then gave the meeting useful and practical addresses, dwelling warmly upon the necessity and benefit of a spirit of love and diligence being cultivated among Christian churches. The evening was enlivened by the singing of a hymn composed for the occasion, and also a piece of sacred music by the choir. Many expressions were given by the friends of their enjoyment and profit, and a general hope was entertained that it would exercise a beneficial influence upon the church, the fruits of which would be manifest in future days.

A STRIPLING.

OLD FORD.—On Wednesday, Oct. 7th, the masters and the men of the Floor Cloth Works, belonging to that honourable and long established firm, the Messrs Mace, held a social meeting ("to give and receive instruction for their eternal welfare"). A large company took tea. At the public meeting, Mr. Charles Mace presided, who, with one of the workmen, expressed the good resulting from their morning and weekly meetings for prayer. Mr. W. Mace

read a Psalm, and assisted in conducting the evening's service. The clergyman of St. Stephen's church gave a practical address; and the audience listened patiently to some varied speaking from the lips of Messrs. Williamson, Joseph Flory, J. Harrison, C. W. Banks, &c. We seriously hope that these happy minglings of minds, and these many communications, may be followed with good results to many who have rather despised, than desired the privileges of the Gospel. The parable of the marriage which "a certain king made for his son," has a loud voice in this dispensation. Who will give us a sound exposition of Matthew xxii. 9: "Go ye, therefore, into the highway, and as many as ye shall find, bid to the marriage." We sometimes fear the Gospels, recording the real sayings of the Saviour, are too much neglected by some of us.

CLAPHAM.—On September 30th, we held our harvest thanksgiving services at Ebenezer chapel. At half-past two we met for prayer and praise, and at a quarter past three Mr. Wells preached an instructive sermon from Psalm lxx. 13. An excellent tea was provided at five, and at half-past six a public meeting was held. Mr. Pocock was called to the chair, who, in his opening address, alluded very feelingly and appropriately to the special object for which we were met, and showed how much cause we had for gratitude; for it had been a season of almost unprecedented goodness. He read several extracts in support of his assertions, and said that he hoped that we should give suitable expressions of our gratitude. Addresses were delivered by our brethren Mr. Wyard, Ponsford, Attwood, and Ball. Our brother, Mr. Dearsly, offered prayer. The meeting in every respect was a most excellent one, and the collections amounted to £15. Again we heartily thank our God and our friends. H. HALL.

GLEMSFORD.—The fourth anniversary of the new Baptist chapel was held on Sept. 22nd. Mr. Thomas Pocock, of Ipswich, preached the sermons, and made deep impressions upon his audience by the solemn and wholesome truths advanced. The people were edified, encouraged, established. About 200 took tea: the chapel was rendered pretty and pleasant by the flowers and good words exhibited, and being filled with people, and a happy persuasion of the Divine mercy, the day will be remembered gratefully. Our valued ministerial brother Worlow cheered our hearts; and pastor Kemp, and others of the royal household, helped to swell the noble song,—
"And crown our Jesus Lord of all."

HAYES.—Mr. Alfred Peet preached here in the Independent chapel on Wednesday, Oct. 10th. The Lord was with us; many were blessed in their souls. On the following Thursday, a special service was held in Strict Baptist chapel. Mr. Alfred Peet preached to a large and attentive congregation; several friends from Uxbridge were present, and many that heard him on Wednesday night; also Mr. Lowdon, Baptist minister; and two Independent ministers encouraged us by their presence. We pray God to bless the preaching of brother Peet. He promised to preach for us again when we re-open chapel and our school-rooms are built.

YEOVIL.—October 2nd, 1863.—Harvest services were held yesterday at South Chard, in the stony and richly varied county of Somersetshire. The day was wet; no great multitude gathered; but David Cresswell, the minister, read the hymns. Mr. Walters, the pastor of the Chard church, read the word of God, and prayed to God, and two sermons were preached by C. W. Banks, of London. We hear that David Cresswell is likely to leave Chard. He is a young and

powerful preacher, having been brought out from the church of Rome; and having passed through the ranks of the Plymouth Brethren, the Free-will Baptists, and others into the knowledge and liberty of the truth, we hope he is designed of God to become a man of much use in the churches in this day of great effort and little power.

STEPNEY.—*Cave Adullam, Old Road.*—August 29th, our Baptistry was opened for the immersion of two females. On the evening of Sept. 30th, four more were baptized by our pastor, Mr. Webster, in the presence of a numerous and attentive congregation: two of these were males and two females, who with the parents of one of the candidates, were admitted into the church on the following Lord's-day; among them were the first fruits of our Sunday school.

LAXFIELD, SUFFOLK.—Lord's-day, August 9th, our pastor, Mr. R. C. Sears was again favoured to enter the baptismal pool to immerse three believers; also two on Lord's-day, Oct. 11th.

Notes and Queries.

New Cause in Vauxhall.—TO THE EDITOR OF THE EARTHEN VESSEL.—DEAR SIR,—Having been in the London City Mission more than five years, I was dismissed about six months ago for preaching in a public place of worship, viz., J. Foreman's, Hill-street; Zion, Deptford; Carmel, Woolwich, &c., &c. Since that time, I have been supplying various pulpits every Lord's day; but not finding any cause of truth within half an hour's walk, it is my desire to endeavour to raise one, if a suitable place can be found for such a purpose. Can any of your readers point one out, and are there any lovers of our precious Redeemer in this neighbourhood willing to assist? If so, will they write to yours in covenant love, GEORGE HEARSON, 6, New Bridge-street, Vauxhall, S.—[There is a wide sphere stretching in all directions from Vauxhall. We hope Mr. Hearson may have three essential blessings: God's true guidance, the great High Priest's blessing, the Holy Spirit's constant dew.—Ed.]

Death.

DIED, lately, at the advanced age of ninety-three, Mrs. REEVES, the widow of Mr. John Reeves, farmer, formerly of Gammon's Farm, about three miles from Ludgershall, Wilts. She was baptized and admitted a member of the church at that place in the year 1818, and her end, from the gradual decay of nature, was peaceful: for she had long reposed upon the blood of the everlasting covenant. When the writer (then an Independent minister) had to leave his furnished house belonging to the chapel, in consequence of being baptized, she received him, his wife, and children into her home, and he remained there till he found another, and another place of worship in the place. In a striking way, some years after, God made him signally the means of great benefit to her husband and her two sons, as well as herself. The Saviour remembers those for good who shew their love to Him and His suffering servants. J. B. W.

Leighton Buzzard, October, 1863.
Mr. WILLIAM SALMON, of 449, Oxford-street, W.C., died on Sunday, October 17th, 1863, in his seventy-fifth year.

MARRIED, on the 10th Oct., at Trinity Chapel, Borough, Mr. EWING (successor to Mr. Spurgeon as pastor at Waterbeach, Cambridgeshire), to LIBBY, the youngest daughter of Mr. William Hawkins, minister of Trinity, and granddaughter of the venerable J. A. Jones.

God's Love :

ITS RESIDENCE, PROPERTIES, SUBJECTS, AND POWER.

BY MR. GEORGE MURRELL,

PASTOR OF THE BAPTIST CHURCH, ST. NEOT'S, HUNTINGDONSHIRE.*

"FOR THE LOVE OF CHRIST CONSTRAINETH US."—2 Cor. v. 14.

IN the word "constrained," there appears something like force, something like power, because it appears opposed to unrestraint, the opposite to free-will. Now, there is a force, there is a power put forth in the salvation of every saved man; a power that constrains the heart, the intelligence, inwardly making the man willing in the day of God's power. The thought has just dropped into my mind of a man, a minister in the country, who is very friendly, but quite of low sentiment. When he used to come to our town to preach at the Independent Chapel, he would make me a visit. On one occasion he said, "Murrell, you hypens lay great stress on the word "SHALL be willing," referring to the passage, "My people shall be willing in the day of My power." "Now," said he, "do you know the word *shall* is not in the original; it is supplied." "Well, my friend," I replied, "take the word, we can do without it: 'My people willing in the day of My power.'" I enquired, "Do you say *power* is not in the original?" "No, no," said he, "that truly is in the original." Well, my brother, that will do; power shall bring the rebel down; power shall raise the dead to life; power shall chase away darkness, power shall triumph over sin. This power then is put forth in the mind of every man that is saved, and it centres in the love of Christ; not only does it draw, but its power constraineth the subject on whom it falls.

Just look at the power there is in music. A man that has an ear for harmony of sound, is morally taken captive by its charms; its power holds the ear, and keeps the man listening patiently to the sounds. There is also power in beauty; beauty strikes the mind, and holds the eye captive, exerting a power that has been known to take possession of the man's heart. In the love of God there is a force, but yet it is not such a power, such a force that possesses a man against his inclination; but love conquers the sinner. It is a power that teaches man, a power that holds him; it is a power that captivates him; it is a power

that has harmony in its sound; it has the power of beauty; its power is seen in a risen Christ, and in the plan of salvation. Oh! if this power be not exerted in you, poor sinner, you will never be brought to take delight in the harmony of the Gospel, or in the good ways of the God of heaven.

The love of Christ, then, so to speak, seizes the conscience; it is a power that takes the poor sinner captive, influencing the heart heavenward.

From the text, I will try and glance at the following thoughts; first, the *residence* of this love; Christ is the subject of it; it is the love of Christ. Secondly, I will look a little, as the Lord may help me, at some of the *properties* of this love; there are certain qualities in the love of Christ. Thirdly, I will try and glance at the *subjects* of this love; on whom it falls; to whom it belongs. Lastly, its *power*, for it is constraining love. "The love of Christ constraineth us."

1st. Now, dear friends, the love that looks upon us in all our deformity, in our sinful state; that love that looks upon us in our ruin, pollution, and death has its *RESIDENCE* and centres in Christ Jesus. So, then, it is not common love, it is very uncommon love, because it is the love of a peculiar person. Sometimes we have attachments among our friends, which attachments often vary according to circumstances. I dare say if our Queen should grant us some pledge of peculiar affection, we should esteem it more than the affection of a common person. But the love of Christ is extraordinary: its residence is in Him; its fullness is through Him; and by Him we are blessed, and brought safely to heaven. You cannot properly conceive the love of God, only in connection with Christ. "God is love;" but if you try out of the infinity of His essence, you can know nothing of God's saving love; you can only know it as you view it embodied in the person of God's dear Son. The love of God which is in Jesus Christ our Lord is a vast ocean; not a mere rivulet; it is a river—not a river only—but the ocean of love. Here we have the love of the ETERNAL THREE, the Father, Son, and Spirit—all embodied and

* Preached at the anniversary of Soho Chapel, Oxford street.

summed up in the sacred person of Jesus Christ our Lord.

Does God love you, poor sinner? If He does, He never did apart from Christ. Does God love your poor soul? That love must be in the person of the dear Saviour; He is the stream that is overflowing; the fountain, that is inexhaustible; the sea, without a brim, bottom, or shore. The apostle prayed for the Gentile church, that they might know the love of God, not apart from Christ, but the love of God in Christ Jesus our Lord. Believer, I am not telling you what you do not know, I presume; but some things you do know you like to hear repeated. The love of your heavenly Father is a matter that will bear repeating in all its boundless fulness, in its unalterable fixedness, in all its embracing power, in all its forgiveness, in all its purity. This love has its residence in Christ, and is shed on the Church of God through the person of God's beloved Son. In Him are centred all our mercies—grace and love—all blessings are treasured up in Him. We can never lose Christ's love; we can never die out of His love, and He will never withdraw His love. God has chosen and blessed us in the immutable Head, and His blessings He will never take from us. You have sometimes, I presume (I have no doubt of it), felt the love of God shed abroad in your heart, which has given gratefulness for your ingratitude; your barren heart has been refreshed, your thirsty soul has been watered, your cold heart has been warmed with the sacred flame of this heavenly fire. Every Christian, I think, at times experiences the love and mercy of God, warming the heart and renewing the affections. Still, it must never be forgotten, as the poor soul is blessed with an experimental feeling of the love of God, it is all in Christ. Has He opened the channel of mercy? Has He opened up the fountain of affection? It is all from the love of God which centres in Christ. Yes! Christ holds God's love; and my Christ holds me in His love. This is the blessed centre where God and the sinner meet; this is the blessed fountain that never runs dry; and out of this stream of salvation mercy flows to guilty men.

Secondly, we will look at some of the QUALITIES and PROPERTIES of the love of Christ. To me the thought has been not a little pleasant, in reflecting on certain properties in the grace of the Lord Jesus that are exceedingly precious. I will glance at a few of the properties of the love of Christ that constraineth us. First, it is the love of *sympathy*. I know some of our divines of the present day do not like to represent that Christ looks on sinners with affection while they are dead in sin. But these divines adopt certain phrases which

are rather deceptive in their tendency, and call it the love of sympathy for all persons. Brethren, the love of Christ is more than sympathy, more than pity, or complacency. How sweetly it is expressed in the 62nd chapter of Isaiah. What a beauty Christ sees in His Church; He speaks of her in the following words of high approbation, "But thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." Here are some of the beautiful expressions of the love of Christ. Some may say, Can Christ love men when dead in sin, when they exhibit no features but the features of Satan? I think He can; I know He can; I know He does! The consequences indeed would be serious if He did not love them; if He did not love His whole family, even when they were rebels against His authority. But He does, dear friends; He loved us when in a state of enmity; love moved Him to die; love moved our precious Christ to shed His precious blood. It was love. He highly esteems His people; He is not ashamed of them; He pities them; He saves them, and blesses them in this life with marks of approbation. Think of this, my beloved friends; your hearts have felt a little of the love of Christ, you now and then have had evidences in your heart that your Saviour cares for you in your distresses; think of His love! think of His tender care! He delighteth in mercy, and He careth for His people in their low estate.

Christ's sympathy has to do with the people of God in their afflictions, in their various seasons of trouble, in their fears and sorrow. How often the heart feels burdened and sighs to God; how frequently the soul weeps because of the trials by the way. Like the Jews in Babylon, who hung their harps upon the willows, so with us, we hang our harps up as tuneless; we have lost our skill in the tuneful employment of our harps in prayer and praise. When thus mourning, the Lord looks upon us and sympathises with His children, so that whatever may be our trials, our sorrows, or our temptations, our Lord is ever ready to extend the hand of sympathy. Sometimes the children's feet are tripped up, the character may be disgraced, the brethren become shy of such, instead of using means to restore them. When a man is shunned we sometimes say it serves him right; but would it not serve any of us right, if the Lord were to shun us? But His soul is sympathetic. O, may we be more like the Good Samaritan, who visited the poor stranger when he fell among thieves; oil and wine were administered; and when the Good Samaritan pursued his journey, he left a half-penny per day, to supply the poor man's needs. Look at the poor pro-

dignity; the father hailed his return; he had been a rebel against the paternal authority, yet the father rejoiced to receive his son safe and sound. He came home dirty, foot-sore, and ragged, yet the father's love was sympathetic, and he pitied his returning son. Sometimes we are called to walk in certain paths which are very painful, and then it may be we can hardly find a friend, and we bitterly exclaim with Hart—

"That it is decreed most should walk
The darkest paths alone."

But I must say that sympathy is a great blessing to the children of God to practise among themselves. I mention this to show how one brother may strengthen another in adverse circumstances, how members may help their pastor, and the pastor may aid the tried members. I remember particularly on one occasion, when preaching among my own people, in myself I felt truly miserable, all within seemed dead, no light to chase away darkness, no liberty to breathe out my desires, no pleasure in the utterance of God's word, but my soul seemed harassed, and I was sorely perplexed. One of my deacons (who has since gone to heaven), after the service, came over to my house on purpose to sympathise with me. You cannot tell what good this did me; if I had not loved this good man before, this seemed to awake up fresh feeling of love in my heart to him and to God for putting the thought into his mind to thus visit me. Let us thus imitate our Lord; His love was sympathetic; members of churches in their love should also be sympathetic.

I remember my late dear brother Stevens once told my people, "Your minister," said he, "is but an earthen pitcher: if he come before you and have no water, you must not break the pitcher, because if you break it, it never will bring you any more water; but if it be dry one time, pray and expect it will bring you some water next time."

Well, we say, the heart of Christ is sympathetic; there is not a sorrow which we experience, but in what he sympathizes with us. Do the evils of your heart trouble you? do the wanderings and coldness of your heart in the things of God grieve your spirit? if so, remember the love of Christ is sympathetic: sympathy is the characteristic of the love of Christ. Whatever may be your trials, believer, you may be sure to have the sympathy of Christ, though you may get none from men. Christ cares for the tried, weary, heavy-laden; yes, in all our afflictions, He is afflicted, being touched with the feelings of our infirmities. Love looks on its object with complacency, with pleasure; so our dear Lord looks upon His children. He does not desert them, and view them with shyness and indifference,

but watches over them, and with sympathy even in their low estate.

But there is another property connected with the affections of our blessed Lord—*fruitfulness*. It is a beneficial love, not a worldly love, but love of a higher and noble character: "The love of God," said James, "is not in word, but in truth." If you see a poor brother stumbling up hill, you will perhaps pity him; I hope you would; but what is the use of your pity unless you help him? We say, then, Christian love must produce qualities; there must be fruitfulness. Let us not love in word, but in deed and in truth. There is no property, as I am aware of, either in earth or in heaven so fraught with benefits as love. Love will do a great deal among men; it has done much: it will do almost anything. Have you got the family robe? if so, it was wrought by the love of Christ. Did you earn your inheritance? no, love gave it. Have you love in your bosom? if so, love put it there. Have you a heart that values the presence of God? love gave your new heart. Have you got a fountain in which may wash the worst, the vilest of the vile? it was the development of love that opened up that fountain; indeed, the whole scheme of salvation is one bright display of the love of God in Christ to the family of grace. It is love that reaches the lowest soul to bring us out of the miry deep; it is love that exerted its strongest arm to bear up the feeble soul in death. Christ hateth putting away; He will supply all His children's needs; blessed are they on whom His love is fixed.

"In Him the highest joys we prove,
O think of everlasting love."

Then the love of Christ is sympathetic, and it is fruitful. From His love our salvation springs; all our glory in heaven will emanate from the love of God to us His creatures.

I might notice another quality in the love of God; it is *everlasting*, but I must pass on to glance at our last thought; in the love of Christ there is *union*. From this love there never can be separation: this love never can bear seclusion. Love generally contrives to be present with its object; love holds fast, and Christ's love holds fast, and will hold us fast for ever. Our blessed God shows His love to His church by union: guilty sinners are the objects of His love, a Magdalene was the recipient of His forgiving care, love leads us to the cross, and graciously forgives us there. John said, "Behold the love of God:" we say, "Behold the love of Christ" that will never allow of our separation. God will love my poor soul, and yours, believer: He hath saved us from sin. Satan

would destroy us, but oh! our Jesus cannot part with, nor will He part with, His people. He loves them too well; He bought them at a price too great; He bears too deep an interest in their eternal welfare, for Him to love them, and then allow of a final separation. The love of Christ is uniting; it gave Christ to His people, and gave them to Christ, and will never, no never part with them. Satan will tell you, unbelief will tell you, you have no part with the Saviour; give no heed to the foe; Christ loveth His children, and He loveth them for ever. Jesus with a mighty grasp holds them up; no power can wrest them from Him; sin, the world, poverty, nor pain, tribulation, foes within, nor foes without, can separate Christ from His dear people. There is no divorce court under our King's government: "He is the same yesterday, to-day, and for ever." He loves His church, He hath given Himself as an evidence of that love, and He holds His subjects with a mighty grasp. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Paul here enumerates a variety of things; but Jesus presides over them all: this the apostle plainly saw, and added, "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 us from the love of God, which is in Christ Jesus our Lord."

Christian, you may lose the sweet sense of your portion as to your feelings, but you can never lose your interest in Christ's eternal love, which is uniting, unites Christ to His church, and His church to Him, and will never, no never, bear separation. I might illustrate the thought, as between Adam and Eve, some have thought, and I am not quite sure they are not correct, that Adam saw his wife's guilt, and the consequence; but such was the love for his wife, though he saw she had forfeited the blessings of Paradise, he followed with her, conscious of the results; rather than be separated; he would share with her in her degradation and shame. Eve was deceived, but the man was not deceived. Satan somehow blinded Eve's eyes, entrapped her with views of false glory, he worked upon her ignorance, and she put forth her hand and took the fruit. Now Adam saw the consequences, yet he followed into the same miserable condition, such being his love for his companion God had given him. Does not this apply to the Husband of the church? Jesus saw His bride sink down into sin, and exposed to a terrible hell, and a ten-fold wrath of a sin-hating God. Jesus will not merely look on, merely as a

disinterested spectator; He will leave heaven, He will suffer Himself to be crucified; He will suffer what the church deserved, that his spouse may go free as the poet says—

"Nothing brought Him from above,
Nothing but redeeming love."

Brethren, the love of Christ is uniting; it unites His heart to our heart: we are united to Him for ever and ever.

Thirdly, I notice the SUBJECTS of this love. Love makes choice, love is discriminating; yes, brethren, and this love is sovereign; it is not universal; it does not fall on all Adam's guilty family; it is sovereign, according to the will of God.

But I pass on to notice who are the people interested in the love of Christ? If you read a book, you will see the writer's mind, as his words are supposed to represent his mind. Now I can tell you the mind of Christ by His words, and He says, "I love them that love Me." Let me ask you then, Is Jesus Christ precious to you? Have you sung the sweet song of mercy with an understanding heart; with a loving heart have worshipped at His feet, and felt your sins removed? Can you join heartily in singing—

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

If we have a little love to Christ, I am sure we shall desire to have more; if we have but one drop from the ocean, we shall long for larger draughts; if we have any evidence of its healing power on our souls this morning, we shall go home desiring to drink sweet draughts of bliss, the realization of which will make us as happy in the love of God as our hearts can desire. I will come down a step. Every soul that loves the Lord Jesus Christ cannot feel satisfied with its love. There is honesty about the children of God. Many who dare not positively say, "I do love Christ," yet they can say, "I hope I love Him." The soul sighs and cries for evidences of Christ's love to it.

Now the soul that wishes to love Christ longs and mourns his coldness, even this longing, this sighing, and desires spring from love, and will eventually be satisfied with tokens of the love of Christ to the longing soul.

Lastly, the POWER and INFLUENCE of the love of Christ: "For the love of Christ constraineth us." Brethren, it constraineth us in a variety of ways. Let us notice it constraineth us to love Him. "We love Him because He first loved us." It constraineth us to love His people. "We know we have passed from death unto life, because we love the brethren." It

constraineth us to live near Christ, and to honour Him; by following Him into the watery grave; and by meeting round His family table. It constraineth us to love His cause. If you love Christ, brethren, you will love His cause. You will also love the saints; yes, and the poor saints too as well as the rich ones. The love of Christ is without partiality, his affections are genuine, the gay, the great and the rich have no special attractions for Jesus. Men, even good men are attracted by these things, while the poor and simple are passed carelessly by; but the love of Christ is without partiality: He loveth all His children, whether poor or rich: "The love of Christ constraineth us." What brought us to mercy's door but the love of God? What brought us to esteem the Bible above all other books but the love of Christ? What unites us in heart with God's people but the love of Christ? What brought us to the cross; what opened mercy's door and

healed our broken hearts but the love of Christ? "The love of Christ constraineth us." I would that we might see more of its constraining power, that we might bear more features in harmony with the person of Christ. Happy are you, my friends, if you have the love of Christ fixed on you. Happy are you if you are under its constraining power. Happy are you, and my prayer is that you may feel its constraining power more and more, that you may show your love to Christ, and your love to His people and His cause. We can never express our love as Christ deserves; He hath shown His love to us in various ways. Let us show our love in a practical manner by sympathy with His people, by love to His ordinances, and by liberally aiding in the support of His cause.

May the dear Lord add His blessing on the truths spoken, I add no more. Amen.

NEHEMIAH—A MODEL MAN FOR CHRISTIAN PRACTICE AND PERSEVERANCE.

BY HENRY HALL, PASTOR OF EBENEZER CHAPEL, CLAPHAM.

"Think upon me, O my God, for good according to all that I have done for this people."—Nehemiah v. 19.

DURING the sleepless hours of the past night, I was led to reflect on the state of Zion at large—so far, at least, as my limited knowledge would carry me; and I cannot say that my reflections were of the most pleasing kind; for facts forced upon me the conclusion that the state of the professing church, for the most part, resembles that of a tree well covered with leaves, but void of fruit; and that even where there is fruit, there are spots found thereon, which indicate not a sound and healthy state, or changing the figure, and adopting biblical language, Ephraim's strength is devoured by strangers; gray hairs are here and there upon him, yet he knoweth it not, for to a considerable extent "men seek their own, not the things of Jesus Christ." While my thoughts were thus ruminating, the prayer of Nehemiah which I have read, dropped into my mind, and the character of Nehemiah came vividly before me, so that I am constrained to make these words the basis of this evening's meditation.

We will first look at Nehemiah's work alluded to in his prayer; and secondly, at his request. *First we will glance at his devotedness to that work.* This was the secret of his zeal—the foundation of the sacrifices he made—the source of his energy and labour—his thorough and hearty devotedness to

his God; and this is the secret of all vital godliness, heart consecration to God; the absence of this is the cause of so much formality, so many departures from the ways of truth, while the possession of it made Peter exclaim, "Lord, to whom shall we go? Thou hast the words of eternal life;" and Ruth to utter with so much feeling: "Entreat me not to leave thee; thy people shall be my people, and thy God my God." The lack of this grace made multitudes go back and walk no more with Christ; but where this grace is implanted in the heart by the Holy Ghost, nothing can separate the soul from Christ, from His truth, nor from His people, the soul becomes incorporated with these; and come what will—floods or flames, fire or faggots, the soul is found following after Christ, as the needle will follow the loadstone, or the tide will follow the moon. Nothing will or can separate the devoted soul from Christ. See how this devotedness operated in Nehemiah's mind. His place was one of honour and of emolument; but no sooner did he hear of the distressed state of his brethren, the Jews, that the walls of Jerusalem were thrown down, the gates burnt with fire, than anguish filled his soul, his position was lost sight of, his gain was counted loss, and he sought relief in a flood of tears, to heaven

he sent his sighs on behalf of Jerusalem. Oh, my brethren, where are we to look for such effects of true devotedness to God, to His truth, to His people now! How little do we mourn over the afflictions of the church, and sympathise with her as Nehemiah did. How few are found ready to make sacrifices for the cause of truth. Do we not more resemble the priest and the Levite, and pass by the afflicted and fallen brother, and despise the poor, afflicted, and may be struggling church, lest our pockets should be affected, or our interests endangered? How ready are we to seek for the more wealthy flocks, rather than where we can do the most good. Not so with Nehemiah. Jerusalem, and Jerusalem *in her affliction too*, had his heart, for like Moses he chose to suffer affliction with the people of God.

"Jerusalem my happy home,
Name ever dear to me;
When shall my labours have an end
In joy, and peace, and thee?"

was Nehemiah's language.

Secondly, we notice his *judiciousness in his work*. He did not utter hasty expressions, nor rash rows. No vain boasting escaped his lips: he did not say, I won't serve a heathen king a moment longer—no, no: but to heaven he made known his complaint; and like a Daniel he sought guidance from on high: to his Father he poured out his soul, and with much entreaty begs that he may obtain favour with the king. (See 1st chapter.) What a noble example does he set us in this: how backward are we in this matter: how ready some of us are to go forward without consulting the holy oracle, or waiting a reply from our Father's throne, and failure is the result; and this judiciousness never left Nehemiah all through his undertaking. No sooner did the king give him leave of absence, than he asked for letters to the governors beyond the river, and to Asaph, the keeper of the forest, that materials might be given him for the work. How judicious do we find his procedure upon inspecting the walls, when treating with Sanballat and Tobiat; with them he would have no confederacy; no lowering the standard to please one or the other; no opening the gates of the church to extend her borders to the disobedient—nay, nay, "The God of heaven, He will prosper us; therefore, we His servants will arise and build, but ye have no portion, nor right, nor memorial in Jerusalem" was his language. Neither could the enemies entrap him, nor his fearful brethren frighten him; but onward he went with the work of his God. I scarcely need say how little of this judiciousness do we see amongst us. How apt are we to move here and there without consulting heaven, or waiting

for providence to open the door. Not so with Nehemiah—he lifted up his heart to God in every strait; "so I prayed to the God of heaven," as it is recorded of him, and he acknowledged that his mercies are all according to the good hand of his God upon him; but alas with us, how prone are we to consult this or that friend, and even in the proclamation of truth itself are we as judicious as we might be, that our doctrine may not be gainsaid, and that babes, young men, and fathers may have their portion of meat in due season? Oh for more of this grace which shone so brightly in Nehemiah, Daniel, and others.

Thirdly, HIS LABOURIOUSNESS. No sooner did he obtain the king's permission, than he applied himself to the work in real earnest. How foolish some might have thought him. Look at the distance to travel, at the labour, too, and you, Nehemiah, the king's cupbearer, how unused to toil; what hardships you will have to endure: what can you understand of building? Is it not an act of madness to attempt it? But Nehemiah had no ears to listen to these suggestions; flesh and blood were not to be considered by him, neither was he too effeminate to engage in the work, however rough; to endure hardships, however great. Now his master's interests, and Jerusalem's welfare were at stake; sacrifices were not to be considered by him, but Jerusalem was to be considered above his chief joy. Hence, we find the first night he arrives at Jerusalem is a sleepless one to him; the walls must be inspected; the gaps examined; and so quietly, too, did the man of God set about his work. No blowing of trumpets, nor great pretensions; the rulers knew nothing of his projects until he was ready for action, and then we see how earnestly, how vigorously he proceeded with his work. Neither did he exempt himself from labour; he worked with the nobles of the land and the burden-bearers; no grass grew under their feet; the toilet was not visited by him, neither did the couch feel the weight of his weary body. For fifty-two days did he labour until the wall was completed, for his clothes were not even changed, but night and day with sword in hand did he labour to build up the walls of Jerusalem. And he is not the only labourer in God's cause the Bible relates. We have young Josiah and the zealous Hezekiah, as well as the self-denying apostle of the Gentiles, who laboured more than they all, and yet not he, but the grace of God which was with him; and some few labourers have we now. May the Lord of the harvest increase their number.

Fourthly, HIS FAITHFULNESS TO HIS WORK DESERVES OUR NOTICE. How comprehensive was it! Faithfulness was seen in all the

departments of his labour. He was, doubtless, faithful to the king, and faithful was he to his God, to his brethren, and to his foes. He looked to God for direction and for protection. He sharply reprov'd the enemies of the Jews, neither did he allow the inconsistencies of his brethren to pass unprov'd. On this subject, I fear we are too backward; faithful we are to the doctrines of truth, ordinances of truth; but are we as faithful in reproving ourselves, and our brethren as Nehemiah was, for our covetousness, our conformity to the world, our indifference to the cause of truth? Oh, that we were as faithful in reproving for these things as we are in the former; it is no uncommon thing to hear us denounce in no measured terms doctrinal errors, but erroneous practices we for the most part overlook. I was pained not long since at information which reached me of a meeting held in London, at which the chairman expressed gratefully his long preservation in the truth, to which some of the speakers alluded in their speeches; but not content with that, they poured forth their invectives against certain individuals, styling them guerillas, destitute of the grace of God, and I know not what. This is *faithfulness* run mad, but not the faithfulness of Testament worthies. The brother who gave me the information remarked very properly, "Is this preaching Christ? Is this exalting the riches of grace, and comforting the Lord's people?"

Fifthly, we notice HIS LIBERALITY. Liberality is one of the leading features of Christianity. It shone pre-eminently in the Founder Himself. "Ye know the grace of our Lord Jesus Christ who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich." We see it in Abraham in giving a repast to the angels. In David, in providing so largely for the temple. In the afflicted Churches of Christ in the apostles' days, whose liberality, notwithstanding their deep poverty, was worthy of all praise. And though last, not least, in the poor widow, who exceeded them all, for she gave all that she had. In this grace, Nehemiah also shone. He did not take the usual allowance of the governors, assigning as a reason for his not doing so, *that the bondage was heavy on the people*, while he provided for the people from his own resources daily one ox, six sheep, besides fowls in abundance; 150 rulers, in addition to heathen, sat down daily at his table; thus did he, "*because of the fear of the Lord.*" O, my brethren, bear with me when I say, how little do we see of this truly Christian grace now; true there are a few here and there whose hearts are open, whose property is dedicated to the Lord; but for the more

part, how are our pockets closed! Many a poor minister deprived of a proper subsistence, and his children supported like charity children—while in some of our more wealthy brethren, what little sympathy is there with our poorer Churches and our poorer brethren. Labour we may to serve them, but are not our own coffers increased thereby beyond what they might be? I have thought that the losses which some of us have sustained, to the extent of some hundreds, was it a witness against us, who, like Baxter, who through his delay in contributing his £1,000, lost it? The worthies of the past generation are worthy of imitation. Berridge, Whitefield, and others were well known for their extensive charity. Bankers they had none, except the bank of heaven; and Luther, when he had nothing to give to the poor, gave his golden cup. O! for more of this practical Christianity amongst us. We lose much by our niggardliness, "For there is that scattereth and yet increaseth, while there is that withholdeth more than is meet, and it tendeth to penury."

Lastly, I would notice, HIS TRUE SYMPATHY WITH HIS BRETHREN IN HIS WORK. He did not stand aloof from them because of their affliction; but their sorrows became his sorrows, their cares his cares. O! how blessed would it be amongst the Churches generally if this sympathetic feeling were experienced: the minister's trouble the people's trouble, and the people's trouble the minister's trouble; then would the divine injunction be fulfilled, "Bear ye one another's burdens, and so fulfil the law of Christ."

HELP FROM ON HIGH.

PSALM CXXX.

From lowest depths of heavy woe,
To God my voice I raise!
Oh! let me to my Jesus go,
And loudly shout His praise.
Give me, O Lord, Thy Spirit's wings,
And let me mount above,
Where heaven's own choir for ever sings,
Thy rich redeeming love.
Thou know'st the sorrows of my heart,
Are sore enlarged and great;
Dear Lord, Thy swift relief impart,
Or give me strength to wait.
Oh! let me on Thy bosom rest,
Or call me to Thy throne:
Jesus, my refuge when distressed
I want Thyself alone.
Jesus, while here on earth I live,
Be with me in the fire;
Cleans me from sin, Thy Spirit give,
And then remove me higher.
Living and dying, be Thou mine.
Thou art my only love;
And I, great God, am also Thine,
Eternally above.
Zion, Goldington Crescent. G. EYEBARD.
St. Pancras.

THE FINAL SETTLEMENT

By SAMUEL COZENS.

"And the books were opened."—REV. xx. 12.

WE are on the eve of Christmas-day, and on that day the book of God's DECREES were opened, and out came the darling Son of God; and the Church sang, "Unto us a child is born—unto us a Son is given," &c. (Isa. ix. 6.) On that day the book of God's COVENANT love was opened, and the expression of that love was heard in Bethlehem, and echoed through all the low countries of Judea:—"God so loved the world that He gave His only begotten Son," &c. On that day the book of PROMISES was opened, and the promises of God concerning the coming of the Messiah were verified. On that day the book of SHADOWS was opened, and He who was the substance of the shadows—to whom they all pointed—appeared in a body like our own. On that day the book of the GOSPEL was opened, and the Word was made flesh—full of grace and truth. On that day the book of the PROPHETS was opened, and the Creator of all things is a Child of creation; the Everlasting Father is, as touching His humanity, a fatherless child; the mighty God is a dependent babe; the Being whom the heaven of heavens cannot contain, is contained in a manger; the Upholder of all worlds, is carried in the feeble arms of Mary; the Supplier of all beings, sucks supplies from the virgin's breasts; He who meteth out the heavens with a span, is wrapped in swaddling bands. O, the mystery! The Omnipotent Sustainer of the vast universe of worlds and beings is borne in the arms of a poor, fragile, obscure maid. The Omnipresent is infolded in the arms and fondled in the bosom of human love. The Omniscient is under the eye and needing a mother's care. Yes, we are lost in wonder when we consider that it is He who sits upon the throne of universal dominion—that once sat a babe on Mary's knee—that it is He who is the God of glory and bliss that was once born a man of sorrows.

But the books I have referred to are not the books in the words before us. These books were opened in order to a final settlement of accounts. In the last great day, the *day-book of the law*, shewing the *items*, and the ledger of *justice*, revealing the *total* of the debtor's debts, will be opened. Did it ever occur to your mind that God will at the last great day produce a statement of accounts—a just statement of His claims? If it has not, let me remind you that God is a creditor whose claims must be met—He will not bate a farthing—His charges

are just and will admit of no discount. Some people think to discount God's moral bill; but it is a vain thought. O, but say you, won't there be a little discount—a little allowance; a little taken off for my alms-giving; and a little discount, a little allowance, a little taken off for my good works; and a little taken off for my keeping the Sabbath; and a little taken off for my observing the ordinances of God's house; and a little taken off for my doing so much for the cause of Christ; and a little taken off for my prayers? No, sir, not a *fraction*! And it argues that the devil has grossly blinded your mind, or you would never entertain such low thoughts of a just God. But, say you, do we not read that every man shall be judged according to the work done in the body? Yes, verily, and we are glad that it is so written; because the saints will be judged according to the work of Christ, which is done in the body mystic, the Church: "He is the Head of His *body* the Church." He obeyed the law in union to the Church, and the Church obeyed the law in Him: He bore the punishment of sin in union to the Church; and the Church was punished in Him: He destroyed death in union to the Church, and the Church conquered death in Him: He vanquished hell in union to the Church; and the Church vanquished hell in Him: He took possession of heaven in union to the Church, and the Church took possession in Him: and therefore if any statement is given to the Church, it will not be a statement shewing a *demand*, but a statement exhibiting a mighty balance in hand in her favour. The church's balance-sheet ends thus:—"Where sin abounded, there grace doth much more abound," that is to say, in plain words, there is *more* grace on the credit side than sin on the debit side.

Again, there is the work of *confession*, and that work is done in the *body*—in a broken and contrite heart; and if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John i. 9); and there is the work of *faith*, and that work is done in the body: "Faith works by love, and purifies the heart." Faith works in the word, and at the throne, till she gets into the blood of Christ; and when she gets into that, she purifies the heart with it from all sin. If, therefore, I heartily confess my sin, and look by faith to the

blood of Christ, I need not fear the opening of the books, because He is faithful to the confessing sinner, and just to the cleansing blood of the Saviour.

But your account, if you die without Christ the *Surety*, the Pay-master, will be a dreadful bill, full of evil thoughts, wicked words, and sinful actions, without a single set-off on the credit side. And when will you pay it? Never: you will go to the prison of hell a bankrupt. O for ever to be in debt! O for ever to be in the prison of hell for debt! O for ever to have the same unliquidated and unliquidating debt staring you in the face!—Don't be angry with God; the debt is *your own*; it is of your own contracting; and if it is *yours* to make the debt, it is *His* to demand payment.

"*The books were opened*;" the book of *knowledge* will be opened; this book is now closed from the eyes of the ungodly; hence they say, "The Lord doth not know;" and hence they go on in their deeds of darkness, not knowing that "the eyes of the Lord run to and fro throughout the whole world, beholding the evil and the good;" but when He comes to judgment, this book will be opened with "Thus saith the Lord, I know thy works;" "I know thy works," from the remotest thought to the minutest act. "I know thy works," from the foolish imagination to the finished transgression. To Him all hearts are known, and from Him no secrets can be hid. He writes down in the book of His imperishable knowledge, the sins of sinners with an iron pen in indelible characters. Gill says the book of *remembrance* will be opened, and from this book the secrets of all hearts will be disclosed—not a *single* sin will be forgotten—the book of *conscience* will be opened in which all our actions are recorded: "Then a thousand sins, which the wicked have trodden as worms under their feet, will rise up against them as flaming serpents." The book of the *creatures* will be opened, and every creature you have abused will be produced as witnesses against you. The book of *providence* will be opened, and your non-observance of God's providential goodness will rise up in judgment against you. The book of the *Scriptures* will be opened, and the curse of God's law will be the righteous recompense of every transgression; ay, and every text which the *deceiver* employed as the means of his deceptions will rise in judgment against him; and every text which the *licentious* employed as excuses for his dissipation shall rise in judgment against him; and every text which the *covetous* employed as apologies for his covetousness shall rise in judgment against him. The book of *Life* will be opened in which all the names of the adopted sons and daughters of the

Lord God Almighty are written. Christ will open this book, not to blot their names out of it, but to confess their names before His Father and His holy angels. That will be the Christian's Christmas—the *finale* of the present dispensation and the commencement of a new year of glory—the happy new year of bliss and immortality. I need not wish you, dear brethren, *that* happy new year, for that year is yours, by love and blood, by oath and promise, by right and deed.

Letters from the Heart.

TO MR. ROBERT BOWLES.

DEAR SIR,—I trust you will pardon the liberty I take in addressing you; but for some length of time I have felt a growing desire to write and inform you of the blessings I have received under your ministry, which I hope will ever remain with me. I trust you will bear with me while I feebly attempt to relate a few of my feelings, knowing that if they are in accordance with truth, you will be gratified. As you are aware, I was brought up under a Gospel ministry at Welwyn; and attended there only as a form for some years, until I was led to hear Mr. Mortimer, in your pulpit some months ago; and so much did I enjoy the service that I resolved to attend whenever able. From that time, sitting under your ministry, I got a clear view of Divine realities, and a longing desire to feel them for myself. I have often felt, and that most strongly, that I am not in the right way, because I have not experienced that dreadful law work, and that powerful application of pardon which is the lot or many a child of God, and which is declared to be the essential point by many *Standard* ministers; so that in trying to discover a likeness in reading obituaries in the *Standard*, I have been much discomforted, and brought to feel that if it is essential in all its terrors, I have no part nor lot in the matter at all—although I am pleased to read such sovereign acts of grace. If, sir, I have passed through the new birth which is what I so want to know, it has been brought on very slowly. I can recollect slight convictions of sin ever since my eighth birthday until now. I feel truly my wretchedness, helplessness and destitution; and though I have been told that I should not wish such things, yet I have many times longed that I might pass through the trials afore mentioned sooner than be deceived. But many times has my heart been made to rejoice when you have been led to speak a word to the feeble and little ones of the flock; and the more I got the more I wanted, so that I could even have sa. to

hear you as long as you could have spoken. The last time I heard Mr. Wise, of Dorset square, in your pulpit on a week-day eve, I felt so assured that, like David, I said, "I shall never be moved." Indeed, the sweetness and power of that service did abide with me for some time, and then left me to doubts and fears. This, coupled with many temporal trials, has led me much to a throne of grace; and there I can say I have had some sweet moments. I often feel my soul so led out in communion with the Lord, that I know not how to leave off, and fear I shall ask too much and be troublesome. To me all other streams are dry; and every little burden or cross, makes me long to get away from the world and all it contains. No one knows how I long for stronger manifestations of love and peace, and sigh for some promise to be given with power; for now I see them in all their sweetness and fulness, but fear to take them, lest I should do so presumptuously. Then again, I have read that a man's natural feelings may go thus far in the matter; and my poor unbelieving heart is so prone to believe in anything that causes doubt. This I know, that a great change has been wrought in me, for a few years ago I did run after uncleanness with greediness. One place where I lived, the conversation of those I was obliged to be with, was sometimes awful to hear; yet it was a mercy I was not allowed to run to the same length; but it did not give me that pain that I now feel for every idle word or thought. Indeed, it is now my desire to walk uprightly; for six months it was my constant prayer, that the Lord would grant me a situation in life until I was ready to despair of success; and now it has pleased Him to place me in such a manner, that I am deprived of the opportunity of getting to Hertford, or the distance would be trifling with a meal in view; but I know His presence is not confined to His house, and He is able to make it up to me in other ways. No one knows the sorrow I felt at hearing the two last services at Ebenezer, and also at parting with those that had become dear to me there, not forgetting yourself, all of whom have a fond remembrance in my heart. I hope what I have written may not lead you to think I wish to establish or encourage a self-righteous spirit, as that I detest, although I find it will often creep in with risings of pride, likewise its companion, proud free-will.

Earnestly praying, that your labours may be still highly blessed in the conversion and bringing in many poor wanderers into the fold; and though I am unable to attend my heart will often be with you.

Believe me, dear sir, to be your sincere though humble friend for the truth's sake,
Frogmore Lodge, G. GOLDSMITH.
Watton, Hants.

MERCY.

By W. FRITH, BOROUGH GREEN.
AUTHOR OF "COMMUNION OF SAINTS."

MERCY is favour shewn, not to the undeserving merely, but to those who really deserve condign punishment. The Church could not be the recipients of grace without mercy. Justice could not allow, with becoming deference to his own honours, man, fallen and degraded, and already under serious obligations honourably to meet its demands and to endure the penalty inseparably connected with transgression,—should become the recipients of any favours or gifts of grace, till he had met the righteous claims already due, either by themselves, and in their own name, or by another and in his name for them. Man, therefore, could not as a fallen creature, become the partaker of grace without mercy first be manifested. Had Justice taken its natural and legal course, it would have treated fallen man as it did fallen angels—“reserving them in chains under darkness till the judgment of the great day”—and visited them with merited punishment in ETERNAL FIRE to endure “the wrath of the Lamb.” But mercy was evidenced in eternal choice to eternal life, in making an “everlasting covenant, ordered in all things and sure,” in appointing a Mediator and making that full extensive provision in the atonement, so that the vicarious suffering should finally secure the “eternal salvation” of the “Church of God;” and in the perpetual and effectual operation of the blessed Spirit in and on the hearts of the “household of faith,” secure their full and free discharge from all legal requirements, all the penal requirements of honourable justice; and by imputed righteousness a full and acceptable justification, so that they might be “justified from all things from which they could not be justified by the law of Moses.” Thus, mercy free and sovereign has gone forth toward “miserable sinners,” making them “righteous before God,” and “accepted in the Beloved.” So that, whereas they deserved wrath, “they obtained mercy” and “find grace to help in every time of need.” O! marvellous mercy! Wonderful condescension to guilty rebels! Hear Paul, “I obtained mercy.” O, what poor, sensible, guilty creature need despair? If the dying thief had mercy, who is so vile as to be too degraded and sunken that mercy's arm cannot reach him? O! Christian, look at the unspeakable gift! Remember, “mercy shall be built up for ever;” her house shall stand; “her children shall live;” her kingdom shall continue.

CHRISTMAS EVANS.

By T. J. MESSER.

(Continued from page 260.)

From the period in Christmas Evans' life, referred to in our last paper, on to the momentous hour which witnessed his dismissal "from a suffering church below to the reigning church above," we have no very startling events to narrate, having little more to add, before we come to the closing scene, than that he "pursued the even tenor of his way," doing and receiving good.

His biographer has, however, interspersed through the latter part of his book brief notices of a number of C. E.'s contemporaries, all of whom appear to have been used very extensively by the great Lord of the harvest for the gathering in of thousands of His redeemed ones. We deem it, therefore, right to introduce one or two of these renowned men to the notice of our readers in our own way.

The first hero of the cross we would notice is that extraordinarily useful and eloquent minister of Jesus, John Elias. That great and good brother was a distinguished member of a very useful connexion—the Calvinistic Methodists. John Elias, like Christmas Evans, could not boast of his descent from those of whom so many are proud to have sprung from, viz., the aristocratic Norman *thieves*, who came over to our island home with that kingly *marauder*, the iron-hearted William the Conqueror. We envy not those persons who are so fond of tracing their pedigree back to men, many of whom had not a particle of real nobleness about them. To belong to God's nobility is the highest honour that can be conferred upon a son or daughter of Adam. Though born in a humble cottage, of parents who had to toil hard for their daily bread, if those parents have given evidence that they formed a part of God's great mystic household, that is a greater honour than to have descended from the loins of kings and conquerors. For,—

"How'er it be, it seems to me,

"Tis only noble to be good ;

Kind hearts are more than coronets,

And simple faith than Norman blood."

John Elias's parents were poor as regards earthly things ; but they were rich in the best and holiest sense of the word.

In his early days, as he was budding up to manhood, John Elias was greatly indebted to a pious grandfather, who watched over his grandson as a hen watches her brood, and who was "instant in prayer" day after day in his behalf. It was by the request of this good man, who was a *church-*

man, that John Elias first entered a dis-senting pulpit, and from that important epoch in his life's history down to his death, the pulpit was his *home* ; there he enjoyed the greatest amount of happiness ; there he often found himself in the very suburbs of the city of purity, sunlight, and rest ; and there, in a style which was peculiar to himself, he gave utterance to those precious truths which were instrumental in leading multitudes to the foot of the cross.

In the early years of his ministry, he was called to endure very great hardships ; but in the latter years of his life, having married a lady of title, he passed smoothly on as far as pecuniary matters were concerned to the grave.

John Elias was not only an intellectual man and a devoted Christian, but he was singularly courageous. No enemy to the truths he promulgated, however wildly malignant that enemy was, ever caused him to fear. Often did he beard the lion in his very den, and in most cases he came off victorious.

When we inform our readers that John Elias was necessitated to follow a business for many years after he commenced preaching, they will be astonished to hear that he attained a high elevation in the scale of learning.

Referring on one occasion to the subject of preparation for the pulpit (and it was his practice to write the greater part of every sermon he delivered), he said : "It has often been a great burden and anxiety to my mind to find suitable subjects to place before the people—subjects that were likely to be profitable ; subjects by which God might condescend to work. The time was short for me to read and meditate, and my spirit was often too far from the Lord. But I wish to speak to the praise of God's mercy and grace, and to make known how good he has been to me on many trying occasions, giving to me sometimes in an hour for the pulpit (being much pressed for want of time by business) more than I had often obtained when striving for it all day, and when in possession of better means of supplying myself with materials."

Now, though this was the case *occasionally*, Elias was too well taught to depend upon that special assistance, or to preach as some men ignorantly say they do by "*inspiration* !" who never use the means at hand to secure mental cultivation. He "gave attention to reading," and was really a hard student. He went down very deep

into the rich mine of theologic truth, from which, after long and laborious research, he frequently came up redolent with light, and amply prepared to antagonize with ignorance and error, with Satan and sin. And this he did until, ripe in everything that was lovely and good, he passed away to the abodes of immortality, where with Christmas Evans, and a multitude which no man can number, he is now magnifying the sovereign grace and mercy of the great Three-One Jehovah.

Another great light is introduced by Mr. D. M. Evans into his excellent memoir of his namesake, viz., Williams of Wern, the eloquent orator of the Welsh Independents, who, by his beautifully expressive poetry, and his burning pulpit eloquence, ministered to the joy of thousands. We feel tempted to write much about this splendid man; but we are compelled to forbear. Our desire is to finish these papers in this December number of the VESSEL, so that our remarks now respecting other personages introduced to our notice in the memoir must here close.

Christmas Evans, during the remainder of his stay at Anglesea, had to resist a "Diotropheesian tide," which rolled in heavily against him. As it rolled in, he rose, says his biographer, "to the full height of his stature, and thundered forth: 'I fear not what man can do unto me.' Whilst the waves were beating violently against him, and when he was in the very "thick of his ecclesiastical conflict," he was threatened with *law* by a party whom he had offended, and the party offended was evidently a professor of the religion of the gentle Christ. Who that is conversant with the writings of that man who is at the time I write these sentences creating by his eloquent utterances on the sanguinary conflict now transpiring in the transatlantic world a perfect *furor* in some of our large towns, but must here call to mind one of his beautiful and striking paragraphs respecting the conduct of such men as Christmas Evans at this time was annoyed by. "There are men in this congregation," says the preacher referred to above, "now sitting before me who stuff their Sundays full of what they call religion, and then go out on Mondays to catch their brothers by the throat, saying, 'Pay me that thou owest; it's Monday now, and you needn't think that because we sat crying together yesterday over our Saviour's sufferings and love, that I am going to let you off from that debt, if it does *ruin* you to pay me now.'" How many really honest Christians have been ruined in their temporal circumstances by such miserable caricatures of the real Christian eternity will disclose.

The threat of law caused Christmas

Evans no small amount of mental anguish. He carried, however, the matter to a throne of grace, and as he bent there before his Lord and Master, exclaimed, "Blessed Lord, I trust in Thy merits, and have confidence that Thou wilt hear me. Some of my brethren, (?) Lord, have become enraged, and having forgotten their duties and obligations to their father in the Gospel, threaten me with the law of the land: Weaken, I beseech Thee, their designs, as Thou didst the arm of Jeroboam, and soften Thou their hearts, as Thou didst that of Esau against Jacob, after the wrestling at Penuel. I know not the length of Satan's chain in this unbrotherly attack, but Thou canst shorten it, even as Thou wilt: O Lord, I anticipate them in the matter of law. Their design is to put Thine unworthy servant into their little courts below; but I would have Thee judge my cause in the supreme court above, and of which Thou, gracious Lord, art the Chancellor. Do Thou undertake the cause of Thine unworthy servant, and speedily send a writ into their consciences, compelling them to surrender what they are about to attempt." In this way for a long time he pleaded, and deliverance at length came, so that

"Like Moses' bush, he mounted higher,
And flourished unconsumed in fire."

Only those who have been similarly treated can fully enter into the feelings of Christmas Evans at this trying period. All we have to say is, God pity and help that minister, who is permitted to fall into the hands of such wretched, mean-spirited oppressors.

After a few more struggles and much wasting toil, Mr. Evans bade adieu to Anglesea, where for forty years he had scattered broad-cast the seeds of truth. When he left the people there, he tells us he had none of this world's goods, but the horse on which he rode, and a little money in his pocket, which he could scarcely call his own.

We know another man who after more than forty years' wasting toil to lift sin-scathed men and women from the dung-hill of debasement, is similarly circumstanced—nay, far worse. How mysterious are the ways of providence!

After toiling for a season at Caerphilly, a place to which Jehovah directed his steps, and where he crowned his efforts with considerable success, we find him at Cardiff, treading the furrows, and breasting many a storm.

We are next introduced to him at a Welsh association, held at Liverpool, an account of which is worth recording here.

His visit to Liverpool greatly delighted his old friends, who had begun to think

they "should see his face no more," and the cordial reception which he met with did much to refresh him after his wars in Glamorganshire. Everything was done to honour and comfort him. He was among those who well know his likings and antipathies. Before he stood up to preach, care would be taken that the chapter read should not be too long, that not more than *one* verse of a hymn should be sung at a time, that the prayer should not be tedious, and that the previous sermon should not exceed the proper limits; for it should be remembered that without such precautions, the venerable preacher would denounce the first part of the service as a reading school, or a singing class, that he would protest the prayer had made him "a perfect Pagan," and that the sermon was the deliverance of a fool. As so much depended on preliminaries, everything calculated to irritate would be studiously avoided. In these circumstances, "the old man eloquent" was himself again. The vision of familiar faces, and the veneration and deference, deepened by a kindly sense of his recent conflicts, which were accorded, acted powerfully upon him.

"Ancient founts of inspiration,
Welled through all his fancy yet."

At these meetings, we are told the brethren talked together respecting the likeliest part of the Welsh vineyard for Christmas Evans to labour in. It seems he had all but settled it in his mind to go to Carnarvon. The brethren agreed that that was a very proper locale to be visited. An unfortunate member of the association closed some remarks on the point by the following sentence—"You had better go to Carnarvon; it's not likely your talents would suit —, but you might do excellently well there." Mr. Evans flashed his eye upon the man, and with a husky voice, rather indignantly responded—"And when didst thou come out of the shell?" No doubt that pointed query prevented all further remarks about the matter. So from Cardiff he went to Carnarvon. Whilst at Carnarvon, Mr. Evans wisely became the "hero of the Carnarvon teetotal platform." Well would it be for society in general, and for the church in particular, if all ministers of the Gospel were to imitate his example. If Christmas Evans could toil as he did, without the stimulus of alcoholic or poisonous beverages, why might not all? We know by more than a quarter of a century's experience the hardest toil in the pulpit and the platform can be gone through better without the stimulus of what is called "the moderate glass" than with it. Glad are we to put on record the gratifying fact that Christmas Evans was a TEETOTALER! After his settlement at Carnarvon, he often wandered far and wide to preach the Gospel of

peace. Once he visited the old scene of his self-abnegating labours—*Anglesea*; and when he spoke there, he stirred the pulses of his hearers as in days gone by. At the close of his sermons, he referred to former times—to some of his contemporaries who had entered into rest, and hinted that it was probable they would see his face on earth no more; and then it was

"Women's tears fell fast as rain,
And rough men shook with inward pain,
For him they ne'er should see again."

After his visit to Anglesea, we find him going on an evangelistic tour in company with his wife and a young preacher, called Hughes, into South Wales. At Tredegar, the hand of affliction grasped him, but he rallied sufficiently to reach Swansea, where he lifted up his mighty voice for the last time in public in behalf of the cause of truth and righteousness. As he descended the pulpit stairs, he was heard to say, "This is my last sermon!" He repaired to the house of his friend the Rev. D. Davies, D.D., and laid himself down on his couch to die.

Early in the morning of the 20th of June, 1838, he summoned his friends to his bedside, thanked them for the kindly feelings they had evinced, and tremulously said, "I am going to depart. I have laboured in the sanctuary for three and fifty years, and my comfort is that I have not laboured without blood in the vessel. Preach Christ to the people, dear brethren! Look at me in myself, and in my preaching. I am nothing but a lost and ruined man, but look at me in Christ. I am heaven and salvation." He then repeated a verse of a hymn in Welsh, and with his inward eye beheld the chariot which had come to take him to his everlasting home. As he took his place in it, he triumphantly waved his hand, lovingly said, "GOOD BYE! DRIVE ON!" and melted away into a glorious eternity of bliss.

"Servant of God, well done,
Rest from thy lov'd employ;
The battle's fought, the victory won,
Enter thy Master's joy."

"The cry from heaven came,
Thou didst attentive hear;
A mortal arrow pierc'd thy frame,
But thou wast proof 'gainst fear."

"Thy spirit with a bound,
Left the encumbering clay;
Thy tent at sunrise on the ground,
A darkened ruin lay."

Farewell, good, eloquent, courageous Christmas Evans, farewell! Brother of our heart, farewell! Thou hast indeed gained the very goal and purpose of thine existence upon earth. Predestinated to a glorious immortality, thou hast reached the blessed inheritance, where thou shalt dwell in fadeless beauty and increasing brightness for ever.

And now my task is "all over and

done." If any of my poor sentences should have made but one reader of them long to be more like the great Elder Brother of the Church—to be more courageous in battling with error—more desirous to be instrumental in wiping tears of sorrow from the eyes of those who are called to suffer—more loving in their tempers and dispositions—more friendly to every instrumen-

talities calculated in any measure to give a healthier action to the great heart of redeemed humanity, I shall not have written and they will not have read my poor lucubrations altogether in vain. Wishing my kind readers in the best sense of the words a joyous Christmas when it comes, and a happy new year, I bid them now farewell.
Derby, 1863.

COMPANIONS OF THE CROSS;

A Narrative of some of God's Nobles Found in the Archives of the Churches.

THE LATE WILLIAM BIRCH—W. HUNTINGTON'S DELIVERANCE.

IN the *EARTHEN VESSEL* for September, I gave one part of Mr. Huntington's testimony touching his own deliverance: in this number I will give the end of it; but will first say one word announcing the death of one who might be well called a son in the faith of the late Isaac Beeman—I mean William Birch, of Cranbrook, in the county of Kent.

When I was a singing-boy in the parish church, William Birch's father sat by my side every Sunday in the gallery, and sang tenor: and William's mother made pies, and sold them on the market days. William was a shoemaker, and for years an unconverted man. Isaac Beeman's ministry was the means in the hands of the Lord of bringing him savingly, I do believe, into the kingdom of grace; and after some time he was called into the ministry, and was ultimately settled as pastor over a church at Staplehurst, where for several years he preached the Gospel in an experimental way, and not there only, but in many parts of Kent and Sussex; in London, and other parts of England, William Birch was, I believe, God's mouth to many of the tried and afflicted in Zion.

His work on earth is done. Rather suddenly, in the month of October, he was called to his rest; and now amid the spirits of the ransomed, I hope he realizes the full glories of his holy Master's presence. Of his life, ministry, experience, and death, I may give more some day; for he was, indeed, in many ways, a "COMPANION OF THE CROSS."

To redeem one of the many promises I have made, let me here give the coal-heaver's account of the great deliverance he experienced by

THE INCOMING OF THE SPIRIT OF THE LORD.

There are many passing among us for good men; and professing to be called to his ministry of the Gospel; but I fear

neither their hearts nor their minds are truly set fast and full in that three-fold knowledge, so essential to real fellowship with God. I mean (1) a knowledge of the work of the Holy Ghost; (2) a living faith in all that may be said to constitute the personality and mediatorial power of the Son of God; and (3) a holy acquaintance with the Lord in His well-ordered covenant of grace.

All who are strangers to a Triune Jehovah in these great matters will look with contempt on those who earnestly contend for, and faithfully expound them: but to their own Master they stand or fall.

THE GLORIOUS REVELATION OF JESUS CHRIST.

Let us look carefully at the testimony of William Huntington. His great distress of soul I have described. We left him on his knees crying out of the pain of his soul for mercy. The Lord delivered him in the following manner: He says:—

"The very moment the last sentence had dropped from my lips, 'the spirit of grace and of supplication was poured into my soul,' and 'I forthwith spake as the Spirit gave me utterance.' I immediately prayed with such energy, eloquence, fluency, boldness, and familiarity, as quite astonished me: as much as though I should now suddenly speak Arabic, a language that I never learned a syllable of. And the blessed Spirit of God poured the sweet promises into my heart, from all parts of the Scriptures, in a powerful manner; and helped my infirmities greatly, by furnishing my faltering tongue with words to plead prevalently with God. Yes, that blessed Spirit enabled me to compass the Almighty about with his own promises; which were so suitable to my case, that his blessed Majesty could not get out of his own bonds. It came to pass that, after I had been wrestling in this manner for about the space of a quarter of an hour, behold, Jesus Christ appeared to me in a most glorious and con-

erignous manner, with all his body stained with blood! He appeared in his aspect as one greatly dishonoured and much abused, and yet, inclined to pity me. I turned my eyes from him, but he pursued me, and was still before me. I fell to the ground, and lay on my face, but could not shun the sight. I never before saw sin in such a light as I then did.

"In the light of the law God appears dreadful to us: for as the law discovers nothing but sin, and the wrath of God against sin, the Lawgiver appears an enemy to us; which fills us with tormenting fear; and, as we expect no mercy from him, we naturally hate him. The law revealing no pity, we are moved with self-pity: thus sinful self becomes the object of pity, and the carnal mind shews her enmity even against God. But the sight and sense of sin, which I had in the sight of a slaughtered Saviour, filled my soul with indignation against myself and my sin; and caused my bowels to sound with unutterable love, pity, and compassion, towards my highly-injured God and Saviour. My murmuring was completely slain at once, and I cried out, 'Oh I cannot bear it! Oh send me to hell, to my own place, for I deserve it! I cannot, I will not complain. Oh send me to hell! I did not know till now that I had been sinning against thy wounds and thy blood! I did not know that thou hadst suffered thus for wretched me! I did not know till now that I had any concern in crucifying thee! I cannot beg mercy of my suffering Lord and Saviour. No; send me to hell, for I deserve it. Oh, I will never complain, for I know that my complaining would be unjust!"

"The more I strove to avoid him, the nearer he approached, the vision opened brighter and brighter, and the deeper impression was made upon my mind: and the more I condemned myself, and tried to creep into darkness from his sight, the more he smiled upon me, and the more he melted, renewed, and comforted my soul. When I found I could not shun him, nor shut out his dissolving beams, I arose from the ground, and went into the garden. Here I found that all my temptations were fled; my hard thoughts of God, and the dreadful ideas I had of him in his righteous law, were dissipated; my sins, which had stood before me during so many months, with their ghastly and formidable appearance, had spread their wings and taken flight, as far from me 'as the east is from the west,' so that no bird remained upon the sacrifice. My darkness was dispelled by the rays of 'the Sun of righteousness,' and life and immortality appeared in such a glorious point of view, that I swooned in the soul-renewing and soul-transporting flames of

everlasting love! All the horrors of the damned, and meditations upon their irrevocable doom, vanished; confusion and despair sunk into oblivion; the self-existent Jehovah, the God of armies, had put all to flight, and kept both throne and field alone, waving the banner of eternal love. The reprobate and the awful lines of threatenings were all set at the foot of the mount, and I was brought under the covenant line of God's elect; while the unconditional promises of an everlasting gospel stood as numerous as the leaves in autumn to secure my interest in a finished salvation. My thoughts were sweetly established; my heart was firmly fixed; my mind was serenely composed; my doubts and fears were finally fled; my conscience appeared a mysterious principality, divinely governed by the Prince of peace; my affections were rapturously inflamed; my will sweetly resigned; and Grace, with all her comforting operations, swaying her uncontrollable sceptre over every faculty of my soul. Thus sin, Satan, death, destruction, horror, despair, unbelief, confusion, and distraction, struck their flags; and were routed, vanquished, and slain, before the triumphant Redeemer's divine artillery, displayed from that wonderful armoury, the mystery of the cross, where God and sinners meet.

"I went into the tool-house in all the agonies of the damned, and returned with the kingdom of God established in my heart. Oh happy year! happy day! blessed minute! sacred spot! Yes, rather blessed be my dear Redeemer, who 'delivered my soul from death, mine eyes from tears, and my feet from falling.'

"I now went and tried to work, but could not; for I had not a thought at my command, nor an affection but what was in heaven: nor was it in my power to recall them from thence, for my heart was where my treasure was. I went to my tool-house to fetch a tool; but before I reached the spot forgot what I wanted. I stood trembling, laughing, crying, and rejoicing, and saying, 'What do I want? What do I want?' but could not recollect which tool I wanted. So I went back again to my work, and stood looking at it; but my soul was fled to her own mansion, and the poor gardener was left alone. As I could do nothing without her, I was just like a mere machine without wheels. After I had stood considering a long time, I thought it was a *ho*e that I wanted; then I ran to my tool-house, crying out all the way 'Hoe, hoe, hoe, hoe;' but, before I could reach the tool-house, my thoughts and the hoe were fled together. I then went back a second time, and stood looking at my work, laughing and crying aloud for joy. When I was able to consider a little, I remembered that it was

a rake I wanted. Then I set off again as fast as I could walk to my tool-house, crying out, 'Rake, rake, rake, rake;' but, before I could get to my journey's end, the thought of the rake went after the hoe, so that I could get neither of them. I was like poor Peter, when he said, 'It is good to be here,' but knew not what he said. I now went back the third time, and gave up all hopes of being able to work. And I considered with myself what I should do in this case. If I did not work, I could not with conscience receive my wages; and, if I received no pay, my wife and children must suffer for want of bread. As for myself, I regarded not food; nor do I believe I should have felt the want of it, had I starved to death.

"However, all my efforts to work would not do; Jesus Christ was come—it was the year of jubilee with me—and the earth must bring forth of herself, for I could not till the ground. The servant was now freed from his master, and my 'hands were delivered from the pots;' my soul had got on the wings of a dove, and had fled to keep holy-day, and I was determined to keep holy-day also. I therefore left the garden, and went to Sunbury common, where I could walk as many miles as I pleased without being molested; and there I blessed and praised God with a loud voice, without any body listening to the glorious converse which I held with my dear Redeemer.

"When I came there I was amazed; for the whole creation appeared in such divine embroidery as I had never before seen, 'The glory of God covered the heavens, and the earth was full of his praise,' Hab. iii. 3. Indeed I could not compare myself to anything, unless it was to one who had been shut up in a dark cell, from the moment of his birth, till he arrived at the age of twenty or thirty years, and then was turned into the world on a glorious sun-shiny day, and placed on an eminence, where he could survey the greatest part of the world at one view.

"I now saw the wisdom of God in every thing, even from the canopy of the heavens down to the smallest insect. His omnipotence appeared in framing and supporting the world, and all the various tribes that inhabit it. His faithfulness shone sweetly in accomplishing his promise to Noah; as it is written, 'While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease,' Gen. viii. 22. His omniscience and wisdom were displayed in the government of a world, so confused and disordered by sin. In short, everything conspired to make my soul happy, to engage my thoughts, to employ my mind, and

attract my warmest affections to the Divine Fabricator and universal Ruler.

"I knelt down, and begged of my Saviour to let me die: I earnestly entreated him to take me to himself, lest I should be left to sin again. But in this I could not prevail."

I cannot give the whole of this relation now; nor do I give it as an experience which must be realized in all who are saved.—at least to such an extent; but of this I have more to say.

While I have been musing over these solemn discoveries of

MAN'S MALADIES AND THE MERCIFUL MANIFESTATIONS OF THE MEDIATOR.

a letter has fallen into my hands, in which we have another testimony unfolding something of the same conflict—although in a lesser degree—by a minister still living. I mean Mr. SAMUEL COZENS, whose letter to me reads as follows:—

"MR. EDITOR.—Dear Sir.—We read of some who in the place of drawing water rehearsed the righteous acts of the Lord. And 'Why should the wonders He hath wrought, Be lost in silence and forgot?'

On Monday night, after reading 1 Peter iv., and a part of Romans viii., from the 28th verse to the end, I went to bed with a calm and heavenly mind rejoicing in the fellowship of His sufferings who endured the contradiction of (religious) sinners against Himself, who, though charged with blasphemy was not impious, and who though called a wine-bibber (that is according to the original a confirmed drunkard) was never inebriated; and who though denominated a devil; nay, the very chief, the alpha of devils, was not a devil; and who though he was made a sinner by insinuation, was not a sinner in fact. His associating with sinners could not be tolerated by the pious Pharisees (who while their outer life was garnished with broad phylacteries, and pompous observances, were in their inner life a sink of sin), from which conduct they immediately drew deductions unfavourable to His reputation. Nevertheless, wisdom (Christ) is justified of all her children, and we rejoice that "His loving heart is still eternally the same;" still His heart of love is warm, and beats with deathless sympathies for sinners; and "sinners can say, and none but they, how precious is the Saviour?" Well I say, I went to sleep in peace, calmly and quietly reposing on the loving heart of the sinner's Friend. But ah! when these short visits end! Sometimes like Jacob we sleep away from Luz into heaven (Gen. xxviii.); but on Monday night, like Abraham, I slept away from sacrificial visions, and from communion with God into an horror of great darkness (Gen. xv.); and

I awoke indescribably wretched. O how mysterious that one hour we should be able to cast all our cares upon the Lord, and the next, gather them all up again, as if there were no God; to feel one moment reposing in a faithful God, and the next distrustful and mistrusting; to feel one moment a very heaven of saving delight in the soul, and the next to groan from a very hell of misery within. I think I can understand how it is that we have these changes. We are all right when the Spirit of grace works in us; but when he leaves off working, the flesh begins to work; and we are all wrong then. Let the Lord leave off communing with us, and we are sure to subside into the flesh. It is as natural for us to fall back into the flesh as it is for water to find its level. You may throw water up to heaven a thousand times, but it will come down again; ay, and you may heat it a thousand times, and it will go cold again; take it away from the fire, and it goes cold again; because coldness is its nature; and just so we fall back into self when we miss the presence of our Friend.

"Let grave divines say what they will,
Nature will be nature still."

For that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit; that which is born of the flesh will never become spirit: the flesh is flesh, and the spirit is spirit: when I am in the flesh, I cannot please God, for to be carnally minded is death; but when I am in the Spirit, I cannot please the flesh: these two are contrary the one to the other; and these two are in the Shulamite (Sol. Song vi. 16), in the church, in every living child of God. Before conversion there is only the law in the members, but after there is also the law in the mind. (Romans vii.) A man in a state of nature may go on quiet enough, because he has no contending laws within; he is under one law, and that law he loves and obeys, and revels in lust as a free-willer to all that is evil; but while the graceless are free to evil, the gracious mourn because they cannot do the good that they would. But I am forgetting my object in writing. I said I got up consummately wretched, and so I did; but on going into my sitting-room, I was attracted to a small pamphlet lying on the table, headed with this solemn interrogation: "How shall I pass over Jordan?" The moment I took it up the conviction stole over me that I should find something in it. I read a little way into it, and saw nothing, and felt nothing, and thought, it is no use reading this; and with that thought I mechanically thrust the book into my coat pocket. In the evening, taking thence some letters I extracted the question, "How shall I pass over Jordan?" Surely, thought I, this enquiry must be answered. I will read it

through, and try and get at the solution; and I was truly rewarded for my pains, for when I got to the second page, and read, Do you remember that time when the Saviour came in the Gospel? when your heart melted under a Saviour's love; that God should save sinners was wonderful, but that He should save me more wonderful still? I felt my heart to melt afresh: the fountains of the deep were broken up, the flinty rock within was smitten, and I wept tears of sweetness—tears of love and grief. Soul, said I, dost thou remember that time? O yes, more than twenty years ago; and the place? O yes, in a small garret in the house of Messrs. Stuckey and Meade, Langport; and the words of the Gospel? O yes, 'Thy sins, which are many, are all forgiven thee;' and the preacher? O yes, the Preacher was the Lord Himself. I was upon my knees crying to God with my voice, my sins were crying against me, and the powers of darkness were crying after me; I felt lost and ruined, within a step of death, on the very margin of hell, and I was crying aloud to God, for Christ's sake, to save me; and I heard the words uttered by Divine lips, and applied by Divine power. 'Thy sins, which are many, are all forgiven thee.' Then, like Peter, I shook off my chains, and left my prison. I was free! free from the chains of sin; free from the prison of condemnation; free from the agents of justice; free to tell of Him who makes the captive free. (Isaiah lxi.)

"Well, my dear sir, your book brought to remembrance His former mercies; and I write this line to inform you that all your labours are not in vain in the Lord. God bless, and keep, and guide you for His name's sake, prays, yours truly S. COZENS."

THE COVENANT.

BY THE LATE ROBERT SEARS.

I SING the unchanging, firm decree,
Laid deep in blest infinity;
Fix'd by the one eternal Word,
Unshaken as the mount of God.

I'll sing it, yes! in deep distress;
Because in this I all possess:
I'll sing it as I travel on;
For this alone deserves a song.

Yes, in the most afflicting day,
This is my soul's eternal stay;
And here through grace secure I stand,
Though troubles rise on every hand.
Mountains may cleave their solid base,
And hills be hurl'd from place to place;
Yet still this covenant must remain,
And Israel's God be still the same.

My covenant, saith the Holy One,
Can ne'er be broke, my word is gone;
My kindness never can remove;
I ever am the God of love.

This covenant, then, with joy I'll sing;
My soul is safe, my God is King;
He's mine—my God, my heaven, my all;
Nor can I from His favour fall.

This song eternity shall know;
This song we try to sing below;
We'll sing in nobler strains above,
In honour of the God of love.

Intelligence from our Churches, their Pastors and People.

MR. PELL'S FIFTH YEAR'S PASTORATE IN LONDON.

On Tuesday, the 3rd of November, a public meeting was held in Soho Chapel, Oxford street, to commemorate the fifth year of Mr. Pells's ministry with the Church in that place. Though the weather proved exceedingly unfavourable—being a thorough London November day—a large number of friends met and took tea together; and in the evening the chapel was well attended. Mr. Pells took the chair, and the spacious table pew was filled with ministers, among whom were Messrs. Bloomfield, Edgcombe, Foreman, Higham, Milner, Rayment, Wyard, the brothers Webb, Webster, and others. After a suitable prayer by Mr. Webster, Mr. Pells gave a review of their joys and sorrows for the past years. In his own family he had lost by death two, while one had been given. In the early part of the year he had suffered much in his own health; during which time his pulpit had been acceptably supplied by several brethren, among them Mr. Higham and his young brother Peet, under whose ministry the Lord was pleased to call two, one of whom he had since baptised there, and one at St. Alban's. They had dismissed eight to other churches; but their number of members was 311: during his five years' labours amongst them 198 had been added to the church. Peace reigned in their midst; and he was able to say that pastor, deacons, and members worked together harmoniously. Mr. Belina, one of the deacons, in a few words, confirmed the statement of the pastor, and spoke of the continued usefulness of the ministry of Mr. Pells amongst them. Mr. Milner addressed them on the importance of Right Principles; Mr. Wyard on the importance of Attending the Means of Grace; Mr. Foreman on Keeping the Commandments and Ordinances of the Lord Blameless; Mr. Bloomfield on the Necessity of the Spirit's Work to the Success of the Gospel; and Mr. Higham, as a close to the addresses, related two or three instances in his own experience of the blessing arising from the exercise of prayer and praise. The meeting was varied in talent, sober in thought, cheerful in praise; and we felt it to be one of John Pells' best meetings at Soho.

John Pells is a man of a generous and liberal disposition, has a sympathising heart, connected with which is an active and working mind; that is, he is a man who, if he espouses a cause in any form, either of a church, a society, or an individual, he is not to be easily daunted in actively carrying out any design for furthering the interest of the same. If a young minister falls in his way whom he believes the Lord has designed for usefulness, Mr. Pells is one of the first to take him by the hand; and where he sees the young man deficient, he (in a BROTHERLY spirit) tries to

supply the want, and thereby help and encourage him on in the good work. Now, this is a lesson from which some of his brethren may learn somewhat, if they will; and not, when they meet a promising young man in the ministry look at him through glasses of a yellowish taint; and should they condescend to recognize him, it is with such a warmth that the touch of their hand sends a chill through the youthful frame. Let these young men of GIFTS and GRACE be encouraged. We want them, and the Lord has work for them to do. The addresses at the meeting were all to the point. Mr. Milner argued his subject manfully; Mr. Wyard spoke of the objects, the authority, and the inducement to worship, and his address was not heads, for there was good gospel in it. Mr. John Foreman gave us some diamond-thoughts in the rough. Mr. Bloomfield, in a speech replete with matter, and (if we may be allowed the remark,) delivered in a manner both becoming and earnest followed the Mount Zion pastor, and then we had the gentle, smooth, and deliberate Mr. Higham. A few words from the pastor, a verse, and the benediction closed the meeting.

OPENING OF THE NEW CHAPEL, RYE LANE, PECKHAM, FOR MR. GEORGE MOYLE.

THIS interesting and looked-for event took place on Wednesday, November 18th. The day was remarkably fine. In the morning the body of the chapel was well filled, but in the afternoon and evening the place was crowded. In the morning an excellent discourse was preached by the pastor, from the words, "This day is salvation come to thy house." In the afternoon Mr. James Wells delivered a masterly sermon on the words, "The government shall be on his shoulders." In the evening a public meeting was held, at which the pastor presided; and congratulatory addresses were delivered by the following ministerial brethren—Wyard, Anderson, Dickerson, Hazelton, and Attwood. The collections of the day amounted to £20 10s.

The Secretary (Mr. Congreve) at the evening meeting made a statement, of which the following is an extract:—

We have this day a literal experience of the Scripture, "Old things are passed away, all things are become new." I am quite sure if ever we had cause we have it now to join heart with heart in grateful ascription of praise to Him who doeth all things well. This day the building Committee transfer from their hands to yours this temple, consecrated to the living God; I trust for our good and for His glory. We have worked together in perfect harmony; and now that our labours are nearly ended, for my own part I can say, and I am sure it would be the language of the rest, I have felt God has been helping us, removing our difficulties one by one, and guiding us to

a happy issue. Here now may the King of glory come and dwell; here may His honoured servant, our beloved minister, labor happily with sacred spirit and almighty power—yet for many years—until that he hear the Master's summons, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." It is but six months since the work commenced; some delay took place in consequence of the foundations; the land was soft, and a great depth of concrete was required, so that the first brick was not laid until June 4th—little more than five months ago—no time has, therefore, been lost. Our builder, Mr. Thompson, of Camberwell Grove, has, I believe, done all he could to further our wishes and accommodate us in every way, and it is but due to that gentleman to acknowledge the courtesy and attention we have at all times received at his hands. I had to mention when I made a statement in this place six weeks ago, that our railway money was locked up in the Court of Chancery. Since then the Court having resumed its sittings a petition has been presented, signed by myself, on behalf of the Church, and by the old trustees, praying for the investment of the money in this land and chapel, which has hitherto stood in my name. The Master of the Rolls at once made an order to that effect, and in a few weeks time I anticipate the affair will be settled, and the property duly vested in our new trustees, and our last source of anxiety removed. I will not delay time, dear friends, by going over statements given you before. Many who were not present at the opening of our School on the 5th of last month, have seen the statement then given fully reported in THE EARTHEN VESSEL for Nov. I will simply repeat that as far as we can calculate (and we have not yet all our accounts), but as far as we can calculate, the total expenditure will exceed the Railway compensation money by £450. We have endeavoured to do what we have done well, and to have everything in harmony, and our deficiency arises from the fact of our having built a School and a gallery, which we had not before, and which we must have built had we remained in the old place. Toward this sum, we have received, by God's blessing, already, prior to this day, £185 2s. 6d., being £81 2s. at our meetings in May and July; £98 3s. 9d. at our meeting in October; and £5 16s. 10d. profits of the tea at the opening of the School. As I have said before, I say again; although our people are not wealthy in general, yet if ever people worked well and unitedly, with shoulder to the wheel, it is the people of Rye Lane. And now, dear friends, that we have got into our new chapel, let our prayers unitedly ascend, "Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

We can say that certainly the promise made by Mr. Congreve on behalf of the Building Committee at a previous meeting has been fully redeemed. We were told this was to be a "model chapel," and having ourselves gone thoroughly over the building, we give the secretary, committee, architect, builder, and all concerned, the credit of having presented us with one of the most compact, complete, neat, substantial, and useful places of worship we have in the Strict Baptist interest. May heaven smile upon the cause; may the pastor here be blessed in gathering many precious souls; may the church be fed; the young instructed; the officers rewarded; and the Lord shall have all the praise.

BETHNAL GREEN

BAPTIST CHAPEL, SQUIRRIES STREET.

ON Wednesday, November 18th, Public Services were held in this place, when a Church was formed by C. W. Banks. The brethren Cracknell, Inward, George and William Webb, J. W. Dyer, Hearson, Stanley, Elijah Packer, A. Howard, J. Brett, and others uniting. The place was crowded with friends, and after the Church was formed, the ordinance of the Lord's Supper was administered by Mr. Banks. Many of the friends gathered, expressed themselves as being much comforted and refreshed by the solemn service, and hopes are entertained that a cause of Truth may yet be established in this thickly populated locality, where the assistance, sympathy, and advice of the benevolent Christian visitor is much needed.

Some excellent addresses were delivered on the occasion by the brethren mentioned; and in the course of the evening Mr. Banks said, some of his own friends at Bow had intimated that they were suspicious he was likely to leave them; but he could say he had not the least idea of that. Squirries street was shut, and with the assistance of the brethren, it had been cleansed, opened, and the truth preached. For this he was thankful; and, although the Lord was giving him 'labours in abundance,' still he would cheerfully help them as far as time and strength would permit.

DUNKERTON, NEAR BATH.—

WITNEYDITCH BAPTIST CHAPEL.—Lord's-day, Oct. 25th, sermons were preached by Mr. W. S. Littleton, and Mr. G. Cox, of Bath. In the afternoon Mr. G. Cox gave an address to the Sunday school, after which, on behalf of the Sunday school, and the friends of the chapel, he presented Mr. S. Littleton with a handsome Bible, as a token of their love and esteem for him, and his labours amongst them. Mr. Littleton, on receiving the Bible, thanked the children and friends for the great kindness they had that day shown him, and he hoped that the word of life which he preached unto them might be in their hearts the hope of glory, for that book was alone able to make them wise unto salvation. The meeting was closed by singing that very appropriate hymn—

"Holy Bible book divine,
Precious treasure, thou art mine," &c.

THE NEW CHAPEL AT HARROW-ON-THE-HILL:

ITS DOCTRINES AND PRACTICE.

A LETTER FROM MR. THOMAS SMITH,
THE PASTOR.

MR. EDITOR,—In reply to your strictures on the circular issued by the committee for raising a new chapel at Harrow, I beg with all Christian affection and ministerial fidelity to say, since the commencement of the movement, it has fallen to my lot several times to answer different opinions upon the subject. I have not tried, do not expect, certainly should be disappointed, if we could secure the approbation of every one. The circulars have been distributed far and wide; sent to persons of different creeds, and churches of various denominations. The answers to them have, in some instances, been strange and startling: the Plymouth Brethren have denounced the effort; the High Churchman has been enraged at our application; the Open Communionist thinks it absurd to ask him for help when he has been excluded from the table of the Lord to

which he asserts his scriptural right, as bequeathed to him by his Saviour and Lord, and now the Strict Communionist pounces upon us with his auspicious spirit, unjust surmises, uncharitable and unscriptural conclusions, and sounds a warning voice, believing we are drifting into error, and departing from the counsels of the New Testament, simply for this unreasonable reason. ["O tell it not in Gath; publish it not in the streets of Askelon."] Because we have received contributions from godly men, ministers, and churches of various denominations, God has disposed their hearts to aid us, and inclined our hearts gratefully to receive it. To Him we give the glory, and have joyfully published it; shall apply it to the purpose for which it is given—to erect a new chapel for the Particular Baptists, and commodious school-rooms for the Sunday-school children. But to the points in your communication.

I quite agree with you that the present generation ought not to bear all the burden of building chapels; still, to my mind, there is nothing more to be dreaded than a heavy chapel debt pressing down the energies of the church. The circular states plainly the chapel to be built is for the Baptists, indicating clearly to an intelligent mind that the principles and practices of the church are founded upon, and regulated by, the New Testament. I am happy to inform you, we belong vitally and spiritually to that people.

Who are not by a party's narrow banks confined,

Not by the sameness of opinions joined;

But cemented by the Redeemer's blood,

And bound together in the heart of God."

If the vessel in which you are sailing is earthly, our's is heavenly; if the limits of your's is so contracted as to receive none on board but Strict Communionists, our's is far more expansive; the inscription on our banner is, "Grace be with all those who love our Lord Jesus Christ," and by the authority of our Captain, we say, "Who-soever will, let him come." As to the variety of names in our circular, this is our glory; we think it noble of noblemen to help us; ministers smiling upon our efforts, especially of other denominations, ministering to our encouragement; masters of schools aiding us, spur us on in the enterprise for the glory of our Divine Master, the law of whose house is this,—"One is your Master, even Christ: all ye are brethren." Yes, the Sweetings and others, by their kindness, counteract the bitters that even in this laudable effort we have been called to taste; and we hope yet to publish a circular with greater variety still. Believing uniformity is not essential to unity, we earnestly invite the co-operation of all in this important and pressing matter: the Churchman and Dissenter, Independent and Wesleyan, rich and poor, young and old, preachers and people, one and all: the work is the Lord's and there is a pressing necessity it should speedily be done. You state, in searching the names, that of a higher is not to be found. Let me assure you there are some, though few. We have applied to ministers and churches of this school: some would if they could, others would not though they could: and let me now earnestly invite you to send a contribution, then, in the next list, your name shall be published that others may see we have at least one of this class, and perhaps your example may stimulate others. You tell us that you are a Trinitarian; so are we, and yield to none in a blessed experience of that doctrine in our personal salvation and constant ministrations. I am glad you believe the truth is not wholly confined to the Baptists, though I cannot reconcile your faith with your uncharitable and unjust statement, that godly people have given their contributions to draw us from the truth. I am satisfied the contrary is the fact: to help us in furthering the truth, in preaching Christ, who is the Way, the Truth, and the Life,

and in winning souls to Him. You ask, Will friend Smith abide by the New Testament or not? My plain positive answer is, Yes. I have been led into the spirit of it by the Spirit of God, have abided by it thirty-three years; have realized its blessedness in the depths of my experience; walked it out in life by the mercy of God; and, according to my humble ability, have faithfully and fearlessly proclaimed it the last twenty-five years of my life, as hundreds of New Testament loving-souls will testify at Harrow, Tring, Aylesbury, Eaton Bray, Hampstead, Ramsgate, Hastings, Chesham, Faversham, Woburn, North Wales, and many other places, and, in the strength of my Divine Master, it is my intention, by Divine grace, relying on the blessed Spirit, to abide, not by the comments of men upon, but by the principles laid down in the New Testament. In soul matters and eternal things, in my estimation, human opinion has not a feather's weight. What saith Divine revelation? By this I am willing to stand or fall, sink or swim, live or die. There are many things stated as New Testament principles and practices from which the prayer of my soul is, "Good Lord, deliver me;" and for a few ministers to set themselves up as the only ministers of truth, and to denounce all others, is to my mind anything but the Spirit of Christ. That is a noble principle, and it is mine because the principle of the New Testament,—"In things essential, unity; in things non-essential, liberty; but in all things, charity." May our spirits be baptized more by God's Spirit, that we may manifest more of the Spirit of Christ,—

"Then will the church below,

Remember that above;

Where streams of pleasure ever flow,

And every heart is love."

As I have answered your question readily, you will, I doubt not, answer a few questions for the advantage of those who are seeking the truth:—

1. Did not our blessed Master constitute the supper exclusively for his disciples?
2. Has any a right to it but His disciples?
3. What constitutes a disciple? Is it baptism by water, or spiritual regeneration by God the Holy Ghost?
4. Has not every disciple a right to the supper by virtue of the appointment of the Lord, and the formation by Him of their spiritual character?
5. What right have I (scriptural right) as a disciple, or a body of disciples, to say to a disciple, you shall not come to the Lord's table because you are not baptized?

As you inserted your review of the circular in this month's VESSEL, you will, of course, publish my reply in the November number, for the information of my friends, as many of them, no doubt, have been startled at the insinuations it contains. I am, your brother in the kingdom of Christ, and fellow-labourer in His vineyard.

THOMAS SMITH, Pastor.

[Brother Smith has occupied so much room our answers must tarry.]

INTERESTING SERVICE

AT EBENEZER CHAPEL, BATH.

ON Lord's-day, November, 1st, our dear pastor, Mr. J. Hundley's heart was cheered by again visiting the river Avon, to bury beneath the liquid waves ten believers in our blessed Lord and Saviour Jesus Christ. The weather for some time past had been very cold and wet; and up till past two o'clock on Sunday, it was raining very heavily, when all at once the rain ceased, and the sun shone out most beautifully, and we assembled around the river, thinking to see but very few persons present; but what was our astonishment to see the people flocking around to the number

of about nine thousand, as witnesses to those, we trust, that ~~they~~ have been brought from darkness to light, from death to life, from the power of satan into the glorious light and liberty of the Gospel of Jesus Christ, flowing to the world their love to their blessed Lord and Master, after believing in Him, to obey His commands, by being publicly baptized in the river in the name of Jesus. Their language was, "We will go with you, for we perceive the Lord is with you." God grant this may be the desire of many that were looking on. We rejoice to state that we have not had a baptizing yet since our dear pastor has been with us but some poor sinners have been caught in the Gospel net at the river-side, and come forward to tell what God has done for their poor souls. We were disappointed in not having the help of other ministers, so our beloved pastor undertook to preach in the morning, baptize in the afternoon, receive the Candidates into the church, and break bread in the evening; and we bless and praise our heavenly Father for His goodness in strengthening and supporting, and enabling him to go through all his duties so well.

At three o'clock our pastor commenced by appealing to the Christian friends to keep good order among the unruly boys, whilst he attended to the solemn ordinance before him. We then sang that beautiful hymn—

"See how the willing converts trace
The path their great Redeemer trod;
And follow through His liquid grave
The meek, the lowly Son of God."

He then engaged in prayer, after which he briefly addressed the people, telling them that he was about to baptize some who, a short time ago, stood on the opposite side of the river as dead sinners, but now made alive by the precious love and blood of Christ; and he hoped the time was not far distant when all believers would see and acknowledge that there is but one Lord, one faith, and one baptism, and that the arrow of conviction might enter some rocky hearts, so that we may have to rejoice, and the angels in heaven may have to rejoice over some poor sinners that may be brought to repeat that day. We could heartily join with him and say, God grant for Jesus Christ's sake, that sinners may be converted to day. We then sang a verse or two of the 450th hymn in the selection—

"Jesus, and shall it ever be,
A mortal man, ashamed of Thee:
Ashamed of Thee, whom angels praise,
Whose glory shines through endless days!"

Then the candidates went down into the water and were baptized; and when they came up out of the water, they went on their way rejoicing, and praising the Lord. Between the immersion of each candidate, our pastor brought forth some passages of Scripture, praying and hoping that some may to-day, through God's efficacious grace, look and believe in Jesus, and then follow His commands, who said, "If ye love Me, keep my commandments, and be baptized."

Service commenced at half-past six, when our chapel was crowded in every part. After singing a hymn, and reading part of the 60th of Isaiah, Mr. Arthur Huntley engaged in prayer; then our dear pastor commenced:—

My beloved Friends,—God knows my heart; and if there is one thing more than another that I desire, it is that souls may be converted to God; and we bless God that you, my dear friends (the candidates) have, by your coming forward, shown us that our labours have not been in vain: your conversion is one of the greatest wonders upon earth when we consider you have been plucked as brands from the fire of hell: you have been baptized; but still if you now feel you cannot be happy and comfortable with us, you need not now receive the right hand of fellowship. If you think you will bring a disgrace upon the cause, and that we shall have to scratch your names off the church-book, you had better stand back there;

but your presence here to-night tells us you wish to be united with us; and now I must say to you to-night, that if you wish to enjoy God's love, to dwell under His smiles, you must cling to the cross. In clinging to the cross, you must be constant in reading God's word. There are precious doctrines, precious comforts to be drawn from thence. In clinging to the cross, it will be necessary that you go often to a throne of grace, by which means your clinging to the cross in secret prayer to God, you will be able to battle with sin, the cares of this world, and the fiery darts of Satan. In clinging to the cross, it will be necessary that you attend the ordinance of God's house: ye that neglect God's house will have leanness in your souls. The one speaking to you knows something of what it is to battle with the cares of life, and trust he knows what comfort there is to be derived in secret prayer to God. It will be necessary also that you work for Christ. They that work for Christ will often hear their Master's voice speaking comfortably unto them. The young men working for Boaz heard their Master's voice saying unto them, "The Lord be with you; and they answered and said, the Lord bless thee." After further addressing them, and telling them their duty to the church, and giving them good advice for the future, our pastor proceeded with telling the experience of the candidates, and giving them the right hand of fellowship, and a watchword to go forward with. The ordinance of the Lord's Supper was then attended to, when between two and three hundred sat down to partake of it; and we were able to say from our hearts, truly God is in our midst; and that to bless us. There were also added from other churches, by dismissal, seven others, making a total of seventeen added to our number to-day.

"When we shall reach the heavenly coast,
O'er life's rough ocean driven;
May we rejoice—no wanderer lost,—
A family in heaven."

A highly-coloured print of the baptizing may be had of Mr. W. W. Wheatley, 5, Prior Park Road, Widcombe, Bath.

THE CHURCH IN THE BLACK-SMITH'S SHOP.

OUR London lords and ladies who, in their ermine dress and on their velvet cushions, sit to hear the fifteen minute sermon read, are a strong contrast to thousands who meet in hovels, cots, barns, and upper rooms to hear of Jesu's mighty love and seek the Lord their God. During the last two years, we have laboured principally in school-rooms and "halls" instead of pulpits and spacious chapels; but we, with many hundreds, have found the Lord's presence and blessing are not confined to temples nor consecrated buildings. Where His people meet, there He is found. The following note from Mr. Large is simply and truthfully illustrative:—

Sudbourne, near Aldborough, Nov. 1, 1863.

DEAR SIR,—In giving you a few items of the cause at Sudbourne, in Suffolk, first I would say brother Brett left the little flock in a wheelwright's shop, where he had been preaching the word of life to them; after which the people invited me to speak the word to them, and after supplying at different places, I went. I often think of my first time of going to the aforesaid place, for I disclaimed it in my heart; but I had not begun the service long before my great Master came and took His stand by me, and so overcame me with His blessed Spirit, with His love, blood, and power, that I could say, "Lord, it is good for us to be here." I soon found it was not the place, but the great Master's presence, that made a heaven below, and the place of His feet glorious. In this shop we continued till July last; sometimes almost perished with cold at other times almost surfeited with heat, and then we began the service in a smith's shop, which is more commodious and better to meet in while the weather

continued to keep warm; but now we feel it very inconvenient, the weather being so cold, that some of the friends are afraid to meet with us: we have no window lights, and are obliged to have the door stand open, so as to afford us a sufficient light to read the Word, and our meeting-place being still full. Under all these unfavourable circumstances, I think you see the necessity we were under to arise and build. After much deliberation and prayer, a piece of freehold land was obtained; and though we have but little of this world's goods, we were by the good hand of our God determined to arise and build, trusting to Him to whom the gold and the silver belongs, hoping that He will dispose the hearts of them who are stewards of this part of His property to lend us a helping hand. Try what you can do for us in the great city of London. The smallest donations will be thankfully received on behalf of the church by W. Large, Pastor. My address is W. Large, Baptist minister, Butley, Wickham Market, Suffolk. The opening services are fixed for Wednesday, 18th of November, when brethren Brand, of Bungay, and Callam, of Grundisburgh, are expected to preach here, and a public meeting in the evening. The new chapel is a good substantial brick and slate building, measuring thirty-two feet by twenty-two, high enough for an end gallery when we are able to erect it, which we want to do for the Sabbath-school, but we have not the means. A new vestry is about to be erected directly. The name of the chapel is REHOBOTH.

W. LARGE.

[We pray our God to constrain every reader of the VESSEL to send if it be but one shilling in stamps, and thus encourage our worthy brother Mr. Large.]

CLAPHAM.—ZION HILL CHAPEL, COURLAND GROVE. A very interesting meeting was held in this chapel on Monday evening, Oct. 26th, on the occasion of the pastor, Mr. Ponsford, reaching his sixty-second year and the twenty-fifth of his ministry. A goodly number of friends sat down to tea, which was enlivened by the sound of the harmonium. At seven o'clock, a public meeting was held; Mr. Ponsford in the chair, who, after prayer by Mr. Batson, expressed his pleasure on seeing so many friends present on the occasion, and called on Mr. Hall, who, he said, had very kindly closed his chapel that he and his friends might be present, to address the meeting on the subject allotted to him, which was—

“REDEEMING THE TIME.”

Mr. Hall, after a few congratulatory remarks, observed that his subject was certainly one of importance: for what was more valuable than time: everybody was crying out for more time, and yet how much we all wasted; even five minutes per day would amount in the year to three good working days. Why his brother had given him this subject he could not tell; but as he had done so, he would do the best he could with it, and if his remarks hit rather hard, our brother Ponsford must bear the blame, for he had given the subject. Mr. Hall first spoke of TIME; then of its REDEMPTION; and closed with a few reasons why it should be REDEEMED. In the course of his remarks, he said that time was another word for duration, and had reference to the creature. With the Creator it had no reference.

“His boundless years can ne'er decrease,

But still maintain their prime;

Eternity's His dwelling-place,

And ever is His time.”

And while the duration of man was threescore and ten years, the average of man's life appeared from published statistics to be only thirty-three years and one third; what need was there therefore that time should be redeemed. He first addressed himself to the youths, reminding them of

the advantages, and that they were not to shield themselves under the idea they had no time nor opportunities; for there was no golden path to eminence: our great me—our successful men—had been for the more part orphans or younger sons, whose pitiances had been miserably small. They all had had to travel up difficulty's hill, and their being thrown on their own resources had been the making of them. Mr. Hall named several, and added what the eldest Erskine said was true of many,—that his younger brother was indebted to him for his eminence; for because he refused him supplies, his brother set to work and earned it—hence his eminence; and Hurke acknowledged the reason of his younger brother's success was that he “worked” whilst they played; but, above all, said Mr. Hall, “Remember thy Creator in the days of thy youth;” but to the Lord's people he applied himself in real earnest, showing how much time was lost in sheer idleness; in empty clut-clat; in neglect of the means; in preparing for the body on the Lord's day; the wife kept at home to cook; the afternoon lost by the nap; the means of grace neglected in the week evening through some trifling engagement, by which the minister's heart was discouraged, and those that were present were made uncomfortable through others' neglect. Our brother then showed how all this was to be remedied,—by redeeming the time; buy it by giving up a little sleep—a little indulgence—a little worldly interest, &c., and it was to be done because the days were evil. Days were short; “night cometh when no man can work.” Evil, as regards temptations; Satan still finds work for idle hands to do, and evil (professionally) professed abounded, but the love of many waxed cold. Little, very little regard was paid to truth, and to men of truth, and causes of truth. Some eminent men here and there, even if he were or were not altogether truthful, attracted the people instead of their supporting as they ought a truthful ministry, &c. He therefore called on the people to be alive to their privileges, lest they should have no privileges to enjoy. Our good brother, Mr. Ball, followed with some excellent remarks on “Remembrance.” He took up his position in Canaan, the land of fertility and blessedness, recapitulated a little of his own experience conforming the remarks of the previous speaker, and called on those who had passed through Jordan—the river of judgment—into Gospel rest, to remember the way with gratitude which the Lord had led them. Brother Franks followed with some remarks on the “Present;” “Thy shoes shall be iron and brass, and as thy day thy strength shall be;” and father Mote addressed us on “Prospect;” and as might be expected, he put the extinguisher on the whole, clearing everything out of the way for Jesus. Our good brother said he once bought Cobbett's grammar; but he never read a page of it, for ever since he read Mr. Harvey's dying remarks, that if he had his life over again, he would devote himself to the study of the Epistles of Paul, he read nothing but the Bible. Our brother, after carrying us up to heaven, took his departure, but unfortunately, although the meeting was a good one in all respects, we dropped down again to our mother earth after the evening's enjoyment, and proved the truth of the apostle's words: “To be carnally minded is death, but to be spiritually minded is life and peace.”

“A SOJOURNER AS ALL MY FATHERS WERE.”

ARTILLERY LANE.—A correspondent favors us with the following note, which we give *verbatim*:—

“November 18th, 1863.

“DEAR SIR,—On the wrapper of the VESSEL this month, ‘Criti-Censor’ thinks *Charvos* should know more of ministers than they do generally ere they invite them to the pastorate.” To this we

say, that we know sufficient, for that as we intend proving the pudding before eating it. The next because 'gifts are not grace' who said it was; and yet, 'a man's gifts shall make room for him.' 'Gifts are like a man's clothes, if good, set him off.' True; particular, when the walk is clean, and there is no black spots in the character of the man that wears them. 'And professors are often caught with those embellishments; but gifts when unconnected with grace, wear out, wither, and die away.' True; but it is the spiritual judges all things, while envy is rottenness to the bones; and as all good gifts come from God, the gift of utterance is valuable to tell out the manifold grace of God, that doctrinal, spiritual, experimental, and practical; thus we praise the giver and the gift. 'Very few deacons or church members, can discern or search out the true grace of God in the ministry.' Now, how is it you possess this discernment, and you do not enlighten those deacons and church. Hence, comes the following sentences, sent to you by a man chafed in his mind, and sadly disappointed, or you would not have had the sentences, and its contents sent you, for he has wonderfully missed the mark in his ordination, either of long or short standing; so nothing is rendered null nor void; and as to Eli's progeny, others have judgment as well as he; and as to the test and the division, it is quite on the other side of the question, and so is not likely to occur. Now, sir, as the above comes from envy, disappointment, and one that is chafed in his mind, we hope patience may have its perfect work, and by this process all suspicions may be overthrown. As the minister serving at Artillery street is quite generally received and accepted by deacons, church, and congregation, for we are quite sure that all God's people would not hear Mr. Banks, nor Mr. Wells, nor an angel from heaven; we expect some to complain, dictate, speak evil, and grumble; neither do we ask any one for their advice; we act for ourselves, and walk on in our course, looking to Jesus: thus we are prepared for good as well as evil report. Now, sir, this comes from an eye witness, one that know the mind of the people generally—deacons, church, and congregation, and minister to. If you like to put this in next month's VESSEL you can as we think it justis.

"AN EYE WITNESS."

[We only add, as a reply to the above note, that we and our correspondent, we think, are free from envy. For many years, we have ever rejoiced to help on young men, when the Lord has called them into the vineyard; and when we have been favoured to witness their success in the good work, it has filled our souls with gladness; this strong sympathy with Zion in all her happy, holy, Christ-exalting, soul converting movements, we shall carry with us to our dying moments. Let not "An Eye Witness" entertain false prejudices. Comparatively speaking, we notice but few correspondents who write us in fault-finding strains. When we do give them a corner, it is with the one only motive, of either cautioning or comforting the Church, as the case may require. One word respecting "the minister serving at Artillery street." We have been intimately acquainted with some of his dearest relatives; we have known of his uprising and going forth in the good work. He has met with many discouragements: some who should have helped, have tried to hinder him; but he has believed the Lord called him; he has obeyed that call: he set his face steadfastly toward Jerusalem; the Lord has helped him with a little help; and if his blessed Master will give him the honour of prophesying among the thick boughs; if God will increasingly prosper and preserve him, none will be more thankful than the Editor of *The Earthen Vessel*. When we see a man, like the minister referred to, a young man of good

character, and of a devoted mind; when we see such an one sailing on in the face of wind and all bad weather, we conclude the Lord has said to him, "My grace is sufficient for thee." We gladly announce Artillery street chapel is filled with people, the pulpit is filled with the Gospel; may it long continue.—Ed.]

SOUTHAMPTON — STRICT BAPTIST CHURCH, CANAL-WALK.—The Lord hath done great things for us, whereof we are glad.—PSALM cxxvi. 3.—The above was the subject of a discourse preached on Lord's-day morning, Nov. 8th, by our highly esteemed pastor, Mr. Chappell, who has now laboured amongst us about ten months, and whose labour has not been in vain. The church was at a very low ebb when Mr. C. came amongst us; indeed, it was considered imperative to close the doors through want of means; but He whose name is Jehovah Jireh appeared for us in the time of extremity, and directed the feet of his servant to this place, which has proved to be the "power of God unto salvation." We are greatly encouraged when we reflect upon the state and condition of the church when Mr. C. came amongst us, there being but few members composing the little interest; but through infinite goodness, after a short time, others were added to their little number; and we cannot feel sufficiently thankful on beholding the good work of grace that has been going on in our midst. Several have been constrained to make an open avowal of their attachment to their Redeemer by walking in the way of obedience. On Thursday evening, November 5th, our respected pastor administered the ordinance of believer's baptism to four males and three females in the presence of a large assembly. The services were of a solemn and affecting character, more particularly with regard to the last candidate, being a son of our esteemed minister, who had the unspeakable joy of baptizing him also in the name of the Eternal Three. The fruitifying influences of the Holy Spirit were enjoyed; a happy feeling seemed to pervade the assembly. May the seed then sown be productive of much good in leading others to see the vast importance of our dear Lord's words: "If ye love me, keep my commandments." And again, "Why call ye me Lord, Lord, and do not the things which I command you?" Then will they not only be willing, but constrained to say, "Hinder me not, ye much loved friends, for I must go with you." Having, as a little church, thus experienced the gracious dealings of the Lord in answer to many petitions, we are bound to say, "The Lord hath done great things whereof we are glad;" and would still be found at the mercy-seat imploring fresh manifestations of His power in the sanctuary through a preached Gospel, that the territories of Satan may be shaken, and many an one "ready to perish," be plucked as a brand from the eternal burning, and be brought into the peaceful fold of Christ's flock, and go in and out and find pasture. On the following Lord's-day, — (a day long to be remembered as one of the happiest and most delightful spent in the service of God.)—in the afternoon, after a most affectionate and soul-stirring address, our pastor gave the right hand of fellowship on behalf of the church to those who had previously witnessed a good profession before them; some of whom had been brought under the terrors of the law, whilst others had experienced the still small voice of the Gospel, thus showing the sovereignty of our adorable Redeemer, who works all things after the counsel of His own will, no power on earth or in hell being able to frustrate His purposes in the redemption of His people, the fiat being, "They shall come who were ready to perish;" and "I will have mercy upon whom I will have mercy."

WM. S. EVERETT.

RISE AND PROGRESS OF THE GOSPEL IN THE VILLAGE OF RYARSH, KENT.

This event took place in 1815. Messrs. Denton and Basset, members of Zoar Chapel, Strood, commenced preaching in dame Terry's house; but afterwards removed to the house of Wm. Pankhurst, who was the first-fruits in the place; and in process of time others were gathered to the Lord, and became members of Zoar. In 1821, Mr. G. Basset commenced preaching; and a feeling passed over the little band to build a house for God. The purchase of a piece of land being rendered impossible, it was decided to take on lease the building after converted into a chapel for the period of 21 years: this was taken in the latter part of 1821, fitted up and opened in March, 1822, by Mr. Drew, and Mr. Shirley, of Sevenoaks. The pulpit was supplied by the brethren Basset, Denstead, Basset, and others, from Ebenezer, Chatham. After a few years, some were convinced of baptism, and joined Borough-green.

The church at Strood, to prevent the whole from doing so, came over, and formed the others into a branch church with Zoar; but it was a failure, for all but two became Baptists; several uniting with the church at Zion, Chatham. The inconvenience of the distance was felt, and after consulting, Mr. Lewis and others agreed to form themselves into a Baptist church, which took place about the year 1827 or 1828, comprising 16 persons; 12 from Chatham, and 4 from Borough-green. Mr. Lewis formed the church, and Mr. Bolton preached to the church. This proved a happy union, as some living can bear testimony: unity, peace, and harmony prevailed. Several others were united to the little band, and in course of a few years, it grew in numbers amounting to 80; they had no pastor, but obtained neighbouring pastors to come and break bread to them.

In the year 1836, a new Baptist chapel was built at West Malling, about two miles distant; some of the people were not very willing to move; their feeling being the Lord had planted the Gospel in Ryarsh; and it should be continued there: some of the elder members expressing feelings that the Gospel might go there for a time, but it would be brought back again, as the sequel will show.—From about 1838 to 1853, these people worshipped at Malling, and were members. Of what happened during this period of fifteen years we have no definite account, as it has to do with the church at Malling.

Early in the year 1853, in consequence of a misunderstanding or disagreement between Mr. Hammond, the then pastor, at Malling, and the deacons about opening the chapel at Ryarsh for preaching on Sunday evenings, the three deacons were turned out of their office, and others chosen in their stead: the result was a division in the church, and the few that left met for worship in Samuel Lengley's house at Malling, from May 29th, 1853, until October of the same year, when the chapel at Ryarsh was hired by them for the remainder of the lease, which was to expire at Michaelmas, 1863. The chapel was opened Oct. 16th, 1853, and the church formed (consisting of five members) on the same day by Mr. Shindler, of Matfield-green, and the ordinance of the Lord's Supper administered in the afternoon. Dec. 18th of the same year twenty-four were received into the church by Mr. Lingley, of Meopham, having received their dismissal from the church at Malling. The pulpit was supplied by several ministers until 1857, when Mr. J. Inward became pastor of the church. His ordination took place Dec. 1st, 1857, and he was with them till Aug., 1861, the Lord having blessed his testimony among them.

Since that time, the pulpit has been supplied by Messrs. Martin, Daiten, Grey, Jull, and others.

During the ten years of meeting in the old chapel, seven male members have been removed by death, and seven have been dismissed to other churches, the present number on the church book being fifty-four.

Early in the spring of the present year, we began to think what was to be done at the expiration of the lease. The landlord of the building was consulted; he proposed a raise of rent, and other conditions, which we felt would become oppressive. This led us to cry to the Lord for help and interposition, that he would make a provision for us in the future.

A kind friend came forward and offered to lend money to build; but the difficulty still was, where could we get a piece of land. We applied to one and another; the answer was in the negative. Still we kept looking, hoping and praying to the Lord. At last His hand was seen, His power displayed, and moved the heart of one to sell us a piece on which the chapel now stands.

We, as a church, felt justified in the steps we were about taking, for three things—1. The old place was very inconvenient in every respect to preacher and to hearers; scarce any ventilation; the second was burdensome imposed more than we could bear. 3. The Lord having given from time to time evident signs of His presence being with us in calling sinners from nature's darkness into the light of the Gospel, by the preaching of the word, and in feeding, and comforting the church, thus increasing us numerically, and with all the increase of our God.

These things encouraged us, and our object and motive was to erect a house for His name, for the publishing the glorious merits and achievements of a crucified Saviour, and for the good of souls.

A building committee was formed, chosen by the church, who devoted their time and attention gratis; and we now realise the things we have so long desired and anticipated.

We desire, as a church, to ascribe all praise to the Triune God of Israel, and say, "The Lord He is Jehovah Jireh still." Trusting we can come under the congratulatory language of Moses; "Happy art thou, O Israel, who is like unto thee? O people saved by the Lord; the Shield of thy help; and who is the sword of thy excellency; thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 29.

The opening day, October 14th, 1863, was a bright October morning. We were disappointed in not hearing Mr. Wells (through illness); but were remembered by our God in sending His other servants. Mr. Bennett, of Chatham, opened the morning service, solemnly imploring the Divine presence to rest upon us for the day and to continue with us in the future. Mr. Wall, of Gravesend, preached from Isaiah xxxiii. 20: "Look upon Zion, the city of our solemnities;" many found it a good time, and said, this is the house of God, and gate of heaven: a goodly number sat down to dinner.

In the afternoon, Mr. Avery, of Hadlow, sought the Lord's blessing upon minister and people. Mr. Lingley, of Maidstone, preached from Deut. xxxiii. 29, a sound encouraging discourse. Many felt truly happy. Mr. Nevill, of Sutton, read the statement of the rise and progress of the Gospel, and concluded by prayer.

About 200 partook of tea. In the evening, Mr. Fremlin, of Fout's Cray, preached from 2 Cor. 13. 7, giving us some good counsel, hoping to reduce it to practice.

The attendance was extraordinary through the day, many being obliged to stand outside. Our collections exceeded our expectations, for which we desire to tender our sincere thanks to the friends that assisted and visited us, and to erect our Ebenezer, and say, "Hitherto the Lord has helped us."

A YOUNG HUSBANDMAN.

JOHN BUNYAN McCURE.

DEAR BROTHERS, I have to preach during the next seven or eight days at Clarence Town, Hinton, and other places on the Hunter, and for that purpose I shall leave Sydney per steamers, eleven o'clock to-night; therefore can only write you a few lines for the out-going Mail. I have very much to write of the goodness of the Lord toward me His unworthy servant. I have been greatly honoured of God since I have laboured in Sydney; many souls and seals the Lord has given me. On the third of this month I baptised four; one a very pleasing instance indeed: a young woman who never attended the house of God. When I first visited Sydney, she was asked to hear me: she did so; it was my first Lord's-day sermon in Sydney: to use her own words, she said, "I got no good by hearing that sermon; I went away wretched and miserable." She was convinced of sin: she continued in great sorrow without hope. After my arrival and settlement in Sydney, she has always been in the house of God; and when I preached in the theatre, one of those sermons, she says, made her worse, her state appeared to be more hopeless; nevertheless, her cry was to the Lord for mercy; thus she continued until she heard a sermon that I preached in the hall. I was speaking of the different mountains, and of the mountains of sin in a sinner's conscience; before the blood of sprinkling that mountain shall become a plain. That sermon was the means of hope to her: she left and felt for the first time with "who can tell?" Some time after this I was preaching from "Them that thought upon His name," now deliverance for the captive was proclaimed by God the Holy Ghost in her soul, and she went on her way rejoicing. Many were now the love visits she received from Jesus under the word; and being assured of her love to Christ, she now felt constrained to keep His commandments; therefore I baptised her in the name of the Holy Trinity. I have another very wonderful case, I will give you the particulars of it next mail, I am sure that you will rejoice. You will see by *Christian Pleader*, I am still hard at work against Popery. Up to the present time before the public I stand alone; not one minister comes forward to help in this great work; nevertheless I am helped by the Lord, and many are the prayers offered up on my behalf; and I am told that great good is being done, therefore in this I will rejoice. Mrs. McCure, with me, desire our love to you and Mrs. B. I remain, dear brother, your's in Jesus,
JOHN BUNYAN McCURE.

Sydney,
Sep. 25th, 1863.

MR. JOHN GLASKIN.

PROVIDENCE Baptist Chapel, between 86 and 87, Upper street, Islington. Lovers of the truth as it is in Jesus, especially those in the neighbourhood, will be interested to know that a neat and comfortable Chapel is situate as above, from the pulpit of which the Gospel trumpet is blown and the blood-stained banner of the cross is unfurled, to the joy and refreshing of weary pilgrims. Mr. John Glaskin, the pastor, has for fourteen years, steadily, earnestly, fearlessly, and affectionately preached the Gospel of the grace of God: and the Lord has commanded His blessing, even life for evermore: many souls have been given for lire as seals to his ministry. On Lord's-day, November 8th, the fourteenth anniversary was celebrated. The pastor preached in the morning a very blessed sermon, taking encouragement from the past, that God having blessed us as a church, will still bless us, and expressed his determination to know nothing among men, at home and abroad, but Jesus Christ and Him crucified, making mention of His righteousness alone. Brother Foreman followed in the afternoon; brother Pells in the evening; and brother James Wells on Tuesday—all of whom were

happy in their work. The people had good seasons; and though the weather was very wet still the house was filled, and the Lord was present. In entering upon another year, we praise God's great and holy name for all the mercies bestowed upon us to this present, and take them to be an earnest of good things yet to come. That the Lord will indeed gather others to this part of His Israel, beside those that are gathered unto Him, is the prayer of the writer.

I. J. WAITE.

MILE END.—HEPHZIBAH CHAPEL, DARLING PLACE.—A public meeting was held on Tuesday, Oct. 20th, in connection with the efforts now being made by Mr. Charles Gordelier to speak the truth in this dark neighbourhood. About 100 persons took tea together, after which the chair was taken by R. Gowland, Esq., who was surrounded by a large number of ministers. Brother Gordelier read a statement respecting the past history of the place, and the present prospects for usefulness. It appears that the chapel has now come into his hands, and being anxious

"To tell to sinners round

What a dear Saviour he has found,"

he, without fee or reward (save the satisfaction of doing good), preaches the Gospel here on Lord's-day, and superintends the various efforts for instructing the masses. A Bible woman has been appointed for the district connected with the chapel, by means of which the Gospel will be carried to every house, there is a Sunday school with about 80 children, and a Christian Instruction Society. The meeting was addressed by brethren Dickerson, Cracknell, Woodard, and several neighbouring ministers. We believe this is a movement in the right direction; and if persons residing in the neighbourhood likeminded, will co-operate with brother Gordelier, much good may be done. Teachers and visitors are greatly needed. We heartily wish our brother great encouragement, and recommend those who are able to help as fellow workers; and those who have been blessed with this world's goods, and are able to contribute to the expenses necessarily involved in such an undertaking, to communicate at once with Mr. Charles Gordelier, 13, Stepney Green. A BROTHER WHO WAS THERE.

POPLAR.—Zoar Chapel, Manor street. On Monday evening, October 29th, Mr. William Falmer, minister of Zion Chapel, Plaistow, baptized four believers, three of whom were males, and one female, after a most impressive discourse by our pastor, Mr. J. Inward, from 1 Peter iii, 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Many found it good to be there; and may the seed then sown, produce an abundant crop in the Lord's time. J. CLINCH.

HAVERSTOCK HILL.—TEMPORARY BAPTIST CHAPEL, MALDEN ROAD. A social meeting was holden here on Monday evening, Nov. 16th. After tea in the class-rooms, to which a goodly number sat down, the public service was held, and the place was filled. After singing, and prayer by Mr. Flory, the pastor, Mr. Dowdall, said they were met to encourage one another, and raise an Ebenezer to praise God for His goodness who had brought them to the second year of the cause here, the Lord having put it into the hearts of several friends, especially Mr. Wilkin (whose absence we all deeply deplore this evening in consequence of illness) to establish in this new and rising locality a Strict Baptist cause. Seven had been baptized the past year—one a Russian, the servant of a very noted Russian theatrical, who had endured a deal of persecution, but had left

his master, and was now using himself in every way in the dissemination of truth, and our distinctive principles in Russia. The school was well attended, having one hundred and fifty scholars; and it was hoped, by the Divine blessing, a chapel would soon be built. The following subjects were then spoken from in a powerful manner, "The Promise of Salvation through Christ," Mr. J. Pells; "The importance of following Christ," Mr. C. W. Woollacott; "The privilege of labouring for Christ," Mr. Dunning; "The Joy of being with Christ," Mr. W. Norton. After singing and prayer, a very Christ-honouring and soul-delighting meeting was brought to a close. May the "little" one become a thousand, and a small one a strong nation."

NORBITON.—On Tuesday, Nov. 3rd, two sermons were preached by Mr. S. Cozens, of Lincoln-street, London, from Psalm cvii. 81. In the afternoon, Mr. C. spoke of God's goodness to the spiritual traveller, wandering in the wilderness in a solitary way. The preacher said that God's children passed most of their wilderness way alone (II)—to the prisoner shut up in the dark dungeon of condemnation, tied and bound in the iron bands of his sins, with the shadow of eternal death upon his soul. Here a deep law work in the soul was most solemnly entered into, and the speaker said though there be, who cry down a law work, still you say that a man must know the law before he can understand the Gospel: he must be led into the wilderness of Sinai by Moses, before he will be taken into the land of Canaan by Joshua: he must listen to the thunders of Horeb before he will sing the songs of Zion: he must be convinced of sin before he will feel his need of and come to the Saviour. (III)—to the sick, at the gates of death, who were so sick that they abhorred all manner of meat, a state of spiritual desperation was so touchingly entered into, that it was quite clear that the preacher had been in that case—(IV)—to the tempest-tossed mariner, driven of fierce wind. It was a soul-searching discourse, and none but the living could really endure it. In the evening Mr. C. spoke of the wonderful works of God in creation. (II) In nature (III) In providence (IV) Of the wonderful works of God the Son for us (V) Of the wonderful works of God the Spirit in us. It was a time of love: many hearts were made glad, and went home rejoicing.

HOKNEY.—On the 24th of September, a meeting was held in this place for the double purpose of returning thanks for the recent plentiful harvest, and to procure means for the purchase of a piece of ground on which to build a more commodious and substantial place for the worship of God. In the afternoon, Mr. Harris, of Rishangles, read and prayed, and Mr. Hill, of Stoke Ash, preached an excellent sermon from the words, "His unspeakable gift." In the chapel (which was beautifully decorated with flowers and mottoes), and in an adjoining booth, tea was provided, of which many partook. The evening service began at half-past six, when Mr. Harris was called to the chair, who called upon Mr. Sheppard, a deacon, from Stoke Ash, to engage in prayer, and after singing a verse or two, the pastor, A. Read, stated the object of the meeting was to get sufficient funds to pay off £64., the price of the ground which was wanted for a new place of worship, the old place being only hired for that purpose. Mr. Hoddy, of Horham, being then called upon, delivered an encouraging address, and made a call upon the people to manifest their desire for a new place publicly in which they could assemble themselves to hear the word of life by their liberality; when £21 were given, or promised to be given, in the course of a month. Mr. Shaw, of Occold, Andrews, of Diss, and Pegg, of Fressingfield,

addressed the meeting, and after a word from brother Harris, and singing and prayer, the friends were dismissed, it being nearly ten o'clock.

RUSSELL SQUARE.—KAPPEL STREET CHAPEL. The forty-eighth anniversary of the Sabbath schools was held on Tuesday, Nov. 17th. Tea was well attended, tickets being free under the energetic auspices of Mr. Cooper, who felt satisfied that many would be attracted to so good an object. Mr. S. Milner presided; after which excellent addresses were delivered by Messrs. Pells, Bloomfield, Cracknell, Hawkins, Wyard, and Anderson, upon the interesting subject of teaching the rising generation. Mr. Milner referred to the little boy who died at nine years old, whom he buried as not only having his mind stored with large portions of Scripture and hymns, but he evidently understood and felt the great truths of sin and salvation, and was in the habit of attending the prayer meeting. He was not satisfied with attending himself, but brought a companion. "Now," remarked the worthy pastor, "there is nothing particularly inviting for the young to attract them to prayer meetings, showing his vital knowledge of God, and love to things divine." Several brethren were present—Higham, Flory, Williamson, &c. This was one of the largest meetings held here in support of the schools.

WICKHAM, KENT.—On Wednesday, October 21st, a thanksgiving meeting was held for the abundant harvest with which a God of providence has favoured our land, when two sermons were preached by Mr. John Webster, of Stepney. The tea meeting and services were well attended. Many friends from Woolwich and the neighbouring villages attended to manifest their esteem for the laborious pastor, Mr. W. Bowers. Our respected friend brother Playe, now of Dartford, laboured here for some time.

STONEHOUSE, DEVON.—Mr. William Welch, pastor of this church, and successor to Mr. Webster, now of Cave Adullam, Stepney, fell asleep in Jesus on Tuesday, Nov. 10th. About six months since, he had a seizure from which he partially recovered; but on the Saturday preceding his decease, he had another depriving him of speech. His end was peace. He died without a struggle. "Blessed are the dead who die in the Lord."

WOOLWICH.—On Wednesday, September 30th, Mr. Hanks baptized eight believers, who with one other were received into church fellowship, on Lord's-day, October 4th, and many more are clinging round our little camp, and feeding upon the word as still preached by our brother Hanks, thus making it very evident that the Master has yet much work for his servant to do in Woolwich. D. W. H.

IPSWICH.—ZOAR CHAPEL, DAVID STREET. —A tea meeting was held on Wednesday, Oct. 14th, the object of which was to welcome Mr. Wilkins (late of Chatteris), who has accepted the invitation to supply the pulpit for twelve months with a view to ministry. About 200 members and friends sat down to tea, after which a public meeting was held, the chapel being crowded. Mr. Wilkins presided, and appropriate addresses were delivered by the chairman, T. M. Morris, J. Cox, T. Poock, S. Collins (Grundisburgh), and others.

DUNSTABLE.—TOWN HALL. The Baptist church, worshipping in the above hall, held a harvest home meeting on Monday, Oct. 26th, 1863. Mr. Plaw, of Aylesbury, preached in the after-

noon from Numbers: x. 29. In the evening a good company attended: brother Rush in the chair. Brother Plaw gave out the harvest hymn. Brother Lester implored the Divine blessing on the meeting, when the chairman read the parable from Matthew xiii. Ministers then spoke from given subjects arising out of the parable: Brethren Plaw, Eames, E. North, Lester, Cookson, and H. Kieckotts. Select pieces were sung, brother F. Stunders presiding at the harmonium, and about twenty-five of the choir. All appeared pleased and I hope profited.

FALMOUTH.—On the 18th of October, the Rev. John Walcot left the above town where he had been pastor of the Baptist church for several years. Previous to his departure, the church and congregation to which he had ministered expressed the sense they entertained of his faithful and earnest ministry by presenting him with a purse containing £36. Other persons, belonging to different denominations, showed their respect for his consistent character and his readiness to aid in all religious and benevolent efforts by another purse of £25. The public prints bore their testimony and expressed their regret at his retirement.

PULHAM.—The harvest home was celebrated here on Oct. 1st. Mr. Hill, of Stoke Ash, preached in the afternoon, and tea being provided, 114 sat down to the repast. In the evening, Mr. Collins, of Grundisburgh, being unable to attend, brother Brand, of Bungay, conducted the service. A collection for the chapel painting, cleaning, &c., having been made, the friends dispersed.

BOROUGH GREEN.—Mr. John Pells preached here on the afternoon of the 1st Oct. and after tea a public meeting was convened, when Mr. Frith, the pastor, took the chair. After the opening address, collecting cards were issued for the purpose of raising a sum for the erection of a minister's house. About £50 were promised the same evening. Addresses were also delivered by brethren Pells, Jull, Malyan, and Norton on the harvest.

Notes and Queries.

Infant Salvation.—BELOVED EDITOR,—Will you spare a corner in your most excellent magazine for a scrap, which may, under God's blessing, be a comfort to thousands of mothers. I had the great pleasure of hearing the Rev. James Wells last Sunday evening (October 18th.) In the course of his sermon he said he had received a great many letters from persons who complained that he had said there were infants in hell not a span long; and it was repeatedly said he held this doctrine. He had many, many times contradicted the statement, but still it seems it is believed. His soul abhorred the idea; he did not believe it for a moment; he believed

that ALL dying in infancy, both in the heathen as well as in the civilized world, went to heaven. And free-grace people were those only who could believe it. Were he an Arminian he could not believe it; if it was by work and doing men were saved, then he could not believe it, but as it was by mercy (the text was, "He will have mercy upon those who have not obtained mercy"), he believed and was fully persuaded all infants went direct to heaven. I think, beloved Editor, this is so plain that it should be so written that all who run may read. It is a very cruel thing that men will hatch up these lying tales of God's ministers. It may with the utmost truth be said of an Arminian, "*Falsum in uno, falsum in omnibus.*" Wishing every success to Mr. Wells, though a *Wellsite* by a long way; but knowing he is really in want of a new chapel, and knowing God will certainly get it for him; and knowing he is one of the most honest (if wrong sometimes) men we have, I am, beloved Editor, yours affectionately,
—A LOVER OF MR. WELLS, MR. SPURGEON, MR. C. W. BANKS, AND ALL GOD'S SENT MINISTERS EVERYWHERE.

The Derby Baptist Cathedral.—A "Baptist Cathedral" (as our Correspondent terms it), has been erected here of "gigantic dimensions," with

"windows richly dight,
Casting a dim religious light."

Gold and glitter.—"*Usque ad nauseam.*" but where is the golden candlestick, the fire which never goes out, the golden bells, and the pomegranate? Ah! echo answers, *Where?* But does our correspondent mean that THE GOSPEL of our Lord and Saviour Jesus Christ is hard to find in Derby? We have preached there to a people professing to love and to abide by the New Testament in every branch. Are they scattered? Is the ark of the covenant lost in that large town? We hope not. We shall surely hear that still there is a people who have bought but will not sell the TRUTH.

The Lord's Supper.—TO THE EDITOR. MR. EDITOR.—Can you, or any of your numerous correspondents, answer the following important questions, with Scriptural proof?

I. Can a Strict communion Baptist Church, Scripturally celebrate the ordinance of the Lord's supper *while destitute of a pastor?*

II. If it is the duty of the Church to commemorate the Lord's death, who has a Scriptural right to preside at the table?

III. If none but a pastor of that Church can Scripturally preside at the table, ought the Church to desist from the observance of the ordinance until the Lord shall establish a pastor over them?

Plain Scriptural answers to the above will greatly oblige both the Church and its probationary minister, who are anxious to *know* and to do the will of their reigning Lord and Head.

2, Clarence place, Clapham road.

[We leave the question open for any brethren to reply as they may be led. We believe the answers are by no means far off or difficult.—ED.]

TO OUR READERS AND CORRESPONDENTS.

FOR nineteen years, THE EARTHEN VESSEL has now circulated, more or less, in all those Churches who hold fast by the great principles and ordinances of the New Testament. We commenced by printing 2,000 copies per month during the first year. From that number we gradually increased, until in England, Ireland, Scotland, the Colonies, the Indies, the Canadas, America, and on most parts of the Continent our VESSEL has carried the tidings of truth, the experiences of the saints, the movements of the Churches, the memoirs of her ministers, with notes and notices of everything which could be useful either temporally or spiritually to the friends of the Redeemer in His kingdom on the earth.

After making a careful investigation, we find that between one and two millions of copies of *THE EARTHEN VESSEL* have been printed and circulated. To one head and pair of hands, it has been a laborious task, but to many hundreds of thousands, we hope it has been rendered a good help by the way in the right direction.

We are thankful that our circulation is still extensive. There is but one monthly—advocating the vital unity of sound doctrine, safe experience, and the observance of the ordinances as instituted by our Lord Himself—that excels us in numbers. Considering the character of the times in which we live, the circulation of *The Gospel Standard* must be highly gratifying to its proprietor, editor, and friends. What are termed *The Gospel Standard Churches* and ministers, are very numerous; and they are bound together by most powerful influences. There is an immense body of uneducated people to whom that class of the ministry is well suited—besides, there is a vein of rich experimental truth, running through all the writings of the Editor and his correspondents which will always render it an acceptable mean and medium of help and comfort to the tried, the tempted, the afflicted, the oppressed, the bound and burdened sons and daughters of the Lord God Almighty. We always feel a pleasure in acknowledging the merits and claims of the *Standard*, and although it has made some sore thrusts at us, we are not angry. We have made many mistakes; we have never sailed on smoothly as it has done; we have had a dreadful hard, uphill work of it; and as soon as we were permitted to reach a position of extensive usefulness and influence, a number of little efforts were made to impede our progress, or to obtain for their originators, a similar position; there is plenty of room for them; and in proportion as they seek the welfare of Zion, we bid them all God's speed.

And now, as our own is a peculiar sphere of labour—as we aim, simply at two things, we hesitate not to ask still for all the co-operation and zealous enterprising help and effort which the lovers and friends of a good old fashioned Gospel can possibly give us.

Our original aim was—our choice and most favourite aim still is—to furnish the most powerful illustrations, the most striking facts, and the richest evidences not only of what *THE TRUTH IS*, but of what *THE TRUTH DOES*. To gather some of the fruit found on the Tree of Life, has always been joyful work to us; but, in this department we have seriously failed during the last few years. It has been impossible to fulfil this branch of our design as we desire; but, if our commission is still lengthened out, we are resolved, in the strength of the mighty God of Jacob, to return to the development of *GRACE'S GLORIOUS CONQUESTS* in the souls and salvation of our fellow-men, with greater perseverance than ever. We have been betrayed, misled, hindered, and injured; but through the forbearance and mercy of our ever gracious Lord, we hope to be rendered more useful than ever in this original and essential feature of our work—the *revelation of THE REAL GRACE OF GOD*.

The other branch of our work is to represent the character, condition, and motions of all those Churches who faithfully adhere to the doctrine and discipline of Apostolic times. This branch of our work has increased, and still it grows: the Churches multiply; ministers spring up on every hand—and all, to some extent, require a channel of communication. Christian friends who are removed far from their first pastors and Churches, are refreshed by reading reports of the Lord's work still going on among their old friends. Destitute Churches need information of the fitness of good men to preach to them; and ministers who are not in cures, are desirous of using all wholesome means for the furtherance of their usefulness. Indirect appeals have constantly been made to us to open up a channel for the dissemination of these several objects; we have almost imperceptibly glided into this kind of work; and hence, while some have been offended because too much room has been occupied in this practical department, many thousands have thanked us for the benefit derived.

Our sincere thanks are tendered to all who have helped to hold up our hands during the many years in which we have sought to spread abroad the savour of Christ; and we would intreat them still to unite with us, so far, and only so far as they may believe we are doing the work of the Lord; and wherein we have given offence, or failed in effecting plans and promises, we ask forbearance and forgiveness.

To our energetic and kind Agents, to all our Correspondents, and to our thousands of readers, we ask for continued and renewed favours; and may the God of all grace unite us together in the bonds of everlasting love. So prays,

THE EDITOR.

END OF VOLUME NINETEEN.