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“By One Offering.”

SATURDAY MORNING, January 21st, 1865, was one of the most foggy and gloomy days I ever saw. One dense cloud covered the heavens and the earth, and all the people; and danger and desolation seemed to surround us on all hands. I was engaged to journey to Manchester; for that city I have taken my ticket; and having endeavoured to commit body, soul, family, Church, and every other relationship into the hands of the mighty God of Jacob, I wish to occupy myself in pencilling a few lines upon those memorable words, “For by one offering He hath perfected for ever them that are sanctified.” Many times in my small life have I thought upon the largeness and completeness of this gigantic and glorious Scripture; but this morning it appeared to open wider than ever. And, dividing itself most naturally, its fulness appeared in four delightful branches.

I. The word “OFFERING.” It looketh down into that melancholy pit where sin has hurled man as far from God as sinful worms can be. This word “offering” looketh up to the highest heavens, where Deity in perfection reigns; and into whose presence sinful man (*as* sinful) can never come. From the throne of God a voice proclaims, “Without the shedding of blood there is no remission.” This word “offering” looketh abroad upon the nations of the world, and beholdeth men of all kinds and colours, of all tribes and tongues, all with a conviction that some sort of offering must be rendered; hence, various sacrifices are presented to priest or pagan prince—to sun, and moon, and stars—or to some blind and bigoted idol, from whence salvation never comes: There is a world of meaning in that one word “offering,” but this line or two is only suggestive. Pass on,

II. To the PERFECTION of this OFFERING. “By one offering He hath perfected for ever them that are sanctified.”

There were five offerings; yea, more; but five principal offerings typical of man’s destitution and the Saviour’s finished work.—

1. The Burnt Offering prefigures *entire devotion*. God made man for His own glory, to be devoted unto his Maker; but sin has turned man into a rebel, and now he fights against God. For Zion’s sake Jesus becomes a whole Burnt Offering; HE GAVE HIMSELF, and thereby He has given restitution to offended Justice, and secured entire and eternal reconciliation to all His people, “The ransomed of the Lord SHALL RETURN; they shall come with singing unto Zion; everlasting joy shall be upon their heads.” The Holy Ghost, anticipating the perfection of this Burnt Offering, cried out by the Prophet of old, “By the blood of Thy covenant have I sent forth Thy prisoners out of the pit wherein was no water.” And from the time the Saviour returned to His glorious intercessory throne (and long before) His poor prisoners have been sent forth out of the pit, and being raised from the dead, having JESUS CHRIST revealed in them, and formed in them the hope of glory, they come to Zion, each one singing,

“Lo! glad I come; and Thou blest Lamb,
Shall take me to Thee as I am.”

The chief end of their predestination by God the Father, was that they should be conformed to the image of His Son; and as He is, so all the ransomed tribes shall be

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

The consecration of the Church unto God, and her entire and eternal devotion to the worship of the Three-One Jehovah is secured by that One Offering which Jesus in Himself did render.

This perfect recovery of the Church; this restitution of Zion to the glorious likeness of her covenant Head, was the theme of the great Redeemer's prayer, "Father, I will that those whom thou hast given me, may be with me where I am, that they may behold my glory." Nothing short of this will satisfy the souls of God's Israel; this shall be their portion for ever and ever. Amen.

The shades of night prevent my writing more now. The other offerings, and the remaining sections of the text in successive numbers, if life and light be given.

The People's Manna.

BY BENJAMIN TAYLOR, OF PULHAM ST. MARY, NORFOLK.

—

" And the house of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.—Exodus xvi. 31.

THIS chapter acquaints us with the journey of the children of Israel from Elim into the wilderness of Sin. Here they murmured against Moses for want of bread. In the foregoing chapter they were murmuring against this holy man of God for the want of drink. What shall we drink, and what shall we eat, was their great anxiety; and though the Lord had wrought signs, wonders, and miracles, in their behalf, yet they did not look to him. Instead of looking to this great and wonder-working God who had drowned the horse and his rider in the sea, they kept their eye upon Moses, an arm of flesh, and kept chiding and scolding him if they had not everything they wanted without delay. In the face of that flood of light which now immerses our land, only think of what looking to the creature there is! How much is Egypt still thought of? What cravings and longings after Egyptian stores! How many resemble the horseleech, crying out, Give, give! When God's people look so much to the creature, and dwell so much upon the things of this life; and when they are filled with over-anxiety and concern, do they not act more like atheists than children humbly depending upon their father for daily support? What murmurings there were among ancient Israel! And what murmurings now exist among God's more spiritual Israel! Hear the insulting language of Israel: "Would God we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots, and did eat bread to the full." How much they were like us! When brought into great trials, we say, Would

to God I had not been born; would to God I had never come into such a place as this where I dwell; would to God I had never known such and such persons, for then I should not have suffered such and such things. But it is God's design, by all these things, to prove us. Wants, privations, losses, crosses, oppositions, and persecutions, are things which humble us, keep us in our right place, and glorify God in all his dealings with us. By such things as these, the Lord's people are made to learn what could never be learned in any other way. Ah, says one, what hard work it is to push through. I cannot see how I am to get on: things are bad enough now, and they will be worse by and bye. How shall I live? How shall I find bread for my household? Trade is bad, and is likely to be worse. What prospect have I that I shall clear my way? Alas! my friend, you forget that God rained down bread from heaven rather than His people should starve. You forget that Christ made a noble feast for numbers of hungry persons out of a very scanty supply. God, who could maintain a million of souls for forty years in the wilderness with bread from heaven, can certainly find enough for a small vessel like thine. Did not God tell Moses and Aaron that he would surely lead his people through the wilderness? Well, then, if he brings us into the wilderness, and with a design to lead us through it, it is certain he will give us our daily bread by some means or other. Then put your trust in Him who has said, "I will never leave thee nor forsake thee." The chapter before us plainly declares that God sent down bread from heaven, so that his Israel should not die. This bread is called in our text manna. Let us briefly attend to three things. 1. Consider what this manna represents, and when it came to the children of Israel: 2. Notice where it came. And 3rdly. Attend to the description here given of it.

I. Let us then describe this manna, and notice the time when it came to the children of Israel. This manna was a type of Christ. It came from heaven; and so did Christ. It is called angel's food. Not literally, for they lived not on manna as Israel did, but they had a spiritual subsistence on Christ as well as men, drawing from him their bliss and happiness, he being Lord of all. They also delight to meditate on his person, the mystery of his two natures, the glory of his Godhead, and the purity and excellency of his manhood. Christ is called the hidden manna: none feed on him, only angels in heaven, and saints on earth. It is hidden from the world; hidden from them that are lost; it is that which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. It is hidden from the wise and the prudent, and is revealed unto babes. It is found hidden in the letter of God's word; hidden in the great and precious promises. It comes direct from heaven to the saints by means of these, and through which they get refreshed. The Lord says, "I will abundantly bless Zion's provision: I will satisfy her poor with bread." But when did this manna come? In the morning, at the time of sun-rising. It was in the morning when John executed his mission as the messenger of Christ. It was in the morning of the present dispensation when John was the voice of one crying in the wilderness, and saying, "Repent ye, for the kingdom of heaven is at hand." It was in the morning of John's ministry that the manna, Christ Jesus, came, and which heavenly

manna was pointed at by him, when he said, "Behold the Lamb of God!" As soon as the children of Israel saw the manna, they cried out, "What is it?" In this lies the secret meaning of it, "What is it?" It is indeed food for the soul; but who can describe what it is? We may gaze on it, and wonder, love, and adore; but to explain what it really is, surpasses the intellect of both angels and men. When the people saw Christ entering into Jerusalem, they cried out, "Who is this?" None can be said to know who Christ is, nor what He is, as to the mystery of His two natures, for "great is the mystery of godliness." The moment Christ reveals Himself in the preciousness of His character to a poor soul, that soul in amazement says, Who is this? What is this? What has God done to me? Is this Christ? Is this grace? Is this love? Is this the eternal life which God has given unto me? "Bless the Lord, O my soul, and all that is within me bless his holy name!" When did the manna come? Why when the people much wanted it; when they were hungry, and began to despair of having anything to eat. Christ comes to the soul at a needy time; just at the nick of time when the soul says I shall never find Christ, the bread of life; I shall die destitute of Christ and an interest in Him. There is no bread, no manna for me. I am almost in despair, for surely Christ never was intended for me. But let me tell you one thing. The manna was sent to a hungry people; and if you have any hungering after Christ, it is an evidence that Christ was provided for you, and you shall have him as the bread of God. The manna came, we find, when the people were in a rebellious state. "We want bread," said they; "we are starving." Looking to Moses and Aaron as though they were gods, they cried out, "Give us bread; we must have bread." Poor hungry souls, under a wrath-working law, sometimes get pensive and fretful: they feel they want much, and can get nothing. Instead of looking to God for the bread of life, they look to His servants as though it was in their power to supply their wants. Yes, the people are discontented, hungry, and thirsty, and poor Moses and Aaron must stand in the place of God and be accountable for everything. They look to the servant before they look to the Master. God sent down the manna in the very face of the people's rebellion; and Christ generally comes when the soul is all confusion, and while fretting and murmuring against God; yea, Christ comes and makes peace in the midst of war, he stills the tempest within, makes a calm, and settles the soul in peace.

(To be continued.)

THE GOSPEL.

LINES WRITTEN AFTER HEARING A SERMON PREACHED IN TRINITY CHAPEL, PLYMOUTH, ON THE GOSPEL OF CHRIST, BY THE REV. B. B. WALE.

"God's spell"—the thrilling lesson.

The scholars learn above,

Taught in the Holy Bible

In simple words of love;

The alphabet of heaven

And grammar of the skies,

Wherein Christ's little children

Ponder with earnest eyes.

"God's spell"—the charm of Jesus

To strengthen trembling feet,

And guide them in the pathway

Beside the mercy seat:

Weston-super-Mare.

The amulet of beauty

We carelessly possess,

Forgetful of its glory,

Blind to its loveliness.

"God's spell"—the book of wisdom,

The poems sung by saints,

Psalms bright with hallelujahs

Or mingled with complaints;

The life of our Redeemer

Spelt out our charm to be;—

God grant its angel authors

At home our eyes may see!

EDWARD BROWNE.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain, that nothing be lost.”—John vi. 12.

- 1.—WE cannot expect too much from God, nor too little from man.
 - 2.—The more grace we have, the more sin we feel; and the more sin is felt, the closer we cleave to Christ, and the more precious is Christ and His grace unto us.
 - 3.—Afflictions are blessings, when we can bless God for afflictions.
 - 4.—The everlasting covenant made between the ever blessed Trinity is full of shalls and wills. It is well ordered in all things and sure. For a man then to throw his ifs and buts against it, is folly in the extreme.
 - 5.—Some cannot say much for Christ; yet, through the sufficiency of His grace, they are enabled to do much for Him.
 - 6.—He is no man who needs no mending.
 - 7.—We may know what God intends for us, by what He hath wrought in us.
 - 8.—I would rather hear an uneducated man preach the truth, than an educated one error.
 - 9.—Better is a little light from God, with much inward and spiritual power, than great knowledge of Gospel doctrines, with a soul un-sanctified and a lifeless heart.
 - 10.—Fear God for His power, trust Him for His wisdom, love Him for His goodness, praise Him for His greatness, believe Him for His faithfulness, and adore Him for His holiness.
 - 11.—If thou canst sit at home quiet and contented, when there is an opportunity of going to the house of God, it is a sure mark of a sickly soul, nor will thy Father spare the rod.
 - 12.—If the love of God sets us on to work, the God of love will pay us our wages.
 - 13.—Unbelief brings in discontent; but soon as confidence grows strong, and Christ is again enjoyed, contentment takes its place.
 - 14.—As whole sinners we need a whole Saviour, and a whole Saviour will have a whole heart.
 - 15.—We hated God without a cause, and He loved us without a cause.
 - 16.—They that deny themselves for Christ, shall enjoy themselves in Christ.
 - 17.—Christ was the great promise of the Old Testament, the Spirit is the great promise of the New.
 - 18.—Careless walkers are in the general complaining souls.
 - 19.—He that is most conscious of his own weakness, will lean most on his blessed Lord.
 - 20.—He that gets nearest to the Lord is farthest from the world, Satan, and self.
-

[THE LATE JOHN WARBURTON'S OLD TEXT.]

“Fear Not, Worm Jacob.”

[THE following beautiful memorial has long been in our hands. We trust its insertion will prove useful and truly comforting to many. It proceeds from a mind purely desirous of commemorating the goodness of the Lord to one most near and dear to the writer.—Ed.]

DEAR SIR,—A long time has passed away since I had the pleasure of hearing you preach, and of speaking to you in the vestry at Unicorn Yard Chapel; doubtless you have forgotten me, but I have not forgotten you, nor do I think I ever can, for I trust the precious truths which I have been privileged to hear you preach have been blest to my soul; and I have ever felt a deep and sincere attachment to you for your work's sake, from the first time I heard you when you came into this part of the country many years ago, when I was a child.

My object in writing to you now, is to give you a short account of my dear and much beloved mother, whom God, in His infinite wisdom, saw fit to remove from this world of sin and sorrow to be for ever with Himself: her happy spirit winged its way to the mansions before prepared for her early on Wednesday morning, December the 9th, 1863, in the 73rd year of her age.

Her name was ANN SMITH. Perhaps you may remember speaking to her when at Sherborne, at the late Mr. Minifie's house.

She was called by grace in early life under the ministry of the Rev. Mr. Evans, in the Church of England. She had many serious impressions before; and more especially when it pleased God to remove from her her beloved mother. I have heard her tell how many precious promises were brought to her mind when she was cast down, though she did not understand their meaning. These impressions wore away by degrees, and she again joined her companions as before. But God was watching over her, and mercifully prevented her from falling into outward transgression.

In this way she continued, until she was led to hear Mr. Evans; then her eyes were opened to see what a sinner she was in the sight of a holy and just God, and to feel her need of a Saviour's cleansing blood. She heard the good clergyman before named as often as opportunity offered: and sometimes she was encouraged to hope—at others she was much distressed by reason of what she felt within.

In the order of a kind Providence, the late Mr. Warburton went to Yeovil; she with others, went to hear him, and did hear him to the satisfaction of her soul. Mr. W. took for his text, “Fear not, worm Jacob,” &c. I have many times heard her tell of the happiness she then enjoyed (though this took place before I was born). But clouds appeared afterwards; she was led to doubt the reality of what she had felt. I have heard her relate the pleasure she experienced in hearing the late Rev. David Denham preach one sermon from these words, “Feed the flock of slaughter.”

She had a large family—eight in number, and had to wade through

a series of afflictions. Affliction has scarcely left my home since I can remember; but God performed His promise, and gave her strength equal to her day, and brought her through them all. For many years she sat under the word preached at Providence Chapel, Sherborne; and it was there that my dear parents heard you, also at Yeovil. I believe that she felt more under the sermons so faithfully preached by you than any other minister, except Mr. W. She never forgot you; and many times did she wish to see you; that, however, she was denied, which I regret. Yourself and Dr. Bell were talked about many times on her dying bed also Mr. S. Cozens, and when the December Number of *THE EARTHEN VESSEL* appeared, I sat by her bed-side reading it, and I saw the advertisement of Mr. C.'s intended visit to Sherborne at Christmas. I said, "Dear mother, Mr. Cozens is coming to Sherborne." She replied, "I should like to have seen him, but I shall be in heaven before then," and repeated those lines—

" No more I need the Gospel sounds,
My feet have reached the heavenly shore :
I know no imperfections there."

She said, "My dear Jane, you will have your liberty then to go and hear him; dear Charity (meaning my youngest sister, who has been afflicted more than nine years), won't mind you leaving her on that occasion."

I heard Mr. Cozens. I cannot describe my feelings when I entered the chapel, and saw Mr. C. in the pulpit. Memory recalls by-gone days; how many death had snatched from me since Mr. C. had left Sherborne, who heard him there. I looked around, and those words came forcibly to my mind, "The place that knew them, knoweth them no more for ever."

In the course of time, my dear parents were led to see believers' baptism to be a right and scriptural ordinance; and my dear father and mother were baptized at Langport. Declining health and infirmities of age prevented them from walking so far to hear the word preached; so they opened their house for the preaching of the ever blessed Gospel. A Church was formed, and the truth was preached for many years; and God has blessed it to the ingathering of many precious souls, some of whom have gone home. My parents met with much opposition; but they were kept steadfast in the truth.

In January, 1857, it pleased God to take my dear father to Himself, which was a great trial to us all, especially to my dear mother. His end was peace. I may some day send you an account of his life and departure. Of him it may be said, "The memory of the just is blessed."

I now come to my mother's last years. In April, 1860, she was seized with a fit, from which she never recovered, unable to attend to her domestic affairs, which obliged me to return home from London. She was afflicted with a combination of diseases, which caused her much suffering; she was often depressed in spirit, fearing how it would be with her at the last; yet those words were truly verified in her, "At evening it shall be light." For some months before her end, her impressions were that she would shortly have to quit this world; and earnest were her entreaties to Almighty God that He would mercifully give her a token of her interest in Christ. She said she would not be

deceived for a thousand worlds. She would say, "My only hope is Jesus' blood and unchanging love." She would sing,—

■ "And would He have taught me to trust in His name,
And thus far have brought me to put me to shame?"

Also another by Charles Wesley,—

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart.
O! could I catch one glimpse from thee,
And drop into eternity."

She said if the Lord would but speak to her soul with some word of assurance, she should be able to meet death without fear. The Lord graciously answered her cries. Six weeks before her death her breathing became very bad, so much so that she was compelled to sit up in a chair, and it was then for the first time that she informed us that the fear of death was gone. She said,—

"My dear children, I believe I must very shortly leave you; I now believe that He will give me dying grace for dying moments. I hope you will not grieve for me; but rather rejoice that I am gone to be forever with the Lord. Those precious promises which were brought to my mind many years ago, are now brought with fresh power and sweetness for my comfort and consolation on my dying bed. I know I must put on those prison garments; I must enter that prison house; but I can say,—

'He has tasted death for me,
Now in the grave no dread I see.'

"He has said to me as He said to the thief, 'Thou shalt be with me in Paradise.' I have been wondering all my life how it would be with me in the end; now I can truly say I am calm, happy, and peaceful. I can truly say to the honour of His name, my last days are my best."

I shall not soon forget with what power she repeated that text, "We believe and are sure Thou art that Christ the Son of God." Mr. Bell (son of Dr. Bell) came to see her several times, and she was pleased with his visits.

One night she was taken worse, and she repeated that hymn of Newton's,

"My soul this curious house of clay,"

and when she came to the second verse, which begins,

Canst thou with faith survey with joy? &c.

she said, "Yes, I can say, I have a heavenly house."

She said one evening as I was watching over her,

"Tell dear Harry (meaning one of my sister's little boys) that all my mortal powers are failing now.

'Oh! may my last expiring breath,
His lovingkindness sing in death.'"

Little Harry used to sing this hymn to her when down with us for a change of air.

She was perfectly conscious the last day she was alive, and able to lie in her bed. In the evening I carried my dear afflicted sister to her bedside to take her farewell of our only parent. She stretched forth her hand to take dear C.'s, and tried to kiss her, but she scarcely could do so, her strength being nearly gone. She said,—

"My dear C., you have been the last I could give up, but I have given you up to your heavenly Father, and I cannot leave you in better keeping."

Speaking to me she said, "Do not grieve for me; I am going home."

Words cannot express my feelings at this time. The parting scene of my mother and sister was indescribably painful.

After this, my beloved mother went into a sleep. When she awoke I gave her some wine, and said,

"Dear mother, do you know me?"

She replied, "Yes! you are my dear Jane."

I asked her if she were happy in the prospect of death. She replied, "Yes, happy! happy! I am on the Rock of eternal ages."

My dear mother then begged Almighty God to bless my dear sister in North America. And, after she had spoken affectionately of all her children, she lay down in bed. Although she tried to speak, I could not understand her; in fact her speech was gone. She lay quiet till the last breath was drawn, and her happy spirit returned to God who gave it.

I may just add that she was a reader of the *VESSEL* from the commencement, and deeply sympathised with you in your trials.

May heaven's choicest blessings rest upon you, and success attend your many labours, is the prayer of yours in Christ,

Higher Sandford.

J. M. SMITH.

The Great Year of Prophecy.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-SIX.

WHAT DO THE PROPHETS SAY OF IT?

INTRODUCTORY PAPER II.

THE experimental position in which Jude places the Church is very expressive:—expressive of a faith which is alive; and anxiously anticipating something yet to be realized:—"LOOKING," he says, "for the mercy of our LORD JESUS CHRIST, unto Eternal Life."

Jude exhorteth the saints to four things, which no man can ever attain unto without the special aid of the ETERNAL SPIRIT. Turning from ungodly professors, and addressing himself directly to the devout believers in Jesus, he says, "But ye, beloved, building up yourselves on your most holy faith." This is the first part of the work the Christian is called unto; and there are three ways in which this is done—

(Firstly) by a faithful ministry. It is said Paul preached the faith which once he destroyed—that is, Paul preached the glorious Object of faith, the Lord Jesus; and he preached clearly the doctrines of faith, and the experience of faith, and the fruit of that faith, and as the Lord blessed his preaching to the churches, and saints and sinners were built up; they were united, strengthened, and made progress in the knowledge of the Lord and of His ways.

They build up themselves (Secondly), under God's blessing, by testifying one to another of the Lord's goodness toward them. The journey to Emmaus, and the Lord opening to them the Scriptures, was a won-

derful building up time. And so when Christians meet and open to one another their hearts, and relate their experiences of the Lord's goodness toward them, they become built up, established, and confirmed. And,

(Thirdly)—Private meditation on the Word and ways of God, with secret and constant prayer, will greatly build up the soul of the child of God, and make him strong in the strength of the Lord his God. These things are certainly worthy of our most sincere attention. God help us to preach the pure faith; to speak one to another of the goodness of God unto our souls; and, withal, may we meditate much, and be helped to call frequently and fervently upon His name; and we shall be built up in, and own the faith, and prove the Saviour's words to be true. "Upon *this* ROCK will I BUILD *my* Church, and the gates of hell shall not prevail against it."

"Praying in the Holy Ghost," is the second feature—the next word of exhortation Jude gives us. The Saviour promised the SPIRIT, under one significant character, that is, THE COMFORTER; or, the ADVOCATE, as it may be rendered. The HOLY SPIRIT prompts the living soul to cry out unto God. The SPIRIT is an internal pleader. Paul says three things beautifully consoling to the tried children. (1.) He says, "The Spirit helpeth our infirmities." (2.) "The Spirit itself maketh intercession for us with groanings which cannot be uttered." And (3.) "He maketh intercession for the saints according to the will of God." Take these sentences together, and you may see that true prayer comes forth from that heart where the Holy Spirit doth dwell—that true prayer is the Spirit Himself making intercession—that true prayer is according to the will of God—and that true prayer is often connected with many of our infirmities, and is expressed frequently in groans and sighs, and heavy sorrows. Jude would mean, then, "Just as the Holy Ghost doth prompt and lead thee, so pour out thy heart to God, praying for, and relying upon the unction and teaching, grace, and guidance of God the Holy Ghost.

"Keep yourselves in the Love of God;" or, *Preserved in the Love of God*, as all the quickened saints are. As an antidote against unbelief, carnality, and despair, Jude would stir up the saints to such a perseverance in and contemplation upon the Love of God, as should lead them into that happy persuasion Paul so nobly expresses, "We are 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."

I ask special notice of one thing—"the Love of God is IN CHRIST JESUS our Lord:" the espoused church is in Him too—it is through Him and by Him we go to the FATHER. The HOLY SPIRIT reveals Him to the soul, this draws forth a flame of love to the Redeemer. By His One Offering—when viewed and applied by faith—we obtain peace and pardon, and enjoy friendship and fellowship with God. All the ordinances are so many doors, instrumental doors by which we enter into nearness and get fresh views of our Lord Jesus Christ. So that, God having "devised means," having instituted ordinances whereby and wherein He is to be sought and found, and seen, and known, and enjoyed; it is the very burden of grace to lead us into the use of these means; such are reading His Word, thinking upon His name, waiting

and calling upon Him in prayer, following Him in baptism and breaking of bread, uniting with His people in singing, supplicating, and hearing: thus keeping ourselves in the love of God, which seems to me to be the Saviour's intention in that 23rd verse of the fourteenth of John, "If a man love Me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." This is grace for grace. Grace in its working toward God, and grace in its reward coming from God.

In such a safe and happy posture stands the true believer in JESUS. He is built up in the most holy faith of divine revelation, he prays in the Holy Ghost, he is preserved in the love of God, and is—

"*Looking for the Mercy of our Lord JESUS CHRIST unto Eternal Life.*"

There is a threefold view to be taken of this.

First.—The believer, while in the world and in the flesh, is always subjected to the distressing influences of sin, and is, therefore, daily looking for the mercy of our Lord Jesus Christ, which secures, carries unto, and prepares for ETERNAL LIFE.

Secondly.—The lively, and zealous, and sympathising Christian, is looking for the mercy of our Lord Jesus Christ to be revealed in, and to be realized by others—by our children and friends, by our foes and strangers, and by millions yet uncalled and unknown. And—

Thirdly (and chiefly), the whole body of the saints, who are joined to the Lord by life and faith, are looking for that perfect and glorious manifestation of mercy, that bodily and practically coming forth of mercy, when the Lord Jesus shall come the second time, without sin unto salvation. Then will mercy and majesty in union appear, and by calling the dead bodies of the saints from their silent dust, by marrying redeemed bodies and souls together, by separating them from all the consequences of the fall, by taking them up to be with Him, by making them to be in glory like Him, they will behold the mercy of our Lord Jesus Christ as they have never beheld it before.

Here then is the Grand Ultimatum of the New Covenant—it is the mercy of our Lord Jesus Christ unto Eternal Life. And here is the essential and efficient *Acting of Faith*—it is "LOOKING FOR THAT MERCY."

This act of mercy is exercised mainly in our worship. Every time of prayer is a time of looking. Every season of hearing is a season of looking for the mercy of our Lord Jesus. Every hour of commemorating the dying and doing of the Lord Jesus is one of looking after the mercy of the Lord; and to the diligent use of all these means Paul exhorteth the Hebrews, when to them he says, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING.

This word means three things:—

1. There is a day of weighty business and of solemn import, called—"the day."
2. It implies, that the saints *do see* this day *approaching*.
3. It moves us to a more earnest and constant assembling of ourselves together.

There is a day of great business coming on, and I have noticed

how the prophetic index finger (☞) pointeth, in every part of Scripture to some great day that should come. For instance, when Moses came down from the Mount, he gathered Israel together, and he said, "Six days shall work be done, but on the seventh day THERE SHALL BE to you AN HOLY DAY, a sabbath of rest." This, in the highest sense, pointeth to the Lord Jesus Christ. He is our holiness, He is our holy day, our day of rest.

"There is sweet rest in heaven,"

because there is Jesus, there is holiness, there is no sin nor temptation, nor death, nor sickness, nor sorrow there.

"There everlasting spring abides,
And never withering flowers,
Death, like a narrow sea, divides
This heavenly land from ours."

Christ is our day of holiness and rest, and in Leviticus xxiii., you get this index finger pointing again (☞), "In the tenth day of the seventh month *there* SHALL BE a day of atonement, it shall be an holy convocation unto you; ye shall afflict your souls, and offer an offering made by fire unto the Lord." This is the day when the sinner looks with faith to the crucified Redeemer, sorrows for sin, and laying the hand of her faith upon the head of the paschal lamb, and offering this "whole burnt-offering," denotes her acceptance in the Beloved, and secures the pardon of all his sin. Again in the thirty-first of Jeremiah, you have the prophetic index again (☞). "There shall be a day that the watchman on the Mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God." And this Gospel cry cometh from the comforting counsel of heaven. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations! Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." This is the Gospel day. Ministers are watchmen, keepers of vineyards—they cry, expressing their zeal and earnestness, concerned to lead the people to Zion, and not to Zion only, but unto the Lord their God, where salvation is.

There is the day of the Lord, which Malachi says, "shall burn like an oven, and all the wicked shall be as stubble." Of this day I cannot write now; but—

The second thing is this—it is said of believers, they shall see the day approaching.

Many writers, and preachers, and believers think they see this day approaching.

I am not at all disposed to sneer at, nor to think lightly of the interpretation of prophecy which some good and godly men have given. Let me carefully say—some see the day approaching.

First. In the predicted and expected overthrow of Anti-Christian Powers. Anti-Christ had three progressive ascensions—she has three gradual overthrows. When the Reformation came in, she received her first blow. At the French Revolution came her second wound; and now when France shall desert her, her trembling will be great.

The writer of "Two Years After and Onwards," says—

The birth of Antichrist, in its final and complete form, took place probably in the year 312, when Constantine was born—he who destroyed the Pagan empire, and established the union of civil and ecclesiastical power.

The next notable change in the rise of Antichrist was about the year 529, when the Justinian code was published, which gave civil power to Antichrist.

And the third and last stage in its development was in 606, when the Emperor Phocas made the Pope Universal Bishop, and when the latter authorised the idolatry of the Virgin Mary and the saints.

Now, as the rise of Antichrist seems to have consisted of three chief stages, so his fall will take place at three great epochs, each 1260 years from the date of the rise. Now 1260 years after 312 brings us to the Reformation, when the first fall of Antichrist took place. Then 1260 years after 529 we come to the French Revolution, the next great and signal fall of Antichrist. And lastly, 1260 years after 606 reaches to 1866, at which period the final overthrow of Antichrist may be expected.

Secondly. We see the day approaching in the past and the present publication of the Gospel. This was Christ's emphatic word, "This Gospel of the Kingdom must first be preached in all the world, for a witness unto all nations, and then shall the end come."

Surely, if we take in apostolic preaching, missionary efforts, and the spread of the Bible in all languages, this work must nearly be done.

And does it not look like the coming on of harvest time now? Are not men busy in building churches and schools, chapels and halls, mission houses and tabernacles? Are they not busy in preaching in cathedrals and in theatres, in-doors and out-of-doors, running hither and thither, as though a mighty work was to be done, and but a little time to do it in? Do we not see the day approaching?

Thirdly. We see the day approaching in the existence of *Mockers*. Jude says, the Apostles told you there should be mockers in the last times.

Mockers are of two classes, or more. First, those who sneer at, revile, and condemn that which is good. If a man professing the Gospel sneer at the fundamental doctrines—is not that man a mocker? go through the ranks of the ministry, and amongst the thousands of the mighty in a profession, and you may expect to hear God's sovereignty, God's holy election of His people, and His people's safety in Jesus derided and denied.

It is the faith of some, that the Arminian heresy and a false charity will be the great Antichrist of the last times.

There is another class of mockers—men who "deceive with enticing words." What are the fathers Ignatius' the Drs. Pusey, and all their idolatrous hosts, but deceivers with enticing words? What are their candles and crosses, their images and Virgin worship, but mocking God and deluding souls. Is not the day approaching?

Lastly, do we not see the day approaching in the weakness and want of spiritual power in the Churches, and with multitudes of the saints? Iniquity abounds: "The love of many waxeth cold."

This calleth for two things; an united cleaving to the Lord in the ordinances of His house, and an affectionate expression of sympathy and concern for the welfare of each other. The Church on earth is God's school of training for glory. Here let us be found; and let us not be backward in provoking one another to love and to good works.

The Table of Shewbread :

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, FEB. 5TH.—SPIRITUAL FOOD.

“Every Sabbath he shall set it in order before the Lord continually.”—Leviticus xxiv. 8. Is thy soul quickened by the power of the Holy Ghost? If so, thou canst not do without spiritual food. But thou art not left to cater for thyself. God is thy Father, and provides for the life he hath given. His table is never empty: “Blessed are they who hunger, **THEY SHALL BE FILLED.**”

The shewbread points to Jesus. It preached Him to the Jews. In that it was bread—“the staff of life”—it shewed that the soul must find its sustenance in Him; and in being set out every Sabbath is shown that the ministers of the Gospel are always to preach Him. See then how this Table of Shewbread teaches us,

I. What an abiding fulness there is in Him. A cake for every tribe, and a supply every Sabbath. Dost thou sometimes unbelievably ask, “*Can God furnish a table in the wilderness?*”—Psalm lxxviii. 19. See what He did for forty years. Though Israel neither ploughed, sowed, nor reaped, the table was spread every day with manna, and every Sabbath with shewbread. While Jesus lives we cannot want.

II. See here the abiding FRESHNESS of Christ; always the same yet ever new. He is as old as eternity, but to the really hungry soul He is as new as the morning. We preach the same Christ every Sabbath; but there is no need for a sameness in our preaching. In Him is an infinite variety; an ever opening freshness of beauty. Men never get tired of bread, although they eat it every day. And if, reader, you are a real Christian, you will never get tired of Christ. When many are turning away from the truth and forsaking Jesus, if He say to you, “Will ye also go away?” would you not reply, “Lord, to whom shall we go? Thou hast the words of eternal life;” and therein, He is “the Bread of Life.” But see,

III. In this type the sweetness of Christ. “Fine flour,” no bran. Beware of creature doings, and free-will mixtures. Alas! how few there are, comparatively, who do not mingle some leaven of the Pharisees in what they give. And that is not all, they omit the “pure frankincense,” that is the perfect merit, the all-sufficiency of His blood. Go then, hungry soul, where a full Christ is preached. And may the Holy Ghost shew thee thy welcome to Him. Amen.

SUNDAY, FEB. 12TH.—THE TRUE LIGHT.

“His going forth is prepared as the morning.”—Hosea vi. 3.

ALL is night till Jesus appear, but when He arises the people who sat in darkness see a great light. “His going forth is prepared as the morning.”

I. Because He is “the True Light.” Mark you, not only light, but

the true (John i. 9): We never see clearly what sin is till we know Christ. Hast thou, poor sinner, discovered thy vileness, clothed thee in sackcloth, covered thy lip, and, like the leper, dost thou cry, "Unclean, unclean;" or, like Job, "I abhor myself?" Whence came these convictions? Why, Jesus the glorious Sun of Righteousness has arisen upon thee: "God, who commanded the light to shine out of darkness, hath shined in thy heart."—2 Cor. iv. 6. The light did not make all the sin and filth thou now seest, but revealed it: this is the property of light, to make objects visible. And blessed are they who see.

II. "His going forth is ordained as the morning," because He alone shews the way of escape from all the penal consequences of sin, and thereby He leads the poor sinner into joy. Poor soul! art thou mourning thy sad state? Well, as sure as thou hast seen what a guilty and helpless wretch thou art, so sure shall the Day Spring from on high visit thee, and the Day Star arise in thy heart. "Weeping may endure for a night, but joy cometh in the morning." Yes! take heart, and thou shalt say unto the Lord, "Thou hast turned for me my mourning into dancing, thou hast put off my sackcloth, and girded me with gladness."—Psalm xxx. 5, 11. For,

III. His going forth is ordained as the morning, because of the punctuality with which He fulfils the DECREES of grace. The morning is never before nor after the time. The decree is fixed! We cannot bring it, and, bless God, our foes cannot stay it. Poor soul, art thou as they "that watch for the morning?" (Psalm cxxx. vi.) thou shalt not watch in vain. The night may be long, dark, and cold, but "the morning cometh." And by and bye thou shalt see a morning never to be followed by night; for at best it is dark here, but the Holy Ghost saith (Romans xiii. 12), "The night is far spent, the day is at hand;" then "Thy sun shall no more go down" (Isaiah lx. 20), and thou shalt dwell in "the inheritance of the saints in light." "Hope to the end." Amen.

SUNDAY, FEB. 17TH.—FAITHFULNESS.

"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt." Daniel iii. 25.

WHAT a sight! Moses thought he saw a wonder when the fire was in the bush and consumed it not (Exodus iii. 1, 2); but here are men in the fire and have no hurt! Come, Christian, then, and look and learn,

I. To be faithful to thy principles. Here is an example for thee! The world—what is called the "Christian World"—the most dangerous of any, they will call upon thee to fall down and worship the image which they have set up. Yes, if thou wilt not worship the "spirit of the age," or bow down before false charity, or join the popular cry of hosanna to modern "Liberality," then thou shalt be cast into the burning fiery furnace of popular disfavour. They will heat it as hot as they can with the fuel of "HARD SPEECHES (Jude 15). Their "coals of fire" are plentiful and cheap, and so they shall come upon thee burning-hot, "Hyper—Bigot—Antinomian," and a thousand other fiery words shall be heaped upon thee. What then? Why go into it all rather than deny the Lord who bought thee. And He shall walk with thee there; thou shalt have no hurt. Here were three men who stood alone, but stood

firm. If thou be tempted to dishonour the Lord, think of them.
And,

II. Learn how fidelity is rewarded. Who would not go into the hottest fire to be with Jesus? God may suffer us to be sorely tempted, but it is to prove the reality and power of our principles; and all that the enemy is permitted to do unto us, shall be for good. You see the fire burnt their "fettters." The King saw them "loose" and "walking," and they came forth the living monuments of Jehovah's faithfulness. He had said, "When thou walkest through the fire thou shalt not be burned (Isaiah xliii. 2), and He is as good as His word. The Babylonians might have thought, What poor, silly things these men are to trust to the God of Israel, who hath allowed Jerusalem to be laid waste, and sent their captives here! Ah, our God may allow us to be trampled on for a while, but He will arise and have mercy in the set time. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Amen.

SUNDAY, FEB. 26TH.—UNEQUALLED LOVE.

"As one whom his mother comforteth."—Isaiah lxvi. 13.

READER, art thou a mother? Then I need not attempt to tell thee what are the feelings of a mother's heart. Is not the little helpless creature on thy lap the most beautiful in thine eyes? And wouldst thou not at any moment throw thyself between the babe and the foe? die to save it? starve to feed it? toil to provide for it? and wakefully watch through dreary nights to procure its repose? Its feeble cry goes to the heart like a knife, and its smile kindles joy which only mothers are blest to taste. Art thou not only a mother but a child of God? Then how canst thou doubt His love when there is such a text as this in the Bible? Every really penitent soul is born again, and belongs to the family of God; and if He take more care of one than another it is the weakest—just as the attention of the parent is directed most toward the infant who cannot help itself. Our Jesus takes up the babes in His arms, puts His hands upon them, and blesses them. Oh for faith to see thyself in the bosom of love Divine, for what can harm thee there?

May be thou art not a mother; but thou hast had one. No love was like hers; it never changed; it always manifested itself in seasons of sorrow and difficulty, and was blind to a thousand faults, and forgave as many sins. What a God is ours to compare himself to a tender mother! But do not forget His power combined with love. An earthly parent sometimes cannot comfort. Not so our Jesus; He has a balm for every wound, a cordial for every disease. Again, He is wise as well as loving; He will not give His children edge-tools, or fire arms to play with because they cry to have them, nor poison to drink though it taste sweet. "No good will He withhold;" but He does keep back much that we THINK GOOD, and gives much which appears to us evil; yet all is in love; and what thou knowest not now thou shalt know hereafter, and join in the confession, that "He hath done all things well." "As one whom his mother comforteth so will He comfort thee." Only believe. Amen.

The Surrey Tabernacle Expositor.

EXPOSITION OF REVELATION XL 4—11.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

“These are the two olive trees, and the two candlesticks, standing before the God of the earth.”

THESE two olive trees represent in the first place, evidently so, ministers of the Gospel ; and then secondly they represent all the people of God. They are said to stand before the Lord, and so the people of God abide by the Lord, because the Lord abides by them ; called olive trees because they are children of peace, and because, also, they are evergreens ; they have a life that can never die. Hence, saith David, “ I am like a green olive in the house of God ; because I trust in the mercy of God for ever and ever.”

“And the two candlesticks standing before the God of the earth.”

Another characteristic of the Church ; the seven churches are spoken of as the seven golden candlesticks. While the Lord Jesus Christ is the great representative of all His people, yet He hath given us many other representations descriptive of the character and privileges of His people.

“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.”

Now this belongs to all the people of God ; that all those that are their enemies must be dealt with in this way. But what are we to understand by fire proceeding out of their mouth ? This fire proceeding out of the mouth of the people of God means the testimony they bear against error ; and when they bear testimony against that error which the natural mind advocates, and thereby bear testimony against the conduct of those that would injure the cause or the people of God, this their testimony is that fire that God will give vitality to, to the destruction of their enemies, and to their own defence. The meaning is the same in substance as where the Lord saith He will be a wall of fire round about His people, and the glory in the midst. Think not, then, that this description here given belongs to any one class of Christians ; to ministers any more than to private Christians, or to private Christians any more than to ministers ; for what are ministers but Christians that the people of God choose to speak unto them in the name of the Lord ? We must therefore take this imagery to represent the people of God, and the fire proceeding out of their mouth the solemn testimony they bear for God, and for His truth, against everything that is contrary to that truth ; and those that will be their enemies must thereby be subjected to the judgments of God. Let us, then, the Lord enabling us, bless His holy name, that while we are in no wise better than others by nature, He hath by the death of His dear Son brought us out of that enmity, and brought us into reconciliation unto his blessed self, and made us love His name, His truth, His people, and His ways :

“Those have power to shut heaven, that it rain not in the days of their prophecy ;”

Take prophecy here to mean testimony,—bearing testimony ;

“And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”

So, then, according to this, the people of God govern the world ; not by meddling with politics, not by interfering with civil laws, not by trying to rob any of their liberty ; but they do govern the world by their decision for the truth, and by solemn prayer to God. And when it is here said that they shut up the heaven, and that they smite the earth with plagues, the meaning is just the same as where the Saviour saith, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Ask what ye will, and it shall be given unto you.” Of course, we are to understand that their will here in bringing these plagues about, is to be in submission to the will of God ; but it does shew the high vantage ground upon which the people of God stand. And thus, then, they shut heaven testimonially ; you bear testimony that heaven is shut against that man that does not feel his state as a sinner, but is in a state of enmity against God ; if you testimonially shut heaven, and you also bear testimony that that carnal, ungodly man’s pleasures, must by and bye be turned into plagues, and that his prospects and hopes must all die, here indicated by being turned into blood. And thus then the Lord governs the world in a way that is most conducive to the good and the welfare of His people. No wonder the saints should be thus privileged, even in governing the world, without meddling with it, yet in this sense of the word they govern ; no wonder, I say, that it should be so, for they are at last to judge the world ; “this honour have all His saints.” Now remember, this then is a description, not of something that is to take place in one age of the Church, and not in another ; it is a description, not of one class of Christians, but a description of all the people of God and of their privileges.

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit ;”

Or out of the abyss :

“Shall make war against them, and shall overcome them, and kill them.”

He does that a great many times. You finish your testimony up to a certain point, and then the enemy ascends—slays you ; that is, brings you into a dead, dark, cold, miserable state, and there you lie like a dead thing. Now you that are Christians cannot be at a loss to know what this is ; you know that much of your time is spent in this way ; and what is this but the man of sin slaying you ? not fatally, not in the bodily sense, but slaying you as to your feelings, and making you as dead, and as dark, and as indifferent to eternal things, as though they were hardly worth looking after. The beast, therefore, means a wild beast, and it includes sin, or the enemy, or Popery, or whatever the adverse power may be ;—the beast that ascendeth out of the pit.

“And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.”

Dead bodies—they are compared to dead bodies, characteristic of the dead state they are in.

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The meaning of this is, that the Lord, though His people in one sense be slain, and their enemies rejoice to see them down, their enemies send gifts one to the other ;—ah, there will soon be an end to these *hypers* now ; they will soon give up the ghost now ; they are very few now, and the few there are are like dead ; yet, though this be the case, there is sure to be something to limit their troubles. Joseph is slain, apparently, and he is dead for three days and a half—that is, for a mystic three days and a half—yet the Lord limited his troubles, and wouldn't let him be killed really, and therefore wouldn't let him be buried really. Ay, you might imagine Joseph's brethren dreaming he was dead, and buried, and gone ; but no, he found friends in Egypt, he found friends in prison, and the Lord turned Pharaoh into his friend. And so Joseph was dead, but they wouldn't suffer him to be buried ; though he was a dead man in one sense, still Joseph lay unburied ; there he was, to rise at the appointed moment. And so, here is Moses ; he leaves Egypt, and is dead to the Israelites for forty years ; they thought they should hear no more of Moses. Why, says the enemy, I have slain him now ; what will become of the salvation from Egypt now ? what will become of this fair child ? Why, when this child was born, the parents boasted that he was to be the deliverer, and now he is dead to Egypt—he is fled. But yet Moses found friends in the wilderness, among the wild people there, for the Lord was with him ; so they would not suffer him to be buried, but employed him as a shepherd ; and so he went on for forty years ; by and bye he rose from the dead, returned, and accomplished the mission divinely appointed for him. And so of David. David was driven out, and apparently dead ; it looked as though he never could come back again ; but still there was Jonathan his friend, and others were David's friends, so they didn't suffer him to be buried ; and thus you see how his troubles were limited. So of Daniel in Babylon. He was apparently dead, he was ecclesiastically dead ; but the Lord knew how to turn Nebuchadnezzar into a friend to Daniel, and thus not suffer him to be put to death. Just so with you Christians, some of you ; you may be slain spiritually, and slain circumstantially, and think it is all over with you ; but you have a friend, the Lord will find a friend for you, and will give some one a good feeling towards you ; He will send some one in some way or another to minister to you just what you need. And thus He will not suffer them to be buried, and put a final end to. I think we should understand it, friends, in this familiar sense in which I am now stating it.

"And after three days and a half,"

The appointed time,

"The Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

Great fear fell upon Joseph's brethren when they saw him standing, as it were, upon his feet ; and great fear fell upon king Saul when he saw David was likely to prevail ; and great fear fell upon Nebuchadnezzar when Daniel was risen, and stood upon his feet by the revelation God granted unto him. And in the days of the apostles, the disciples, they

had been slain, but they were not buried; and at the day of Pentecost, and when God ministered judgment to Ananias and to Sapphira, great fear fell upon the people. Thus, then, the people of God may in this mystical sense of the word be slain many times during their pilgrimage; but there will be always something to keep that death from being fatal; there will be a friend raised up,—a Jonatahan, or a Mordecai, or in some way or another, to favour them; and the time of their slaying is also limited, and when the time shall arrive for them again, and the Lord undertakes to revive, if he undertake to revive, if that be his work, who then can hinder Him?

The Shipwrecked Mariner & the Gospel Minister.

How great the love, how free the grace, how full the pardon given, how mighty and efficacious the change wrought, when Jehovah calls a sinner to himself. Great, because it knows no bounds. Is higher than the heavens, deeper than hell; a mighty ocean that knows neither bottom nor shore, and every grace-called soul, every mourner in Zion, shall yet say, "Thou hast in love to my soul cast all my sins behind thy back." Free, inasmuch as it cometh leaping and skipping over all the hills and mountains of a poor sinner's transgressions, openeth the prison doors of legal bondage and unbelief, looks for nothing holy, amiable, or pleasing in the creature, and, rejecting with infinite and eternal contempt all the "ifs," "buts," "may be's," "ought to be's," and conditions so often held forth in this Sardinian state, by those who know not that what our God hath done is done for ever, and all conditions laid upon, and fulfilled by, Him who is Zion's Priest and Zion's King, and cometh in all its glorious fulness, freeness, and all-sufficiency, to that poor soul (and to him only) who knows what it is experimentally to be without hope, without God in the world, and thus embraces the Rock for want of a shelter; and as in deep but righteous sovereignty, He hath mercy on whom He will, so, in the exercise thereof, He asketh counsel of no man as to the means employed in bringing His hidden ones unto Himself. The divine decree is, "The dead shall hear the voice of the Son of God, and they that hear shall live."

In describing the way and manner in which the Lord was pleased in mercy to meet with me, I must beg the reader to follow me—not to the coast of Ireland, where the lash was pronounced on board the Birkenhead,—but to the East Indies, and if he can, to picture to himself your humble servant doing his thirty days in the common gaol of Calcutta, the crime simply that of attempting to take the captain's life, and which would have been accomplished had grace prevented not. But

"See how heaven's indulgent care
Preserves their wanderings here and there."

I was pretty comfortable in my large establishment; but on being brought aboard at the expiration of my time, somewhat solemn circumstances presented themselves. Several of my shipmates had died, others had been shipped in their stead. The dysentery was furiously raging on

board, to such an extent that in twelve days after leaving Calcutta, eleven poor fellows (brave fellows as natural men) were buried in the mighty deep, while my choice companion lay in his hammock at the very point of death. Oh the feelings of my heart at this time! who might be next called? was the all important point. From an intimate acquaintance with the widowed mother and sister of my companion, the question was put, "Wouldn't he like to send any message home?" The reply was, "Tell my mother and sister not to weep. My poor body will soon be sown up in my hammock; but I am happy, I have made my peace with God." The nature of this happiness I leave in the hands of that God who seeth not as man seeth. He died the same day. But to return: this peace-making was a solemn mystery to a poor blind worm like myself; all past scenes were carefully surveyed that had transpired with us both: here was one of midnight revelry and debauchery, there another of shocking impiety, and yonder one of unspeakable guilt. Oh how could these things be, and him have peace? was the wonder of all wonders to my poor soul. Here a fruit land was turned into barrenness; here was staggering, reeling to and fro, and coming to the wits' end. This was a day of mourning indeed,—no hope, no God, hell waiting, and certain I was next to die, no Bible, and not a soul on board to solve the all-important question, "How can man be just with God?" Satan, the father of lies, says,—Reform, read books, try and educate yourself, turn over a new leaf, and all will be well, especially say a prayer every time you turn in. The plan was adopted for three weeks, and so far so good; old companions in open sin were shunned, the practice of singing immoral songs abandoned, not an oath uttered, the Lord's Prayer said, and many were the vows made as to the future conduct; with this conscience became somewhat easy, and like the Pharisee of old, I vainly dreamt, with my poor bits of morality, I belonged to the better sort. But oh, the galling legal yoke, what bondage did it engender, what curses did a righteous law denounce, while a voice within, louder than all tropical thunder that I ever heard, proclaimed in the most solemn and emphatic manner, "There is no peace to the wicked, saith my God." This, beloved reader, was the effect produced by arrow No. 1. How is it with thee and heaven's God? Art thou neglecting His house, desecrating His Sabbath, despising His blessed truth, trampling under foot the blood of the everlasting covenant, and counting it an unholy thing, too proud and haughty to live on sovereign grace alone? If so, be not surprised that living and dying so, hell must be thy doom. Or art thou one of those poor mourners in Zion that, like Noah's dove, could find no place for the sole of her foot to rest upon until she found the ark? If so, blessed are thine eyes, for they see, and thine ears, for they hear, and they that hear shall live. Thou mayest not have had all this downward work; but thou hast the fear of God implanted in a tender conscience, and feeblest thy need of a full and precious Christ.

Arrow the second next month (D.V.) God bless you, and believe me to be your unworthy brother in the grace of Christ Jesus,

Wallingford.

NEMO.

The Two Roads

WHICH LEAD TO THE ETERNAL WORLD.

FROM a volume "Steps and Stages on the Road to Glory," the following few paragraphs are taken. The work is published by Virtue Brothers, in Amen Corner, and is by the author of "God is Love," &c. We believe it is now no secret that James Grant, Esq., is the penman of this excellent work, as well as "God is Love," "The Comforter," "The Brother Born for Adversity," and others of a kindred character; and to us it is astonishing how a gentleman incessantly occupied, as Mr. Grant is, on the daily press, can find the time to produce a succession of books, which are of the purest kind as regards their Biblical tendencies, and which have been attended with such a blessing that thousands praise God for the spiritual good they have derived from them. This is not an empty or vain assertion. Many of the Lord's children have publicly testified their gratitude to the God of all grace, for enabling Mr. Grant to issue these Expositions of the Divine Word, these instrumental remembrances of almost every "Thus saith the Lord."

Mr. Grant takes his stand in no particular section of the Church. He pleads for no peculiar dogma; "The Bible, the whole of the Bible, and nothing but the Bible" is his rule, as well as his resource. Whatever be his theme, he finds it in the Word of God; and running through that river of revelation, he fills his every vessel from its pure and holy streams alone. This one great feature God honours; hence their usefulness—hence their good success.

Mr. Grant, in this volume, has entered upon a critical, much controverted, and varied field of godly literature. We will examine some of the "Steps;" but this month we only look at the foundation principle with which he set out; and at the commencement of which he says:—

"Every human being is on a journey to the eternal world. No one will remain on earth for ever. Neither will annihilation be the destiny of any. To another state of being all are on their way, and that state of being all will inevitably reach. But how different will be the kind of existence between the two classes into which all mankind are now divided. And the moment the threshold of eternity has been passed, it will be seen with unerring certainty to which of the two great classes every individual belongs. Here there are often doubts and erroneous conclusions on the point, but at the judgment day there will be none. Each individual shall on that solemn day not only be found in the category to which he belongs, but that category will be made manifest to the whole universe of God. Not one sheep will be found among the goats; not one goat will be found among the sheep. Not one wicked person will, by mistake or otherwise, have found a place among the righteous on the right hand of the Judge when seated on his great white throne; not one righteous person will be included in the innumerable assemblage of wicked men who shall there be seen standing on the left hand of the great Assessor. As all lived and died, so will all find themselves placed on that great and awful day.

It is a solemn thought, that either of these destinies—an eternal possession of perfect bliss, or an eternal doom of unutterable misery—awaits all who are now alive. It is impossible not to have entered on

one of the two roads which lead to the eternal world, and it is equally impossible to halt on the way. Every son and daughter of our first parents is now proceeding at a rapid pace either to the abodes of eternal bliss or to the pit of eternal perdition. There is no other termination to the journey of life. All must come to a happy end or to a miserable doom. This is a fact which ought to weigh on the mind of every rational and reflecting person with a pressure too great to be described.

Solemn, too, beyond the powers of the mind to conceive, is that other truth, that the moment we enter this world, all not only commence a journey to another state of existence than the present, but that all, without exception, commence traversing the downward road to everlasting woe. Even the recipient of the worse than fanciful doctrine of baptismal regeneration will admit that the child, the moment it is ushered into the world, enters on the way which leads to the abodes of blackness and darkness for ever. But as I earnestly hope none of my readers have ever embraced the doctrine of baptismal regeneration, they will concur with me when I say, not only that all who are born, and as soon as born, commence the journey which leadeth to destruction, but that they continue in that course until their conversion. It is only then that they are transferred by Divine grace from the broad road, and placed in the strait and narrow way. David is sufficiently explicit on the point when he says, 'I was conceived in sin, and brought forth in iniquity.' He elsewhere says of all mankind that from the womb they go astray, speaking lies and doing all manner of iniquity. In both respects he was a faithful representative of the human race. But, thanks be to God, though such be the condition of all Adam's posterity on their entrance into this world, a goodly number have been arrested by sovereign grace, while rushing on with breathless haste along the road which leadeth to destruction, and been put into the strait and narrow way which leadeth into life eternal."

SOME NEW BOOKS.

The British Workman vol. for 1864, and *The Band of Hope* vol. for same year, are bound in beautiful and attracting covers: the illustrations are of the highest character, and the articles are likely to produce the best influence upon all families where these treasures of benevolent enterprise are found. *The British Workman* is a monthly for the cottages and comfortable homes of the labouring and middling classes. The object of the proprietor is to raise the female population out of sin and ignorance into an intelligent, moral, and happy position. We wish him great success. If English wives and mothers, with our fathers and working men, could be established in a course of integrity and morals, how the homes of our millions, where now the curse is found, would abound with happiness and joy. We hail every such effort with deep sympathy.

The London Hymn Book for Special Services (published by W. Holmes, 48, Paternoster-row, price 2d.) contains over 200 hymns; and some of these are the richest and purest Christian poems extant. In the waistcoat pocket this neat little book

may be carried, and as a companion for private meditation or public worship will be useful.

The Pursuits of Children: How to Direct them in School and Play Hours: Hints to Mothers, &c. Published by S. W. Partridge, 9, Paternoster-row. Truly handsome in its style and elegantly eloquent in its contents. As a present to young mothers, whose minds often require instruction, whose passions of every kind need both check and incentive, this is the very book. Grandmothers, read it yourselves; it will please you: then, in faith and with prayer, present it to your newly-married daughters; it may be to them and to their children an unspeakable blessing.

Our Own Fireside. This is a large cheap sixpenny monthly, edited by Rev. Charles Bullock, the author of many works aiming to do good. We have such strong prejudices in favour of sterling experimental Truth, that nothing to us can compare with it; but the people of these times are for more amusing tales, narratives, and interesting histories, and, in *Our Own Fireside*, they will find a choice and cheap collection.

Our Churches, our Pastors, and our People.

OUR LONDON CHURCHES.

OUR beautiful motto for the New Year was that sweet promise in Isaiah, "And thou shalt know that I, the Lord, am thy Saviour, and thy Redeemer, the Mighty One of Jacob." Certainly there are none of us in this pilgrimage state that can possibly be above the want of this promise. High and holy, good and great, as some of the brethren may consider themselves to be, when compared with their more afflicted brethren; yet none of them can do well, either here or hereafter, without this promise in powerful realization. It is a promise, too, that reaches to the ends of the earth, to the lowest depths of misery, to the darkest despondency into which any vessel of mercy can be hurled or driven by temptation, or the trial of their faith. We have printed this promise on a sheet, it can be had from the office of the GOSPEL GUIDE, 4, Crane-court, Fleet-street, for two pence; and will be a useful and pretty remembrancer for the bedroom, or study, of the real Christian. It is a precious promise; but its full value we shall not perfectly know until around the throne of God and the Lamb we are found.—Let us now resume a brief review of the position and prospects of our London churches, and their ministers.—We understand the medical adviser of brother Samuel Cozens, insists upon his taking a sea voyage: he contemplates speedily sailing for Australia. This may be overruled for the good of the churches in the Australian colonies; and, with the Divine blessing, may make a strong man of our now afflicted brother Cozens. John Bunyan M'Cure, and the other hard-working brethren out yonder, will greatly welcome this over-wrought English minister and author, and his talents there will be an addition of no mean merit, if his life and strength be renewed and continued. New Year meetings in our London churches have been numerous and well sustained. Mr. Chivers's twelfth ordination anniversary was celebrated on boxing-day by addresses on "The Authorised Ministry," in which the brethren Alderson, Green, Thomas Jones, Caunt, Meeres, Wyards (father and son), took a leading part. Mr. Chivers's opening address was full of anxiety, sympathy, and earnest desire for the spread of the Gospel, and the ingathering of souls to Christ's vineyard. We heartily pray he and his brethren may see greater prosperity in the accomplishment of these desirable results of their incessant toils.—On the second of January, Mr. Anderson's first anniversary of his settlement in Zion chapel, Deptford, was celebrated by a sermon from Mr. James Wells, and a numerous meeting to tea, and for Christian fellowship. Mr. Anderson's first year has been one of progressive prosperity, and we hardly think the Deptford

Zionites ever were more united and happy. The brethren Milner and Moyle were not present at the meeting, being unwell; but the pastors Alderson, Chivers, Wyard, and Griffiths, spoke on "the Fruit of the Spirit," much to the edification of the meeting.—On the same day, Thomas Stringer preached in Squirrie's-street chapel, Bethnal-green; after which tea and public meeting was holden; C. W. Banks presided, and a number of ministers rendered the meeting useful in every sense. Among them were brethren Stanley, Maycock, Steed, Cornell, Dixon, Stringer, George Webb, John Harris, Gill, &c. Mr. John Mumford, on behalf of the friends, presented the pastor with a token of esteem for him; in acknowledging which he expressed the utmost confidence in his deacons and friends, and hoped large success might still attend their united efforts. Mr. Allsop, who has recently been baptized by C. W. Banks, and has been brought out of the Primitive Methodist churches, is preaching in the Lecture-hall at Stratford. This is the second Primitive Methodist preacher C. W. Banks has had the honour of baptizing. Brethren Maycock and Allsop are men of no mean order of mind. Both of them, Maycock at Old Ford; and Allsop, at Stratford, will, we hope, be instrumental in effecting much good. We rejoice in their accession to our church, praying God Almighty to fill them with a burning love to His name, His truth, His ordinances, and to the souls of their fellow-men. So shall their work be honoured, and the Gospel spread. The annual Sunday School meeting at Zion, in Goldington-crescent, Old St. Pancras, looked cheerful, and indicated perseverance and well-doing. The pastor, Geo. Webb, looked happy, spoke well, and was encouraged by brethren and friends around him. The report was, we think, the best we ever heard. It will be printed either in *Gospel Guide* or *Earthen Vessel*, but, as we write this in Manchester, we cannot tell in which it will appear at present. * It is worthy of universal perusal. At the meeting, Mr. Flack, Mr. Hawkins, Mr. Stringer, and C. W. Banks, delivered addresses: and the children—a gallery full of them—sang delightfully.—Hope Chapel, in Green-street, Bethnal-green, had its annual gathering last month. Mr. Wells preached. The pastor, C. E. Merrett, presided. Messrs. Felton, Blake, Woodward, and Myerson, described different kinds of trees in such an interesting manner, as to render these services quite delightful. We give a notice of Mr. Myerson's meeting at the Oval, Hackney-road, in another place. Mr. Inward, of Zoar chapel, Poplar, announces his resignation, and removal, this month. It has long been to us a painful consideration, that in a chapel so surrounded by

hundreds and thousands as the East India road is, should not be the scene of great success. Brother Inward leaves it, and desires another sphere of labour: which, we hope, he soon will find; while the church at Zoar, Poplar, will want another minister and pastor; and this the Lord alone can send unto them. To Him their prayers must be directed, and on the Lord alone should they wait.—In Bromley-by-Bow, the brethren Took and Stanley, and their friends, have just holden their first anniversary meeting in Jireh, Willis-street, St. Leonard's road. H. Stanley ably presided; the friends Tooke, Clinch, and C. W. Banks, spoke to the people; and the result of the meeting, and the previous year's labour, proved that the germ of a good cause was being formed, which, if watered with heavy dews, and if the brethren are continued in devoted faithfulness, will grow into an established church. But in these times, where causes are to be raised, or increased, there must be much of three things—powerful preaching, private prayer and meditation, and a succession of meetings, gathering together the people; at which efforts to benefit them must be well conducted. To all the friends who are aiming to raise causes at Hammer-smith, at Stratford, in Manchester, and all the world over, these suggestions are tendered with the purest of motives.—The church at Islington, left by Mr. Glaskin, has been well supplied by Mr. Comfort, of Ramsgate, Mr. Felton, and others. A good pastor and preacher is much wanted there.—Leaving London for a moment, we have one word to say of Manchester. Within the last few months, an attempt has been made to raise a Strict Baptist Church in Hulme,—a mightily populated part of Manchester. A minister came to them, whose labour appeared destined to rapidly extend their boundaries. Many heard him well, large audiences were gathered, but suddenly a cloud burst upon his head, and he flew away. Another blow for the dear friends of Gospel truth in Manchester. On Sunday, January 22nd, C. W. Banks preached three times, and the congregations and services were encouraging beyond expectation. There is an opening for a really lively, honest, faithful, and gifted minister of Christ. Nothing short will do here. We believe Mr. John Derbyshire, of 11, Princes-street, Cornbrook, Hulme, Manchester, would gladly co-operate with any honourable man of God, whose heart and head, and hands, could be given to the work. Mr. Goodfellow, of Manchester, with many others, who once struggled hard to extend Gospel truth in this immense city, have been called home. We must abruptly close these notes.

* This report is in type, and will appear next month—**PRINTER.**

EUSTON-SQUARE.—A happy meeting at Euston-hall, 8, George-street, Euston-road. This place was opened by Mr. W.

Wait, for the proclamation of the Gospel, on the 9th of October, 1864. The first quarterly tea and public meeting was held Tuesday, January 3rd, 1865. After an excellent tea, the public meeting commenced by singing. Brother Mogford prayed; brother Wait gave the history of opening the hall for the proclamation of the Gospel in all its fullness and freeness, shewing this step was not taken to induce persons to leave other places of worship, but for those who do not attend the means of grace. Mr. C. W. Banks gave a very encouraging address, calculated to be useful to brother Wait as a young man just commencing in the work of the ministry. Mr. Attwood followed, and stated what young ministers might expect in the way of opposition, &c. After repeating the following lines, he closed by wishing brother Wait the blessings of God's presence.

“Sow, sow, sow,
Always keep on sowing;
God may cause the seed to grow,
Faster than ye're knowing.
Good seed ne'er was sown in vain,
Still his voice obeying;
You look upwards for the rain,
And falter not in praying.
Pray, pray, pray,
Always keep on praying,
In the brightest, darkest day,
Still his voice obeying.
Never from the gates of prayer
Turn with doubting sorrow;
For thy Lord that standeth there
May answer you to-morrow.

Mr. Webb, of Zion, followed by addressing himself more particularly to brother Wait respecting the qualifications for the work of the ministry. Mr. Osmonds spoke sweetly of the faithfulness of God, taking for his motto the great and glorious name, Jehovah Jireh, which signifies, 1st, the Lord has seen all his chosen from eternity. 2nd, the Lord doth see them in all their trials, temptations, and afflictions. 3rd, the Lord will see that every one shall arrive safe in the haven of eternal rest. 4th, the Lord will provide—

A refuge here,
A home hereafter.

After singing, brother Wait closed the meeting by prayer. The spirit of true Christian fellowship, and the presence of the Lord was sweetly realized and enjoyed. God grant us many such meetings.

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HOMERTON.—Lord's-day, December 18th, Mr. Archer preached morning and evening. Mr. Stringer in afternoon. Many found it very good; it was to all an encouraging day. This cause has had its troubles, but by the help of the Lord they continue to this day. He is blessing His word there; our numbers increase; relying upon the Lord for His promised help, we go forward. **ONE THAT WAS THERE.**

A LETTER FROM MR. SAMUEL
COZENS.

[WE give the following without any abridgment. We call special attention to it.]

MR. EDITOR.—MY DEAR SIR,—Thanks many for your expressions of sympathy and good wishes for my welfare. I have indeed been afflicted with wave upon wave, and I have indulged the dark thought that possessed the Psalmist, when he said, “No man *careth* for my soul;” but

“It is decreed that most must pass,
The darkest paths ALONE.”

In the writings of men, I have met with nothing that at all represents the conflicts of my soul like Bunyan's description of the dreadful combat between Christian and Apollyon. I lost my sword; I could not take hold of a single promise—of one word to strike the foe with; but he belaboured me with a thousand infirmities, and damned me to the lowest hell, and nearly the whole of one night I was groaning, “Lost! lost! lost! lost!” Bunyan says truly, “In this combat no man can *imagine* unless he had SEEN and HEARD as I did what *yelling* and hideous *roaring* Apollyon made all the time of the fight; and on the other side, what *sighs* and *groans* burst from Christian's heart,” &c. Some people tell us we ought not to doubt after such signal interpositions of Divine goodness and grace. The fact is, I believe that our darkest nights come after our brightest days. Abraham fell into “an horror of great darkness” immediately after the bright visions of Divine favour. The Israelites despaired of salvation soon after their deliverance from Egypt. Job left the altar of worship to meet the very troubles his sacrifices were offered to avert. Peter denies Christ after enjoying the felicities of the Mount of Transfiguration. Paul drops from the third heaven by a devilish assault of Satan. Before this terrible conflict came on, I had been carried up into the *heavenly places* in Christ (Eph. i.); and no place on earth seemed more *desirable* to me than the congregation of the dead; the grave-yard seemed attractive, and the tomb-stones looked beautiful; like a weary traveller, I wished to be at rest; and, like a child at school, I longed for the vacation to go home. But when the sun went down, everything was wrapped in thick darkness. I could not see my signs nor read my evidences, and death, which before looked like an angel of mercy, now appeared as a king of terrors, and I dreaded with awful fear his terrible approach. Death is a very different thing to those who enjoy robust health from what it is to those who, like myself, are brought in their feelings to die daily. My affliction is very peculiar; from the feeble action of the heart, I have only the pulse of a babe, and sometimes for a few seconds the action of the heart ceases altogether. Many times in the course of a night after a heavy day's work this will

occur; besides which, or as an effect of which, I occasionally suffer from paralysis in the mouth, so that I cannot bring up the under jaw to articulate a word. The first time I lost my speech in preaching, the enemy suggested,—You have been praying God to stop the mouths of hirelings, and now your mouth is stopped in answer to your own prayer; but I said, I am no hireling. For a long time after I was called to speak I preached the Gospel freely without fee or reward. On another occasion, when my speech failed me, something said, That deacon *there*—(and the man was pointed out to me)—has been praying to God to shut your mouth, and your mouth is shut in answer to his prayer; but, strange to say, when I thought my mouth was closed for ever, the power of speech was restored, and I finished my discourse. I don't know how it is with you, but, at times, I feel so doubtful that all the people in the world could not make me believe that I am a child of God; then, like a gossamer, I am blown about with every wind of temptation; and, then, again, I feel so believing, that,—

“I can smile at Satan's rage,
And face a frowning world.”

It is thought by some that my health would be better if I were to emigrate to a warmer climate, or if I were to take a trip to Egypt; but that supposes a purse of no small capacity, with rich linings of gold; but I have neither purse nor linings; but, thanks be unto God for *daily bread*, that is a *daily* mercy. He knows when there is no oil in the cuse, and when the last cake is made from the spent barrel. The meal of His Providence keeps us alive, and when we want a little *extra*, why, then,—bless His holy name!—He fills the vessels with the larger communications of His goodness. What a wonder-working God He is! Sometimes I am brought *very low*, to teach me how dependent I am; and then He opens His hand so generously, that I am melted into wonder, love, and praise at the goodness of the Lord, and the loving kindnesses of the Lord. How hard it is for us to carry some of our temporal burdens; but how sweet it is to be enabled, by the faith of prayer, to cast them on the Lord. I can say, to the honour of His name, that I never sought Him for the supply of a real necessity without obtaining it.

I have preached but very little of late, and I fear I shall be obliged to give up the ministry altogether. My last physician told me I must also give up *writing*, but, as long as I have strength, I must work for my children. I often want faith to leave my family in God's hands. I think about them sometimes till my heart is overwhelmed within me. I don't know why I should write thus to you; but perhaps it is for your own comfort.

I do pray that you will be careful to fill your VESSEL with pure Gospel truth. These are not times for small talk, but for

a bold, outspoken, fearless exhibition of the whole truth.

"O for a closer walk with God."

With best wishes, I remain, yours in the Gospel.
S. COZENS.
13, Lincoln-street, Bow-road.

THE GREAT MORAL AND EVANGELICAL PHILANTHROPIST IN SCOTLAND.

SOME few men in every age have stood out, as it were, in bold relief by themselves;—that is, in their particular line of things; there was not another like them. Such a man was Paul; and, after him, in every period of the world's history, there have been singular men. Rushing over the heads of thousands, and leaving centuries behind, in silent review, we boldly say, such a man is the Reverend THOMAS JAMES MESSER. Take him altogether, we know not his equal anywhere. He is a good writer, an author of no mean calibre, and yet who hears much of Messer's books? He is a most ingenious mechanic, surveyor, architect, and dentist. We have seen buildings of his erection, chaste and pretty, convenient and complete: he is a preacher of the Gospel; of a much higher order than well suits the order of minds amongst whom he frequently laboured in this country; but, above all, peering high into a most exalted standing, he is a temperance advocate. He needs, however, no feathers from us to make him fly: he is winging his way through Scotland this winter with rapidity and success. From the postscript to a letter we have just received, the following interesting paragraphs we found:—

Hitherto we have been greatly favoured in connection with our second tour through this romantic part of our island home. Besides preaching in free churches, U. P. churches, E. U. churches, Independent and Baptist chapels to many thousands, we have had the opportunity of addressing betwixt twenty and thirty thousand persons, at the lowest calculation, on that subject, which has for so many years engaged my attention. Wherever we have gone, we have received the greatest possible kindness, and have had abundant cause to believe that our labours, both in the North and South of Scotland, have been greatly blessed.

You will see that there is rather more liberality amongst the Scotch clergy than we witness in England. I have accepted pulpits belonging to all denominations in Scotland, except those of the Established Church and the Wesleyans.

The Scotch are a church-going people; they love to hear, and to criticise sermons. There are many good people scattered all over the land, but there is much required to be done everywhere. Whisky drinking is Scotland's curse, and too many ministers neglect to bear their testimony against the drinking habits of the people.

I found a very interesting Baptist church at Peterhead. I preached twice there one Sabbath, and ministered the Lord's supper to the members of the church. I also preached and broke bread with another small church at Forres. The Baptists in Scotland have weekly communion. The number of Baptists is but small. There is a fine opening in this country for a truth-proclaiming Evangelist or two. There is more Arminianism in Scotland than you would imagine. There was more genuine truth preached in the days of John Knox than there is now. The ministry of the present day is learned, but there seems to be a want of power—that power which accompanied the labours of those men who in days gone by laid down their lives for the truth's sake. I have, however, come into contact with many truly excellent men during my wanderings: with men who love and proclaim the truth as it is in Jesus; and their labour is not in vain. Perhaps, on some future day, if spared, and should the *Guide* continue to live (and I hope it will), I may find time to write a paper descriptive of what I have seen during our second interesting tour in this beautiful country. When your stock of contributions happens to be rather low, give me a hint, and it shall be done.

The weather here is now fine, but cold. During the last four months, we have had to face many a storm among the snow clad mountains of the highlands; but though I have suffered a little annoyance from rheumatic twichings in the joints and muscles, I have been physically equal to my work. Some weeks I have addressed meetings every evening, not excepting Saturday, and preached twice to large audiences on the Sabbath. I had Dr. McGelvray's free church at Aberdeen crowded when I preached in it; it is a spacious building, and its minister, the doctor, is a splendid man.

Mr. Spurgeon has been here since we came, and his labours were not in vain. When I read the Scotchman's review of his labours in Edinburgh and Glasgow in the *Guide* of Dec. 13th, I thought of a little episode in the life of the village blacksmith, Samuel Hick. On a certain occasion when passing up to the platform, a puritanical looking brother said to the good, kind old man, "Now Sammy, don't be facetious to-day." Samuel, on rising to address the meeting, said, "Mr. Chairman, that brother who is sitting there" (pointing to him), said, "Don't be facetious to-day—poor thing! he never made anybody either cry or laugh in all his born days." I wish you would keep the *Guide* free from the peppery, invidious lucubrations of fault-finding men. One mend-fault is worth twenty find-faults. Though I may differ with C. H. S. on some points, I honour him for his fearless advocacy of truth, and rejoice in the success that follows in the wake of his herculean toil. Where can you find a young minister who has laboured harder, or with greater success? All honour to him for what he

has said on the subject of Baptismal regeneration! May still greater clearness of spiritual vision be given to him, and still greater success crown his labours of love.

I do so much admire those writers who break a man's head, and then apply a plaster to the wound they have inflicted.

The Scotchman cannot do the work C. H. S. is doing, any more than I can do yours, or you mine.

But my postscript is growing too fast. I therefore lay down my pen, under the influence of an intense desire, that for many long years, if it be the will of the Father in heaven, you may

"Labour on at his command,
And offer all your works to him."

And after that, when you shall have accomplished as an "hiring his day," you may, through sovereign, undeserved grace and love, be honoured with a place in that gorgeous, glorious city of immortals, where all the members of the ransomed family shall join together in singing that song which John heard when in the isle called Patmos—"Unto him that loved us," &c. Amen. Vale! So prays T. J. MESSER.

MR. MYERSON'S MEETING.

MR. EDITOR.—Being present at Mr. Myerson's presentation meeting, I send you account of same. Truly, Mr. Myerson's position is an enviable one; he has a vineyard of pleasant vines; he is highly esteemed for his work's sake. About 150 took tea. The ministerial brethren present were brethren Butterfield, Inward, Wise, Felton, and G. Webb. I felt truly glad to see the pastor of Shalom surrounded with so good a staff, all of them valiant for the truth. I certainly felt God was present. At half-past six, the evening meeting commenced. Mr. Myerson took the chair; on his right and left were arranged the speakers. Mr. Felton prayed in a fervent manner for God's blessing. The chapel was full. Mr. Myerson said he felt much encouraged in seeing so many present; they had much to thank God for. Five years had now nearly passed away since he first preached in that place; he was astonished at the wonderful success that had attended his labours. Truly, God had greatly honoured him, and to him was the glory due, for he was most unworthy. This meeting was his birthday meeting, and, perhaps, they would like to know his age? Some people had thought him twenty; some had guessed him younger. Brother Butterfield said sixty. Mr. Myerson not quite so old. If God spared his life to reach that age, he hoped he would be as determined for truth as now: he would be thirty-eight on Thursday.

Brother Butterfield said,—I wish you many happy returns of the day. May God still continue to bless you in your important work. I have something more to say. When I left home, I thought what shall I say to the people?—a presentation meeting—a birth-day meeting! and I

thought of Boaz and his reapers. Boaz came from Bethlehem, and said to his reapers, "The Lord be with you." Remarkable that this should be the portion so very appropriate. Boaz came from Bethlehem and Butterfield came from Bethlehem, and said as Boaz did, "The Lord be with you at Shalom." So Mr. Butterfield brought a plate of P.'s, and wished the people an appetite to enjoy them as they would a plate of peas in the summer time. The first P. would be Providence, the second P. prosperity, the third to prevent you, the last to present you. His speech was admirable, instructive, and full of affection.

Brother Wise then requested to speak, as a most important matter was committed to his charge. This meeting, he said, you are aware, is a presentation meeting, and, if I mistake not, brother Butterfield will present to brother Myerson the proceeds of this meeting. I should have no objection to such a meeting myself if you would all agree to come and serve me the same; but, however, though Mr. Butterfield is to present the money, I am to introduce a presentation before his. My dear Mr. Myerson will be presented with something of greater importance, and, after keeping him in suspense, he said, it is a Bible, and would be presented by Mr. Mobbs, the senior scholar of the Bible class. The young man then advanced towards the platform, and presented his pastor with the Word of God. I never witnessed a more affecting sight; the pastor hung down his head, and the big tears stole down his cheeks, which told more than words can express; and looking on that platform, a sight presented itself that angels might stay to behold. That precious book, held in the hand of a living young Christian, brought to a knowledge of the truth under the ministrations of his pastor, before a devoted people, and to see those men of God—those ministers of Christ—with sympathising hearts weeping for very joy, was a glorious sight indeed. The feeling passed like lightning through the place, and men, women, and children were seen bathed in tears.

Mr. Mobbs addressed the people in a most fervent manner, and, indeed, no one could have spoken more to the point, and presented the Bible most affectionately in the name of the Bible-class. The Bible is a most valuable one, being Bagster's Comprehensive. It was received by the pastor with evident emotion, and he managed to get out a word or two in expression of his gratitude.

Mr. G. Webb next addressed the meeting in a warm and affectionate manner. After him Mr. Inward, in his usual fervour, spoke; then Mr. Wise and Mr. Blake, but was compelled to be brief. All spoke well, and, best of all, not one jarring note.

Mr. J. Butterfield presented the money, and said he felt almost as much pleasure in doing so as if it was for himself; and he

did not know why every minister should not have a presentation meeting, and, dear Mr. Editor, if you will allow me, I think the same. The Doxology was sung, and the meeting closed with prayer. M. C.

SUFFOLK.—Old Baptist Chapel, Aldborough. This is a branch of the church at Aldringham, under the pastoral care of Henry T. Pawson. On Thursday, the 12th of January, a tea meeting was held. By the activity of friends, the provision was paid for beforehand, and the number who partook quite filled the chapel. In the evening, a public meeting took place, when the chapel was crowded to excess. After the opening hymn, brother Wilson, son of the first beloved and honoured pastor (by whose instrumentality the church was planted), and an honourable and useful deacon of the church, offered prayer. After a few remarks by the chairman (Mr. Pawson), brother Brown, of Friston, made a short but appropriate speech, expressive of affection towards the minister and people, and the interest he felt in the prosperity of the cause. He then presented to the pastor a purse containing the proceeds of tea tickets, &c., as a token of love from his people, which, with deep emotion, was briefly acknowledged. Addresses were delivered by the brethren Baldwin, of Saxmundham, Baker, of Tunstall, and Brown, of Triston. The speakers were peculiarly happy. The singing was most animating, and the harmony and good-will which pervaded the meetings was truly encouraging. The presence of our living Lord appeared to be sweetly realized, and after singing part of the sweet hymn beginning, "Jerusalem, my happy home," a short prayer, and the benediction, the friends separated, with, we believe, but one feeling, this has been a happy meeting; we must soon have another. To our covenant God in Christ Jesus be all the glory. We regret that the brethren Large, of Sudbourn, and Bridge, of Aldborough, were unable to attend.

CLAPHAM.—**EBENEZER CHAPEL.** New Year's services were held on January the 4th. Mr. Bloomfield preached in the afternoon with his usual energy, and in the evening a public meeting was held. G. T. Congrove, Esq., in the chair. Mr. Bloomfield sought the Divine blessing. The chairman's opening address was very suitable, full of Christian sympathy, and, at its close, gave a practical proof that his sympathy extended beyond words. The minister read a statement showing the state of the cause, by which it appeared that eighty-eight persons had been received into full communion during his six years' stay at Clapham; a statement of the receipts and expenditure was also read, which showed that £596 5s. 11½d. had been paid off the chapel debt during the three years and a half the chapel had been erected, leaving a balance of £210 3s. 3d. The minister spoke

most highly of the conduct of the church and congregation towards him, expressed his deep gratitude to God, and his thanks to the chairman and ministers for their presence and support, and he hoped his conduct and that of his friends would be such as to ensure their continued countenance, the approbation of heaven, and that they all might be enabled, by the grace of God, to preserve a conscience void of offence both towards God and man. Mr. Caunt spoke exceedingly well on "The Good Exchange." Mr. Bloomfield gloriously on "The Royal Feast." Mr. Hawkins equally so on "Holy Ambition," as did Mr. Bracher (in the absence of Mr. Alderson, through illness), on "Glorious Anticipation." The services were thoroughly enjoyed, and the friends were reluctant to disperse.

"Reluctantly they said farewell,
Their pleasure mixed with pain;
Still in each other's heart they dwell,
And long to meet again."

The proceeds of the day amounted to £10 3s. 4d. The minister thanked the friends for their presence, and a cordial vote of thanks to the chairman closed the services. Mr. Ballard and Mr. Whitteridge also favoured us with their presence. Two brethren and one sister were baptized in December, and five received into full communion in January.

RICHMOND — **SALEM CHAPEL.** On Thursday, Jan. 19th, the New Year's Meeting took place. In the afternoon, prayer was offered up by Mr. John Bloomfield; who also read the 84th Psalm; and then Mr. J. Foreman preached the sermon from Psalm cxix 130; "The entrance of Thy words giveth light; it giveth understanding to the simple." The preacher said, that the words of the Lord may be summed up in two, namely, the Law and the Gospel, the Old Testament and the New; the one condemnation, the other salvation. He would never believe in a damning Gospel; but on the contrary, it is a standard of grace and joy to those, who by His grace are to be saved. The Gospel is the word of grace, which means a peculiar and uncommon favour; such as a king's favour. Words of grace are words of life, even to them that have none in themselves. The Jews wanted to make Jesus Christ a king, when he fed the multitude in the wilderness, because they thought he would always feed them; but when He said to them, "Except ye drink my blood, and eat of my flesh, ye cannot have life," they found that saying too hard for them, and left Him. They did not believe: but to the true believer Christ is all in all. No doubt the believer continued to sin, but he was always an honest sinner. Witness Peter, the most honest of them all,—in the hour of trial he denied his Master, but still he loved Him as dearly as ever. In fact, without Him, what shall we do? without Him, whither shall we go? The Gospel is the word of comfort, as it is written,

"We through patience and comfort of Thy word," &c.; it is the word of salvation; being the word of God the Father, God the Son, and God the Holy Ghost. As to the "entrance of Thy word," the word without and the word within is very different. The one consists in mere doctrines, the other in experience, or practical religion. Roman Catholicism, the State Church, are all outside, like the statue of stone and wood, cold and without feeling. The real thing is the inside. As to "Thy word giveth light," it is a sovereign power which none can feel, except those who have been converted. It has a sovereign entry; it enters with power, as the word of a king, into the very heart; it is altogether the work of the Holy Spirit. Through Christ we can do all things, suffer all things. The great men of Rome even were brought to believe in Him. In almost all the households of the nobility of Imperial Rome they learned to pray to God; because while Paul was there they would always ask him why he was there placed before the tribunal without any apparent cause; and he would then always reply, I am here for the love of my Master, the Lord Jesus Christ. This would lead them to reflect, to believe, to pray; and thus the word had an entry there. But it is all by the power of the Holy Ghost. The Gospel teaches free grace and free salvation; and the true minister of God is the honest free grace, free salvation preacher. May God give us more and more the spirit of prayer.—After the sermon, of which the foregoing is, of course, only a feeble abstract, and which was listened to with profound attention by a full congregation, the 920th hymn—"Dismiss us with thy blessing, Lord"—was sung, and the benediction pronounced.—Tea was served at five o'clock, in the chapel, to a crowded company; and we cannot but mention the untiring suavity and attention of the friends who took the management.—The public meeting commenced at six o'clock. Mr. Bloomfield occupied the chair, and was surrounded by the following ministers:—Messrs. John Foreman, W. Palmer, J. L. Meeres, J. Anderson, and W. Flack. The meeting was opened with the singing "Kindred in Christ, for His dear sake," and the reading by the Chairman of the 67th Psalm. The Chairman then called upon Mr. Cozens to pray, who begged to be excused on account of ill health. The Chairman then offered prayer. In his opening address, he said, they would this evening have the privilege of listening to subjects of vital importance, treated by most able brethren. What could be of more vital importance than regeneration? The Saviour taught many truths; but none of more importance. Ecclesiastical Regeneration he did not know much about; it is the regeneration as taught by the State Church; but on that subject Mr. W. Palmer would, no doubt, give them ample information. Principles don't die when men die: it is therefore a mistake when people say at the

decease of some able and learned man, what will become of us now? New men are sure to spring up in the advocacy of truth. Truth wants no favour. On the other hand, no system based on error can stand for any length of time. Truth is like the sun, and truth will come in glorious colours yet. He then called on Mr. W. Palmer, who gave a long and able lecture on Ecclesiastical Regeneration, according to the chart of the Rev. Richard Glover, M.A., Incumbent of Christchurch, Dover.—Mr. J. Foreman spoke on "Regeneration according to Jesus Christ," John iii. 3; Mr. J. L. Meeres, on the "New Name," Rev. iii. 12; Mr. J. Anderson, on the "White Stone," Rev. ii. 17; and Mr. Wm. Flack, on the "Crystal River," Rev. xxii. 1.—(Our reporter took full notes of the whole of these addresses; and we may in future numbers, give them to our readers.) At the conclusion, the Chairman made a few more appropriate remarks, and after the Doxology and Benediction, the meeting broke up, well pleased with the proceedings of the evening.

BERMONDSEY NEW ROAD.—EBENEZER, WEBB-STREET.—On Monday, Dec. 26th, the twelfth anniversary of Mr. Chivers' pastorate was holden. In the afternoon a sermon was preached by Mr. Bloomfield, from the words, "We have seen his star in the East," &c. In the evening a public meeting was held, at which the pastor presided. On opening the meeting, he said he had no set speech or formal delivery to make. It afforded him much pleasure to meet his friends on that occasion, met as they were in the great principle of truth, to honour God and promote His cause. As a church and people they should share in each other's trials; and, thank God, they should also in each other's joys. They had seen God's hand many times outstretched on their behalf; and he it said to His honour and glory, that for twelve years among them as a church, there had been no declension from the truth, no departure from the Gospel order of things; but he believed their Christian walk and practice had been such as becometh those professing godliness. These were no small mercies. His anxiety as a pastor was great; his position as a minister pressed upon him with increasing weight, at times tending almost to press the body down. Still God helped and sustained him, and at times comforted him. His prayer was that God would keep him watchful and direct his steps through the yet untrodden paths of life, while his anxiety increased for the honour of the Gospel of truth, and the love of his heart for never dying souls. God knew these things lay near his heart, and he would not give much for the minister whose heart was not moved for the souls of his fellow men. He thanked God for all the mercies past, and desired to commit into His hands all events of the future. All the institutions in connection with the church were

in a prosperous state; among themselves they were in peace, minister, deacons, and people. These things were no small mercies, and for which he desired to render unto God his heartfelt thanks. The subject for the evening's discussion, was "The Authorized Ministry," which was spoken to by Messrs. Alderson, Green, Wyard, Caunt, Thomas, Jones, and J. L. Meeres, Mr. Wyard, jun., and the brethren in office, assisting in the proceedings. A good spirit pervaded the speakers, and Mr. Chivers said, in conclusion, it was one of the best meetings they had ever had at Ebenezer.

SHEFFIELD.—A correspondent says "There is a Mr. Quick, a man of truth among the Independents, and there is Mr. Battersby in the church, the only two we have in this large town. I see from the VESSEL you have been to Hull and Heywood; I have had a desire to hear you for a long time, and, God willing, hope to realize it. We are one in soul matters, and I have had my soul refreshed by reading your writings in the VESSEL, because you lift up my Master, the Lord Jesus Christ, as the all and in all in the salvation of a poor sinner. You have had a deal to pass through; but the Lord has been with you, and the God of Jacob has been your help. Yes, and He will be to the end of time; for He has said, 'I will never leave thee, nor forsake thee.' O for grace to be enabled to live unto Him who has loved us, and given Himself for us; who died, the 'just for the unjust, that He might bring us unto God.' We want more of this love in our churches. I am sure where the love of Christ is enjoyed, by the Holy Ghost, envy and evil speaking cannot live. 'Charity thinketh no evil.'"—[We thank the Lord for every good word like this. Our work has cost us ten thousand sorrows, and has been very, very imperfect; but how far it has been useful God only can know. The fiery darts of Satan, the dark clouds of cross Providences, the unkindness of mischievous spirits, and the conflicts between the flesh and the spirit, have all but sunk us into despair and death. But surely underneath have been the everlasting arms; therefore we live and labour still in the fear of the Lord and in the faith of the Gospel. When our next journey northward is arranged, we shall be willing to tell the friends of Truth in Sheffield all we know of Jesus and His great salvation.—ED.]

WARE.—**Zoar Baptist Chapel.** On 2nd of January, the annual tea meeting was held: the best we ever had. Our brother Sampford does not receive anything for his laborious work. Bless the Lord, there are a few that love the truth, and love their pastor for his work's sake; and they endeavour to show their love by their deeds. This was done by making him a small present at this meeting. I say small, for some have a full heart but an empty purse. I am glad to say, there has been an increase

every year, and this was the best. We had to tea over 150, and the friends enjoyed themselves. It will not be forgotten by some as long as they live. I felt much delighted with your introductory remarks for the present year; and I know if we could be kept looking more and more for that blessed hope, it would buoy up our spirits, and we should be living more and more in anticipation of what the apostle says,—“We know that when He shall appear, we shall be like Him, for we shall see Him as He is.” O that we may be looking and hoping for the glorious appearing of the great God and our Saviour Jesus Christ. When He comes, their owner will come, who gave Himself for them. The Lord continue to bless your EARTHEN VESSEL. WILLIAM ROBINSON.

BEXLEY HEATH.—**BAPTIST CHAPEL.** Jubilee services were held in this place on Tuesday the 10th instant, to celebrate the fiftieth year of the pastor's ministry. A very appropriate sermon was preached in the afternoon by Mr. Camp, of Eynesford, from Acts xxi. 16: "An old disciple." About 120 sat down to a very comfortable tea, and at six o'clock, a public meeting was held, when the following friends of the "Old Disciple" delivered suitable addresses, viz.: Messrs. Webb, Wilson, Blake, Smallwood, Gibson, Holland, Pierce, Slim, Whittle, and Skelt. The pastor spoke of the goodness of the Lord all these fifty years. The meeting was a good one, and we are thankful to the friends who so kindly came to help us on this occasion. Subscriptions are still thankfully received by Mr. New, Church-road, Bexley Heath, secretary to the Jubilee fund.

DACRE PARK, BLACKHEATH.—A New Year's tea meeting was held in this place on Friday, January 13th. About 100 sat down to tea, the arrangements of which were carried out with the comfort and success of former years. A public meeting commenced at 6.30; Mr. Cozens in the chair. After singing and prayer, Mr. Cracknell, the late pastor, who was on a visit to Blackheath, in a neat speech, wished the friends a happy new year, and was followed by Mr. Thomas Jones, who gave an eloquent and powerful address on the new covenant. After a few pithy remarks by the Chairman. Mr. W. Leach, of Plumstead, acquitted himself well in an address on a new heart, and the new name. Mr. W. Alderson, who was to have spoken on "All things New," having been prevented by illness from fulfilling his engagement, Mr. Jones kindly supplied the want by some telling and soul-elevating remarks. James Mote, Esq., introduced the collection, and Mr. W. Poplar, also a member of the Church, concluded by prayer, a happy, and it is hoped, a profitable meeting.

BRIGHTON.—**DEAR SIR,**—Upon the threshold of another year, my soul is con-

strained to tell you what the Lord has done for His cause and people in this town, where the privileges of Gospel Truth are felt and enjoyed by very many. Salem, Bond-street, is now a Bethel to many souls. For some time it was in trial and perplexities; but favoured were they even then in their supplies. Many of these dear sent messengers, with their messages of love and mercy, will long be remembered, and borne upon hearts for the truth's sake. Mr. John Glaskin, the present pastor, is, indeed, choice, deeply experimental, and filled with holy zeal and Divine anointing. What rejoicing for members; what cause for thankfulness and praise; many a God-glorifying, soul-comforting, season is enjoyed within its walls; and in prayer, such wrestling, such beseeching the throne; how often has the cry been, "Lord, it is good to be here." May God richly bless him in Divine things, and peace, unity, and love live and reign long amongst them. Friends and others interested in this cause will greatly rejoice to learn of its continuing prosperity.

SAXMUNDHAM.—New Year's meeting. The object of the meeting was to cultivate a spirit of friendship with the brethren in the ministry, and the members of the churches of the same faith and order in this locality. In this we were not disappointed. We had seven brethren in the ministry, with several of their friends, who all expressed themselves highly gratified. On Tuesday, January 10th, our brother Hoddy preached a good sermon from Eph. iii. 17, "That Christ may dwell in your hearts by faith." A goodly number sat down to tea at five o'clock. In the evening we had a full house. We sang, "Kindred in Christ," &c. Brother Newman, a deacon of the church at Tunstall, prayed. Our brother Sears, of Laxfield, spoke upon the Constitution and Character of the Christian; Brown, of Triston, the Christian's Privileges; Pawson, of Aldringham, Duties; Baker, of Tunstall, Sorrows; Large, of Sudborne, Joys; and Hoddy, the Christian's Home. Between each address our singers sang an anthem, which had a very pleasing effect. The speakers were all at home in their work, and we hope good was done in the name of the holy child Jesus. After singing "Home, sweet home," from the selection, the Benediction was pronounced. The meeting was closed very happily about nine o'clock.

J. BALDWIN.

STONEHOUSE, DEVONSHIRE. —
EBENEZER BAPTIST CHAPEL.—Mr. J. Flory

(late of London) having accepted the almost unanimous call of the Baptist church, meeting in the above place, commenced his labours Lord's-day, January 1st. Being for some time without a pastor, the cause was low. I believe the Lord will bless his labours. We have an increasing congregation; many are led to rejoice under the sound of the Word. Mr. Flory is full of zeal for God and Truth. We anticipate having a public tea next month to welcome our newly-chosen pastor.

A VERY LITTLE ONE.

MANCHESTER.—At the annual meeting of the church and friends in Baptist chapel, Higher Temple-street, last Monday week, a happy Christian spirit was manifested. Mr. Smith has for many years laboured there with comfort and peace; his honourable position, and his grace-sustained Christian character have set him high in the estimation of all who can appreciate a liberal-minded yet firm and faithful Gospel minister. We should be rejoiced to know his health was established.—Jan. 5, 1865.

NOTES, QUERIES, AND REPLIES.

In our *Baptist Almanack* list, we omitted the name and address of our brother Maycock; it is No. 9, Portland-place, St. Mark's-road, Camberwell New-road. During the last month, he has been preaching with much acceptance to the church meeting in Bethel, at Old Ford. The Hounslow church have, we understand, been favoured to hear him with considerable blessedness. We shall much rejoice to see him happily and successfully settled over a large and truth-loving people. We had the honour of baptizing him; and the more we have seen and known of him, the more highly we esteem him. After long struggles, he was brought from the Primitive Methodists; he now stands firm in the Truth. Very recently, we have been favoured to baptize another of the Primitive Methodist preachers, Mr. Alsop, of the Hackney-road, a brother of good experience, and of an earnest spirit. We heartily pray that he may be a blessing to many of our churches who are cold and languishing, and seriously lack "a live coal from off the altar" to re-ignite in their midst the flames of "never-dying love." Over the brethren to whom we have referred we watch with much anxiety, and fervently hope they will be burning and shining lights in our churches, and that many more like them may be given unto us from the ranks of the free-will armies.

Death.

Mr. J. FILEWOOD, deacon of Bethesda chapel, Clapham rise, departed this life January 20th, 1865, aged 53. Thus, within four years, has the pastor and two deacons been called home. May the Lord soon send faithful men to take their places.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Blake, J.	Artillery Lane, Blackheath...	1864—Dec. 25.	2
Foreman, John ...	Mount Zion, Hill street, Dorset eq...	Nov. 97.	3

A Reminiscence of the Lord's Goodness

DURING THE
GREAT FLOOD IN SHEFFIELD,
MARCH 12TH, 1864.

TO THE EDITOR OF "THE EARTHEN VESSEL."

DEAR SIR,—According to my promise, I send a short account of the Lord's goodness and mercy to myself and family on the 12th of March, 1864.

Many papers have been written on that sad catastrophe which befel Sheffield; but I find none who have written anything expressive of the special care and protecting hand of JEHOVAH over His own people. Writers have contented themselves with calling upon carnal men to get their souls saved before it is too late: that is the divinity we, for the most part, have in Sheffield. I believe it is nothing else but robbing our Lord of the glory due to Him alone, and giving it to the creature; and as I have not so learned CHRIST, I think it is incumbent upon all the Lord's people to show to the world that

"True religion's more than notion,
Something must be known and felt."

And that blessed reality can only be known as the soul is taught by the Holy Ghost; and blessed be His holy name, there were two or three in the midst of that flood who could sing of mercy and judgment.

Absolute sovereignty is stamped on every act of Jehovah both in providence and in grace; and He teaches all His people experimentally; they know "He doeth, according to his will in the armies of heaven, and amongst the inhabitants of the earth; none can stay His hand, or say unto Him, What doest Thou?" These things, I trust, I have by grace been taught; and, therefore, as one year has well nigh run its race since the Sheffield flood, I desire, like Moses, to "remember all the way which the Lord our God has led us." And here let me say, if the Lord speaks home a promise to the soul, He will enable that soul to lay hold of it by precious faith; and as soon would He lose His throne, as falsify His word. The Lord's people are all brought sooner or later to declare, "Not one word has failed of all that He has spoken." I come now to speak of

THE NIGHT OF THE FLOOD.

Having, after a sweet time at the throne of grace, retired to rest at half-past eleven on the night of the 11th of March last, I dropped into a doze for about half an hour, when I awoke with the words in Psalm cxiv. 9, 10, on my lips, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." While I lay silently thinking how safe the Lord's people were—

"In every state secure,"

in a moment—without the least warning, the mighty waters came rolling

down into the valley where our houses stood, sweeping nearly all before them—making the most dreadful roar imaginable. I, in an instant awoke my dear wife; I told her I thought something was wrong, but could not tell what. We then heard screams and cries for help. Our house was terribly shaken from the foundation to the top. At that moment, our next door neighbour called out in distress,

“Oh! Mr. Johnson, what shall we do?”

I said, “What is the matter?”

She replied, “*Look out of the window.*”

This was all the work of two or three moments. But when I went to the window, what a sight was there! No tongue or pen can describe the scene I then beheld. The waters were foaming with rage and white with agitation. Large oak and ash trees were torn up by the roots, which coming into contact with the houses, brought them down, and their inmates were hurried into eternity.

A friend who lived a short distance from us, saw a mother and four children floating down the stream on a bed, having been washed out of their chamber; they were calling aloud for help, but none could be given, and soon they sank to rise no more. Very many such awful sights were witnessed that night, the remembrance of which makes me shudder. Yet, amidst it all, what an unspeakable mercy to trace the Lord's hand in preserving, strengthening, comforting, and delivering, when no arm but His could help—no power but His could save! With what blessed sweetness did the Lord apply to my soul again and again the words of the Psalm above quoted; and how firm was the foundation upon which we stood, being upheld by His omnipotent arm; for after the first shock was over, we were both enabled to cast ourselves, and our dear children into His hands, which we did with much liberty. While death and destruction were sweeping hundreds away, we could feelingly adopt the language of the poet and say—

“Plagues and death around me fly,
Till he bids I cannot die!
Not a single shaft can hit,
Till the God of love see fit.”

Then we found, if ever we did, what it was to have the God of Jacob for our Refuge. How different to a poor unawakened sinner! One neighbour, of whom I have spoken (a very worldly woman), cried out for me to save her. What a thought! I had no power to help myself. I said to her,

“You are out of the power of all human help. None can help but the Lord, whom you have despised all your life.”

To which she replied,

“If He will but help me now, I will not despise Him again.”

But, alas! how falsely the promise was kept; it was like everything else the flesh has to do with: she forgot it all by noon. It is, as David said of Israel, “They soon forget His works;” and so do we, at least, I do; and to my shame I confess it, that I am prone to murmur at the Lord's dealings with me; yet when He is graciously pleased to whisper, “Lacked ye anything?” I am compelled to reply, “Nothing, Lord.”

“I chide my unbelieving heart,
And blush that I should ever be
So prone to act so base a part,
As harbour one hard thought of thee.”

But to return; after we had risen from our knees, I began to ask myself a few questions, such as these, Well, now, we are to all appearance just upon the brink of a watery grave; and will my religion do to die with? This was a solemn question, and produced some self-examination. Blessed be the Lord. I was enabled to say,

“ On Christ the solid rock I stand,
All other ground is sinking sand.”

And I was enabled to say, “Whom have I in heaven but Thee? and there is none on earth I desire beside Thee.” How little everything else appeared THEN! How precious was the Lord Jesus THEN! How did I pity those who had only an arm of flesh to lean upon. Such a time as that will prove us, I am confident; let men say what they may—nothing else will stand the test but a vital faith in the Lord JESUS CHRIST, wrought in the soul by the Holy Ghost. Only that will enable the recipient thereof to rest his all upon the faithfulness of a covenant God in Christ, to whom he looks for supplies in providence and grace.

I met with a friend the next morning who had been in similar circumstances with us; he told me the Lord was more than ever precious to him that night. Thus we see He made His promise good, “As thy day so shall thy strength be.” After the danger had passed away from us, we were enabled to raise our Ebenezer to the God of our help, who had not only delivered us from death, but had given us such a manifestation of His love to us, who felt ourselves to be unworthy of the least of His mercies.

We can down stairs, we found everything upside down; all our provisions were gone, and but one pair of boots could be worn; they were my son's. I had to put on an old worn out pair, and to wade through the mud which was a foot thick in the house. I went out as soon as I could to beg something for breakfast; for none could be bought. All was destroyed for eight miles along the course of the flood. When I went out, men were finding the bodies of the poor creatures who had perished. I could then see more plainly from what we had been delivered, and tears of gratitude flowed down in contemplation of the Lord's goodness to us. Our wants were supplied from the house and hands of my dear wife's sister, who is, also, I trust, one of the Lord's family; and who was very kind to us, for which the Lord will reward her and her dear husband too an hundred fold.

Thus, my brother, I have given you a short account of what we experienced when the judgments of the Lord were abroad in the earth. Before I close, I would say one word to those who profess to believe in the doctrines of grace, yet either actually deny the providence of God, or hold it with a very slack hand. Remember, friends, the word of our God declares, “All our times are in His hand;” and our Lord tells us the very hairs of our head are numbered. I do not envy that man who does not acknowledge the Lord in ALL his ways—not a part of them, but all of them. And to those who have experienced the Lord's faithfulness in providence as well as grace, I would say in the language of the Psalmist, “Commit thy way unto the Lord, trust also in him; and He will bring it to pass.” And, if by grace, we are enabled to do so, we shall know that come life or death, all will be well.

Dear Mr. Editor, may the Lord cause you continually to cast all your care upon Him who careth for you; and as you have found Him

to be a very present help in every time of trouble, so may you enjoy the smiles of His face, the power of His arm, and the influences of His SPIRIT, that He may make you a blessing to His Church over which He has placed you; and to those who read the pages of THE EARTHEN VESSEL. May you enjoy Him through life, prove Him faithful in death, and praise Him in glory everlasting, is the prayer of yours in the bonds of the Gospel,

Sheffield,

JAMES JOHNSON.

February 15th, 1865.

P.S.—The number who perished is about...	300
The bodies recovered are	280

[Our friend and ministering brother, Mr. James Johnson, has but briefly described the events of that fearful night when, at least, 300 persons were carried away by the flood, out of whom only about 280 bodies were found. We have stood on the walls which overlook the valley wherein Mr. Johnson's house and others stood; and, seeing that the flood poured through that valley with such awful force, the preservation of his house and family seems astonishing to contemplate. It will throw a beam of gratitude into his soul, and give a force to his ministry as long as he lives.—ED.]

The People's Manna.

BY BENJAMIN TAYLOR, OF PULHAM ST. MARY, NORFOLK.

[CONCLUDED FROM PAGE 32.]

“And the house of Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.—Exodus xvi. 31.

SECONDLY. Let us now consider where this manna came. We are told that it came “round about the host.” It came with dew; and when the dew went up, then it appeared as a small round thing, like the hoar frost. Christ comes where His people are, and surrounds them with His presence; they behold Him with joy as the heavenly manna, and feed on Him to their satisfaction.

Look at that little Israelitish camp yonder, and you will see the dew on it. There, also, you will see the manna. Let the dew of earnest supplication ascend to God, and you may see Christ the heavenly manna among the hosts of God. There is the Spirit's dew, and there is the saints' dew; the Spirit's dew leaves the blessings of heaven upon our souls; and our dew discovers Christ as the choice food of our souls. Wherever you can find a little camp, there you will be sure to find the dew and the manna, Christ and the Spirit: “Where two or three are gathered together in my name, there am I in the midst of them.” We tell you what Moses told the children of Israel, “This is the bread which the Lord hath given you.” Yea, the Lord gives it, the Lord sends it, and hungry souls have nothing to do only just to receive it gladly and gratefully.

A word or two more on this sweet part of my subject, and I have done. There is the dew descending with the manna, and here is the dew ascending. Let the Spirit's divine influence descend upon the Church of God, and then we shall see the dew of meditation ascending to heaven from Zion's hill, leaving Christ among His people the “chief

among ten thousand and the altogether lovely." The manna did not fall only where the children of Israel had pitched their tents. Even so Christ comes to us when in His grace, mercy, and love, only where hungry souls are found. If any are seeking Christ, the bread of life, the manna is sure to fall upon the spot where they are, for the Lord says, "My doctrine shall drop as the rain, and my speech shall distil as the dew."

Thirdly. Let us proceed to give a description of the manna here spoken of. It is called, "a small round thing." If we look at the ground of Bethlehem, we shall see that Christ was small as to the outward appearance of things: "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." The question may still be, "Can there any good thing come out of Nazareth?" The same answer is at hand, "Come and see." If Christ was small as to His outward appearance, yet He was at the same time that holy thing which was begotten by the Holy Ghost. He was very small in the eyes of the Jews, as appears from the words of Isaiah, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Yet, blessed be God, He is ROUND, even like a wheel or a ring, without beginning and without end, "The same yesterday, to-day, and for ever." He is a glorious High Priest—a Priest for ever, after the order of Melchisedec.

Consider this manna as to its appearance and properties:

1st, In its appearance it was white. This represented the perfect and spotless purity of the human nature of Christ. He was holy, in thought, word, and deed; harmless, undefiled, and separate from sinners; in purity, far excelling the angels; and in holiness, equal with God himself.

2nd. Look at this manna with respect to its properties. It was sweet. It represented the preciousness of Christ to His people in His offices. His Prophetical office is a wafer made with honey; His Priesthood office is a wafer made with honey; His Kingly office is a wafer made with honey. Christ is most sweet; sweet in His person, sweet in His work, and sweet in His word. He is sweet in the life of His saints, and sweet in their death. He is sweet in their correspondence, sweet in their experience, sweet in their prayers, sweet in their meditation, and sweet in their conversation.

Again, the taste of every promise is like a wafer made with honey. And what makes it so, is Christ coming down from heaven, and making the promises spirit and life to all hungry sinners. Consider, poor soul, and let this be an everlasting consolation to thee: God kept His children upon manna forty years in the wilderness, and when they came to the land of Canaan, they had the bread of that land to subsist on. Two things, then, are insured to all that fear God, and love Christ. The first is, they shall have the bread of grace so long as they are travelling through the wilderness here below. The second is, when they arrive at the blissful borders of the Canaan above, they will there enjoy Christ as the bread of glory, and their eternal life and happiness.

“ Pray for the Peace of Jerusalem.”

BRETHREN BELOVED IN THE LORD,—Surely the above portion of Scripture should be sounded abroad, and put in practice among the Churches as much now as ever. We do well to bless God that ever the spirit of grace and supplication was poured out upon lost and ruined man. And more especially that it has been poured out upon us to whom He has given spiritual life, so that of each true believer, there was a time when first it could be truly said, “Behold, he prayeth.”

Once we were strangers, having no hope, and without God in the world : but now, O ! rich grace, made nigh by the blood of Christ. Yes ! MADE NIGH, beloved, so nigh to God that we cannot be nearer and dearer to Him than we are in Jesus now. And if God make nigh, who can separate ? O ! how sweet and true it is, that we shall no more be strangers, but ever be fellow-citizens with the saints, the beloved city of God, Jerusalem. Glorious things are spoken of this city ; it is the city which our God hath desired to dwell in ; it is His rest for ever ; and it is the privilege of every new born soul to say as Paul said on another occasion, “ I was free born.” Made free men by the Son of God, and He makes free indeed. O ! that they all could rejoice in their freedom ; but many a poor soul is continually tossed to and fro, and feels and fears that he has no part or lot in the matter. O, my brethren, ye that can make your boast in the Lord, forget not the many mourning citizens in Jerusalem ; remember the many different circumstances in which all are placed ; remember the varied trials of each citizen ; and, seeking ever the Spirit’s help, never, never forget to “ Pray for the peace of Jerusalem.”

Pray that God’s ministering servants may preach forth truly, fully, firmly, and affectionately the precious Gospel of peace. And pray that poor trembling ones may have increase of faith to claim its peaceful portions as their own. Pray, as Paul exhorts, for those in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Pray for the peace of our land and nation, (surely these are troublous times, and do not heavier troubles seem preparing for us ?) meekly submitting it to the Lord’s pleasure, forgetting not what Jesus said, “ In the world ye shall have tribulation.” But, O ! pray that we may ever realize the fulfilment of His own sweet words, “ These things have I spoken unto you, that in Me ye might have peace.” And truly, brethren, if all be peace within, let tribulation come, still be of cheer, for if our “ God give quietness, who can cause trouble ? ”

Pray that the Lord’s people may take heed to their ways, by keeping the loving commands of our loving Lord, for “ in keeping His commandments, there is great reward.” And did not the Lord say of old, “ Oh, that thou hadst hearkened to my commandments, then should thy peace have been as a river.” O, pray that Jerusalem may not only be able to say, “ Whose I am,” but also “ Whom I serve.”

And are there not many in Jerusalem that mournfully sigh out ? “ My heart is disquieted within me ; ” so oppressed, so distressed, so tempted, and the voice of the enemy sounds again and again : “ Where is now thy

God?" O! pray for all such, that they may encourage themselves in the Lord their God: "Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God." And remember the sweet promise connected with our text, "They shall prosper that love Thee."

"Pray for the peace of Jerusalem," and practise as well as pray. Let us each be peace-makers. O! let us strive to be more like the Apostles, breaking forth ever toward each other, and towards the Lord in each other's behalf, "Grace, mercy, and peace be multiplied unto you." How many vexations arise, how many griefs abound! O, let each us seek each others welfare; let us seek peace, and pursue it. It will cost many an effort to hold it fast in this our day. Errors abound, friends may prove false; trials peculiar each in the family have. O, pray that amid all, that each trusting firmly in the Lord, may be kept in perfect peace in their souls, and their minds stayed on Him. Pray, pray, for dealing in prayer with our Almighty helper surely makes Satan tremble. Pray, "continuing instant in prayer." Pray but a little longer; soon there will be no more need of prayer, for each one will have entered into the haven of rest and peace. And ever remember Him who ever liveth to plead our causes; remember what He can most truly say, "If I forget thee, O Jerusalem . . . If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." And, O! may the like spirit be more abundantly given unto us, so that we may never forget to "Pray for the peace of Jerusalem."

Sturry.

ONE WHOSE HOPE IS IN THE LORD.

TRIBULATION AND TRIUMPH.

"Weeping may endure for a night, but joy cometh in the morning."—Ps. xxx. 5.

Look! the tempest's bursting near me!
Neither sun, nor stars, to cheer me!
Through its fury who shall steer me?
Jesus!

But the whirlwind fiercely rages!
Satan, too, my soul engages—
And his roaring who assuages?
Only Jesus!

Filled with terror, trembling, shrinking!
Deepest anguish, daily drinking!
Who can keep my soul from sinking?
None but Jesus!

Can I, in His pavilion hide?
Say, will He there a place provide?
Then name again the crucified?
Jesus! Jesus!

Oh! I feel a strange transition!
Light is dawning on my vision!
Who can clear my soul's condition?
Jesus only!

Tell me is that He presiding
In that wondrous pole-star-guiding,
Nought of all His glory hiding?
Yea, Jesus Himself!

Boldly then my faith unbroken,
Rising midst each tempest-token,
Grips that name so fitly spoken—
My Lord and my God.

Come thou south wind, softly blowing,
Still the waves, vehement flowing,
God my refuge now is shewing.
Jesus! Jesus!

There at anchor safe arriving,
Not by wisdom, might, or striving,
Oh! 'tis all of Thy contriving.
Blessed Jesus!

Strong the cords of my love's tracing,
Drawing closer, and embracing,
From my soul all terror chasing.
My Lord Jesus.

When the wild waste hence contesting,
Every wave and storm-cloud breasting,
On Thy bosom safely resting—
Blessed Jesus.

Faithful thou in tribulation,
Giving breasts of consolation,
And confirming thy salvation,—
Jesus! Jesus!

Plymouth. CHARLES F. CREWES.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain, that nothing be lost.”—John vi. 12.

21.—MANY have lost FOR God, but none have ever lost BY God. If they have been temporal losers, they have been eternal gainers.

22.—God loveth His people to the end, therefore they shall endure to the end.

23.—Tears of joy are the dew in which the Sun of Righteousness is mirrored.

24.—Riches are called thorns; such thorns may be touched, but not rested upon. Canst thou set thine heart upon a thorn, without piercing thyself through with many sorrows?

25.—Christ made himself like to us, that He might make us like to himself.

26.—Sinners are too proud to beg God's mercy of Him before He makes them feel their absolute need of it, by enlightening their understanding to read their condemnation in His holy law. This being done, they become beggars indeed; nor do they beg in vain.

27.—Glow-worms shine brightest in darkest nights; so Christians when in the darkest seasons, while faith is in lively exercise, shine brightest in the eyes of others.

28.—To behold the cross at a distance is one thing, to bear it is another. The former hath a tendency to frighten us, the latter to improve us.

29.—In public assemblies it is to be feared that the creature is often worshipped instead of God.

30.—The love of God and the love of the world cannot reign in the same heart at one and the same time. The love of the world must vanish before the love of God, as a little star vanisheth before the rising sun.

31.—We shall not cease complaining until we cease sinning, which cannot be till we enter the heavenly Jerusalem, where sin, sorrow, and complaints are no more known.

32.—He that hath a right knowledge of Divine truth, desires greater and clearer views of it, a stronger attachment to it, and strength to practise it.

33.—Natural bodily defects are not the creature's fault, but the Creator's pleasure; and, therefore, he that finds fault with them, finds fault with God.

34.—There is a time when nothing—a time when something—but no time when all things are to be spoken.

35.—The greatest talkers are not always the greatest saints.

36.—Prejudice is that cankerworm which eats out the peace arising from Church fellowship, and destroys that unity and concord which should always abound among Christians.

37.—The humblest soul certainly is the happiest, and the most like Christ.

38.—I find it good to be in company with warm, lively, zealous, experimental Christians. Fire communicates heat.

A Word of Comfort

TO THE DESPONDING ONES.

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 8.

First, the word "who" in the text is a relative term, and relates to the person of the Father, of whom the Apostle had so beautifully spoken in the third and fourth verses of this chapter; or in other words it doth indicate that the same covenant God spoken of in the fourth verse, who had conferred so many precious benefits upon the Corinthians, had no intention in any way to leave off bestowing; nor had He by his ample gifts, exhausted His inexhaustible stores, but had an abundance of blessings yet behind in the good old granaries of the kingdom, which should be given unto them as they severally stood in need while passing through this mundane state.

Secondly. The word "also" is a word of addition, which implies that as well as the gifts spoken of in the preceding verses, there should be conferred upon them the sealing, keeping, persevering, upholding, sustaining, directing, supporting, enabling, confirming, perpetuating graces of the Holy Spirit. Now any man that feels himself in the possession of the above-named blessings, cannot but at times burst out in holy acclamation to his God for being so distinguished, and for being so firmly positioned upon the Rock of ages, and broad basis of blood safety.

Thirdly. The next thing we will notice in the words before us is the pronoun, "you," which has reference to a second person or persons; and is as if the Apostle had said, You think that I, Paul, shall be kept to the end, why so will you, yes, even you poor, feeble, fainting, drooping, sighing, crying, weary, way-worn one; although you may find a thousand obstacles, hindrances, and impediments, in the way, and often stumble and get your poor heart grieved, yet be assured that through thorns, briars, conflicts, and fears, my God will safely convey you home. Yes, and even should you be called, for God's glory, to pass through the whole posse of earth and hell; even then He would not leave you, nor would He forsake you; for our God is too liberal, and in heart too sympathising, in purpose too unchangeable, to be satisfied with anything short of having you in His own immediate presence in His glory house above; therefore, dear brethren, you may fairly sing,—

"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."

Fourthly. The next thing, beloved, we might consider, is the *period* of the text, "that day." Now the time referred to is the return of our beloved Bridegroom. He now is gone into a far country: "I go," saith He "to prepare a place for you." During His absence He has left His vineyard, or Church, in the care of others; and, according to Solomon, there is a certain clan extant who, in connection with the devil, are taking every advantage of it, saying, The good man is not at home, He is gone a long journey; and I think if ever there was a time when these despisers of Christ and His people had cause to tremble, it is now, for the triumph of the wicked is short. Some are trying to fill the Church with nauseous

weeds, or error; others not only to halve, but to quarter it; others to fill it with ill-will, strife, and contention; but woe unto the agents of darkness, for the day of retribution is coming, when they shall feel the wrath of our God! And how shall they be able to stand in the day of the fierceness of His anger, when He shall return unto Zion, not as the meek and lowly, or despised Nazarene, but the triumphant, victorious, and all-glorious King of Zion, to take vengeance upon the wicked, and to give deliverance to His saints?

Fifthly and lastly, we have the *state and condition* of the saints portrayed as they shall stand when the blessed Jesus shall come in His glory; "blameless," not in themselves, but in the Lord.

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

All God's children are judicially blameless: "Who can lay anything to the charge of God's elect? for while we were yet sinners, Christ died for us;" but if a child offend his father, and the father thought proper notwithstanding to forgive the child, even then he would not be blameless, only forgiven. Well, we have often offended our Father who is in heaven, and that times without number; yet we shall not only be forgiven, but as it is in the text, "blameless." The question may be asked, How? Answer, Because God's believing family are perfect in the new man now, and our flesh it is that offends in this present state; but when our Lord Jesus shall come we shall put off not only the old man in his sinful propensities, but "this mortal shall put on immortality," so that like our all glorious Redeemer we shall be perfect in body, soul, and spirit; or in other words, we shall be blameless.

" 'Tis He adorned my naked soul,
And made salvation mine;
Upon a poor, polluted worm,
He makes His graces shine.
How far this heavenly robe exceeds
What earthly princes wear;
These ornaments how bright they shine,
How white the garments are."

Here the child of God is subject to many imperfections, yet in his right mind he doth not acquiesce with them, but rejoices in that grace that helps him to hate sin, and glory in the testimony of the Holy Spirit, that when "the Lord shall appear, then shall we be blameless before Him."

Cottenham.

GEORGE PUNG.

TRUE GAIN.—The ungodly man's gains are losses, but the godly man's losses are gains.

Oh! that we were half as faithful to God as the devil's servants are to Him. The heart is well called Apollyon's palace, for he reigns with absolute dominion therein. O, eternal God, drive him out!

A present God, makes a present cross light; and a present cross, makes a present God precious.

"How sweet when in the dying hour,
To enjoy the presence of the Lord;
Then we rejoice, though creature power
Cannot the least support afford."

The Table of Shewbread :

OR., A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, MARCH 5TH.—THE CHURCH'S SURE REFUGE.

“When I see the blood I will pass over you.”—Exodus xii. 13.

READER, how do you expect to escape the wrath to come? Come it will, because it is written that the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel. And again, “Every eye shall see Him.” Your eye and mine; there will be no concealment in that day—“the great and notable day of the Lord.” Yet there is a Refuge from wrath; that is “the precious blood of Christ, as of a lamb without blemish and without spot.” Hast thou, then, as a guilty sinner, fled for refuge to His blood? If so, thou needest not fear, although thou mayest never yet have felt assured of thine interest in salvation—it is sure. The Holy Ghost never convinces any of sin but He will in the end lead to Christ. See here, in the twelfth of Exodus, how the people were

1. Forewarned of what was coming. The Egyptians were left in ignorance; sudden destruction came upon them, and no lamb was provided; but the Lord revealed His secret to Israel, and they believed. If they had not faith enough at first to believe themselves safe, they had faith enough to lead them to obedience in killing the Passover. Have you enough faith to go to Christ with groans, and sighs, and tears? Then the Lord says to thee, yes! even to thee, poor soul, “Fear not, I have redeemed thee, I have called thee by thy name; THOU ART MINE.”

2. Grace, which shewed the danger, pointed to a substitute, “They shall take to them every man a lamb.” They were not better than the Egyptians. But a Ransom was found; God appointed, and HE accepted the death of the Lamb: the Clean for the unclean; the Innocent for the guilty; the Just for the unjust; the One for many: a lamb for a house, Here was life springing from death. The blood shall be a token, a covering over and a wall on either side of the door, but not a drop on the ground, to be trodden under foot. Such precious blood may not be wasted.

3. There was salvation. None were so good as not to need the blood; and none were so bad that it could not save. Bless the Lord, the greatest sinner need not fear who has fled to the blood; the greatest Pharisee cannot be saved without it. Every mouth must be stopped, all boasting excluded, the sinner humbled, and Christ exalted.

“Crown Him Lord of all.”

SUNDAY, MARCH 12TH.—THE CHURCH'S FAIRNESS.

“Thou art all fair, my love; there is no spot in thee.”—Solomon's Song iv. 7.

WHOSE words are these? To whom are they spoken? It is the voice of Him who spake as never man did or could speak, but Himself. Here

He addresses the Church—the object of His love. He gave himself for her, and therefore she is very dear to Him. What Christ says to the whole of the elect, He says to each. “He loved me,” says Paul, “and gave himself for me.” Hast thou, like Job, felt thy sin, so as to cry out, “Behold, I am vile,” “I abhor myself, and repent in dust and ashes?” Well, no man ever saw, felt, loathed, and lamented his own defilement but by the Holy Ghost. There may be alarms of natural conscience, and dread of hell, where there is no grace. But without grace it is impossible to loathe sin, and to sigh for deliverance from it from a dislike to it. Yet the Adam nature gets no better; many poor souls are dreadfully cast down, because they think they are getting worse. Satan will oft-times tempt them to sin, and then tell them there is no mercy, they might as well give up. But they cannot, as once they did, roll sin under their tongue as a sweet morsel, nor can they spit it out; but, like Paul, confess, “The good that I would, I do not; and the evil that I would not, I do.” Is this thy case, reader? Cease to expect any amendment in old Adam; have done with all thy legal patchwork and duty-faith. Look to Jesus, and learn to distinguish between what thou art in thyself and what thou art in Him. Hear His voice in the words at the head of this paper, calling thee His “LOVE.” He says, “Thou art all fair, there is no spot in thee.” O, my soul, he astonished at this!

“And can it be that I should gain
 An interest in the Saviour’s blood?
 Died He for me, who caused His pain;
 For ME, who Him to death pursued?
 Amazing love! And can it be
 That Thou, my God, should’st die for me?”

Yes; and was raised again for our justification. In His righteousness we are “all fair.” Not a debt left unpaid, not a fault unpardoned, not a demand of Justice unsatisfied. He was made sin for us that we might be made the righteousness of God in Him. Poor sinner! then dry thy tears. Though these truths vex many people, they please God and Christ. No manner who says thou art foul if Jesus call thee His love and His fair one.

SUNDAY, MARCH 19TH.—THE CHURCH’S SECURITY.

‘In Christ.’—Romans xii. 5.

THE ungodly are without Christ (Eph. ii. 12); the departed spirits of the saints are with Him (Phil. i. 23). To be absent from the body is to be present with the Lord: Believers are said to be in Him. It is a favorite expression of the Apostle Paul’s, and full of meaning. There is one sense in which the children of God never were and never can be out of Christ. The elect fell into sin as well as others, but they did not fall out of Christ; they were involved in the common ruin, and are, by nature, the children of wrath; but, by grace, the children of God. “Predestinated unto the adoption of children by Christ,” in the purpose of God; “blessed with all spiritual blessings in Him” (Eph. i.). Then, beside this covenant mystic-union, from whence springs all efficacious grace, the sinner in need flees to Jesus as the Man-slayer to the City of Refuge—as Noah to the ark—and as a culprit to the horns of the altar. And, hence, there is a being in Christ by faith. All who flee to Him, are in Him by covenant: the one is the evidence of the other.

To be "in Christ," is to be in the secret place of the Most High (Psalm xci. 1.) Here the wicked one toucheth us not; our life is hid; nor can sin, Satan, death, nor hell, find us. There is a place, as well as "a path which no fowl knoweth, and which the vulture's eye hath not seen." Hence, we who are in Christ are SAFE! And it is better to be safe than happy; yet, who can help rejoicing that believes in Jesus? for in spite of every foe and difficulty, we stand secure. Not to prolong these remarks, we affectionately ask in the language of heaven, "Where art thou?" It is of little consequence what thou art—whether poor or rich—learned or unlearned—black or white. Death will soon reduce all the proud inhabitants of earth to "a dead level!" and then the grand point will be, not what we are, but where: hence, the Apostle's prayer, "That I may win Christ, and be found in Him"—that is, to be found in the love, life, light, and likeness of God; away from, and out of sin, self, sorrow, and all that is evil, for Christ is all!

SUNDAY, MARCH 26TH.—THE CHURCH'S TREASURE.

"The kingdom of heaven is like unto treasure."—Matthew xiii. 44.

WHAT is the kingdom of heaven? The Church, the chosen of God. There cannot be two opinions on this point. Then, how say some Christ is the treasure? Dr. Watts misguides us when he sings of the Bible—

"This is the field where hidden lies," &c.

The Church, the bride of Jesus, the elect, eternally beloved soul; that is the treasure (see Matt. iii. 17, and Zech. ix. 16). But this treasure lay hidden, covered over with mountains of sin, and besmeared with the slime and dirt thereof. Jesus found it and bought the field, for its sake.

Is not the world and all in it His? and that not merely as God; but as Mediator He made it His at a great sacrifice. He was rich, yet for your sakes became poor; gave up all He had—so far as the enjoyment was concerned—and was a "Man of sorrows and acquainted with grief." Now, surely He had a motive—and one worthy, at least in His own esteem—of the sacrifice. What was it? Why, to possess the treasure: "All things are for your sakes." In our blessed Lord's estimation His people was worth all He did and suffered for them. He knows where very part of His treasure lies; and when He wants it, His servants shall be sent to bring it to light: when all have been gathered in He shall be satisfied (Isaiah liii. 11).

O, my soul, art thou part of the hidden treasure of Christ? Yes. How do I know this? Because "He inclined unto me and heard my cry; He brought me up also out of the horrible pit and miry clay, and set my feet upon a rock." Had I not been a treasure unto Him he would not thus have dug me out of the field. Ah, says the devil, a pretty treasure you are—a guilty, unworthy wretch like you. Well, Satan, this I know, I fear the Lord, and think on His name, and often speak to others of a similar mind: and say what thou wilt, Jesus says of such, They shall be mine in that day when I make up my special treasures. Take that, Satan, and get thee behind me.

WE naturally love greatness, and when the glorious beauty of the King of glory shall be manifest to us, and we shall behold it, we shall say as Joshua did, "Let all men do as seems them good; but I and my house will serve the Lord."—BUNYAN.

The Surrey Tabernacle Exposition.

EXPOSITION OF REVELATION XI. 14—18:

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

“The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

I HOLD that the seventh trumpet in this book means the Gospel; called the seventh trumpet because it sounds out the completeness of the work of Christ, and because it sounds out the completeness of the work of the Holy Spirit, for he that hath begun the good work will carry it on; and because it sounds out the ultimate completeness of all the saved; all being ultimately presented before God in all that perfection which He in eternity contrived, which He in time revealed, and by the operations of His power brings us into conformity to, into possession and eternal enjoyment of. Now it is said that this third woe trumpet, this seventh trumpet, follows quickly upon the other. We are not to understand that the events sounded out in the trumpets take place successively, one after the other, as here stated; but we are to understand that they are synchronical; that is, that the judgments and the mercies of the blessed God travel side by side. Hence, at the very moment that the Israelites were enjoying freedom, at that very moment the judgment of God was overwhelming the Egyptians. Thus you see that judgments and mercies were in that case, as they have been in many others, synchronical. Then the question arises, if this seventh trumpet be the Gospel, why is it called a woe trumpet? Why, friends, because it sounds out a woe to all its enemies. Its language is, “He that believeth not shall be damned.” The Gospel is not law, to curse men, ’tis true: but it is a witness against its enemies. “This Gospel shall be preached in all the world for a witness unto all nations.” And it is a solemn truth that at the last day some will come forward supposing they shall be recognised as friends, but the Gospel will answer, “I know ye not.” They will boast of their works then, saying, “We have prophesied in thy name, cast out devils, and done many wonderful works;” but the Gospel will say, “I know ye not.” And was not the Saviour’s testimony a kind of woe trumpet to the Jewish nation; a woe founded upon the ground of their treating him as they did? So the apostles were commanded to shake off the very dust of their feet against their enemies. Thus the Gospel to its enemies is testimonially a woe trumpet; that is, it pronounces a woe upon those who are its enemies, and thus bears testimony against them. And I am sure this is a subject enough to make any minister at a loss to know what to say when he looks at the infinity of the mercy of being called, as you have been singing this morning, I thought the words were very sweet—called by the Lord’s grace. He called our attention to our souls, called our attention to eternity, called our attention to our state, called our attention to Himself, and has now reconciled us unto Himself by the death of His dear Son; so that the Gospel now to us is not a woe trumpet; the Gospel to us now is a joyful sound, the

Gospel to us now is the trumpet of jubilee; the Gospel to us now is good tidings and good news. Thus then the woe is not to those who are reconciled, but to those who are not reconciled.

And then it is said that,

“The kingdoms of this world are become the kingdoms of our Lord, and of His Christ.”

Of course, those who believe in a coming earthly millennium, believe that the time will come when all the kingdoms of this world will be converted, savingly converted. I, not having the happiness of being convinced of the truth of the millennarian doctrine, must therefore do without it until I am convinced of the truth of it. I therefore take the words thus; that when Jesus Christ ascended upon high, He ascended into universal power, that He ascended into power over all flesh; and that all the kingdoms of this world did then and there become, subjectively, the kingdoms of our God, and of His Christ. Hitherto He had but one nation—just mark this one thing, friends—hitherto He had but one nation that He could call His own; that is, the Jewish nation. Now I will ask this one question, that while the Jewish nation, and only that nation, as a nation, was His, yet we do not find that all the individuals of that nation were His savingly. They were all His subjectively, put under that dispensation He gave them; but not all His savingly. So Jesus Christ hath power over all flesh; all the kingdoms of this world, therefore, are under the power of Jesus Christ, are under the power of God in His new covenant counsel. This ought to be, and indeed is when rightly understood a source of great comfort to the Christian; that Jesus Christ stands at the head of everything in providence as well as in grace. Thus the kingdoms of this world did then and there, in the subjective, but not in the saving sense, in the subjective sense of the word, become the kingdoms of our God and of His Christ. “And He shall reign for ever and ever.”

It does not say He shall reign a limited time, as though it meant some limited millennium that men talk about; but, “He shall reign for ever and ever.”

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.”

These elders represent the church, whole church of God: You recollect under the Old Testament dispensation David divided the priestly service into twenty-four orders, and there was a chief priest to every one of those orders; these were called twenty-four elders, that led the services; and then over these twenty-four priests there was one high priest; that high priest represents the Lord Jesus Christ; Jesus Christ represents the people. At the same time, the elders also are made to represent the people of God; and just what the elders do here, all the people of God do; namely, worship the Lord.

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;”

Here is God in His omnipotence, God in His eternity. And where is omnipotence on our side? In Christ. Where is eternity delightful to us? In Christ. Christ by the eternity of His priesthood has lighted up eternity with glory;

“Because thou hast taken to thee thy great power, and hast reigned. And the nations were angry.”

Is not this a truth? Wherever the apostles went, were not men

angry? did they not lay hands upon them? Oh, besotted, blinded men! And with what were they angry? Ah, simply because God's love to man was preached; because the Christ of God was preached; because the grace of God was preached; because eternal life was preached. My hearers, is there any term too degrading to describe what we are by nature, that men in a state of nature then should be so besotted as to be enraged at the love of God to man, to be enraged at the work of Christ to save poor sinners, to be enraged at the freeness of His grace, to be enraged at the eternity of His mercy? But alas, alas! human nature is not at all improved. Let a minister now, with any degree of success, so as to be at all noticed, preach the same things, and the people that know not their need will be wroth with the same kind of wrath as were the people of old. Thus then there is no difficulty, I think, in understanding this.

"And thy wrath is come."

Now apply this to the Jewish nation. Never forget, friends, that the Gospel set out in the Jewish nation, that the Gospel commenced its progress at the earthly, Jewish Jerusalem; that the Gospel commenced its course among the nations of the Jews; "to the Jew first, and then to the Gentile;" and if you take John as meaning the Jews here, then what I am about to read will appear to you very clear.

"And the nations were angry, and thy wrath is come."

To the Jewish nation, as a figure of that judgment that shall ultimately come upon all that are of that character.

"And the time of the dead, that they should be judged."

Now mind, not the time of the dead, that they should be raised; mind that; it does not say that; but, "The time of the dead, that they should be judged." And you know the Saviour calls the Jewish nation a carcase; He says, "Where the carcase is, there will the eagles be gathered together." The Jewish nation was spiritually dead—that is the carcase; and the eagles were the Roman soldiers, that preyed upon that carcase. Thus, the time of the dead; not the time that they should be raised, but the time that they should be judged; that is, the time that the judgments of God should fall upon that nation, as the Saviour himself predicted, and as Josephus has, in wonderfully minute detail, witnessed the truth of the fulfilment of every clause, I was going to say, contained in the Saviour's testimony of what should take place.

"And that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth."

Now this does not mean the final reward of the prophets: I say, this does not mean their final reward; this means their present reward. So the Christian has his present reward now; when your enemies are cast down, and you have deliverance; when you escape some of the things they seek to bring upon you; while they curse you, the Lord is blessing you; and you will, if you wait for the hand of the Lord, very often see His hand toward you; and you will, while you have your troubles, escape a thousand calamities that the ungodly fall into. So that even in this life the righteous have their reward; their final reward, we know, is in another world; but even in this life they have their reward. Did not Noah receive a present reward when he escaped

the flood? Did not the saints enjoy a present reward when they escaped the destruction of Jerusalem, when the Lord preserved them as the apple of His eye? and a great many instances I could quote of this; indeed, you yourselves as Christians well know that there is a present as well as a final reward. Doth not the Lord watch over His children in a way that He doth not those that hate Him? Doth He not hear our prayers? Doth He not interpose for us? Is He not merciful unto us? Is He not kind unto us? And while enemies may have dominion over us, that dominion is limited; the time will come when God's wrath will fall upon them, and we shall be rewarded for our patience, we shall be rewarded for our faith, we shall be rewarded for our decision; for all those who are thus kept stedfast in the faith shall have to say in many respects in this world, "Verily, there is a reward; verily, there is a God that judgeth in the earth."

May the Lord help us more and more to understand these things, and to glory in Him that hath done such great things for us.

The Great Year of Prophecy.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-SIX.
WHAT DO THE PROPHETS SAY OF IT?

"*With eternal glory.*"—These words, "With eternal glory," came softly into my soul on Saturday morning, February 18th, 1865, and they indicated a kind of climax—a height of honour and dignity, to which the saints are really to be carried into when the Lord shall finally make up His jewels; and as I mused silently upon the words, two verses of a well-known hymn dropped, like gentle dew, into my mind,—

"How sweet the name of Jesus sounds
In a believer's ear,
It soothes his sorrow, heals his wounds
And drives away his fear.

"Dear name! the rock on which I build,
My shield and hiding place;
My never-failing treasury fill'd
With boundless stores of grace."

To realize the substance of these beautiful lines is the foretaste of glory; but that "far more exceeding and eternal weight of glory," which is prepared for, and promised unto, the redeemed saints, cannot be described by one so weak as I feel myself to be in these immensely mighty things. Nevertheless, I have a strong inwrought persuasion of four things, which I shall not be either ashamed or afraid to declare; and they are these.—

I. That the world, the church, and even anti-Christ herself, are all ripening and preparing for some great revolution—some mighty change—some coming and culminating climax,—although its exact time and character none can venture positively to define. Look around! See how full of activity, how full of energy and effort, how incessantly busy, is every branch, every section, every part of the great family of mankind. The *literary world* is setting all the printing presses and steam-engines to work with the utmost speed, filling the country, the continent, the colonies, the cities, the provinces, and even the villages, as

full of books and papers as they can hold ; yea, there is more than the people can possibly read, or ever think of purchasing. Think of the millions of publications always issuing, and you may well ask, *What does it all mean ?*

The *speculating world* exceeds all comprehension. It is purchasing lands, houses, and estates ; it is pulling down and building up ; it is pushing railways in all directions, and its companies and contrivances are so perpetually numerous and gigantic, that every serious and thinking man stands amazed,—“wonders where the scene will end.”

“*The religious world,*” as it is termed, was never so hard at work before. Everybody says, “Spurgeon is accomplishing a mighty work !” He is gathering under his wing our young men ; he is getting possession of our chapels ; and he is planting his disciplined disciples in every nook and corner where an entrance for them can be found. Before his name was heard of, I laboured to arouse our churches and people to united effort and action ; but I sank beneath the burden and the load : a stripling comes in, and carries all before him. I am free from envy, jealousy, or bitter suspicion ; but I grieve over the loss of many of our churches, and the declension of many of our ministers. The Bishop of London, and all the other bishops, are building churches and schools in all directions ; the Congregationalists and Arminians are running a mighty race ; while Romanism and Puseyism double and treble their ranks and numbers. I had almost said, “**TRUTH IS THE ONLY POWER WHICH NOW DOES NOT STAND IN A PREVAILING ACTIVITY :**” but she can afford to be quiet. She is the representative of a covenant which is “ordered in all things and sure ;” and, “although,” as David said (seemingly), “He make it not to grow,” still, **TRUTH**, in some measure, and in some form, is found in every section of the Protestant Church, and not one particle of Divine Truth can ever fall to the ground. It is that “pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb,” the streams whereof make glad the city of God ; and although ministers and peoples, churches and congregations, strive to hide and hinder it, it marches onward ; and neither “strong delusions” on the one hand, nor defiling or declining professors on the other, will ever alter the counsels or stay the progression of God’s most holy Truth. The church and the world are busy and full of labour. Sir Robert Peel said, a short time before his death, “Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on **THE EVE OF A UNIVERSAL CHANGE.**” This universal change is literally turning the world upside down ; and the course pursued by the vast bodies of professing Christians is as different as possibly can be from the course pursued by the good old fathers who studied hard the Word of God, prayed mightily at the throne of grace, and preached the Gospel in its ancient and God-taught purity. What to say of the system of playing with candles, lectures, penny readings, and all the new trades connected with the Gospel ministry, I know not. If Dr. Owen had adopted the plan now so patent, if Dr. Gill had turned lecturer, if Huntington and Joseph Inns had left the pulpit to mount the platform, what would *their* people have said ? Truly, not only the fashion of the world passeth away, but the good old fashioned way of Gospel ministers pursuing their ministry seems passing away too. I would not (like the Pope’s Encyclical) oppose *progression*. Nay, let the

geologist dive deep as he can ; let the astronomer stretch his wings, and fly into the heavens and tell us the name and nature, the size and substance, of every planet, of every star ; let scientific men pursue their studies, and philosophers develop the beauties of every moral principle ; but, Paul's advice to Timothy is applicable to every holy minister of the Gospel of Christ,—“ *Meditate upon THESE THINGS : give thyself WHOLLY to them, that thy profiting may appear to all : take heed unto thyself, and unto the doctrine ; CONTINUE IN THEM : for in doing this, thou shalt both save thyself and them that hear thee.*” My fear is that the monopolising and amalgamating spirit now so mightily at work in the minds and in the midst of all the professed Protestant churches is of a truth-denying character, and that, while the *letter* of the Gospel is, in some measure, advocated, the *SPIRIT* of it is gradually denied, and almost anything is substituted for “the Truth as it is in *JESUS.*” I fear to express my conviction ; yet I dare not withhold it. Satan, as an angel of light, is now deceiving millions :—this is the deep, the trembling, the secret thought of my heart. And hence changes upon changes will pass before us, until the destined climax shall arrive, which thousands with myself believe is not so very remote.

Dr. Cumming, in his *Redemption Draweth Nigh* :—and in referring to this learned and busy prophetic writer, I beseech my readers not to allow themselves to be carried away by the sneers and blind contempt of their leaders :—for many solemn things the doctor has given to the world ; and from *The Edinburgh Review* he quotes as follows :—

“Never was there a time when events so developed themselves with such rapidity. As the world moves on, it seems to accelerate its speed, and precipitate itself with headlong haste. Events seem to ripen before their time. The crisis comes ere we were aware of the commencement. Speed,—whirlwind speed,—is the order of the day.”

My blessed old brother, Dr. Thomas Goodwin, prophesying as it were of the future, says,—

“It hasteth greatly. And although we may think this dismal and black hour of temptation not likely to come so soon (seeing the clouds rise not fast enough as suddenly to overcast the face of the sky with darkness) ; yet we are to consider that we live now in the extremity of times, when motions and alterations being so near the centre, become quickest and speediest ; and we are at the verge, and, as it were, within the whirl of that great mystery of Christ's kingdom, which will, as a gulf, swallow up all time ; and so, the nearer we are unto it, the greater and more sudden changes will Christ make, now hastening to make a full end of all.”

My second conviction is, that the CHRIST-like saints on earth and the justified spirits in heaven, are EXPECTING and looking for some further fulfilment of prophecy than has yet been accomplished.

“It seems to me,” remarks William Cuninghame, “we have entered into that last period of awful expectation during which the church is likened unto virgins.”

How much I sympathize with good old Joshua Spalding, when he wrote the following words :—

“I have written these things with great trembling, not so much because I know they must be unpopular, and must be considered by this earthly-minded generation as the height of fanaticism, and the most consummate folly ; and that to all carelesly unbelieving lazy worldlings, I must seem like Lot to his sons-in-law, as one that mocketh ; but fearing most of all lest I should add unto, or take from the word of prophecy : yet I dared not be silent.”

Thirdly, there will be a glorious appearing of the great God and our Saviour Jesus Christ, and not till then will ever the anti-Christian thrones and powers be cast down. Dream not so sweetly of the French Emperor breaking up the Romish territories. In 1866 or 1867, or there-

abouts, many mighty revolutions may be witnessed; but never until JESUS comes the second time will papal powers see their doom.

My fourth conviction is sanctioned by Milton. Dr. Channing says,—

“That Christ is to appear visibly for the judgment of the world, and that He will reign a thousand years on earth, at the end of which period Satan will assail the church with an innumerable confederacy and be overwhelmed with everlasting ruin. He speaks of the judgment as beginning with Christ's second advent, and as comprehending his own government through the millennium as well as the closing scene, when sentence will be pronounced on evil angels and on the whole human race.”

Let us make our calling and our election sure; let us labour for a pure freedom in, and a holy fellowship with Christ, and then Paul's words in us will be realized:—“Therefore I suffer all things for the elect's sakes, that they also may obtain the salvation which is in Jesus Christ WITH ETERNAL GLORY.”

My thoughts on this “eternal glory” I will condense in a few lines in CHEERING WORDS for March, as I have no more room here; but with 1866 I have not done yet.

THE LATE HENRY STRICKETT.

SINCE our last, this young minister has been called home to his heavenly Father's closer embrace. He died on Tuesday morning, February 7th, and was interred in the Brockley Cemetery, on Wednesday, February 15th. Mr. Anderson read the Scriptures, and gave an address in the cemetery chapel, and a few words were spoken over the grave by C. W. Banks. The following inscription is taken from the mourning card:—

“In affectionate remembrance of Mr. Henry Strickett, minister of the Gospel, who fell asleep in Jesus February 7th, 1865, aged twenty-four years.”

The following paragraphs are taken from *The Gospel Guide*, and express sufficient to shew his end was peace:—

“A VISIT TO MR. HENRY STRICKETT'S DYING CHAMBER.

“Last Tuesday, by special request, we visited that young ministering brother, Mr. Henry Strickett, whose preaching in many places has been so much approved. He is now deep in the waters of affliction. He cannot long survive. We found his tender-hearted wife, his widowed mother, and his sweet little babe, all close around his bed. They need the sympathy and kind aid of Christian friends. The following lines were the last effusion of his then trembling spirit:—

LINES WRITTEN IN DEEP AFFLICTION.

WHEN the gloom of sorrow shrouding
This poor lonesome heart of mine;
When grief's rending hands are tearing
Toys away, my heart entwine.
Then, O! then, above all others,
Father, I look to Thee.

When the thorny vale I'm treading,
Where the tempter lurks to harm;
When in darkness I'm benighted,
Seeking for a guiding arm.
Then, O! then, above all others,
Father, I look to Thee.

When the cross my weak form bowing
 Down to earth with heavy load ;
 When my wandering feet are straying
 From the pilgrim's heaven-bound road ;
 Then, O ! then, above all others,
 Father, I look to Thee.

When my weary soul is pining
 For the rest it longs to gain ;
 When my feeble body's wasting,
 Racked with agony and pain ;
 Then, O ! then, above all others,
 Father, I look to Thee.

When all earthly friends forsake me,
 Faithless prove and turn to foes ;
 When stern providences frowning
 On me—add unto my woes ;
 Then, O ! then, above all others,
 Father, I look to thee.

When all nature's stream's exhausted,
 And all earth's resources dried ;
 When no help for me appearing,
 When with sore afflictions tried ;
 Then, O ! then above all others,
 Father, I look to Thee.

When at last my eyes are closing,
 On this strange and chequered scene ;
 And death's cold and icy finger,
 On my pale set brow is seen ;
 Then, O ! then, above all others,
 Father, I look to Thee.

When cold Jordan's stream I'm fording,
 And its billows round me roll ;
 When my eager soul expectant,
 Nears at last the longed for goal ;
 Then, O ! then, above all others,
 Father, I look to Thee.

H. STRICKETT.

Brother Strickett, with his cold hand, presented the above lines to us, requesting that by their publication the churches might see his faith in the Gospel and his hope in the Lord was firm unto the end. The next week, *The Gospel Guide* gave the following note :—

“WEDNESDAY, FEB. 8th.—We have this morning a note from the young and sorrowing widow, informing us that her husband, Mr. Henry Strickett, died at nine o'clock yesterday morning, in the same perfect peace in which he has so long been lying. We ask for help in this hour of need.”

Some contributions have been forwarded, and we hope others will follow. We can only now give a few lines from a note just received from the bereaved widow.

“MR. BANKS.—DEAR SIR,—Kindly insert in *VESSEL* for March that my future address will be ‘Mrs. Strickett, at Mr. Blackburn’s, Spital-street, Dartford, Kent.’ Many friends might wish to write to me, but would not know my new address. I leave here on Saturday for Dartford. It is a heavy trial to me to break up my dear little home ; but it must be done, and without murmuring ; for my heavenly Father knows what is best for his wayward child, even to the tearing away of my heart’s delight from my side. Wishing you every blessing the Lord can bestow both on your literary and ministerial labours, and with many thanks for your kindness to a poor, lonely, bereaved, and desolate widow, with kind Christian love I remain,

“Yours in the deep waters of affliction,

“SUSANNAH STRICKETT”

[We shall announce the subscriptions received on our wrapper.]

Our Churches, our Pastors, and our People.

OUR LONDON CHURCHES.

Upon the whole the annual meetings have been well sustained; and our ministers and their people are working on in some peace, if there are no great external displays of prosperity. At Poplar, the church meeting in Zoar chapel, Manor-street, has been bereft of its pastor, Mr. J. Inward; and fears have been entertained that the church would be broken up, and the chapel go into other hands. Romney-street, Westminster, is gone from us; and there are other places where sad declension threatens dissolution. We often wonder how some of our rich and high-standing professors will look in the great day of account. They talk highly of their principles; but when the cause of truth demands of them a sacrifice, they fly off. You may sometimes see wealthy men building grand mansions for themselves to live in; while they worship God—if worship it may be called—in worse than a barn: sometimes, we think, the voice from heaven thunders loudly against such, when one and another is suddenly taken away. "The Lord's voice crieth unto the city;" but very few either hear or heed it: on the other side of Jordan some fearful reckonings have to be made. Reader, if thine heart is not cased in iron, think of these things. Correspondents say Mr. Inward will still preach in Poplar, in another place. We hope this is not true. Let us briefly notice the meetings holden in London during the past month.

The twenty-seventh of the Infants' Friend in Mount Zion, Dorset-square, was quite a noble meeting. The Chairman, Mr. John Foreman, in his opening address, intimated that on the 17th of this March he will have been fifty years in the ministry.

MR. JOHN FOREMAN'S JUBILEE, if he is spared a little longer, will be an event of no small interest in our churches. We know thousands in this country hail Mr. Foreman's visits to them, and his labours among them, with great pleasure; and that he may live to labour yet for many years is the prayer of multitudes of honest, God-fearing saints in this land. At the meeting referred to, Mr. Foreman was surrounded by his brethren Dickerson, Milner, James Wells, John Bloomfield, Alderson, Geo. Webb, and others: many nice little sermons were delivered.

MR. THOMAS STRINGER'S re-opening services at Bethel chapel, in Wellesley-street, Stepney, were holden on January

29th and 30th. On the Sunday, Thomas Stringer and John Bloomfield preached the sermons; and on Monday afternoon, James Wells delivered an original discourse to a large congregation. After tea, the brethren George Webb, Blake, Brunt, Inward, Cozens, Nichols, and others testified to the truth. Brother Thomas Stringer looked happy, and told us of the great things God is doing for them there.

The next day, January 31st, Rehoboth chapel, Shadwell, was enlivened by a meeting, when Mr. Blake, of Artillery-lane, preached; and in the evening, the old minister, Samuel Milner, presided, and by the help of such good men as George Wyard, J. Bloomfield, Meeres, Inward, Flack, and others, conducted a meeting much to the spiritual edification of the friends who assembled. It is said Mr. Milner's speeches of late have been mellow and full of good Gospel matter. Is he ripening for glory?

Mr. Bloomfield's thirteenth anniversary of his pastorate at Salem, in Meard's-court, Soho, was on the 7th of February. We gave a long report of it in the GOSPEL GUIDE, No. 35, and will only here notice the fact, that as heretofore, he appeared as one of the happiest men in all the world. His deacons are in harmony, his church is peace, his ministry in good success, his health perhaps never better, his ministerial brethren around him expressing their warmest sympathy, and, more than all, it is hoped, the Lord is with him. His reference to Mr. Thwaites, and the church he had left, was, to us, unnecessary and unseemly; but, in this imperfect state, nothing perfect can be found. Mr. Bloomfield gave his brethren good subjects; and they were well delivered by Messrs. Alderson, Foreman, Milner, Wyard and others.

The Surrey Tabernacle, on the same evening, was full of warm-hearted friends, who assembled to hear from the Annual Report, read by that excellent servant of the Church, Mr. E. Butt, what had been done. Several hundreds took tea; after that, the deacons, Mr. Wells, and the brethren Anderson, Stringer, C. W. Banks, &c., edified the crowded meeting by speaking of those things which tend to comfort and confirm the hearts of all true believers. It is truly astonishing to see what a spirit of liberality and benevolence is continually and increasingly manifested by the church and congregation in the Surrey Tabernacle. The

Gospel Guide, in its report of this large meeting, says:—

Mr. Edward Butt, the devoted secretary of the Building Committee, rose and said, that they did not think it was necessary to prepare any kind of report; the meeting was more for thanksgiving to Almighty God, for His goodness to them as a people during the year 1864. He said, when we look at the past, it is truly wonderful. None of the societies in connection with the Surrey Tabernacle have been injured by our new undertaking. The ordinance fund, which is distributed amongst the poor of the church; the sick fund, a truly useful society, from which many are helped in seasons of affliction, and all other societies were working well. During the past year the Church and friends had nobly contributed, as under—

Ladies' Society	- - -	£ 65	8	1
Poors' Fund	- - -	78	6	0
Aged Pilgrims' Friendly Society	- - -	151	12	8

For the widow of the late Mr. Pells - - - - - 60 0 0

The Benevolent Societies have all been maintained in their full tide of doing practical good. Mr. Butt said, during one year our Building Fund has realized £3,000 2s. Total amount in hand since the commencement, which is about eighteen months, is £4,968 19s. Promises, which we consider will be fully met, amounts to £700. Sometimes Satan has set in, and said, "How will you get the rest?" Well, when this unbelief comes in, he could only say, that which had been done was a guarantee from the Lord that He would enable them to finish the work; and hence they often sang—
 "Begone, unbelief, my Saviour is near,
 And for my relief will surely appear."

Next Good Friday, a Public Meeting will be holden in the same place, in behalf of the New Surrey Tabernacle; which we are happy to hear is fast going on to completion.

Mr. Williamson's fourteenth anniversary, at Johnson street, Notting Hill, was celebrated February 14th, in the usual highly respectable and happy spirit. Mr. James Wells was prevented from being present to preach the sermon—being detained at the funeral of the late Mr. Lee; but Mr. Williamson gave the waiting audience a most interesting commentary on the one portion of Israel's prophecy, which was found, perhaps, quite as acceptable as any discourse Mr. Wells could have delivered. This sweet interposition of the Lord's blessing in an unexpected channel should quite silence all the little murmurings which disappointments sometimes produce. As predestinarians

why not believe that Mr. Wells was not to come that afternoon, and that Mr. Williamson was to be the Aaron for the people, and that through him the Lord designed to bless them; and there end all further controversy. Mr. Williamson's meeting was full, and the cause still prospers.

THE BAPTISTS IN SCOTLAND.

MY DEAR SIR,—In the February VESSEL, you made some remarks on the tour and labours in Scotland, of the well-known servant of Christ, Mr. T. J. Messer.

You also favoured your readers with an extract from a letter you had received from him, in which he stated, "There is a fine opening in this country for a truth proclaiming evangelist or two. There is more Arminianism in Scotland than you would imagine."

Now I do not believe that Mr. Messer intended by that to insinuate that the Baptist Churches in Scotland hold Arminian views, but referred to the aspect and tendencies of religious teaching generally throughout Scotland.

However, I feel sure that you, Mr. Editor, and the readers of the VESSEL, will be glad to know there are some Baptist Churches in Scotland who maintain fearlessly the doctrine of salvation only by the free distinguishing and sovereign grace of God, and who also maintain the practice of Strict Communion.

Unquestionably like most churches who hold the truth of Christ in its simplicity, and proclaim the Gospel as the power of God unto salvation to every one that believeth, without fear or favor, they are few in number, and have not succeeded much in making known their distinctive views and practices throughout Scotland.

A meeting however was held at Edinburgh last summer, attended by delegates from kindred churches in Wales and England; at which it was resolved to appoint an evangelist to declare the Gospel of the grace of God wherever an opportunity was afforded of doing so.

The individual appointed (who by the way is an Englishman) has been engaged during the last few months preaching the Gospel in Scotland, and you will be glad to know that his ministrations have been received with favour among the people, and blessed by the Spirit of God to the conversion of some,—four persons having been baptized at Nevinburgh, Fifeshire, a short time ago.

We may sincerely hope that this effort made by the Scotch Baptist churches, is in harmony with the will of Christ, and devoutly pray that it will be favoured and blessed by the Spirit of God.

I purposed making some remarks on the practice of weekly communion maintained by the above churches, and referred to by Mr. Messer, but am afraid of intruding too much upon your space; so we will defer doing so till next month.—R. B.

OUR CHURCHES IN LANCASHIRE
 YORKSHIRE, JAN. 26, 1865.

I AM leaving Sheffield this morning for London. It is a cold winter morning—snowing, and blowing, and freezing; but being packed in a corner of a Great Northern, I will endeavour to obey the orders given me by some good Christian people in these parts, to write the experiences of my journey, and put them in an EARTHEN VESSEL. When I left London last Saturday afternoon, that mighty metropolis was enveloped in one of the thickest fogs that any can remember—it was dense and fearful. I was very ill-fitted to take such a journey; but I had engaged to preach on Sunday three times in Manchester; and throwing myself as well as I could into the arms of an Almighty preserver, I set out at three o'clock in the afternoon; and found myself beside Mr. John Derbyshire's fire, in Colbrook, Manchester, between ten and eleven that same Saturday night. Six or seven gentlemen travelled with me, and being well jammed in, I could hardly get room to write, but write I did, and then my mind was well employed, and thereby the tediousness of the journey was somewhat relieved. To be enabled, while travelling, to lift one's thoughts above this earthly clod, is a mercy of mercies; and seeing there is a promise left for "them that thought upon His name," I would hope that I shall not be found at last "a cast-a-way." It matters nothing to me whether I am at home in the study, or walking the busy streets of London—whether lying in the sleepless hours of the darkest night, or travelling on the line, I am never more quietly comfortable than when I can think upon His name, penetrate into the holy mysteries of His word, and draw out therefrom soul-saving truths, and thus, sometimes behold the King in His beauty, and have a glimpse of the land which is yet afar off. Meditation on things divine, is, to me, like a chariot, carrying me away from the sorrows of the desert. As I walked from poor Charley Chapman's grave last Monday week, I said within myself, "Certainly, Satan has tried hard to do three things—to stop my mouth; to destroy my position; and to sink my soul into black despair." As yet, he has not completely perfected either one of these deeds. As in Job's case, the enemy has done much; prayer, in my experience, has been almost dried up at times; the word has appeared closed; providential dispensations have looked painful; the pious and the proud, the mockers and the mischief-makers; and even some of the darling saints of God have conspired to hurl me to destruction, and to leave me there; and it is no part of my work to condemn them for this. It is so easy to a man who never fell down and broke his leg, to censure the poor fellow who has, and to show how with care he might have corrected it; but this world is

one of pits and snares; and like myself, some fall therein.

Sympathy with an afflicted little flock drew me last Saturday to Manchester. I preached to them three times on the Sunday; and some hoped good was done; but the minister had brought a cloud over them, and we all felt the sorrows which spring from a want of purity and uprightness in the worship of God. Paul's words are verily true—"If any man defile the temple of God, him will God destroy." It is a fact full of the heaviest solemnity, that no man can successfully stand in the holy worship of God, unless his garments are clean, and his heart sincere.

The church of the living God is a sacred enclosure; and if, at any time, ungodliness creeps in unawares, it is not long ere it is hurled out with contempt and dismay.

The history of the efforts made by good men to extend the Gospel in Manchester during the last five-and-twenty years, is written by a zealous citizen of that immense community; that history has been committed to my care; and from its large folios I may draw out not a few chapters of instruction, caution, and, perhaps, a little comfort too.

There is no reason why the EARTHEN VESSEL should not contain a concise history of the rise and reign of the Gospel in Manchester, from the period when God raised up William Gadsby, and made of him a polished shaft, a piercing quiver, yea, a burning and shining light, in that dark population, where sin did, where Satan doth, so effectually work.

After William Huntingdon, dear Gadsby was the next man specially raised up by God in England to feed the flock of slaughter; and a faithful, a fruitful, a loving and laborious under shepherd was he; and with all the good men, and great men, Manchester has had sent into her during the last fifty years, my conviction is, that for spiritual power, for the unction of the Holy One, for a pure and precious experimental ministry, William Gadsby has never been excelled. Without the least desire to serve ourselves, or offend others, we believe the Manchester Strict Baptist pastor was a man of more spiritual weight and value than ever was permanently settled in that large cotton community; and this, as we proceed with our Manchester history, may be proved more clearly.

"Ah! to be sure," said a venerable friend of Mr. Gadsby's, to us (on this last visit we made), "we thought for years that there was not such another man in all this world as Mr. Gadsby; and when he came before the church one day, and wanted us to let him go to London, we did not like to spare him at all; but, thinking the poor Londoners were starving, and feeling it was not right to be so selfish, we at last agreed to let him go, and to *make shift* with one James Wells, who was to come to us during Mr. Gadsby's absence. We knew nothing about Master Wells," said the good matron, "but we

were willing to put up with him, while our Master Gadsby went to feed the poor starving sheep in London."

Ah! it was thrilling to hear this mother in Israel describe Mr. Wells' first visit to Mr. Gadsby's pulpit in Manchester. The Sunday morning came; to chapel the people went; James Wells was in the pulpit; the service began; the minister read, expounded, prayed and preached; but before half this was over, the congregation was amazed, they were all taken up with a kind of electric power, and they hardly knew where they were. Could you have seen the eyes of that immense congregation that Sunday morning all rivetted to the preacher, you would not fail to remember it.

"When service was over," said my friend, "you might have seen the people all in groups, telling with astonishment of the things they had heard." Said she, "We called ourselves a thousand fools, because we had never thought that there were any ministers in London; but when we saw, and heard, and received this Master James Wells, we were like electrified and astonished not a little."

This first advent of Mr. Wells to Manchester opened up the way for another cause in that city, whose history I may give from the folios now in possession; it has the diary of Oldham-street, and all the subsequent places arising therefrom; it describes the ministrations of the Corbitts, the Bidders, the Palmers, the Hanks's, the Stringers, the Wyards, the Banks's, the Samuels, and a host beside; but I cannot stop longer in Manchester now, only I must say, that Mr. John Derbyshire, his brother, and a few good folk who reside in the Hulme district, have a little chapel in Bold-street, Chorlton-road; and if the Lord will send them a blessed, and holy, and wise, and useful servant, of His own calling and making, there may yet be, in that part of Manchester, a happy and extensive church.

I left Manchester last Monday for Sheffield. I had never been into Sheffield before; had often passed the great cutlery capital; but its hills before I had never climbed, its streets I had never trodden; and when I write down two facts—first, that there is not one Strict Baptist Cause in all Sheffield; and secondly, that when Mr. Gadsby tried, some years since, to preach in Sheffield, and none of the open communion would admit him into their pulpit, it may well be asked how, and by what means could such a little thing as myself get to preach in this Yorkshire borough?

We may still sing

"God moves in a mysterious way," &c.

It is not unlikely but our heavenly Father may yet plant a Strict Baptist cause of truth in Sheffield. There is not one now, but in the midst of between two and three hundred thousand inhabitants, there doubtless are some, I believe many, who are decided lovers of Gospel order and of New Cove-

nant truth; but they have no shepherd, no leader, no tent, no tabernacle there, consequently, they "go about," often saying one to another, "Saw ye him whom my soul loveth?" What answer they get, I cannot here decide; but after my preaching there, I found there were gathered together some of the old London hearers of Mr. Dickerson, Mr. Stenson, Mr. Wells, Mr. Stringer, Mr. Cozens, Mr. Carpenter, and others. Such groups together met, and for old friends enquired!

Some years ago, a member of Mr. Dickerson's married a very honourable quartermaster sergeant, who was subsequently made "barrack-sergeant" of the Sheffield barracks, which office he filled for a long period with such zeal and strict integrity, that when an over-worked brain compelled him to resign an appointment so responsible and important, the governor awarded him a well-merited annuity, with honorary medals, and substantial rewards, as expressive of their esteem for service so long and usefully rendered. I had the pleasure of spending a few days at Mr. Bryhurst's house,—the retired barrack-sergeant's name—and a more pleasant and agreeable gentleman I have not lately met with. His good lady is a Baptist, and they were the means of bringing from London to Sheffield, one James Johnson and his wife, both of whom were members of the church under the pastoral care of John Stenson, late of Chelsea.

James Johnson and his wife were of one heart and mind as regards Gospel truth, and Strict Communion, neither of which could they find in that immense district called the borough of Sheffield.

For a godly man and his wife to leave London friends, London privileges, and a happy London church, and to go and settle down in a large manufacturing town in the north of England, is a transition anything but profitable to the soul.

In London, we are not so aristocratic as they are in the north about ministers. In London, we allow farmer's labourers, carriers, tailors, blacksmiths, printers, shoemakers, or anybody (if we believe the Lord has need of them) to be our preachers and our pastors, and we sit down at their feet with confidence and comfort; and in all parts of England, and in all ages of the church, we must confess that God has chosen the foolish things of the world, to confound the mighty monarchs of the philosophical and scientific schools.

Who can dare to despise such men as the tinker Bunyan, the coalheaver Huntington, the stocking-weavers Gadsby, Warburton, and Renshaw? We ask, what man—in his right mind—could dare to despise, to cast contempt on thousands of those most gracious men, whom the Lord hath called from the army, the navy, the ploughtail, and the bench, and hath Himself qualified and honoured them for and in the work of the ministry?

Do I ask, who could despise them? Why

these Sheffield cutlers would. They are so highly educated themselves, they have powers of mind so full of the highest intelligence, that no man shall ever enter their pulpits but the sons of the academy, and the readers of the classics. Certainly, every minister ought to well guard his pulpit; but we may go to extremes either way. There are thousands heaped upon thousands in these manufacturing towns, who really have not their intellects sufficiently brightened to comprehend the refined oratory of the schools. They would gladly listen to the warm-hearted, outspoken preaching of a man whose soul is all on fire to do them good; but the cold collation which the refined academic prepares for his "first-class" seat-holders, is so little understood by those dear souls who toil from Monday until Saturday in the factory dens, that they care but little about it; consequently, they either drop into the snares of the world, or the "Glory band," "the Hallelujah band," or James Caugher's revival band, or the Primitive Methodist band, or some of the Arminian companies entertain them for a time; and the final result is, that hosts of these people getting neither an intelligible nor a powerful Gospel, their hearts get cold, their consciences get seared, their minds become more and more beclouded, and their hopes and expectations constantly blighted, and like unripe fruit they fall off from the tree of profession; if they are only vessels of wrath, they fill up their measure in some carnal and sinful pursuit; or if they are vessels of mercy, they are by these Arminian and compromising parsons literally sentenced to a life of penal servitude; and instead of enjoying Gospel peace, Gospel freedom, and Gospel fellowship, they are threshed to labour all the year round, and if they cannot work well, dress well, and pay well, they must not expect much sympathy from those who profess to be the faithful followers of Him who said, "I am the good Shepherd; and the good shepherd giveth his life for the sheep."

Two QUESTIONS I would ask at the feet of the CLERGY and MINISTRY of Sheffield. It is quite notorious that in Sheffield there are six or eight large Independent chapels, many churches, some Open Communion Baptists, lots of Methodists, Primitives, Banters, and Glory band people, and yet Sheffield is declared to be dreadfully sunken in wickedness; except on a Sunday evening, they cannot get congregations of any large amount to preach to:—how is this? Is it because there is not a vitalizing power in the ministry? Is it because the ministers spend so much time in dressing up their idol, their painted and enrobed idol natural intellect, that they cannot give any time to work practically among the people? I fear, we are nearly all of us guilty of two great evils—INSULTING THE SPIRIT, and NEGLECTING THE PEOPLE.

A MODEL SUNDAY SCHOOL REPORT.

At the Annual Meeting of the Sunday Schools, in Zion, Goldington-crescent, St. Pancras, holden last January, Mr. George Webb, the pastor, in the chair, the following able report was read. We were so interested in it, we begged permission to give it the churches, believing it would do good. The minister and deacons consenting, here it is:—

MR. PRESIDENT AND CHRISTIAN FRIENDS.—Fourteen years have rolled away since we first opened a Sunday School in connection with this our beloved church of Zion. Some who were with us then either as teachers or scholars, are still connected with the school or church, but most of them have been removed in the providence of our God, while we know that many have been taken from this mortal state to put on incorruptible bodies and wave the palm branch of victory to the honour of Him who loved them and laid down His life for their sakes. During this fourteen years there have been 1,662 children entered on the books; of these, during the last year, there have been 62 added, the number at the present on the books being 244, of which the average attendance has been about 180. These are great numbers for a small school like ours, and when we think of an eternity either of happiness or misery being certain to each one of them, we feel that we are unable to do any good among them, and whatever blessing may attend our labours that blessing must be entirely and alone the work of God, the Holy Spirit, who, we believe, has been our teacher, and the revealer to us of whatever we know of Christ the Lord. As teachers we take our stand upon the Bible, as the revealed will of God to man. The only teacher whom we believe can make us to understand it is the Spirit of the living God. To Him we look, and His aid we wish to rely on whenever we take our Bibles in hand, either for our own comfort and edification, or for the purpose of teaching the children. We believe the Bible to be written under the inspiration of the Holy Ghost, except the Preface, which is usually put in Bibles, which reads thus, "To the Most High and Mighty Prince James, &c. Great and manifold were the blessings, most dread Sovereign," &c. This preface we believe to be the work of man, especially as it glorifies man and his works, while the rest of the Bible pours contempt on human pride, and exalts our Lord Jesus Christ as King of kings and Lord of lords. We find Christ all through the Bible, from the first verse unto the last verse of it, and we find in Christ all that our souls can desire, either for time or eternity: and what we find our Redeemer to be to us, we try to explain and illustrate to our young ones. But, while Christ is the great Alpha and Omega, the first and the last, we find many things in the Scriptures which are con-

nected with Him, and which we have to explain in our teachings. We find all the world is guilty before God, and all would have been eternally lost, but for the covenant made in eternity between the three persons of the Godhead, by which covenant the Father forgives those on whose account the Son obeys the broken law, and who are brought by the Spirit to feel the influence of the doing and dying of the Son. We do not understand from the Scriptures that all mankind are interested in this covenant, but we believe that the number is limited (although that limit is beyond human power of conception), but that none but the chosen of God will ever enter heaven, and that the only reason why any are forgiven is the electing love of God, so that none can enter heaven by their own doings, however moral or right they may be in their fellow mortals' sight.—We find, also, that the providential dealings of God in the world are past finding out. "He lifeth the beggar from the dunghill, and setteth him among princes, while he bringeth the rich to poverty;" so that worldly prosperity or adversity are not proofs that spiritual blessings are given or withheld. We believe that national sins bring national punishment, and that individual sins bring individual punishment, and that no one is exempt from the consequence of his sins; but that the difference between the rejected and the chosen is this—that the lost sinner will feel his punishment to all eternity, while the saved sinner will not be punished after death; in fact, he will not after death even hear of his sins, because all are already laid upon Christ and forgiven. These are only a few of the great truths which we find in the Bible, and we try to teach them to the children, as we believe that the Spirit of God will bless His own truth, even when published by His humblest servants. You will remember that the teachers this year took the children to Hornsey Wood, on which occasion providence was favourable in giving us a fine day, and the children were highly delighted. We thank you for your liberality on that occasion, and hope you will support us again if this year we take the children out. During the past year we have joined the Baptist Sunday School Union; an association which has just been started for the purpose of upholding the truths which we profess and teach. We have also introduced their publications and their hymn book, which we find contains hymns more suitable to our views than many of those in the Sunday School Union hymn book. Our school costs us a few pounds only a year, and being supported by voluntary contributions, we look to you this night to furnish us with funds to assist in carrying on our work. We received last year (including excursion) £18 5s.; and spent £18 5s. 2½d.; leaving amount due to treasurer of 2½d. We thank our teachers for the continued attention which most of them have given to the school; but at the

same time, we should be very glad to see some others of the male portion of the church coming forward and volunteering to help us, as we often find a difficulty in filling the places of some teachers who are often absent. We know that some cannot always come; but we believe there are others who might attend regularly. And now, dear friends, in taking leave of you, we ask of you to be urgent at the throne of grace, that your triune God may be pleased to bless us, and our labours, so that if it is our happy lot at last to surround the throne, we may meet many whom we have taught in our classes; that we may all join in singing, "Unto Him that hath loved us, and washed us in His blood, and hath made us kings and priests to God and His Father; to Him be glory and dominion, for ever and ever,—Amen."

HOW THE "COZENSES" CAME TO THIS COUNTRY.

13, Lincoln-street, Bow-road, E., Feb. 8, 1865.—MY DEAREST COUSIN,—I have, agreeably with your request, enclosed for your approval a note to your esteemed friend, Mrs. Cobbs' brother-in-law, J. P. Faulkner, Esq., Melbourne, Australia, which I think will convey to him all that you wished. Of course, you were both surprised and annoyed at reading an announcement in the EARTHEN VESSEL of my intended departure for Australia, after giving you my word that I would not go. The fact is, I had an interview with the editor before I saw you, and told him that I had seen my respected friend and brother Captain Mowatt, whom I had the pleasure of baptizing two or three years ago, and who is bound for Adelaide, and who very kindly promised me if I would accompany him, the best accommodation his vessel could afford; and that it was my decided intention of going out if I could dispose of all my publications, and leave my family provided for during my absence; but I had no idea of his putting my remarks into the VESSEL. After I left him, I ran down to see you; and your kind words and rational reflections, quite revolutionized my feelings and intentions; and therefore I abandoned the thought of leaving dear old England, the land of my nativity, and the country of our forefathers' adoption, who as political exiles found in it a city of refuge from the avengers of blood; and who cozened* the fierce persecutors of the French court by assuming the guise, and joining themselves to a band of gipsies; and in our family traditions we are, as you know, informed that they assisted the gipsies in making their wooden wares,—such as wooden plates, platters, bowls, forks, and spoons,—and that for many years they were

* This is no doubt the origin of our English name.

located on the Salisbury plains;* and it is a remarkable fact that our name prevails more a few miles from Salisbury than in any other part of England. Yes, and the platters are more used in those parts than in any other. It must have been a great change from the luxurious court of France to the company of gipsies; but as there were in this country those who would have delivered them into the hands of their enemies, their only safety was in avoiding domiciled society altogether.† Some would call this "a freak of fortune," but we believe it was one of the events of providence on which others depended. Well, never mind, my cousin, if we have lost the *coronet* of our forefathers, we have been crowned with a nobler crown—even the crown of loving kindness, and tender mercy. Albeit I am proud of my forefathers, who would rather become gipsies with a free conscience, than sell that divine birthright for the smiles of a despot, and the pleasures of court life. No doubt many of my circumstantial afflictions have grown out of my inheriting from them the same grand principle of freedom of thought. I could never bow the neck of my opinion to any man's dictum. The right of private judgment is a birthright in the civil world; ay, and it is a birthright in the spiritual world; a right which by God's grace I will never sell for the world's pottage of favour. Let us bear the cross with a conscience free, rather than sit next to the throne with a conscience fettered. I hold in unmitigated contempt the sycophant who flatters the power that binds him, that chains the intellect, and fetters the tongue. That is not only done in France, but in England; not in civil England, but in religious England, in our Dissenting congregations. In nine cases out of ten, the man in the pulpit is the slave of some despotic lord over God's heritage. What contemptible things they are, to shape their *mouth* to the *ear* of the man whose favour they fear more than they fear the loss of their conscience—of their souls. Yes, cousin, it is true as you say, "Many are the afflictions of the righteous." Many more are the afflictions of the *vine* than of the *bramble*. The vine is often pruned, the bramble never. Many more are the afflictions of the gold, than of the base metal. We read of gold seven times puri-

fied. "Reprobate silver" may escape the furnace, but the sons of Zion, comparable to the *most fine* gold, pass from one furnace of affliction to another. This purifying ordeal is a life-long process. "I will bring the third part through the fire." Many more are the afflictions of the field, than of the desert. "Ye are God's husbandry," ye shall be tilled and sown. Many more are the afflictions of the warrior in the field of blood, than of the man who was never called to measure swords with a powerful and determined foe. Many more are the afflictions of the mariner, than of the "land-lubber" who never staggered to and fro in the threatening tempest. Many more are the afflictions of the pilgrim travelling to a far country, than of the gentleman indulging in the ease and comfort of his old arm-chair. Many more are the afflictions of the living than of the dead: for the dead know nothing of the afflictions of life. I thought this morning that my trials would never cease, and I got a little comfort from these words, "Reprobate silver." Ay, methought, the REAL COIN may be chinked upon a thousand counters, and tried by a thousand hands, but it rings right, and triumphs over every test; but we think the counterfeit, detects its deception, and reprobate its existence, [and there's an end to it; but the real goes on to be knocked about, and tried all over the world. Well, if we are *right*, we shall be tried, for "The Lord trieth the righteous." Since I heard from you I have received letters from all parts of the kingdom, from east and west, north and south, begging me not to go abroad, and expressing deep solicitude for my health and welfare; and I believe their prayers have been heard, for I feel very much better, both in health and spirits—this is "The bright light in the cloud;" "Praise God from whom all blessings flow." You see, my dearest cousin, providence is like a picture, the shadows in the background give effect to the brighter colourings of the divine artist. There would be no art in a picture without shadows. Why, the very heavens to us in our economy of things would be unbearable without clouds. The day without a night would soon blind us in everlasting darkness. The summer without a winter would soon strip nature of her verdure, and depopulate the whole world. God's associations in nature, are the emblems of his associations in providence. The picture of His providence must be made perfect by the lights and shades of prosperity and adversity. The moral health of His people is promoted by cloud and sunshine, by light and darkness, by the summer of plenty, and the winter of scarcity. True, some seem to live in the arctic regions of a cold miserable world, and others bask in the sunny land of a cloudless prosperity, without the wintry days of cold, bleak, dank adversity; but the inhabitants of either extreme point of the dispensational compass, are not like the people that are led through the wilderness

* It is a most singular coincidence that I and my dear mother should have been literally lost on the same Downs about two hundred years after the fugitive wanderings of our ancestors. Did history repeat their suffering, in the agonies of my forlorn mother and the babe that nestled for comfort in her bosom? See my life.

† Grandfather (the likeness of whom you have, and which was taken, I believe, in his eighty-fourth year, indicates no sign of decay) lived to a great age, and could, if I remember right, give a verbal history of our family for nearly two hundred years. From the longevity of his grandfather he learned much when a child of the strange vicissitudes of his noble ancestors, who suffered much and long from their untiring persecutors.

by CLOUD and FIRE. Providence was photographed by a master hand in the church in the wilderness. Bless the Lord, I have never hungered but to find bread on the manna table of His providence; I have never thirsted, but to drink out of the cup of salvation; I have never wanted, but to learn a lesson that drives infidel diviners mad, viz., that there is no *want* to them that fear Him; I have never cried unto Him in trouble, but to be delivered out of my distresses; I have never done business in deep waters, but to sing with Jonah, "Salvation is of the Lord;" I have never had a thorn in the flesh, but to glory in that grace which is sufficient for mine infirmities; I have never sunk in the waters of tribulation, but to swim in the rivers of His pleasure; I have never been put into prison, but to be introduced at court; I have never been smitten with a Father's rod, but to be kissed with a Father's love; I have never been insulted by the world, but to find a friend in Jesus; I have never been black-balled by the devil, but to find the white stone (ball) of acceptance with God. Wishing you, dearest cousin, every blessing, I remain, yours affectionately, S. COZENS.—To Miss Cozens.

CLARE, SUFFOLK—On Lord's-day, Jan. 1st, 1865, our beloved pastor, Mr. D. Wilson, baptized Mr. Willis, of Clare; a young man whom the Lord in great mercy has brought out of the darkness and bondage of Arminianism, into the glorious light and liberty of free grace truth. For five years he had been wandering upon the mountains of error, tossed to and fro by human systems, when it pleased our gracious God by His sovereign will and providence to lead him to the Baptist chapel, Clare. Previous to that time, his mind had become much confused, and he had been led with an anxious and prayerful mind to search more into the scriptures of truth. The doctrines of truth which he now heard so clearly and powerfully preached by Mr. Wilson, came home with power to his soul, and although his carnal mind disrelished those glorious truths, yet he felt them to be spirit and life. His mind loathed what is generally termed Hyper-Calvinism, yet a power stronger than his own free will constrained him to attend the ministry of Mr. Wilson. One Sabbath evening, he was present at the prayer meeting, and there the Lord spake to him in words of thunder, "Our God is a consuming fire." In deep distress of mind he hastened from the meeting, despoiled of boasted free will, stripped of all his creature doings, helpless, naked, and wretched. He was distracted for some days by the terrors of God's fiery law. His soul was shaken to the very centre. The seventh chapter of Romans gives a true account of the exercises of his mind at the time. But God who is rich in mercy saw fit to hasten the time of his deliverance, and to make known to this poor, helpless, con-

quered, condemned sinner, that it is of the Lord's mercies that we are not consumed. The Lord again spoke in words of power, life, light, love, comfort, and peace. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. The captive soul was at once freed. When he had nothing to pay, the Lord freely forgave him all. Light shone upon his mind, whilst by faith he was enabled to grasp the glorious doctrines of grace, and rejoice with that joy which is unspeakable and full of glory; he had such a clear manifestation of the Christ of God, as to most blessedly realize that Christ is the end of the law for righteousness to everyone that believeth. He now rejoices in the Saviour's righteousness alone, and exults in free, sovereign, electing grace. Being thus far led by the Spirit of God into the truth as it is in Jesus, he was farther led to see and feel the importance of attending to the Lord's ordinances; he saw that both are inseparably joined together: that both are of equal importance, that the only way to the Lord's Supper is by baptism, and that the only scriptural mode of baptism is by immersion. On Sabbath morning he publicly gave his reasons why he had become a Baptist, ascribing all to the grace of God, in the apostle's words, "By the grace of God I am what I am." After which he was baptized in the name of the glorious Three-one God. His people shall be willing in the day of His power; we who were present can truly say that the Lord was present to help our brother, to declare fearlessly, sweetly, lucidly, and scripturally, the great truths which he had tasted, and found so precious to his own soul. May the Holy Spirit lead, preserve, and make him a great blessing. In the afternoon of this happy day, our brother received the right hand of fellowship, and sat down with us at the Lord's table; thus following the example of Zion's King, passing from baptism to the Lord's Supper. With many it was a day of gladness, the hours passed in the sanctuary of our God were rich in blessing. The Lord was in our midst: the kingdom of God was not in word but in power. Many gladdened hearts could sing with the poet—

"The King himself comes near,
And feasts His saints to-day;"

"The Lord God omnipotent reigneth." The congregations during the day were very good; and it is hoped that many more are anxiously waiting and longing to know their interest in a Saviour's blood; so that they may be enabled to follow their Lord in baptism.—On Wednesday evening, Jan. 11th, we held a public tea meeting, when upwards of 70 partook of the good things provided; after which, hymns were sung, prayers offered, and addresses given by our beloved pastor. The evening passed very pleasantly, and we trust profitably. We are expecting to have another baptizing the first Sunday in March.—JOHN.

WHY DID MR. STRINGER LEAVE BRIGHTON?—This question comes before us in a variety of ways. Our answer is—because his work there was done; because in London the Lord had, as many think, a great work for him to do. He left Brighton honourably, he has come to London happily, and he is stirring the churches at the east end to their very centre. We thought Brighton required such a Boanerges, but the Lord has a wonderful many people in London, and therefore nearly all the best and boldest preachers of the Gospel he sends here. Some other good brethren the Lord plants in the provinces; but burning and shining lights are precious few, and very far between. A friend sends us the following from a Brighton paper:—Bethesda Hall.—At this Baptist place of worship, on Sunday evening last, a farewell sermon was delivered by the Rev. Thomas Stringer, who, after a ministry of more than four years in that spot, has accepted an invitation to undertake a like duty at a chapel in Stepney. His sermon, which concluded with a cordial expression of his valedictory sentiments, explained also the reasons for his departure, and was marked throughout by that prodigious fluency, and that intensity of manner of which the readers of this Journal have had some intimation, in one of the descriptive sketches by "Circumspector." Mr. Stringer showed himself true to the last, to his antipathies against those two powers which he denominates the lion, Popery, and the bear, Puseyism, for he did not omit a special deprecation of both; nor did he fail to urge upon his hearers the importance of making the best use of their Bibles, on the stated ground of a likelihood that they would, within a few years, be deprived of them. It would seem from the tenor of a part of his statement, that the little flock which he quits is not provided with an immediate successor to himself, and also that the funds for the sustentation of the Bethesda Hall Ministry have not been raised without considerable difficulty. Whether the issue of these circumstances will be the dispersion of this little flock, or how otherwise, remains to be seen."

SALFORD — 97, St. Stephen-street.—MR. EDITOR, DEAR SIR,—According to promise I will endeavour to give you a short account of the little Baptist cause in Wilmot-street, Hulme, Manchester, almost unnoticed and unknown beyond its own locality, and by those connected with it. The schools were built in 1836, at a cost of £700, but until now a debt of £84 has remained; which by the active exertions of a few earnest souls, during the past twelve-months, is on the point of being removed: and we hope by the blessing of God on our labours, to become more useful to the densely populated neighbourhood. The church was formed about the year 1844, on Strict Baptist principles, and has maintained

its position against all opposition; and we trust will maintain holy principles as long as Gospel truth has to be proclaimed. Our worthy minister's name is Gatenby, and though not what the world calls a talented, or eloquent preacher, yet in a plain, honest, straight-forward, simple way, he preaches the truth as it is in Jesus, according to the principles and doctrines of the New Testament. We are but a few poor people; but there is a kind and loving spirit manifest amongst us, and we hope and trust we have the presence of the Lord with us. Our meetings at the ordinance of the Lord's Supper are truly sweet and precious seasons. May the Lord bless us, and pour out upon us more of His loving Spirit, and add to our numbers such as shall be saved, is our constant, earnest, and humble prayer. In the bonds of Christian love,—T. G. BROWN. [We have heard well of Mr. Gatenby, and from the testimony of some of his friends, we believe he stands in God's truth, as such we pray for his further success and happiness in the work. Shall be glad to hear again.—ED.]

MOUNT BURES — At Mount Bures, Essex, stands a very neat little chapel, in one of the most picturesque spots anywhere to be found in that county; where brother Bathurst has been preaching for nearly twenty years; but who is now laid aside through a very painful affliction. He has been a faithful, affectionate, and zealous labourer. During that period he has walked every Lord's-day between fourteen and twenty miles, in the hot sultry days of July, and the cold nipping days of January. And now that he is absent from his little flock, there is a bleating after him. This is as it should be; I love to see a strong affection of the flocks for their under shepherds. The pulpit has been supplied by kind ministerial brethren; and from the solicitation of the friends, I have rendered them my humble services in preaching for them occasionally; last Lord's-day, 12th Feb., was a happy day to many. I had the honour of baptizing two sisters, and one brother, in the name of the Trinity. It was a cold day; but the administrator and candidates did not heed that, being the way of the Lord's appointment. Our hearts were rejoiced to see the calm and attentive audience listening to the sermon upon Matthew iii. 13, also, in witnessing the ordinance. One very aged friend, the mother of one of the candidates, came to me and said, "My mind is so affected by the example set me by my daughter, that I must come forward." We do not see such happy results attend infant sprinkling. The Lord will honour his own instituted ordinances. We have His own word for it, "Lo, I am with you alway, even unto the end of the world." We would not substitute baptism for the Gospel, but may we never separate what God has joined together. This is forwarded with a view to solicit the prayers and sympathy of the friends of

Zion on behalf of the church and their afflicted pastor; and also to call forth their gratitude to the God of Zion for what he hath wrought.
G. G. WHORLOW.

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MANCHESTER — **DEAR BROTHER BANKS**,— At our meeting in Bold-street, Chorlton-road, we had a most excellent, sound, and blessed discourse last night, from the text, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." After having wandered about for some considerable time with a Christian brother on Saturday evening, in search of a supply, and after every other known source had been tried in vain, we were recommended by a friend to try to get Mr. Evans, who lives not far from us. We went to his house, and found him very ill, and suffering from much bodily pain; but directly he knew our object, he promised *willingly* to come and help us, so far as the Lord might enable him; and the Lord was indeed gracious to him and to us; it was a refreshing and encouraging time to our souls; and what is more, Mr. Evans himself was so blessed and sustained that he voluntarily offered to serve us in any manner he possibly could. May the Lord make us truly thankful for all His mercies toward us, and continue to bless, guide, and increase us as a church and people.—**JOHN DERBYSHIRE**.—[Our London friends who luxuriate so abundantly in ministers and churches, may here see how driven the country churches sometimes are, but how the Lord appears. We often, even now, find it hard work to supply provincial churches with useful men.—Ed.]

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COGGESHALL—Mr. R. Powell has left the new chapel here; and is expected to settle at Heywood, in Lancashire, where his labours have been instrumental in gathering and comforting the Lord's people. We can never cease to sorrow over the division of Reuben. Coggeshall church is again divided. Mr. Collis is now supplying at the new chapel. Some have left, and meet in a room. Mr. Samuel Jones, of London, and others are preaching to them. Every day doth more deeply convince us there is much radically wrong in the management of our churches. Brother Rowland has laboured hard for Zion's prosperity here; we hope he will see us united and happy yet. The canvassing report is not worth our notice.

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SUTTON COURTNEY—**DEAR BROTHER**,—The Lord in mercy (yes, that is how I feel it, not in wrath, but in love) has been pleased to lay us both aside by affliction: first, myself, and I only lay in my room three days, when my husband was taken and laid prostrate. ... The first... Lord's day in the year he preached three times, and administered the Lord's Supper; he felt so happy in mind; and so full of matter, he did not know how to

leave off; the next day he had a bad attack of bronchitis, and inflammatory rheumatism. He has something wrong in the left side. He is exceedingly weak: has been hitherto kept peaceful and happy in mind, feeling persuaded the Lord will order all things right concerning him. It is a great trial to the people who sit under his ministry, and fear they shall lose him. The Lord has owned and blessed the word preached by him to many, especially the last two years; and many prayers, with tears, have been offered at a throne of grace on his behalf. That God whom he serves and loves, knowing how desirous he has been to leave the little chapel free of debt, so that if he was called away, they might have a place to worship in free. This he has laboured hard to accomplish, and God has blessed the effort made; so that he, through a brother who came to speak to them since he has been laid on his sick bed, communicated to them, it is accomplished. How sweet it is to know that all these things are under the guidance of Him that cannot err! He will order all things right for His dear people. Oh, what abundant cause have I to trust in Him, when I look back on all the way in which He has graciously led me these forty years through the wilderness; for it is now just forty years since He called me by His grace to a feeling sense of my lost state as a sinner, and to seek for mercy through the blood and righteousness of the dear Redeemer, and thereby preserving me from the many snares and dangers of the young to which they are exposed. I am persuaded He who has so graciously brought me through many trials and afflictions, will yet support.

"Each sweet Ebenezer I have in review,
Confirms His good pleasure to help me quite through."

Pray for us; my husband unites in love; praying every blessing may rest on you and yours.—**MARY RANDLE**.—[Richard Randle, in America, and in England, has for years preached the Gospel. May the Lord yet spare him to his very beloved church.—Ed.]

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WOOLWICH—On Tuesday, Jan. 24th, the church and congregation meeting at the Albert Rooms, Eleanor-road, Powis-street, presented to our esteemed pastor Mr. H. Hanks, a purse containing nineteen sovereigns, to which some substantial additions have since been made, as a renewed expression of their Christian affection and esteem. Mr. Hanks, in acknowledging the gift, which he was pleased to call "a noble expression of kindness," assured his friends that the last two years had been the happiest of his pastoral life in Woolwich, and that so far was he from thinking of leaving his friends, that he was determined (God willing) to live and die amongst them. We are happy to add that they have not only been the two happiest years of his life in Woolwich—but two of the most success-

ful of his useful and faithful ministry.—At the table of the Lord, on Lord's-day, Feb 5th, Mr. Hanks gave the right hand of fellowship to seventeen new members. "The day will declare it." Yours in the Lord,
JOSEPH BRAIN.

COTTENHAM.—We are glad to find our brother Pring is greatly helped in the Gospel here. His removal from Glemsford was a great grief to many of his real friends there; and the church, the deacons, and the people would most gladly have retained him; but when a cause is divided in a thin population like that part of Suffolk, it often happens that neither can really support a minister. It will be seen by the letter from the Glemsford deacons, that brother Pring's removal from Glemsford was on both sides an honourable and truly Christian event. We trust his usefulness at Cottenham will be increasing and permanent.

BUSHY.—We are at all times pained to hear the complaints of the Lord's people who cannot find in their locality the pure Gospel of Christ. This seems to be the case at Bushy. A nice chapel, but "the right man" is wanting. Who is it that hinders the effort from being made to obtain a really faithful preacher? Cannot the friends of truth invite a man to come and preach the Gospel at Bushy? We should be glad to hear more from our friend.

HIGH WYCOMBE.—Mr. Stembridge has resigned his pastorate at the New Baptist chapel here; the Church has also lost by death one of its deacons, brother Youens having been called to his rest.

Notes and Queries.

THE TRINITY. Dear Brother Banks,--- Though unknown in the flesh, yet well known by the VESSEL, would you be so kind to give your opinion in next month's VESSEL upon the following: there is a Strict Baptist cause here holding all the truths of the Gospel except one very, very important doctrine, that is they deny the Personality of the Holy Ghost, which, to me is an awful error. Should I be right in meeting with them? I am much afraid this error is upon the increase. May God in His infinite mercy guide and protect you, that your VESSEL may still be a blessing to many poor souls, as it has been to mine. I remain, yours for Christ's sake, and a reader of the VESSEL for eighteen years. [We fear this error is on the increase. We have lately had some painful experience of its insidious and

painful working; we could say much here, but one word must suffice. It is this: with no minister, no deacon, nor with any Church, have communion, nor give any countenance, where the Trinity-in-Unity, the three Persons in the Godhead, are in any measure denied, no, not for any hour. The time is come when all who value the truth, must, more than ever, abide fast by it, or their sorrows will be increased.—Ed.]

FIERY TRIALS. A Christian says: "We have one poor thing meeting with us who is on the borders of despair, with blasphemous thoughts from morning till night; yet I trust she was brought about twelve months since to taste in a measure a Saviour's love. She was mightily helped when you were with us. It is nothing but lamentation and woe with her. When the time of love will come to her God only knows." [We do believe, in such cases, real Christians (who have faith in God, and know their sins forgiven, and have in prayer prevailed,) should unite to ask the Lord to deliver her soul, according to His instruction and promise.—Ed.]

MR. B. TAYLOR'S new work on the "Visions in Zechariah," is just preparing for the press. We understand great interest is taken in this his last production; many are subscribing for it; and printed subscription lists may be had at our office by any friend who might be willing to aid Mr. Taylor in his efforts to furnish the Church and the world with good books, and with the unfolding of Divine truth.

Deaths.

DEATHS. December 5th, 1864, at Newtownards, Peter Montgomery, in the 55th year of his age. He was baptized by Mr. Mulhern, on the 31st of May, and ever since has been a consistent member of the Baptist Church at Conlig, Ireland. He was one of the "poor of this world; but rich in faith and an heir of the kingdom which God hath promised to them that love Him." January 15th, 1865, at Dundonald, aged 25 years, Agnes Lindsey. She was baptized by Mr. Brown, on the 5th of July, 1857, and added to the Baptist Church at Conlig, Newtownards, Ireland. During the period of her connection with the church she gave uniform and steady evidence of love to Christ.

On the 1st of February, at her residence, Mile End road, ELIZABETH, the beloved wife of J. J. HARRIS, Esq., (late of East Smithfield,) at the age of 82; a member for many years of the late Messrs. Cartwright and Silver's churches.

WILLIAM LEE, Esq., of Ebenezer house, Victoria Park road, died Feb. 2, 1865. He married the only daughter of the late Mr. J. Cartwright (of Orpington, late of Devonport: and lastly of London,) he leaving a widow and her widowed mother to bow with submission to the sovereign will of Almighty God.

Recently, Mr. BLACKSHAW, a deacon of Mr. Myerson's Church, and for some years an occasional preacher of the free grace of God.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Travers, John	Down, Kent	1864—Nov. 10.	4
Hall, Henry	Ebenezer, Clapham	1865—Dec. & Feb	3
Sears, Robert Edward	Laxfield, Suffolk	Feb. 9.	3
Silverton, E. J.	(of Chatteris,) at Woodford 14.	4
Medhurst, T. J.	North Frederick street, Glasgow	Jan. 1.	5

The late Mr. John Grace,

(OF BRIGHTON,)

HIS MINISTRY : HIS DEATH : HIS FUNERAL : AND FUNERAL
SERMONS BY MR. GEORGE ABRAHAMS.

It seems but the other evening we sat in Mr. Grace's "Tabernacle" at Brighton, and tried hard to hear him deliver one of his week-evening discourses. That was in the early part of the present year ; and he then appeared in health of body, full of vigour, empowered by the SPIRIT, and truly happy in feeding the flock he so dearly loved. "Sacred spot !" we silently whispered to ourselves. "Happy man of God ! Preserved, honoured, and rich in his anticipations of eternal glory !" It never once entered our mind that in a few weeks from that time his fine-made frame would be silent in the grave, and his spirit amid the millions in glory. But so it is. Even the most devoted and the most spiritual of the Lord's servants are not unfrequently somewhat suddenly called home, and the churches are left to weep over a loss which, perhaps, in their estimation, can never be made up. Hundreds in Brighton feel, at this moment, that another JOHN GRACE will never occupy that pulpit :—his like again will never be found. There has never been a second William Huntington ; Cranbrook has never found another Isaac Beeman ; nor has Leicester seen Chamberlain's successor. The Lord does sometimes greatly endear his servants to his saints, and then suddenly remove them, to make his people know that their salvation is only in Him, who is "Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

Thousands of the Lord's people have, in their visits to Brighton during the last twenty years, sat with much soul-profit under the ministrations of that favoured minister of the "Tabernacle Chapel," whose death we, this month, record. We have heard many believers in all parts of the country speak of the good they received under him ; in fact, it is evident, from the crowded congregation he always had, and from the urgent call he had from all parts of the kingdom, that the Lord was with him, and made him a successful preacher of the Gospel in all its simplicity and experimental preciousness. We never had any intercourse with him, either personally or correspondingly. It is not at all unlikely but that he considered us as belonging to the congregation of the dead. Like a dead dog in the streets, it may be, he would have passed us by with silent contempt ; but this persuasion lessens not our esteem for him. We have read but little of his preaching ; we have heard still less ; enough, however, to fix it deep in our hearts that the LORD loved him, that the LORD honoured him, and that JOHN GRACE most devotedly loved the LORD JESUS CHRIST ; and toward him and his memory, a spiritual and saving union has existed, and will continue, as long as we can remember him. He was not altogether a sectarian. He could not be said to belong either to the *Gospel Standard* part, or to the EARTHEN VESSEL section of our Churches. In faith, and in principle, he was a Baptist, but in practice he was not a Baptist. He closed the baptistry in his

chapel, and received members into the Church simply upon the ground of their Christian experience, irrespective of those views touching that ordinance which, for many centuries, has been so much opposed.

It was early in the morning of March 3rd, 1865, that this beloved disciple of Jesus literally fell asleep in the arms of his Lord and Master. The *Brighton Observer* said:—

“Since our last publication the hand of death has been laid upon one who was an earnest labourer in the Christian cause, and whose loss will be deeply felt by a large circle of devoted friends.

“Mr. John Grace, for nearly thirty years, has been a preacher in this town, and elsewhere, but Brighton was the principal sphere of his ministrations. He commenced his ministry at Providence Chapel, Church Street, preaching there on the Sunday morning, and in the evening at Bolney, Five Ashdown, &c., making monthly visits. He was well known in London, York, Louthborough, Cambridge, Leicester, Cranbrook, Maidstone, and Eastbourne, where he occasionally preached.

“Nearly eighteen years since, he ceased his ministry at Providence Chapel, and his friends purchased the chapel in West Street, known as the Tabernacle Baptist Chapel. The accommodation was soon found inadequate to the increasing congregation, and galleries were added. The deceased gentleman refused to secure to himself vested interest in the same, which he could have done, and consequently his relations have no claim upon it. He sought rather to labour from love, than to secure pecuniary advantages. His congregation was very large, by whom he was greatly beloved, and between whom there existed the strongest bonds of unity, and a sincere devotedness to the cause they espoused.

“The deceased was an ardent admirer of the doctrines of Calvin, which he advocated with zeal and fervour. The last sermon he preached was on the 29th of January, having on the 23rd of that month attained his 65th year. Inflammation of the lungs confined him to his house, and he received the attendance of Dr. Philbrick and Dr. Moon. He continued to get worse, and the disease was followed with fainting fits, in one of which he died on Friday last (March 3rd,) having in his life served his Master faithfully, ripening him for his heavenly rest.

“We may add, that he was a man possessed of a most charitable disposition, as many of his congregation can testify. He leaves a widow and eight surviving children, five of the first family, and three of the last.”

Mr. Charles E. Verrall, of the “Brighton Pulpit” office, has issued a shilling book, containing a memoir by the widow; the funeral service and the funeral sermon by George Abrahams. We have read this little memorial of a good man with some profit, with strong sympathy, and, certainly, with sorrow for the family and the large congregation so painfully bereaved.

Not many years since Brighton had its Vinalls, Sedgewicks, Savoury, and Grace. All decided men of God, ministers of truth, and faithful pastors. Not one is now left. Brighton is not forsaken, but the men who certainly were instrumental in carrying on the great work so powerfully begun by James Brook, who left the Church; by William Huntington, who was never in the Church; and by some others we could name,—ah, these blessed men are called home, leaving the work, under God, in the hands of the brethren Atkinson, Wallinger, Glaskin, Bayfield,

Vinall, and some others. God grant that on these yet living messengers of heaven the mantle of the precious Elijahs may descend; for experimental and earnest preachers of Jesus Christ in the hearts of the saved ones in these days are few and far between. We shall endeavour to furnish a very brief review of the deceased, Mr. John Grace, under four heads; 1, his death; 2, his funeral; 3, the sermons by Mr. George Abrahams; 4, the general tenor of Mr. Grace's ministry.

I. HIS DEATH.—It is not easy to declare what may exactly be termed, "dying in a good old age." Some friends remember when a brother wished, at George Murrell's jubilee, that he might live to see another jubilee, the dear old patriarch cried out, "Stop, brother; Heaven must be better than earth!" Evidently implying that he would, like Paul, rather be absent from the body, and present with the Lord." We believe it is ten times happier to drop down ripe and ready, as John Grace did in the very prime of his ministry, as one may say, than to live on, to linger on, until all the physical powers are exhausted, and the old man becomes weary of himself, and almost everybody is weary of him. The Scriptures, in this sense, are verily true. The days of our years are "three-score years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Ask John Andrews Jones now, although he is wonderfully favoured, still to pull himself up into the pulpit, and still to preach the glorious Gospel; yet, ask him, is it not often with labour and sorrow his days now pass away? Yea, with all men, or with few exceptions, very old age is by no means a heaven upon earth. Human nature must wear out. John Grace was sweetly, gently, happily removed in the days when thousands (in Brighton and other places) rejoiced to hear him.

Happy soul! his earthly toil is over. Mr. Verrall's "Memoir" contains a beautiful account of Mr. John's Grace's last days, written by his now bereaved widow. We only quote a word or two. She says:—

"Some time afterwards he said, 'Throughout this affliction I have not had one murmuring thought; I have been enabled to lie passive in the Lord's hands; and the words that were so sweet to me in my last affliction, have been equally sweet in this: "Whether I live, I live unto the Lord; and whether I die, I die unto the Lord: whether we live therefore, or die, we are the Lord's." I have had no trouble, and Satan has never been permitted to harass me, but no great joy. The Lord has graciously dealt with me, in supporting my mind, well-knowing I could not bear much trouble or much joy in my state of extreme weakness. Sometimes cast down, but then lifted up with the light of God's countenance. I do not feel that the passiveness and quietness arose from a state of carnal security, for these words are often sweet to me, "In quietness and confidence shall be your strength." "Their strength is to sit still." This has been attended with the drawing of the affections heavenward, and sweet fellowship with the father and His Son Jesus Christ.'"

After this he appeared likely to recover, and was much better. But the appointed time drew near. Of the evening previous to his death, Mrs. Grace says:—

"About nine o'clock, the dear departed said, 'Let us thank God for hearing and answering prayer on my behalf, and blessing the means.'

He then prayed most affectionately for his family, his friends, and his people (those especially who were in any trouble or affliction,) begged of God to give him a comfortable night's rest, and felt that, a blessing having attended the administering of the medicine, was a token that the dear Lord was about to raise him up again.

"He retired to rest; but at half-past eleven o'clock he awoke me by complaining that his supper (a little arrowroot and brandy) *made him feel uncomfortable*. Brandy and water (both hot and cold) was given to him. Afterwards hot flannels were applied, but nothing relieved him, although he said he had no pain, but flatulency made him feel ill.

"Various remedies were resorted to, but without success. About seven o'clock in the morning (Friday,) he had a little essence of beef; and as soon as he had taken it, his breath seemed very short, and the difficulty of breathing increased. The doctors were sent for, but before they arrived, his happy spirit had fled,—his soul had returned to the God who gave it,—without a sigh, groan, or struggle!"

Thus departed the ransomed spirit of this useful minister of Christ. What will his children (in the distant islands of the seas) think, and feel, when of their tender-hearted father's decease they hear? We can but hope the stroke to them may be sanctified; and, through Sovereign grace, made a real blessing. How solemn to the widow's heart the sight must have been! In the evening hopes were strong and lively that he would recover from this "*sweet affliction*;" but in the morning those hopes were swept away, and all that remained was the cold corpse of a husband tender and dear—a father ever fond—a minister faithful, if possible, almost to the extreme.

Think, ye wives and mothers, whose partners and parents yet are spared, how trying must such Sunderings be! May God prepare us all for such most painful hours; and in those seasons may the heavenly whisper in real truthfulness be heard, "My grace is sufficient for you."

II. At the funeral some three thousand persons were present. George Abrahams and B. Tatham officiated, while many brethren silently witnessed the last ceremony sacredly performed over the interment of one whose memory and ministry will long be cherished. The funeral was marked with every feature of respect and religious sanctity. Mr. Tatham's prayer and address were well suited to the occasion. The Lord gave His blessing, and the whole expense was borne by that house under whose special patronage Mr. Grace lived and laboured so many years.

We come, thirdly, to notice particularly the funeral sermons preached by Mr. Abrahams, which were delivered to very crowded audiences on the following Sunday morning and evening; and on the Tuesday evening. There is in each, and every one of them, a peculiarity of interchange between things heavenly and earthly, that only preachers like Mr. Abrahams can produce. His mind is full of wings and as full of eyes. He flies in thought and expression to the highest heavens, confidently communes with the Lord his God, and in a moment he is down in anecdotal illustration of the weakest character. Withal, however, there is a delightful vein of true and vital Christianity, which causes the souls of many of God's Israel to be thankful that ever such a Jew was converted; and has been for so many years upheld in the ministry, although, in some things, they wish he was different. We hope, next month, to review these sermons, and Mr. Grace's ministry generally.

The Assurance of Faith :

AND HOW TO OBTAIN IT.

EARLY the other morning, we found hidden in a drawer, in our bedroom, two most handsome and substantial volumes, which had been carefully laid there, for occasional closet communion, by the partner of one's natural life. We were a little under the influence of a silent panting after God ; and after kneeling for a few moments at the Mercy Seat, we rather stealthily took the two volumes referred to down into our own study, and sweetly glanced over their contents. They are both bound in scarlet cloth and gold, both printed in a bold type, on toned paper ; and for Christian presentation, or for prayerful perusal, they are all the true believer could desire. We will write down their titles very plainly. The first reads as follows :—“ *Truths for the Day of Life and the Hour of Death.*”

The second is this—“ *Steps and Stages on the Road to Glory.*”—They are both of them published by Virtue, Brothers, in Amen-corner, Paternoster-row : both proceed from the pen of that unprejudiced and thoroughly Biblical writer, the Author of “ *GOD IS LOVE ;*” “ *OUR HEAVENLY HOME,*” &c., &c., and (most decidedly we write this sentence honestly) to anxious and aching hearts we say, if you desire to be preserved from settling down in an artificial, or formal profession : if you would not willingly be carried away by any hyper-fanatical or delusive system ; if you fully believe that sound wisdom, vital experience, and a safe standing for eternity, are divinely traced out in God's most holy word ; and if you need the help of a chosen and truly sanctified witness for truth in all matters essential to your establishment in the faith ; then side by side with the Bible you may, with the hope of good success, read the works, whose beautiful titles we have given.

In that volume, called “ *Truths for the Day of Life,*” &c., we have several chapters on “ *The Assurance of Faith ; and how to obtain it.*” This is as difficult a subject as it is possible for a spiritual theologian to handle. It carried us back in reflection to Joseph Caryl's commentary on Job's words : “ I know I shall be satisfied.” And before we further read, or reflect upon the ability with which the author of “ *God is Love*” has handled this great question, we give, as a sort of preface, the following brilliant exposition from Joseph Caryl. He says :—

“ It is good to be justified, but it is better to know that we shall be justified. There are three great graces spoken of by the apostle (1 Cor. xiii. 13), ‘ Faith, hope, and love.’ And the Scripture holds out an assurance in reference to every one of these. First, the assurance of faith (Heb. x. 22), ‘ Let us draw near with a true heart, in full assurance of faith.’ This assurance of faith hath a double respect ; first, to our persons ; secondly, to our services ; that in both we are pleasing unto God. Secondly, there is an assurance of hope (Heb. vi. 11), ‘ We desire that every one of you do show the same diligence, to the full assurance of hope unto the end.’ Faith hath an eye to the truth of the promise ; hope to the good of the promise, and the assurance of hope is, that we shall certainly receive that good. Thirdly, there is also an as-

assurance of love (1 John iv. 18), 'Perfect love casteth out fear.' How is love made perfect, and how doth it cast out fear? 'Herein' (says the 17th verse) 'is love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world; that is, as His love is sincere to us, so is ours to Him (according to our measure), even in this life; and this gives us boldness or assurance that all shall go well with us in the day of judgment, or in the next life; and so this love casteth out all fear of condemnation in that day, which fear, where it remains, (as the apostle concludes) hath torment, than which nothing is more contrary to assurance. In perfect love there is no torment, because there is no fear, and there is no fear, because there is an assurance of the love of God. In this love the soul doth repose, rest and delight itself. There is a fourth thing spoken of, to which also assurance is annexed (Col. ii. 2), 'The full assurance of understanding.' This is the clearness of our apprehensions about the things which we believe, and upon which we fatten by faith and love. The light of the understanding shining upon the mysteries of the Gospel, and mixing with our other graces, bottoms the soul upon the strongest foundation, and raiseth it up to the highest pinnacle of assurance. We may say of assurance, in reference unto these four graces, as philosophers do of the heavens, in reference to the four elements; they tell us the heavens are neither earth nor air, neither fire nor water, but they are a quintessence, or a fifth essence. So we may say, assurance is neither faith, nor hope, nor love, nor knowledge, but it is a fifth thing, sublimated and raised, either out of or above all these: it is somewhat of each of these, but more than all these, I know that I shall be justified, is more than knowledge, or love, or hope, or faith, even the result of them all in their best perfections. Knowledge above knowledge is the assurance of understanding. Hope and love above hope and love are the full assurance of hope and love made perfect. This is called by the apostle (Rom. iv.), 'a full persuasion.' 'Abraham' (saith the text, verse 21) 'being fully persuaded.' It is a metaphor taken from ships that come into a harbour with full sail; so does the soul sometimes; it comes into the port of a heavenly peace, with full sail, with top and top-gallant (as we use to say) with all the sails spread and colours flying. So it was with Abraham, there was not any sail of his soul but was filled with the wind of assurance. This is called (John xiv. 21) the manifestation of Christ to the soul; 'He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him.' Christ is manifested to many by the reading and preaching of His word, but He manifests himself only unto some by the light and influences of His Spirit. The former is common to all who live within the sound of the Gospel, the latter is the sole privilege of those who obey the Gospel; nor do all these receive this privilege now, very few enjoy it at all times. Christ loves many a soul to whom he doth not presently manifest his love. God hath love laid up in His heart for all His, but he does not shed His love abroad into all their hearts by the Holy Ghost. (Rom. v. 8.) 'The first fruits of the Spirit' (Rom. viii. 23), 'The witness of the Spirit' (verse 16 of that chapter), 'The sealing of the Spirit' (Eph. i. 14), 'The earnest of the Spirit' (2 Cor. v. 5) are not bestowed upon every believer at all times, and not sensibly upon some at all in this life. And all these are but several expressions

of this one thing, our knowing that we shall be justified. Yet in this many of the saints have gloried before they came to glory. Habakkuk had it in the height, so had many of the old worthies. (Heb. xi. 13—35.) Though their Gospel-light was not so clear as the Gospel-light after Christ came, yet they saw the promises afar off, they embraced them, and were persuaded of them; by these three steps of seeing, embracing, and persuasion, they ascended to an assurance, or knowledge, that they should be justified."

The Great Year of Prophecy.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-SIX.

WHAT DO THE PROPHETS SAY OF IT?

WHOEVER may smile, one thing I know, my mind has been, for some years, much exercised respecting the coming events, and the future glorious advent of our LORD JESUS CHRIST. I have thought of the conflicting views and theories of many great and good men; but I am the disciple of some of them. Still, I do not despise any of them, although I frequently think I see many of them endeavouring to *limit* the prophecies and promises respecting those things which are to come to pass, and attempting to tie down the meaning of Scripture to their own peculiar and particular views and opinions. Satan is certainly now playing one of his characters with skilful success; that is "*the accuser of the brethren.*" You can scarcely speak to a Christian brother now but there is a spirit of severe criticism, and a spirit of fault-finding, and reproaching other brethren whose views and utterances—whose faith and conversation—does not please or harmonize with those who are so ready to condemn. This is an evil sign of the times in which we live: Christian love seems to have but little life in it; it is weak, and fearfully on the decline, especially where TRUTH is maintained in the doctrine and expression of it. This lack of warm-hearted and active-handed love works badly in our churches—in some of them; although, I hope, not in all. We have certainly too many of that class of whom the Psalmist says, "Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord." Fashion and formalism; coldness, with a rigid external consistency; a distance, a darkness, and a deadness of some, is too prevalent; the Laodicean delusion is fast covering us; for, in appearance, we say, "We are rich, and increased with goods, and have need of nothing," not knowing how poor, and blind, and miserable, and naked we really are.

Passing, however, from all this, it is quite clear there are too great harvests yet to come: there is, first, THE REDEMPTION HARVEST, or INGATHERING OF THE WHOLE ELECTION OF GRACE, both from Jewish and from Gentile tribes; and, then, secondly, there is THE HARVEST OF RETRIBUTION, or the taking vengeance on all the anti-Christian powers—on all who obey not the Gospel of our Lord and Saviour Jesus Christ. Both these harvests are included in that last verse of the thirty-eighth of

Ezekiel's prophecy, wherein the Lord says, "Thus will I **MAGNIFY** myself, and **SANCTIFY** myself; and I will be known in the eyes of many nations; and they shall know that I am the **LORD**."

In the provisionary and promissory dispensations of grace, God has magnified Himself; in the obedience and triumphs of His life, in the substitutionary conquests of his death, and in His resurrection power. **JESUS CHRIST** did magnify Himself; in the conversion of sinners, and the ingathering of the saints, the **HOLY GHOST** doth now magnify the name of the Lord; but in the perfecting climax and finishing up of the mysteries of redemption, our Lord will more openly, and visibly, and completely magnify Himself; while, in the ultimate separation of Himself, and of His people, from all the fallen and deadly hosts of hostile armies, He will **SANCTIFY** Himself, and thus, in the eyes of many nations, will He be known; and as a **JUDGE** to pass final sentence, or as a royal **BRIDEGROOM**, to welcome home His bride, shall all "know that He is the Lord."

I have lately read in close and careful meditation the prophets who were inspired by God; and I am justified in asserting that, in a general way, no part of the Bible is less understood, or more despised and perverted, than are its prophetic portions; nevertheless, let my readers be assured of three things:—I. All the prophecies referring to ancient Israel, to the uprising and spreading of anti-Christ, and all the prophecies referring to the first advent of the Redeemer, have been fulfilled to the very letter. II. All the prophecies which looked forward to, and spoke of, the second glorious appearing of the great God and our Saviour, will have their fulfilment to the very letter also. Not one word shall fall to the ground. These prophecies may be rendered spiritually, and they may be applied to the every-day experience of the Lord's living family; but this is not to ignore or destroy the actual fulfilment of those solemn declarations which Jehovah hath spoken by the mouths of all His holy prophets and apostles. Oh! no. Much as I love and am thankful for an experimental ministry—and it is exceedingly scarce in these days—still, to bury all the grand and awful prophecies in the hearts of the Lord's people, or to limit their operation to the days and times of Christ's incarnation and the ministry of the apostles, is a course of exposition I never can consent to. In Providence, in nations, in the overthrow of anti-Christ of every shade and shape, in the fallacies of the Gentiles, in the fulfilment of the new covenant promises to the Jews, in the second advent of the Redeemer, in the universal resurrection, and in the final judgment, every letter of God's word shall stand out in a living demonstration, and then will **THE ETERNAL JEHOVAH** proclaim, as Ezekiel predicts (xxxix. 8.), "**BEHOLD! IT IS COME AND IT IS DONE**, saith the **LORD GOD: THIS IS THE DAY** whereof I have spoken."

There is a third fact I will briefly notice. Not only have some of the most eminent servants of God, in all ages, been led to testify of the actual, visible, and literal verification of God's revealed purposes and declared predictions; but, even now, many hearts are deep in contemplation, and, from the press, many productions on the fulfilment of prophecy are issuing, whereby the warning voice is still uplifted; and I dare not be quiet or silent, in these days of most mysterious progression, when all are pushing on to a crisis which is ordained soon to arrive.

I had thought to give my readers this month a review of several

works which I have read on the future fulfilment of prophecy ; but a Christian gentleman has sent me the following

PREDICTIONS OF THE PROGRESS AND PERISHING
OF POPERY,

BY THE LATE WILLIAM HUNTINGTON.

“It appears that Popery is spreading and will spread, that the hypocrites in Zion may be gained over to the Papists. Then shall the power of the holy city be scattered. ‘The sun shall go down at noon, and the earth shall be darkened in the clear day.’ Then shall the holy of holies be ransacked the third time, and the witnesses for Truth be slain. This will be the day of the great and last slaughter, when the towers fall. Alas ! ‘who shall live when the Lord doth this?’ But, after a time, the Spirit of Life from God descends, and a cloud of witnesses once more appears for the God of Jacob to raise up the city, which, till then, will be low in a low place ; and blessed will those witnesses be ‘which shall sow beside all waters, and send forth thither the feet of the ox and the ass.’

“For near seventy years will this present work be carrying on ; but, before 1870, it will be completed. The Golden City will cease when the Papal sun shall be turned into darkness, and be confounded before the Lord of Hosts, who will rise to reign in Mount Zion, ‘when He will collect the fulness of the Gentiles, restore the preserved of Israel, and gather the dispersed of Judah from the ends of the earth.’ Daniel wanted to know, ‘How long shall it be to the end of these wonders?’ The answer given follows : ‘And the man clothed in linen lift up his right hand and left hand to heaven, and swear by Him that liveth for ever, That it shall be for a *time, times, and a half.*’ Daniel xii. 7. Before the expiration of this mysterious term, there is to be a time of trouble, such as never was since there was a nation to that same time.’ Dan. xii. 7. But what appears the most astonishing is, that some simple souls, real partakers of grace, shall be so far influenced and blinded by the universal apostasy of professing hypocrites, that even they shall contribute not a little towards this of Jacob’s trouble. This is confirmed both by the Old Testament and the New. But the hypocrites in Zion shall be the greatest promoters of this last calamity ; nevertheless, the people that know their God ‘shall be strong and do exploits.’

“The son of perdition was revealed in the year 606, according to the best accounts, and 1,260 years, or forty-two months, is all the time that he is to continue ; which makes it plain that the longest time that this hiring hath to accomplish his days cannot exceed 1866 or 1870 ; and if the eastern way of reckoning years (which was shorter than ours) is meant, then the account may be shorter ; but that I leave to the great Calculator. Let us, however, look at what is going on now, and be upon our guard. All but the elect shall worship the beast ; therefore let us not be startled at the general apostasy of the members of the outer court, for that is given to the Gentiles, and they must and shall have it ; and it is now going over and submitting to the Papists, that they may worship him, for all shall worship him but those whose names are in the book of life. The man of sin is now collecting what is given

to him, and when all his members are united, his mystical body will be complete. 'Then shall the beast be taken, and his body destroyed and given to the burning flame.' The whole shall be utterly burnt with fire; for strong is the Lord God that judgeth her. But to strengthen our hands, let us consider Michael, for he shall stand up when this perilous time comes on, and shall strengthen and deliver every one that shall be found written in the book of life. Dan. xii. 1.

"Thus I have given thee a sign of the times, and a true account of the work now on the wheels; nor shall all the hypocrites in Zion, nor all the enemies that I have in Britain—no, nor even time itself, prove me a false prophet in this, or make the prediction a lie.

"WILLIAM HUNTINGTON."

I can only add, this month, one word. The Editor of *The Armourer*, John Hampden, Esq., has given in his March number a most astonishing paper on "Unfulfilled Prophecies." I beseech every good Protestant to read it himself, and aim to get it read. *The Armourer* can be had for one penny at 4, Crane-court, Fleet-street, and it is really most valuable.

What solid antidote has the true Church of Christ for all this? If I be considered by some an enthusiast, an alarmist, or a deluded believer in the frightful theories of some authors, I boldly, affectionately, prayerfully affirm I am neither. I see and know, and confidently believe, that there is a fourfold secrecy wherein the Church of Christ is hidden. From everlasting she lay in the heart, and eternal love of God, and in a vital union with the Son of God, and in the hands and grace of the Holy Ghost; and, in time, every true ransomed soul is laid in the fulness of the Gospel, and in the souls of the sent servants of God. Herein is his fourfold safety, and every secret place of indwelling furnishes an earnest and pledge of his salvation. The true believer must be one who loves God—who is joined to JESUS—who has the Holy Ghost in him, and who is, more or less, beloved by the saints and servants of God; and out of these hiding places neither Satan nor sin, Popes nor plagues, can ever remove them.

May the ALMIGHTY LORD GOD keep us watching and working, honest and humble, in union to, and communion with, the Son of this love—then shall we see His face with joy. So prays, THE EDITOR.

THE LATE MR. WILLIAM LEE.

MR. EDITOR,—I have been privileged to stand almost at the same time by the death-bed of two relatives; and to witness, in their departure, the strength and reality of the religion they professed.

One of them was my cousin, Mr. Henry Strickett, whose illness and death have already been recorded in your pages. I was with him often, and can bear testimony to the peace and joy he had in believing, and to the assurance he had of his safety. Almost his first words to me, when for the first time I saw him entirely confined to his bed, were,

"On Christ the solid rock, I stand,
All other ground is sinking sand."

Mr. other relative was my uncle, Mr. William Lee; who, to within

a few weeks of his death, was a constant hearer of Mr. James Wells, of the Surrey Tabernacle, who has already spoken in one of his sermons of the visit he paid Mr. Lee, and of the joy he had in seeing that between his soul and the new covenant a glorious union existed.

On the evening of the 1st of February last, I visited him, as usual, and found on entering his room, that his end was rapidly approaching. Mr. Myerson, of Hackney, was present, and after questioning him as to his experience of the Divine presence, and realization of the all-sufficiency of the blood of Christ? The dying man, in a broken voice, replied by repeating the whole of that hymn—

“Jesus, lover of my soul,
Let me to thy bosom fly.”

Mr. Myerson then engaged in earnest prayer, and left; after which I read, by request, the 23rd Psalm, of which Mr. Lee [was very fond, and from which he derived much comfort. Soon after midnight, he commenced singing the hymn which he had before repeated. It was indeed a solemn and impressive scene, but one calculated to make a deep and lasting impression on the mind. There lay the body racked with pain and disease, while the soul within seemed full of calm and heavenly joy. Though the voice was broken and discordant, there was melody in the heart: the eye of faith was opened to see the King in His beauty; and the ear to hear the sound of a Saviour's voice, saying, “This night thou shalt be with me in paradise.” Suddenly lifting up his eyes he said,

“There everlasting spring abides,
And never withering flowers.”

Turning to his wife, he said, “I shall soon see your dear father (meaning my grandfather, the late Rev. Joseph Cartwright,) he is one of the cloud of witnesses!” He then exhorted me to keep near the Lord, and to be faithful to the end. Soon after I left him. Near one o'clock on that day his soul took its flight.

He was interred at Bow Cemetery on Tuesday, February 14th, when the following ministers attended: Messrs. James Wells, Bloomfield, Myerson, and Attwood, I am, dear Sir, yours faithfully,
Hackney, March 21, 1865. JOSEPH CARTWRIGHT, Jun.

GOLDEN FRAGMENTS BROKEN, BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain, that nothing be lost.”—John vi. 12.

39.—TRUE goodness is like the glowworm in this, that it shines most when no eyes except those of heaven are upon it.

40.—All the doubts and fears that ever harassed a child of God cannot erase his name from the Lamb's book of life, nor take him out of the heart of God, nor shut him out of glory.

41.—The doubts and fears of the elect are overruled by almighty grace to their present and eternal good as conducing to keep us humble at God's footstool, to endear the merits of Jesus, and to make us feel our weakness and dependence, and to make us watchful unto prayer.

42.—There is no sweeter way to heaven than along the path of free grace, paved with hard trials. It was the way he trod who was full of grace.

43.—Painted fire needs no fuel; a dead formal profession is easily kept up.

44.—Good words do more than hard speeches, as the sunbeams without any noise will make the traveller cast off his cloak which all the blustering winds could not do, but only make him bind it the closer to him.

45.—The incense of the temple was to be beaten to typify the breaking of the heart in prayer.

46.—Most of the common people like glitter and show in dress, buildings, pictures, furniture, &c., so they do in preaching. Fine, dazzling, glittering, out-of-the-way words strung together in a rapid utterance, and a bombastical manner, is sure to be popular with a great proportion of the masses of the people.

47.—Pride had her beginning among the angels that fell, her continuance on earth, her end in hell.

48.—They that walk closest with God, enjoy the most spiritual summer within.

49.—The Lord found me very ignorant, and since that period, the more wise he makes me, the more conscious am I of mine own ignorance.

50.—The Lord doth sometimes sink his children very low that afterwards he might raise them very high; without this dealing, heights and depths in experience would not be known.

51.—The only thorn we should dread is the thorn of iniquity.

52.—Every grain of the most bitter portion in our cup of sorrow is carefully weighed and mixed by the hand of love.

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

PARDON AND PEACE.

When the Spirit gives peace 'tis the witness
of pardon,

And proves that our sins are all gone;
Heirs of God and of Jesus are joint heirs of
heaven,
Believers in Christ are all one.

This softens the trials we meet with in
passing,

The thorns and the briars of the way,
And makes us less anxious the world to be
pleasing.

Who count us not children of day.

Yet some there are saying, Peace, peace,
when there is none,

They're daubing with untempered lime;
And certain it is the foundation they build
on,

Will crumble with crumbling time.

But that laid in Zion is from everlasting,
(The Lord knoweth them that are His);
Though the world are unceasingly stones
at it casting,

Each stone may but brighten its bliss.
Sheffield.

How foolish for potsherd to strive with
their Maker,

Can finite with Infinite contend?

As soon might a man be his own re-
gen'rator,
Eternity come to an end.

Then cease, sinful mortals, and listen to
Jesus,

His voice is as sweet now as ever;
He binds not with fetters, but from them He
frees us,

And nothing from him can e'er sever.

He sits in the heavens our Redeemer and
Daysman,

Our Advocate pleading our cause; [dom,
And surely no case is too hard for His wis-
In heaven there's no failings or flaws.

Then trust Him, and thank Him, and praise
and adore Him,

Nor doubt for one moment His love,
Where the Spirit gives peace 'tis the
witness of pardon,

And pardoned ones all reign above.

J. R.

The Table of Shewbread :

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, APRIL 2ND.—THE OLD ADAM.

“The Canaanites would dwell in the land.”—Josh. xvii. 12.

O, THESE Canaanites! what a plague they are! How shall we get rid of them? For they do not only dwell in almost every church, in the shape of dead professors, but in the heart of every true Israelite. It is sad to have a number of external foes, who are ever ready to do one harm, but worse to have them in one's own house; and although these indwelling sins, and oppositions of the flesh, form no part of true religion, yet I cannot believe there is any real godliness without them. The Adam nature of every man is the same now as it ever was, and therefore in some form or other it will “lust against the Spirit.” There must be a new heart; old things pass away, and all things become new.

“Ah!” you exclaim, “that is what distresses me. Some people can tell the day, hour, text, and sermon, and give clear proof that they were called of the Spirit. But I have no such experience to relate, and therefore am afraid that I am but a hypocrite after all.” Do not be too hasty in condemning yourself. God forbid that we should say, Peace, peace, when there is no peace, or heal the wound of the daughter of Zion slightly, but on the other hand we would not make their heart sad whom the Lord would have us to comfort. Do you see in Jesus a beauty, a fulness, a preciousness? Do you love the truth as it is in Him, and prove your love thereto by a constant attendance on the ministry of some one who preaches a free, full, and finished salvation by sovereign grace? Do you view the free grace Gospel of God as the land where alone milk and honey, corn and wine, can be found for the soul? Then I am sure you will be plagued with a thousand evils ever rising out of your own fleshly Adam nature. These are the “Canaanites” who WILL DWELL with you. There is no killing them, or if you do, they will rise again, and you will have to cry out, “O, wretched man that I am, who shall deliver me?” Grace, mighty grace, shall bring all these inward foes under tribute through faith in Christ, for greater is he that is in you than he that is in the world.

SUNDAY, APRIL 9TH.—JACOB'S LADDER.

“Behold, a ladder set up on the earth, and the top of it reached to heaven.—Genesis xxviii. 12.

HEAVEN seems a long way off from this earth; it is far up, too, above us, and we have no wings wherewith to ascend. How shall a poor helpless sinner, defiled, deformed, and decrepit by the fall, escape to the mountain of safety when the earth shall melt by fervent heat? Blessed be the God of all grace, He deviseth means whereby His banished be not

expelled from Him. (2 Sam. xiv. 14.) Behold a ladder with its foot on the earth, where the sinner is, and its top in heaven, where he wants to be, it is both long enough to reach and strong enough to bear. Only faith's eye can see it, and none can ascend by it to heaven but such as are willing to leave the world at its foot; thousands would go to heaven if they might take their sins, riches, pleasures with them; but all these must be left at the foot of the mount where we go to worship. But what, you ask, is the ladder? Jesus: by Him the distance between us and God is filled up; the gulf bridged over; the curse done away. In Jesus God comes to us, and we go to Him; the widest extremes meet in the glorious God-man; with the hand of manhood he reaches down to us in our low estate; by His Godhead He lifts us up to all heights of heaven. But you are not to wait till the day of your death before you go up. Look and you will see the angels ascending and descending; that is the ministers of the Gospel; they go up by faith and prayer, and hold converse with heaven, and receive precious messages for the saints, and they come down and deliver them. Every sweet which you suck out of a preached Gospel comes to you in this way. By Jesus there is then not only a way to heaven as our final home, but a way of intercourse and communion now. Ministers are not alone privileged to rise to God, but the faithful of all ranks. Dear reader, be much, then, at Bethel—the house of God where the sweet dream was given. You may sometimes have Jacob's sorrows; but never mind the hard pillow if the Lord give you the happy dream; when you awake with his likeness you will be satisfied.

SUNDAY, APRIL 16TH.—A HEAVENLY LIGHT.

“When they saw the star they rejoiced.—Matt. ii. 10.

SORROW may endure for a night, but joy cometh in the morning, and the joy of the Christian is in heavenly things that wither not in the day or die in the night. Through the darkness of long disappointment the star of hope shines all the more brightly. The Magi had long expected the fulfilment of Balaam's prophecy that a star should come out of Jacob; therefore, when the news of the Saviour's birth reached them, and this wonderful light from heaven guided them to Him, they rejoiced with exceeding great joy. And what did that star mean but the Gospel, for the people who sat in darkness, when they heard the truth and felt its power, and tasted its preciousness in leading them to Christ; then they were enabled to say, “Thy word is a lamp unto my feet, and a light unto my path.” Yes, it is then we can say, “The commandment of the Lord is pure, enlightening the eyes.”

Now observe that the Gospel is a heavenly light; 'tis none of man's kindling; it is not in man that walketh to direct his own steps, much less those of another. “But the entrance of thy words giveth light.” The Gospel, too, is a peculiar light amongst many others. There are many stars, none but this guides our feet into the way of peace by bringing us to the holy Saviour, and teaching us to worship Him. They worshipped Him—what! The Babe who lay on Mary's lap in such poverty? Yes, the star enabled them to see God in that Babe, and gave them “the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are HID ALL the treasures of wisdom and knowledge.” (Col. ii. 2, 3.) Blessed

Gospel ; and thrice blessed are they who have eyes to see. Every one saw not this star : the moles, bats, and owls who have no eyes of their own may think us blind in following the star ; because they can see nothing revealed by the word, they think we do not. But we see in Jesus all the treasures of wisdom and knowledge, though once they were hid to us. Follow, then, the Gospel. But mind it is the Gospel ; and if it lead you not to Jesus, and Jesus only, as the sinner's All, have nothing to do with it.

SUNDAY, APRIL 23RD.—TAKING POSSESSION.

“There remaineth yet very much land to be possessed.”—Joshua xiii. 1.

SOME people seem to have as much religion as they want, and hence they make no progress in the knowledge of divine things ; they have got, we hope, over Jordan into the land of Gospel freedom ; but they have not gone through its length and breadth, and descended its wells and mines, nor ascended its hills. How sad is it for a minister never to have a new idea, and the people to be quite satisfied with the old ding-dong, jog-trot things when “there remaineth yet very much land to be possessed.” It belonged to Israel by right—not that they deserved it any more than the Canaanites, but their God had given it to them, and, therefore, it was theirs—“a land of hills and valleys, fountains and deeps, a land of wheat and barley, and vines, and fig-trees, and pomegranates, oil olive, milk and honey.” Arise, then, O Israel, and possess the land ! Let this scripture teach us the vast extent of our privileges. In one sense we have obtained much, but there is more in prospect ; there is nothing like godliness ; its voice ever is, “Thou shalt see greater things.” There are beauties in Christ we have not yet discovered ; there are glories in the plan of salvation we have not yet seen, and in the word of truth are treasures yet undiscovered, and fruits in abundance to feast the soul ! Many a battle has yet to be fought and victory won, and it may be many a wound to be received, but the future possessions of the soul will more than compensate for all.

The subject should lead us to a diligent and prayerful search of the Bible. There and there only can we hope to find our possession. God's ancient worthies were “mighty in the Scriptures.” But then we need the Spirit's teaching. He is the great Author of divine revelation, and He alone can cause us to understand what is written ; that is, spiritually. Reader, may the Holy Ghost make thee to possess the land. Amen.

SUNDAY, APRIL 30TH.—POOR OLD BETSEY.

“The love of the Spirit.—Rom. xv. 30.

A MINISTER once said to a poor member of his flock, “I understand you do not approve of my unistry.” “I do not profit by it, sir,” said the poor woman. And the pastor, to test her knowledge of divine things, asked, “How many persons are there in the Trinity?” “Two,” was the reply. “There,” exclaimed the indignant shepherd, “a pretty thing for you to find fault with my preaching, and you do not know how many persons there are in the Godhead.” “There used to be three, sir,” said poor old Betty, “but since you have been with us I have heard so little about the third, that I thought may be there are but two.” Would that the above were an isolated case !

Much may be said about spiritual influence, and the Spirit of God as an agent, and yet no clear idea given of Him as a Person. We hear of the love of the Father and of Christ the Son, and right that we should, but at the same time remember all the work of the Holy Ghost is a work of love, and He must be a person to be capable of love. Reader, art thou a Christian? Then thou owest very much to "the love of the Spirit!" In love He quickened thy dead soul, opened thy blind eyes, led thee to the feet of Jesus, helped thee to believe, and took up his abode, not only with thee, but in thine heart. Yes, every believer is the temple of the Holy Ghost. How dark, and dead, and dirty He found the house—little like a fit dwelling for so holy a Being. O what love of the Spirit. How hateful to Him is every sin, and sinful propensity. Yet he never leaves those whom He loves; but is the Comforter, Teacher, and Remembrancer, guiding them into all truth, and bring to their mind the words of Jesus: "He also helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered." Beloved, think, then, on the love of the Spirit, and forget not that of the Father and Son, and may the blessing of the Three One God be thine. Amen.

UNDER THE CROSS.

DEAR CHRISTIAN BROTHER,—The enclosed lines were written at the close of a severe conflict, in which 'my feet had well nigh slipped. I thought that their publication in the EARTHEN VESSEL might, through the Spirit, encourage at least one of the many conscience-stricken ones, who scan so eagerly its pages every month for "a scrap of comfort," as I have heard them express it, and help them to realize the perfect safety there is around them, when, all frightened and guilty as they are, they crouch in abject poverty and shame-facedness "Under the Cross." 'Tis not only at the first that we need the screening blood;—it seems to me that guilt is more burdensome and aggravated after having been once forgiven; nor is the grief for the sin itself at all lightened by the knowledge that God has pledged Himself to forgive us again. I am young, but it is so, is it not? It is eight years since I first knew "my election of God," from the fact, that the Gospel came to me "not in word only, but in power," and, from bitter experience, I affirmed that there is no anguish so deep as that which goes with the broken cry for the fresh application of the blood of our wounded Lord, knowing that He will pardon.

M. A.

Strong was the fearful temptation that tried me,
Power from the strong one unasked was denied me,
Yet in the strength of the promise I hide me,
There shall the sweet words of pardon be spoken,
There shall the cords of my anguish be broken,

I of heaven's favour shall get a fresh token,
Under the cross.

Justice e'en now for my doom is appealing,
Hark from the white throne the sentence is pealing,
"Strike if you dare while the sinner is kneeling,

Under the cross."

Tears of contrition that sentence is bringing,
Yet the full life-tide of joy is upspringing;
Oh, can ye wonder that now I am singing,
Under the cross?

True when the light of the morrow is dawning,
Tears may return and the foe's subtle fawning,
Yet I shall ever be safe as this morning,
Under the cross.

Keep me from sinning, O God, I implore Thee,
Give of Thy strength to the weak one before Thee,
Jesus, my Jesus, I love, I adore Thee,
Under the cross.

There would I be while the love-light is gleaming
Out of Thine eyes, and the life-blood is streaming
Over my conscience. Oh! who could be dreaming
Under the cross?

There would I be when earth's comforts are flying,
There, when the young heart forgets all its sighing,
Keep me, O holy One! living or dying,
Under the cross.

M. A. MEARS.

The Surrey Tabernacle Expositor.

EXPOSITION OF REV. XI. 19, AND XII. 1—5.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

As what I have to say on the first Sunday morning in every month in a way of explaining the chapter we read, is at present printed in THE EARTHEN VESSEL, I feel disposed to continue a little longer perusing this Book of the Revelation, reading a portion from time to time, hoping that it may draw the attention of some good men to it, that we may be more familiar with the contents of this Book.

As I omitted the last verse of the preceding chapter on the last occasion, I will just notice that as I go along. It reads thus :—

“And the temple of God was opened in heaven ; and there was seen in his temple the ark of his testament ; and there were lightnings and voices, and thunderings, and an earthquake, and great hail.”

Now by the temple here, I understand the true Church of the blessed God ; that Church is the Lord's dwelling place ; and this temple, the true Church of God, had been closed ; the Pharisees had closed it ; they shut up the true Church of God against men, entered not in themselves, and hindered those that were entering. There were plenty of ways then, as there are now, and ways, too, very easy, to get into the false church : but the true Church, the true spiritual character of the Old Testament Church was closed. John saw that the Saviour, that the New Testament dispensation, would open this temple again ; and so John the Baptist and the Lord Jesus Christ they opened the true Church of God. Hence John the Baptist said, “Think not to say within yourselves, We have Abraham to our father,” and so on. So, as you are aware, he goes on in that chapter laying the axe of truth at the root of every false confidence, and showing that the temple of the Lord is a spiritual temple. So that here John saw the temple, that is the true Church, that had been closed—opened. And he says :

“And there was seen in his temple the ark of his testament.”

This ark is a symbol of the covenant of God, and must be understood here not in the Jewish but in the Christian sense, and then it will mean the everlasting covenant. And that Church that hath not in it God in covenant, that Church that hath not in it the new covenant, that Church is not the Church of God ; for the true temple of God was thus marked by having in it this everlasting covenant. And this includes a great deal more than at first sight appears. To have the ark of the covenant, was to have the mercy-seat ; and so to have the new covenant, is to have the mercy of God. To have the ark of the covenant, was to have the high priest ; so, to have the new covenant is to have Jesus Christ, the Mediator of that covenant. To have the ark of the covenant was to have the sacrificial service ; so, to have the new covenant is to have the sacrificial, the substitutional work of the Lord Jesus Christ. To have the ark was to have the pot of manna ; so, to have the new covenant is to have bread of everlasting life. To have the ark of the covenant was to have Aaron's rod that budded ; so, to have the new cove-

nant, is to have the priestly power of the Lord Jesus Christ. And to have the ark of the covenant, was to have the tables of the law resting in perfect quietude in that ark ; and so, to have the new covenant, is to have Jesus Christ the end of the law, the law for ever silenced as to its having any penalties against the people of God. Thus, then, this true temple of God is distinguished by what it contains. And if you bring this home to individual experience, it will still stand good ; that every Christian is led into the new covenant, that every Christian is led into the priesthood of Christ, that every one taught of God is led into that eternal mercy that is by the Lord Jesus Christ.

And then it is said,

“And there were lightnings.”

This seems to some very mysterious ; but the Old Testament, together with other parts of the New Testament, will explain the meaning. What is the meaning of that Scripture in the ninth of Zechariah, “That his arrow shall go forth as the lightning?” What is the arrow there but his truth, that goes forth as the lightning, that convinces one sinner and another sinner of his condition as a sinner? These are the lightnings that proceed from the ark of the covenant.

“And there were voices”

in this temple. What voices? The voices of the Prophets had been silenced, and the voices of human tradition had been put in their place. So the Apostle Paul, in the thirteenth of the Acts, saith, “They knew not the voices of the Prophets,” and “they fulfilled them in condemning him,” that is, the Saviour. In the true Church of God there are heard the voices of the Prophets—not the voices of uninspired men—but the voices of the Prophets, from the first to the last, and the voices of the Apostles as well. But then there were

“Thunderings.”

Certainly. Does not the Lord say of his ministers that they are to be sons of thunder? And does not the minister sometimes so speak as to bring a dreadful sound into the soul, and conscience, and heart of the sinner, and that his testimony is like thunder ; the man is awakened, he feels that in God's eternal truth there is a tremendous power, a majesty, and an awfulness.

“And an earthquake.”

Well, what of that? An earthquake, figuratively, means a revolution : and what greater revolution can any man under the heavens undergo than that of transition from death to life? When a sinner is convinced of his state, and God is about to sweep all his false confidence away, first his soul undergoes a revolution like an earthquake. An earthquake is alarming : and so the sinner, when his false hopes are swallowed up, and he fears he shall be swallowed up, there is something alarming. So saith one of old, “Let not the pit shut her mouth upon me.” I can see nothing so difficult in these Scriptures myself. But here is

“A great hail!”

Certainly. If you are brought into the true temple, brought to receive the everlasting covenant, and know something of real conviction, something of the majesty of truth, something of the voices of the Prophets, then there will come the great hail. What is the great hail?

Sometimes the hail in this Book means the judgments of God ; but here I apprehend the hail to mean the tribulations of the people of God ; great hail—great tribulation. So you read in the seventh chapter, "These are they which came out of great tribulation." It is true we know comparatively little of this ; but had you have lived in the time of Pagan Rome, or in the time of Papal domination, you would not have been at a loss to know what is meant by this great hail. You would have known then what this storm meant ; you would have known then what these tribulations meant ; and when your soul arrived at heaven, you would well have known what is meant when it is said, "These are they which came out of great tribulation." That is the way I take that verse.

We now come to the twelfth chapter.

"And there appeared a great wonder in heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The heaven here spoken of, in which the woman appeared, can be, I think, nothing else but the Christian dispensation, called the kingdom of heaven. Some have supposed it means heaven—the heaven of glory ; but if it mean the heaven of glory, then how does that accord with the same woman a little farther on in this chapter, being found in the wilderness ? If, therefore, we take the heaven to mean the Gospel dispensation, then the two will stand together ; as it is perfectly clear that these two things must be understood spiritually.

Then where does the great hail, spoken of in the last chapter, drive the woman to ? This great hail, you observe, is connected with the temple of God, with the Church of God, with the people of God ; and where would you expect to find the Church after this ? Why, says the devil, I hope in hell, or on her way to it ; I hope I shall find her turning her back upon what she has professed. So far from this, the storm drove her just where she likes to be. The very next thing we hear is, she is clothed with the sun, walking in the moonlight of the Gospel, crowned with twelve stars. That is where our tribulation will drive us to. Those storms of hail, those tribulations that blast your gourds, take away your earthly hopes, and earthly props, and earthly sympathies, and earthly comforts, what do they do ? Why they make you feel that there is nothing, after all, that can really stand by you but vital godliness, and you will have to say—

"Blest be the storm that drives me nearer home."

Happy for us, let our troubles be what they may, if the Lord so overrule them that they have this effect—to drive us into the sunlight of God's presence, into the moonlight of the Gospel and into the star-light of prophetic testimony ; there shall we rejoice, and bless the Lord that He would not suffer us to settle down in that which was delusive, but brought us thus into the light of His presence.

"And she, being with child, cried, travailling in birth, and pained to be delivered," which, of course must be understood spiritually. Would you not understand the Apostle spiritually, when in the fourth chapter of Galatians he says, "My little children, of whom I travail in birth again, until Christ be formed in you," a figure of speech to denote the earnestness of the Church in bringing forth Christ Jesus the Lord ? What is our labour from time to time, but to bring forth Christ Jesus ? That is my

object to-day, and it is your object to-day—to see Christ Jesus, and to enjoy His presence, and to know that you are His.

“And there appeared another wonder in heaven,”
in this dispensation ;

“And, behold, a great red dragon,”
the embodiment of persecuting power—Satan in reality ! But then it appeared first in a Jewish form. What was the Jewish nation to Christ and the Apostles ? A great red dragon ! What was Rome-Pagan to the early Christians ? A great red dragon ! What was Rome-Papal ? A great red dragon ! And what would Rome be NOW if it could ? The same ! Do you not read, “The beast that was, is not—yet is ?” So this great persecuting power that was—and yet is not—that is, not now in its zenith, it is not now in power ; YET IS, that is, it still exists in spirit. I think that is clear enough.

“Having seven heads and ten horns, and seven crowns upon his heads.”

Which they tell us mean the seven hills of Rome. They might as well tell us it means seven islands in the Pacific Ocean. You must not limit such language to any place whatever ; it must be all understood mystically. The seven mountains, therefore, mean the several kingdoms which are obedient to Satan ; and the several horns, mean that variety of power by which he carries on his work ; it matters not where they are, at Rome or elsewhere. Hence, when men tie these Scriptures down to one locality, they thereby spoil the meaning.

“And his tail drew the third part of the stars of heaven, and did cast them to the earth ; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

Now here is a clause which I confess, to my mind, is a little difficult, namely, that “his tail drew the third part of the stars of heaven.” The difficulty in my mind is this : the tail of course means the followers of the dragon. Whether the tail, or these followers, drawing the third part of the stars of heaven, whether this means that they prevailed upon some professors to apostatize, whether this be the meaning I am not sure ; but I am rather inclined to think that the meaning is that the followers, the tail, that they persecuted the people of God ; that they cast them down and put them to death. I am inclined to think that this is the meaning here ; and if this be the meaning, then it has been fulfilled, and I hope and trust that it never has to be repeated ; I hope and trust not, but that, of course, I must leave.

“And she brought forth a man child, who was to rule all nations with a rod of iron ; and her child was caught up to God, and to his throne.”

This must be understood mystically. Suppose you understand it literally ; well, was Jesus Christ caught up as soon as he was born ? He was not. And if you understand it in relation to some future event, is there another Jesus Christ to be born at some future age, and He is to be caught up as here described ? What would that get us into ? But take it spiritually, figuratively, that the Lord took care of the Gospel ; that when Christ was brought forward God Himself took such care of that Gospel, which is the embodiment of Christ, which is the revelation of Christ, as though it was caught up to heaven. Why, the storms which the Bible has undergone, is it not a wonderful thing after 1800 years that we should have the Bible with us in its perfection, that we

should have the Bible with us in its completeness? It is a wonderful thing; it is as though the very Gospel had been caught up to heaven. It just shews the care that the Lord will take of His truth, of His people, and of all that pertains to the honour of His name.

LETTER TO MR. JAMES WELLS, ON HIS EXPOSITIONS OF THE REVELATION.

MR. JAMES WELLS has lately presented in your pages a series of expositions of portions of the Apocalypse, or Revelation. It is indeed a book worthy of being studied, and one that may as easily be understood as the Psalms or the Gospels. But all depends on whether we enter upon its explanation with right principles in our minds. Mr. W. says very truly, that foes, and false doctrines, and afflictions, can smite God's people only so far as permitted; and that it is well in trouble to leave one's self in the Lord's hands. But, I ask, are these the truths designed to be taught to Christians in the seven trumpets? Should not Mr. W. give proofs from Scripture?

With your permission, I think to make some remarks on his exposition; and I hope he will take them kindly, as my desire is to "speak the truth in love."

I.—His general idea of the trumpets is contained in these words. "The learned tell us, that one trumpet belongs to one age, and another to another age; while *they all belong to all ages*, and are, like all other parts of Scripture, to be understood in their proper and practical sense." Now this assertion needs proof. Does it not run counter to many statements of this book? "The Revelation of Jesus Christ which God gave unto Him, to show unto His servants *things which must shortly come to pass.*" Not which *have already* come to pass. "The time is *at hand.*" Not, this refers alike to past ages, to present times, and to the future.

It seems to me a mistake to suppose, that any part of "the *prophecy* of this book," xxii. 10, has yet come to pass; and I will proceed to state my proofs.

Jesus, in giving John commission to write this book, divides it into three parts. "Write the things which thou hast seen;"—the vision of the Son of Man amidst the seven golden candlesticks;—"And the things which ARE."—the seven churches, with the Saviour's message to them—"And the things which shall be *after these things.*" So it would be, if more exactly translated.

Now is God recognizing the churches still? I suppose all will say, Yes! Then we have never yet got beyond the second of the three divisions—"The things which *are.*" The prophetic part of the book, which begins with chapter four, cannot commence till the churches are no longer owned before God; till all of the candlesticks are removed, and the priest has departed out of the sanctuary.

This change of scene occurs in chapter iv. 1. A voice bids John mount up from earth, and he should see "things which must be *after these things.*" Before he stood in the holy place; now a door opens, and he is admitted into the holiest of all. As he enters, a throne is

being set : 'tis not the throne of grace ; 'tis like Mount Sinai, the place of judgment and terror ; for out of it proceed lightnings, thunders, voices. Ours is the throne of grace ; (Heb. iv. 16) but from this throne judgments and plagues go forth, one after another :

During the time of the churches, the saints of God were troubled and slain ; but no word of wrath against the persecution is uttered ; only the saints are encouraged by hopes in resurrection (ii. 10. 13). After chapter four, wrath openly comes upon the saints' murderers, (xi. 7, 13 ; xvi. 4, 7). The place and the appearance of our Lord Jesus alter. He is no longer seen as the Priest amidst the lamps ; but he goes forth as the messenger of the throne, and at length appears as *King of kings, slaying his enemies*, (xix. 11, 21). When he opens the seals, different strokes of justice are dealt on the world ; peace is taken away from earth, and men slay one another ; famine, pestilence, and wild beasts, desolate the earth, (vi. 8). Then, from souls under the altar goes up a call for justice against men ; and the petitioners are told, that after a little patience, during which men will slay others of their brethren, the justice they demand will be executed. Does that look like Gospel times ? Is not this the day of *mercy*, in which God is not recompensing the world after its deserts, but, is "not imputing to men their trespasses ?" (2 Cor. v. 18, 20 ; v. 1, 2.) Are not Christians to pray for mercy to their foes, not to ask justice upon them ? (Matt. v. 44.)

At the sixth seal the whole earth is shaken, and all, from kings down to the meanest slave, are struck with terror, for they believe that the great day of wrath is upon them. Why should not the earthquake be literal ? "There shall be earthquakes in divers places," (Matt. xxiv. 7.) If words are to be taken in their "proper" sense, as often as we can without absurdity, should we not do so here ? During the pause induced by this earthquake, 12,000 of every tribe of the Jews are sealed. Has that taken place yet ? Are there 144,000 converted Jews of every tribe on earth now ?

When the seventh seal is opened, there is silence in heaven for about half-an-hour. Brother Wells interprets that of a mystic half-hour's silence experienced by every awakened sinner, ere he receives pardon. The heaven is not heaven ; it is "the Gospel dispensation." Is then the Gospel dispensation put to silence, every time a sinner is confounded by a sense of his sins ? Does the Gospel not speak, because one sinner is mute ? Is the heaven silent, because one on earth is so ? Is the seventh seal opened every time a sinner is aroused ? Is the sinner in heaven before he is pardoned ?

Mr. W. applies it, secondly, to God's people in trouble ; they are put to silence awhile, and then follow deliverance and joy. But methinks God's people, in trial, call upon God—as did our Lord in Gethsemane—more earnestly. And where do we read of deliverance and joy as the results of this opened seal ? Do not the plagues of the trumpets follow ?

Brother Wells applies the passage yet further in three ways. "You have personal foes ; you are put to silence before them ; but, mark, they can go only so far as permitted, and then God breaks their plans, and pours out judgments on them."

If I have stated aright the principle of the Gospel, and of this book, we ought not to be looking for God's judgments on our enemies, but praying for good to them :

II.—What means the second trumpet? Our brother refers us to God's past wrath on Babylon. The Lord foretells by Jeremiah, that Babylon shall become a burnt mountain. Brother W. then interprets the "burning" mountain here of the Persians under Cyrus hurled on Babylon, which is represented as a sea. But the burning mountain of Persia cast into the sea, does not make Babylon a burnt mountain. The effect of this plague is to turn a third of the sea into blood. But are we to suppose this *prophecy* written so many ages after Cyrus, to refer to his desolation of Babylon? That Cyrus came with deliverance for Israel. Are the Jews supposed to be delivered by this trump? If so, where is it stated? There is a *future* desolation of Babylon described in this book, and the Exodus of the day to come is to be fulfilled to the Jew in the kingdom of God. Rev. xvii. xviii; Luke xxii. 15, 16.

III.—In the third trump, brother Wells expounds the star to signify a ruler of Babylon, who smites it and weakens its power. "Let us not fear, however! God will direct the burning star, not on us, but on our enemies. The bitterness of the waters is oppression from some despotic ruler." Are God's people then never to be oppressed by kings? Will God always deliver them from prison and from death? Does not the Lord teach the very contrary? If we would be His disciples, must we not bid adieu, if need be, to life itself? Does not Jesus say, that the world would put his people to death, because they knew neither His Father nor Himself? Does He not foretell that they should be delivered up to kings, and put to death? (Matt. x. 24.)

IV.—The fourth trump he thus interprets—"The sun, moon, and stars are the governors of Babylon, who seek to injure God's people; but, lofty though they be as the stars, God can smite them." He speaks of the sun as scorching and trying to injure. Is that its character? Does not Jesus describe its effects as full of blessing, and a pattern of beneficence to us? God "maketh *His sun* to rise on the evil and the good." Mr. W. observes, that the Gospel moon is to shine for ever. Is it so? Is not this day of grace to end? Does not this very book of Revelation tell us of a time, when an angel shall cry "The hour of *His judgment* is come!" No longer grace—but "Pour out the *vials of the wrath of God on the earth!*"

An announcement follows on the fourth trumpet, that especial woe is destined for the inhabitants of the earth from the inflictions of the three succeeding trumpets.

Of these, Mr. W. says, that two out of the three are judicial; the third is of the Gospel. Is it so? Are not all judicial, or none? Do they not all proceed from the throne of *judgment*? (Ps. ix. 7, 8.) Are they not strokes of wrath still advancing in awfulness, in extent of sweep, and in destruction? How are they introduced? At the sixth seal, a pause of terror comes over the world. Will men repent at that terrible earthquake-summons? God stays His hand awhile; but then offences return—men begin again to trouble His saints. And their prayers ascend—after the Church of Christ is removed, and the dispensation of justice is commenced—for *wrath on their foes*. Their petitions are of the character found in Psalm lxxix. 24; lxxix. 6. Wrath from God therefore must move on still. The trumpets of the war of heaven against the earth are put into the trumpeters' hands, to sound against the guilty. The angel at the altar presents the saints' prayers; they

are accepted by God. The angel casts fire into the earth, and the sights and sounds of God's wrath follow. That is not mercy, or the day of grace. 'Tis a day like that of Egypt, when Moses summoned Pharaoh to let Israel go. But he would not hearken, and laid fresh trouble on God's people. Then began the plagues; which tarried not till he and his hosts, were overthrown in the depths of the Red Sea.

Is the last trump the *Gospel* trump? Is it not the trump of *resurrection*? (1 Cor. xv. 52.) What says the Scripture about it? "The nations were angry, and *Thy wrath came*, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them which destroy the earth." (xi. 18.) This is not Gospel grace, but destructive judgment on the wicked, and joyous recompense to the saved in the kingdom of God (15).

Ought we not to be careful not to confound together things so far apart as "*the acceptable year*" of Gospel mercy, and "*the day of vengeance of our God*;" the "*great and VERY TERRIBLE day of the Lord*?" Joel ii. 11.

LETTERS FROM THE HEART.

TO MR. R. BOWLES.

MY DEAR SIR,—As you were so kind as to give me leave to write a few lines to you when I felt disposed, I will try to do so this evening, although I feel far from able to express to you what I should like. I had a line from Jewin this morning, informing me of your visit there. I hope indeed that your visit to Mr. F— may be attended with good. If the Lord is pleased to seal home pardon to his soul, what a monument of mercy he will be; and surely there is hope while the fountain is open for sin and for uncleanness. As soon as I heard the desponding state he was in, I felt a belief that it was the Spirit's work. I daresay, dear sir, you little thought when you were with me here, what was going on within me. But it generally happens with me, that when in the company of the Lord's people, I feel afraid to speak until I get warmed with their conversation, then I find it good to join in. I trust that my conscience is so tender that I dare not say ought of what I have not seen and felt; neither have I ever written what I have not experienced, and I have felt it sweet at times to testify of what I have tasted and felt in my poor soul. This I can say, that the one half has not been told of the various changes, conflicts, joys, and sorrows that have passed within me of late. Some time ago I heard you so well, from the words, "The steps of a good man are ordered of the Lord,"

&c., that I said to several, "I feel safe," and for the space of three weeks, if I am not greatly deceived, I enjoyed the Lord's presence in my soul, feeling then as I never did before, or have since, and having been confirmed in those feelings from the written testimonies of many dear saints, I fell off from seeking so earnestly as I did before this, that the blood and righteousness of Christ might be applied, until in company and conversation with Mr. F—, in returning home from hearing you at Hertford, in comparing spiritual things with spiritual, I was again stirred up to pray for a personal application. And that very night, if ever I put up a cry in my life, it was then, that I might not be deceived, that if wrong the Lord would put me right, teach me and lead me in the only right way. I was led in secret that night to search deeply my state and standing, and though I have the evidences that satisfy others, I myself am not satisfied. Again and again in hearing the preached word at Ebenezer, I have been melted down in soul, and made to praise the dear Redeemer for His loving kindness to such a worm. And though thus often and highly favored, I am come to the place that nothing less than pardon applied in terms that cannot be mistaken will do for me. Mingled with this I have asked the Lord to lead me deeper and deeper into the knowledge of my real state, and surely the petition has been answered; for what

has been shewn me of my deceitful heart, lusts, pride, and vile corruptions boiling up within, is indeed beyond expression. O, the cries from morning to night, that the power of in-dwelling sin might be destroyed, a circumspect walk maintained, communion with God enjoyed, and that I might be kept from evil, that it might not grieve me. For when, by some slip of the tongue, I have spoken amiss, or have been drawn aside, I have felt the sting within, and fresh guilt upon the conscience, which makes me hang the head, become sorrowful in spirit, and beg again to be washed clean, and kept by His almighty power from sinning against Him, for the more I strove against its power, I sinned and stumbled yet the more. But amidst it all I am kept calling upon Him in real earnest, and can find rest and refuge nowhere else. I find both in the written and in the preached word every encouragement, still I want the Lord himself to say unto my soul, "I am thy salvation." The way, sir, is full of briars and thorns, tribulation and soul mourning, a little light, then great darkness,—

"My hopes and fears alternate rise,
And comforts mingle with my sighs."

It is a narrow way indeed, and the further I am led, the narrower it appears. Yet in looking back, I am convinced that it is the right way; in every trial the Lord has been better to me than all my fears. O, how great is His goodness, and how great is His beauty, in my soul's esteem. If ever wretch was hell-deserving, I am; if ever any little deserved blessing I less; yet I feel at times filled with gratitude for the numberless blessings and benefits bestowed upon me. To say more perhaps will tire you, so I will hasten to conclude these remarks. What I have said is truth, not floating in the head, but daily experienced in the soul, and that but a small portion. One taste of the Saviour's love, one smile from His face, one word coming home with sweet and sacred power, will make us for a while forget all the trials of the way. And if this way leads us to that "City of Habitation," where sin and sorrow can never enter, where we shall see Him whom our souls love, face to face, O what a full and glorious recompence for all the tossing to and fro in this vale of tears! O that after a few more days, or months, or years, we may with many more, who are now walking in darkness and sorrow, arrive safe to heaven's eternal home,

"Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace."

What has been said amiss, please im-

pute to my weakness and deficiency. My desire in writing, is that if you and others can discern in me the Lord's work, it may not be hid, but spoken of to His glory. Humbly begging that when you have liberty at the throne of grace, I may have an interest in your petitions. May God Almighty bless you abundantly in providence and in grace, and enable you still to advance to His tried and afflicted people the pure Gospel of Christ. That the little spot of Zion where the Holy Ghost has placed you, may be increased indeed, is the feeble cry and desire of your humble friend,
G. GOLDSMITH.

Frogmore Lodge, Watton, Herts,
October, 1864.

THE CHRISTIAN'S STRONGHOLD.

CHRISTIAN! thy God thine every need
supplies,

His listening ear doth gladly catch thy
prayer;
He knows thy wants ere thy petitions rise,
He feels for thee in trouble and in care.

Art thou so poor, that as from day to day,
With fainting hearts thou look'st to Him
for bread?

Yet trust in Him, He leads thee on thy way,
Depending upon Him thou shalt be fed.

Art thou bowed down with overwhelming
grief?

And threatening clouds seem o'er thy head
to burst?

Look up to Him, for He will give relief,
And help will send, when things are at
their worst.

Out of His glorious riches, He bestows
Not what we want, but what He sees we
need;

Through thorny paths beset with hellish
foes,

Or over peaceful plains He us may lead.

His loving hand doth our afflictions send;
He soothes the troubled, gives the weary
rest;

What we receive doth altogether blend
To work for good to those in Jesus blest.

Then, Christian, cast thy every fear away
For treasured up in Jesus Christ hast thou
All that thou needest while on earth we stay,
So with glad heart before His altar bow:

And, bless His name, for soon thou'lt take
thy flight

To that bright house prepared for thee
above;

And when thou gazest on His glories
bright,

Thou shalt proclaim His praise whose
name is Love.

New Cross,

T. G. C. A.

March 1st, 1865.

Our Churches, our Pastors, and our People.

OUR LONDON CHURCHES.

We shall, in the first place, call the attention of our readers to the great meeting to be holden, if the Lord will, on Good Friday evening, in the Surrey Tabernacle, Borough-road, on behalf of the New Tabernacle, now fast rising up in the Walworth-road. We are not the worshipper of any man, as some of the seemingly unsuccessful brethren term us; nor are we the slave or servant of any man. With all our afflictions, we glory in the independence, and anticipate the day, when a faithful God shall turn our captivity, and when every atom of circumstantial reproach shall be wiped away. While we idolize no man, we love most deeply, and esteem very sincerely, the pastor of the Surrey Tabernacle. We never believe him when he tries to beat down our Millennial views of the coming glory of our Lord; but, in his earnest, experimental, and truth-unfolding ministry, we rejoice; and without one feeling of envy, can ardently pray that his New Tabernacle may be as much too small as the old one has been: more than that, that a Pentecostal shower may descend upon preacher and people in their new house of prayer; and that God Almighty may grant unto them the blessedness of beholding and hearing many saved sinners coming in to declare what the Lord has done for their souls through the instrumentality of our brother, James Wells; and we also pray, that none of the happy saints—none of the living Israelites, who, for so many years, have realized the Lord's presence in the old Tabernacle,—may ever have one lingering wish backward; but, in all the fullness and joy of their hearts, may they often honestly, soberly, and practically exclaim, "The glory of this latter home is greater than the former home," although the glory of that house has been great indeed. Yes, fearlessly, we affirm, that no living minister of Christ's Gospel, no church, abiding fast by New Testament practices and principles, were ever more favoured and honoured than the Surrey Tabernacle people have been; still, as PROGRESSION has *always* been their triumphant watchword hitherto, why may it not be much more so for the future? With all the holy and good-tempered feelings and desires of our heart, we say, "The Lord increase and bless them more and more. Amen."

There is one thing we must meddle with. Mr. James Wells preached a sermon on the 19th of March, which contained a spiritual running commentary on what is termed "The Lord's Prayer." Now, we wish to ask one thing, Should not the church in the Surrey Tabernacle ere this quite forsake that house of clay—hold a solemn convocation—a gathering together expressly

to thank and bless the Lord for all the mercies He has showered down upon them these thirty years and more? Assuredly, we think, it would be well for them to meet. And then another meeting—or series of meetings—for united prayer to God, as Solomau prayed, that the God of grace and glory might bless them in their advancements further toward the South. We hope in this suggestion we commit no sin.

During the month of March, our London churches have still been holding their annual meetings: one of the most remarkable was on the 14th of March, in Mr. Cowdry's "Beulah Baptist Meeting," in the Mile End-road. Mr. Cowdry, in the face of many discouragements, has persevered, and is now doing his Master's work. He is a man of stern Gospel metal; fears God above many; and gathers round him some sincere friends. At his recent meeting, James Mote, Esq., presided; and the brethren Attwood, Cozens, Flack, Hall, Inwards, Meeres, Palmer, and Stringer, with a good company, assembled to encourage him. On or near Islington Green, in the Upper Street, stands Providence Chapel, where Mr. Glaskin laboured with a very devoted people; and his removal to Brighton was, to some, a painful event. Still, the church struggles on; in fact, they have increased their accommodation, and at their meeting early in March, J. C. Kemp, Esq., presided, and ministers Hawkins, Meeres, Brunt, and Inwards gave good counsel, and Mr. Waite, the senior deacon, laid before the people a cheering and prosperous report. We shall rejoice if soon we may announce the settlement of a good pastor.

OUR CHURCHES IN LANCASHIRE AND YORKSHIRE.

(Continued from page 92.)

If I have gone too far, I ask forgiveness; but the letter which our esteemed brother Kershaw wrote last month on the Gospel ministry in Manchester, clearly shews there is cause for explanation; and as I have abundance of papers, letters, books, &c., illustrating the purity of action in the ministers who worked in Manchester, let us in time examine them. But I come on now to Sheffield.

When I reached the station, I saw a man standing with an EARTHEN VESSEL in his hand. I said, "Is it Mr. Johnson?" He said, "It is." So we entered Sheffield; and in the house of Mr. and Mrs. Bryhurst, I found a kind and hearty welcome. I was not well; but they cheered me, fed me, nursed me, and did all they could for my comfort, and I believe the Lord has greatly blessed them. Arrangements had been

made for me that evening to preach in an Independent chapel, where an excellent gentleman, Mr. Quick, preaches the Gospel; and, at the appointed hour, we walked to the place, and, after singing and prayer, I spoke from Paul's words, "He that is dead is free from sin." There was a gathering, and friends appeared glad to hear.

The next evening, I was to preach at Masborough, near Rotherham, where a little church is formed, and is really the only Strict Baptist Church in those parts. One of Mr. Spurgeon's students is at Masborough, and the little church sent him a bill, inviting him to announce and come; but, as the Jew says, "I add no more." I had, in that little Masborough chapel, a rare time; grace, mercy, and truth flowed in, and as it set my heart on fire, my stammering tongue was loosed. Of the early morning preceding that evening service, I wrote the following note some time after:—

I was sitting in my bed last Tuesday morning, in the barrack-serjeant's cottage in Sheffield, with a little feeling in my soul, which almost said, I would not move until something was given to me of the Lord for meditation, as I had that evening to preach to a little church in Masborough. One thing is certain, when I am out on preaching tours, I can enjoy nothing, nor go about anything, until the Spirit whispers some good word in my soul: then, when the word is given, I can go about my business, inwardly thinking all the time upon the words written in my heart. The stone, which the Lord spake of by Zechariah, came to my mind, "Upon one stone shall be seven eyes;" and silently and involuntarily I said to myself, "*Those precious eyes.*"

The text comes in with the word "*for*," as though this is the cause and reason of the whole of that which came before. "For, behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." And then comes another "*behold.*" "Behold I will engrave the graving thereof, saith the Lord of hosts: and I will remove the iniquity of the land in one day." "In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree." These words contain the foundation and strength of GRACE; and on this foundation stands the representation of four things:—The necessity of grace; the dispensation of grace; the trial of grace, and the coronation or conquest of grace.

See 1.—The *Necessity* of grace. "He shewed me Joshua." This Joshua is a type of the church, and of every vessel of mercy in its fallen condition. This Joshua is like that declaration in Isaiah lxy., where the Lord is shewing you how He will call in the Gentiles. He says, "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I do for my servant's sake."

Every vessel of mercy has a blessing in

him, because he is in the gift of God, and is in the hands of Jesus. So Joshua means one who has salvation. We have salvation in the covenant and in Christ; therefore we really have it in our souls by the grace of the Spirit. I remember the little Bethel at Masborough with grateful emotions; and of it and Sheffield, I hope more may yet be said.

PLYMOUTH.—Ebenezer Baptist Chapel, Union Street, Stonehouse, Devon.—On Tuesday, 21st Feb., a public tea meeting was holden (about 150 sat down), to congratulate their newly-chosen pastor, Mr. J. Flory, late of London, who having accepted their invitation, they were anxious to welcome him, his labours being appreciated by an increasing congregation. The public meeting was presided over by Mr. Flory. Mr. J. C. Page, of George-street chapel, said he was there to manifest his good feeling for the pastor and the people. He desired the best of blessings to rest on the labours of Mr. Flory. Mr. F. Collins, of How-street chapel, spoke on the Church of God most kindly. Mr. John Stock, of Devonport, gave a very interesting speech on the constitution of the Church of Christ. He felt much confidence in his brother, and though he might differ from him in a point or two, he was sure he would preach the Gospel to saint and sinner. He desired for him great good, and the people of his charge. The excellent choir enlivened the meeting with their services; and after a vote of thanks to the ladies of the committee and friends who gave the trays for the tea and to the ministers, one of the best meetings here closed.

ST. LUKE'S.—Mr. Geo. Wyard, and his friends at Bethesda, in Lever-street, St. Luke's, held the 24th anniversary of their schools on the 21st Feb. Mr. Evans delivered a thoroughly evangelical speech. Mr. Cooper, and the pastors Palmer, Anderson, Bloomfield, Meeres, and G. Webb, edified the people, and encouraged the executive of the schools. Mr. George Wyard appears quite happy here, and the exchange between him and Mr. Anderson has worked well.

MILE END.—Mr. Christmas, and the church under his ministry, have removed to Zoar Chapel, Ernest-street, Bancroft-road Mile End, where they held a pleasant and profitable address on the 15th March. His brethren Smith, Lodge, and Taylor, delivered some short but sound sermons on the work of God. Mr. Christmas has now for years persevered in the work of the ministry; almost standing retired from his ministering brethren. Why, we know not. We hope that in their new meeting place, they may realize a large share of the outpouring of the Spirit, that saints may be comforted, and saints gathered in.

IPSWICH.—On Wednesday, Feb. 22nd, 1865, the twentieth anniversary of Mr. Poock's ministry at Bethesda chapel, and sixty-eighth year of his birthday, was held. Between four and five hundred persons sat down to tea; after which a public meeting was held, when more than 800 assembled in the chapel. Mr. Poock took the chair. The following verses were sung:—

We hail, once more, the glad return
Of this your natal day;
O may our hearts together burn,
That we may praise and pray.
Bethesda is a favour'd place,
Which many pilgrims reach,
To listen to the Gospel grace,
Which you, dear friend, do preach.

For twenty years you have been here,
Contending for the faith;
And still we hope your voice to hear,
Declaring what God saith.

We watch and listen for Christ's fame,
As sentinels on guard;
And pray that you in His great name,
May wield the Spirit's sword.

Come, Lord, and bless us, one and all,
Let faith and love increase;
May many souls be born again,
To magnify thy grace.

Our singers kind do raise their voice,
We gladly hear the sound,
O may they all with us rejoice,
And each in Christ be found.

Lord, help us to obey Thy will,
Since Christ for us was given;
And our appointed time fulfil,
Then take us home to heaven.

But we can go no further now,
The thought is too profound;
Here at thy feet we humbly bow,
Before the Lamb that's crown'd.

Mr. Wilkins, of Zoar chapel, engaged in prayer. The chairman expressed himself happy in being spared to meet so many friends once more this side Jordan, and honoured with the presence of so many of the servants of the living God as brethren Collins, Seers, Whorlow, Wilkins, Dearing, Last, Brown, and Dyer, with his sons, their wives, and children. Bethesda was the mother of a large family; for she was well known by brother Bloomfield and the late brother Pells, and one of her children was now truly blessed in labouring among a people at Crowfield, and another in East Bergholt, the hot-bed of Popery. The financial state of the cause was good; soon they hoped to be quite clear. Their renewed tokens of love were many and gratefully received. Several deaths had taken place, but more were coming to fill up the number. He hoped to be kept fast by the yea and amen truths of the blessed Gospel, which the Holy Spirit had made dear to his soul. He was happy to say the cause was in peace: he and his deacons were in a good understanding, and the Sabbath-school never in a more blessed condition. Each of the brethren in the ministry con-

gratulated the pastor and his flock; spoke on subjects every way suitable, seasonable, and savoury. The singers entertained us with very choice anthems; and brother Wilkins spoke by giving us a splendid motto, "Jesus only." The elder son, Thomas, addressed his father with evident feelings of love and delight, praising God for life spared, and hoped it would be long continued, and be a larger blessing made to his people there and they to him. Thanks were given to the chairman, to the ladies for their kindness in providing such an excellent tea, to the singers for their willing and respectful performances. The doxology was pronounced, and the happiest meeting we ever had concluded. T. P.

PLUMSTEAD TABERNACLE.—On Feb. 11th, T. H. Baker, of Plumstead, fell asleep in Jesus. In early life he entered the navy, and continued in it for twenty-six years. Upon quitting the service, he formed a connection with a female who had been called under the ministry of the late J. Jones. Up to this period, he had lived without God and without hope in the world; but being induced, through his wife, to come under the sound of the Gospel at the Tabernacle, the Word was made spirit and life unto him. In September last his wife was baptized, which circumstance was the means of a fuller development of the grace of God in him. Several discourses having been made a special blessing to him, he had purposed showing his love to the Saviour by obeying His commands; but from this he was prevented through the afflicting hand of God. For a few weeks his mind was tranquil through a confiding faith, though not joyful from a triumphant faith. On the morning of January 21st, the Lord broke in upon his soul so gloriously, that he appeared to be caught up to the third heaven. It was delightful to see and hear him. For three weeks after this he continued with increasing bodily suffering; but not a cloud came over his mind, and with an unwavering faith he breathed his last. On Lord's-day, Feb. 19th, Mr. Leach preached from Job xix. 25, 26, and, at the close of his discourse, pointed out how the deceased had been made a partaker of like precious faith with the patriarch. The baptistry was again opened on Feb. 26th, when a man and his wife were immersed according to the New Testament order, making fourteen persons who have thus followed the Lord in five months. There having been a balance of £25 16s. 10½d. due to the treasurer, the friends, by their generous contributions, have cleared it off. Love, peace, and harmony reign in our midst. Blessed be God.

PLYMOUTH.—A Correspondent says: "Trinity Chapel has lost Mr. Wale; this causes great regret, as he was much liked by every one." Why, then, did they let him leave? Surely if the Church and

congregation had held him fast by their prayers, attendance, and support; and if the Lord had showered down His blessings on him, he could not have left! The history of "Trinity Chapel," in Plymouth, has been much like the Christian's path, during the last twenty years. For several years while good Arthur Triggs went regularly up and down its pulpit stairs, and preached Christ's Gospel so fully and cheerfully—it prospered greatly. To many souls it was a banqueting house indeed. London became a temptation to that once energetic man; he left his happy Trinity, and then, as many think, he left his home. The Londoners almost worshipped him at first. We have gone into his chapel in the Waterloo road, in 1841, when within and without crowds flocked to hear. He removed to Gower street; he returned to Plymouth; he was disappointed; again he came to London, and "Crosby Row" was nearly his last scene of labour. With a heart not so full of unmingled joy as it had been, he lay down to die; yea, he has gone! We loved him as thousands did, because he loved and laboured hard to lift the Saviour's name on high. Trinity Chapel, Plymouth, was again the high, the holy, and the happy house of God in Rudman's days. Extraordinary mercies followed his ministry. Multitudes were gathered, and good was done; but soon, like a shock of corn, as fully ripe for glory as he could hold—he fell, even while lifting the banner of truth so high that the weakest babe in Zion could see and rejoice. In his earliest days, Joseph Rudman was our brother beloved, our fellow-labourer in the work; and his memory is sweet and pleasant still. We shall greatly rejoice indeed, if we live to hear his fatherless boy is led by grace Divine to tread in the steps of his father—a man signally honoured of God. When they carried poor Joseph to his grave, Trinity's days of trial commenced again. Many good men went to help them. William Allen was nearly settled over them—but not quite. We have spent happy days there, and many others have rejoiced in God within those sacred walls. But see how fast death carries our ministers away! Brethren Triggs, Rudman, Allen, Southall, and many more, are gone to rest. Good Cartwright, once the prosperous minister of Mount Zion, Devonport, gone to rest; and our London friends do not hesitate to declare their conviction that "The Cottage Lecturer," the Rev. George D. Doudney (of whose last visit to London an excellent account appears in No. 40 of *The Gospel Guide*) who has been preaching in Horselydown, will soon go to his rest too; yea, ere long, death will sweep our pulpits of many who yet stand in them. May God give them better men! Trinity Chapel, Plymouth, presents a door of much usefulness; and we would advise all parties to cease making strife—to commence making peace; and earnestly pleading with the Lord for a man after his own heart to raise the cause again.

DEATH AND FUNERAL OF THE LATE MR. EDGCOMBE.

AFTER a long and painful affliction, our brother entered his heavenly rest on Tuesday, March 7th, 1865. His remains were buried at Ilford Cemetery on Wednesday, March 15th, in his private grave, where sleeps the partner of his earthly affection. His body was taken from his late residence, 88, Culford-road, Kingsland, to brother Flack's chapel, Wilton-square, New North-road, the pulpit and desk being hung with black for the occasion, where a large congregation had assembled to pay their last tribute of esteem for this servant of our Lord. The solemn service commenced by brother Flack giving out an appropriate hymn. Brother Wyard, sen., then rose, and engaged in prayer with much earnestness of spirit that this bereaving dispensation might be blessed of the Lord to the good of souls. Mr. Butterfield read most impressively another hymn, and brother Dickerson delivered a very suited and encouraging address, who from his long acquaintance with our departed brother related some striking interpositions of the Divine favour toward him in his call by grace and maintenance in the work of the ministry. He said our brother Edgcombe had beaten us all, having finished his work, and gone home to rest. Brother Dickerson concluded with prayer. Having terminated the service in the chapel, we then proceeded to convey the body to the clay-clad grave, the members of the family occupying the first mourning coach, Drs. Hawthorne and Whittaker, brothers Dickerson, Flack, Alderson, and Chivers the second. Brother Stringer, Butterfield, Gordelier, and Ireson the third. Brother Chivers gave a short address at the grave, and brother Alderson concluded the solemn services with prayer. It won't be long ere we shall require others to do the same for us. May we be found ready at the Master's bidding, so shall we be for ever with the Lord. I feel it only just to say that in our brother's pecuniary trials, brother Dickerson has been instrumental in raising for our brother Edgcombe the noble sum of £60 8s. God be thanked. Also our Christian thanks are due to Drs. Hawthorne and Whittaker for their gratuitous advice during our brother's long illness, together with the unremitting care, and benevolence of Dr. Hawthorne's lady, who was constant in her kind attention to the wants of our brother. May the Lord reward them. Faithfully and affectionately the Church's servant, for the Lord's sake,

THOS. CHIVERS.

"Mrs. Kemp, the youngest daughter of our late brother Edgcombe, desires publicly to express her sincere thanks to all those ministers and their churches who so willingly contributed to the fund raised by brother Chivers to pay the rent, together with all friends that so liberally ministered to the earthly comforts, and aided in defraying the funeral expenses of her late highly-

esteemed father, and would express her high sense of gratitude felt for the marked manifestation of Christian love shown by the presence of so many ministers and Christians friends at the funeral of her dear parent, and begs that all will accept of her heart-felt thanks."

FUNERAL SERMON
FOR MR. EDGCOMBE & MRS. HILL,

By MR. WILLIAM FLACK.

NEW NORTH ROAD, SALEM CHAPEL, WILTON SQUARE.—On Sunday evening 19th inst., the service at this chapel was one of more than ordinary solemnity and interest. Mr. Flack, the respected pastor of the church, preached a funeral sermon, or rather a twofold funeral sermon, to the memory of Mrs. Hill, a departed member of the church; and of Mr. Edgcombe.

The preacher taking for his text 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," premised that he had chosen this text by desire of the late Mr. Edgcombe, as it were; for shortly before his death he had said, "If I were to preach my own funeral sermon I should preach from that text." After having enlarged on the text, Mr. Flack said, that during the last three weeks he had witnessed no less than four death scenes. With regard to the late Mrs. Hill he had to say that he knew not even of her illness until her spirit had departed; for her death had been very sudden; but the other four he had visited frequently for weeks. Some of these had suffered mentally, others physically; and this led him to speak in strong condemnatory terms of the folly of people relying on a death-bed repentance. "As the tree falls so it will lie," and frequently the suddenness of death gives no time for repentance. Now a word or two about the departed.

Mrs. Hill was brought up morally and respectably by her parents. She married a husband who would never allow her to go to a place of worship; he wished her to stay at home and keep him company. This husband died in 1859, and after his death she attended the Lower street Chapel. One night she thought she saw a light, and heard a voice "I am thy salvation;" and in 1860 she became a member of the Church.

Mrs. Hill did not like "works," and in July 1863 she complained that the doctrine of works was being too much preached at the chapel, which she attended; she heard of "Salem" went there; and was baptized in November 1864. Some three weeks previous she married a second husband, who now, with her little boy by the first marriage, mourns her loss. She was very regular in attendance at chapel, not simply at the Communion table; not only at the preaching of the Gospel; but also at the prayer meetings, and ordinances and divine appointments of every form. Truly may it be said, "Go ye, and do likewise."

She was taken ill suddenly. During the winter she complained of face aches, which, however, proved to be tumours; during one week she has had as many as eighty fits. Her end was peaceful. After the recital of these particulars Mr. Flack, in a manner so earnest, so touching, as to move many to tears, addressed the widower, and the motherless boy, telling them to look up to Jesus for comfort and support in the time of trial and affliction.

Then, speaking of the late Mr. Edgcombe, he said, he was an old servant of Jesus Christ, and was called by grace under peculiar circumstances when young. He was a very thoughtless young man. He paid his attentions to a young woman, who became his wife. She led him not to theatres and parties, but to the chapel and the throne of grace; and young in years he was called to the ministry, and in course of time obtained a pastorate. His first pastorate was at Dockhead. Our friend Mr. Luckin of Clerkenwell knew him forty or fifty years ago, and then frequently changed pulpits with him. He afterwards became pastor at Hertford. This would be about the time that I was in the habit of daily walking to Hertford to school with my basket slung on my back; and little did I then think that I should preach that good man's funeral sermon! Later he became pastor at Dover, and lastly for one year at Hitchin. He told us a short time ago in this vestry that he might have been there still, if he could have given way in the Gospel, and thrown the church open; but he lived and died a strict communionist, and a stringent supporter of the doctrines of grace. He preached and lived the Gospel. His end was not so bright as we should like to have seen it; I should not name this, but truth is truth in all things, and he would not have had me suppress anything. There were reasons for this: his afflictions were great; yet these were more mental than physical; he had domestic afflictions; yet he lacked in nothing. To the honour of the church be it said, his wants were amply supplied, and during his illness he was attended as if he had been a prince. The Wood-bridge Independent chapel and the Baptist churches in London nobly contributed to his support; and our esteemed friends Dr. Hawthorne, his Surgeon, and Dr. Whitaker, his Physician, gave him their most unremitting attention gratuitously. Though thus amply and kindly cared for his afflictions were great; and Satan took advantage of this. If God shine not on our path it will be dark indeed! But his end was peace. If he was thrust hard at by Satan, did he thrust him away from Christ? No! Incessantly as he agonized in darkness and affliction he cried, "Christ, on this solid rock I stand; all other ground is sinking sand." "Truth and nothing but the truth will do for me," his last words were "Welcome death!" During my last visit a few hours before his death he tried to say something about another visit; and I said

"I hope your sufferings will be over before I come again," and so they were.

Like Abraham he bought his own grave there to bury his wife; and now he is there himself at her side. From the pecuniary assistance he received from his friends, though small, he saved a little money to pay for his funeral. And now, devout men carried him to his own resting place: and there we leave him till the day when the last trump shall sound.

On the conclusion of this address, Mr. Flack turned to the daughter of the deceased, (the only one of a numerous family left behind to cheer the father's last moments, the other children having at various times emigrated,) and made to her a few remarks full of deep feeling and sympathy. He also announced that on the following Sunday another funeral sermon would be preached for one or two members of the church; the one having already departed this life, and the other being almost sure to be called hence ere then.

H. A. H.

CHOBHAM, WEST END.—March 17, 1865. We had a pleasant day yesterday in the new Baptist chapel at West End. A good company assembled both afternoon and evening. I enjoyed an inward sense of the spirit of adoption in prayer in the afternoon. My heart was drawn out in love to God, and in gladness and thankfulness to think, after all my sorrows and spirit-rending trials, I was favoured to stand up in the name of Jesus, and plead for the conversion of sinners, the comfort of saints, and the unfolding of the mysteries of the kingdom. It is a precious privilege to me to be softened in heart, and to feel the warm-movings of Divine love, carrying up the soul in sacred affection, and in holy confidence to the feet of the great God and our Saviour Jesus Christ. This is to me a pledge and earnest of real good, and it is remarkable how it germinates in other souls the same uniting and Christ-adoring passions. "It is, indeed, like the precious ointment upon the head of Aaron, which runs down even to the skirts of his garments," and fills the place with a heavenly perfume, endearing the saints to each other because the Spirit of the Lord is there, and there is liberty. As we began the services well in prayer, so I believe they were continued and ended in the same blessed mercy; for when brother Stevens, of Mayford, opened the evening service in prayer, I felt he had strong sympathy, and a full tide of freedom; but when all the services were over, when we had retired to Mr. Leek's farm to rest, when Mr. Lambourne most distinctly read Paul to the Corinthians, and when we all bowed down around the mercy-seat, I did realize in Mr. Lambourne's earnest petition a humbling of soul, and an inward gratitude to God for constraining and enabling our brother to ask our FATHER for many blessings as in that evening sacrifice

was presented. It may be thought weak to notice one minister's prayers for another; but twice in my life I have found prayer in the heart and mouth of another for me to be a very special blessing. Once was from brother John Inward one Sunday evening, in the late William Allen's pulpit, at the Cave—a prayer I shall never forget; it was just as the thunder-cloud was breaking over my head; and the second was last evening, when brother Lambourne, in Mr. Leek's parlour, did so thoroughly take hold of the promised strength of Jehovah, and supplicatingly laid me in the arms of our FAITHFUL and our all-sufficient FRIEND. The blessedness of such prayers only God's dear saints can know. I am truly glad Mr. Lambourne, as pastor of the church at West End, Chobham, is standing with his church in peace, and living and labouring in the Truth. There are several little causes round this part of Surrey where the Truth is preached. Mr. Cornelius Slim, at Guildford, and Mr. Hillman, in the same town; Mr. Joy, at Horsell and Knap-hill, and others whom I have known for many years, are holding on in the good old experimental pathway of faith, hope, and charity.

MENDLESHAM, MARCH 21st, 1865.—DEAR BROTHER BANKS,—I am happy to say the Lord favoured us with the means to pay our newly-contracted debt for enlarging the chapel this last year; and we had some happy services in the Christmas week to celebrate the same, as well as it being the termination of my fifth year's ministration. I trust the Lord has made us and kept us truthful and uncompromising, and I do rejoice we have the sympathies of heaven, and that we can point to the signal blessings that have attended us. Peace, progress, and prosperity we are favoured with. During my humble services, the church has more than doubled. Upwards of £200 has been subscribed and collected by us the last year. I had the happiness of baptizing and receiving into the church one of my own dear boys. On the first Lord's-day in February, six were added to our community; five by baptism. Since then, two or three strayed sheep have found their way home again. Other sheep and lambs are bleating around; so we can take courage, and go forward, praising Him from whom all blessings flow. I am, dear Sir, yours truly. H. BARTHOLOMEW.

STEPNEY, CAVE ADULLAM.—In many parts of England our honourable brother, John Webster, is well known. All his friends (and foes he has none) will rejoice to read the following from a private note. He says:—"It is just four months since my affliction commenced; and now I cannot cross the room without pain, yet the Lord has been very gracious in keeping my mind in peace, and preventing a murmuring thought; it occurred on board the 'Indus,' London Docks, at ten, a.m. The gangway

ladder not being secured, gave way, and falling heavily on the deck, my left leg was one mass of bruises, from the hip to the instep; yet, through the mercy of the Lord, not a bone broken or dislocated. We were there to apprentice a grandson who preferred the sea to land service. My dear wife has also been much afflicted, but through the mercy of the Lord, is better."

KENT, EGERTON FORSTAL.—Our dear brother Banks is still labouring here in the Gospel, where for five years he has spoken in the name of the Lord. His brother Samuel once ministered here; he is fled to Ireland; his brother-in-law, John Kingsford, was once very popular and useful here; he is fled to Australia; but Robert abides in the field, holds on in the harness, and the Lord blesses him. God be thanked.

TROWBRIDGE, WILTS.—Mr. Jones has left the church at Bethesda. Mr. Gwinnell laboured here once with good success. Mr. Webster, now of Cave Adulam, was a great blessing in his time; he helped us to remove our debt. Mr. Jones has felt discouraged, and now we are praying for a pastor and a preacher—one who can really and truly carry out the threefold commission given by Christ to Peter:—1. "Strengthen the brethren;" 2. "Feed my sheep;" 3. "Feed my lambs." Where shall we such an under shepherd find?

NEW BOOKS.

The Church of the Living God. Also the Swiss and Belgian Confessions and Expositions of the Faith. By OWEN JONES. London: "The Caryl Book Society," 4, Crane-court, Fleet-street. Pp. 254.

THE getting up and finish of this volume do honour to the "Caryl Book Society," and may be considered, we hope, a pledge that it will become a useful addition to the publishing firms of mighty London. There is ample room for such an institution, and we wish it great success.

Few persons can carefully peruse this volume without both interest and profit, since it deals with matters of the highest moment to the Christian world. Yet we could have wished that Mr. Jones had paid more attention to method and arrangement in his essay on "The Church of the Living God." None of us like, nor is it natural, to be hurried along for more than twenty pages without a single break, or pause, or one solitary breathing place. Besides

which, the want of definite points fails to produce any distinct impression, and so far tends to leave the reader in a maze. Otherwise, the essay is highly scriptural, and will repay a careful reading.

The two "Confessions" are also valuable, with one exception, and that is, that both alike find infant baptism *somewhere*, but we are not told distinctly *where*. The Swiss will have it "reasonably supposed," and the Belgian borrows it from the circumcision of Moses; but neither of them ventures to find it in any known command of Christ. As we believe that the Lord of the Church has not left so grave a matter to be "reasonably supposed," nor borrowed anything whatever from his servant Moses, we must, in this particular, take exception to these two excellent expositions. Notwithstanding this, we earnestly commend the book to the reading of all who value "The Church of the Living God."

A Birthday Epistle. J. Paul. One penny.

THAT chaste and intelligent gentleman and writer, Mr. E. J. Carver, of Chesham Bois, has introduced in this neat little tract a spiritual letter, the fruit of a loving and truthful heart. It is a nice little gem.

Notes and Queries.

A MINISTER himself says, "He has been preaching to a church and people for twelve months, during which there has been no conversions, and not a single addition to the church;" on account of which he gives up the pastorate, and preaches to another church and congregation for about eighteen months, and leaves them also for the same reason. Ought not such a man to leave the ministry altogether, and seek some honest and honourable employment for a living? INQUIRER.

[This is a strong question: we must leave it to be answered in the conscience of the minister.]

Deaths.

On Monday, March 20th, at half-past eight, Henry, the youngest son of Mr. John Fuller, of Long lane, Southwark, in the 26th year of his age. In a private note from Mr. Fuller, (dated March 22nd) he says—"My son Henry died last evening without a struggle or a sigh, after lingering seven months' with that awful complaint, consumption. It is six years this day since I lost my dear wife; and since that, three sons have been taken from me; 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.' I desire to lay passive in his hands, and know no will but his."

On the 13th inst., aged 18, of consumption, to the grief his bereaved mother, GEORGE M. PLYER, youngest and only surviving son of the late S. M. Plyer, the original minister of Old Ford chapel. "His end was peace."

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Howard, A.	Birmingham	1865—Feb. 22	2
Pawson, H. T.	Aldringham, Suffolk	March 5	1
Hall, Henry	Ebenezer, Clapham	" 15	2
Rowland, T. by Mr. Hall	(for church at) Rehoboth, Clapham	" 16	1

Jesus in the Midst.

BY MR. D. WILSON, OF CLARE, SUFFOLK.

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“And as they thus spake, Jesus himself stood in the midst of them.”—Luke xxiv. 36.

WHAT an important position! Jesus Himself standing in the midst. None with Him; none but He could stand in such a position.

In this place He has ever been, and for ever will be. Whether we contemplate His original glory, before time, His deep debasement, or His high exaltation, it is still Jesus Himself standing in the midst. He is the centre of all attraction. Every eye is fixed on Him. The Father and the Holy Spirit look upon Him with perfect and everlasting delight. His loved, chosen, redeemed and regenerated people look to Him as their all in all. His enemies view Him with hatred and contempt; but they are compelled to submit to Him as their conqueror, and who will remain the eternal monuments of His justice, power, and glory. The words of the text, you will perceive, refer particularly to the appearance of Jesus to His disciples after his resurrection from the dead.

But we shall not dwell on that most glorious transaction at this time. But in dependence on Divine aid, we shall consider the words as connected with the whole of the mediatorial work of Jesus for the Church. Jesus Himself stood in the midst—

1. *Of the divine counsels in eternity.* Here He stood engaging with the Father and the Holy Spirit in the everlasting covenant, ordered in all things, and sure, for the salvation of His beloved bride. Here it was as the surety of the Church he said, “Sacrifice and offering,” &c. (Psalm xl. 6—8; Heb. x. 5—10.) Here he engaged to fulfil God’s holy law, to vindicate the legislative honours of Jehovah, to satisfy divine justice, to be made sin for us, &c. (Rom. iii. 19—31; 2 Cor. v. 21.) So that between the righteous decree in eternity and the glorification of the vessels of mercy—which he had before prepared unto glory—stood the ever glorious Lord Jesus Christ, the eternal Son of God, Himself alone. “In whom the whole election of grace are complete. (Col. ii. 10; Heb. ii. 10—18.)

I have sometimes thought that one of the first subjects that engaged the attention of the angels was that most stupendous of all God’s ways, the perfect plan for the complete salvation of the Church; and that here they found Jesus in the midst as the Alpha and Omega of God’s most wonderful design. If this opinion—I only give it as an opinion—be correct, then Jesus Himself standing in the midst, was the *first*, and will be the everlasting song and triumph of His glorified subjects—a song for ever new.

If we contemplate the covenant of grace as developed in time, we meet with the same truth at every step—Jesus Himself in the midst.

When our first parents had sinned, and were under a dark cloud of fearful apprehension of the divine displeasure, even then there was a promise of mercy given; and Jesus Himself was found in the midst of it. (Gen. iii. 15.) By this discovery the dense darkness was dispelled, and Jesus set up as the only object of faith for God’s elect, when that faith was first needed, and which was freely given to the lost.

Now, as Jesus Himself was in this first promise, so is He in every subsequent one—concerning salvation—in the word of God. (2 Cor. i. 20.) What a firm foundation for poor sensible sinners to rest upon! (Isaiah xxviii. 16.) On this foundation the faith of Abel, Enoch, and Noah rested. Here they found salvation.

But let us pass on to Abraham, and we shall find the same truth; see Gen. xxii. 15—18; Gal. iii. 16. This was the animating cause of the patriarch's joy, for he saw the day of Christ afar off and was glad. (John viii. 56.) E. Erskine says, "We have the height of Abraham's ambition and desire expressed in these words, Abraham rejoiced to see my day. The word *agaliastato* signifies, he leaped at it. Though the word commonly is put for rejoicing, yet here it must rather signify a transport of desire than of joy; otherwise there would be a tautology in the latter clause of the verse, where it is said again, He saw it, and was glad. The notice he had received of the Messiah to come, had raised in him an expectation of something that was so exceeding great, that he reached out and stretched himself forth to see it. He never rejoiced so much at seeing the promised land as he did at seeing the day of Christ."

What was it that supported the Israelites in Egypt under all their oppressions, persecutions, and sufferings? It was Jesus Himself being in the midst of them, as he said unto Jacob. (Gen. xlvii. 2—4.) This truth was clearly revealed unto Moses at the burning bush, (Exodus. iii. 1—6.) If we look at Israel in the wilderness we shall behold the same truth shining with undiminished splendour; for notwithstanding all their rebellion, murmurings, &c., they were preserved from utter destruction: But why? Because Jesus Himself was in the midst of them; see Num. ii. 17; v. 2, 3; Deut. xxiii. 14. When the Lord's people passed over Jordan, we have still a view of Jesus Himself being in the midst. Read the heart-cheering account thereof as recorded in Joshua iii., especially the 17th verse. If we go with Israel into Canaan, at every step we meet with Jesus in the midst as the Captain of the Lord's host, dwelling between the cherubim in the most holy place, exhibited in the types and sacrifices, and as proclaimed by all the divinely inspired penmen of the Old Testament. In a word, he was a defence round about them, and the glory in their midst. (Zeph. iii. 14—20. If we look at the Church in the time of her captivity, we have still the same truth shining forth; see Dan. iii. 24, 25; Jer. xiv. 9. Also, when He brought back their captivity, He was in their midst, as the Holy One of Israel; see Zech. ii. 5, 10, 11; Neh. vi. 15, 16. But the time would fail us to enumerate all the ways in which God showed that He was in the midst of Israel of old. Let us now turn our attention for a moment or two to Jesus manifested in the flesh, where we still meet with Him in the midst, as the object of angelic announcement, "The shepherd's song of praise, Simeon's transport, and Anna's joy." (Luke ii.) The centre and consummation of the appearance of the eastern star, and of the journey, inquiry, worship, and gifts of the wise men. (Matt. ii. 1—12.) In all these circumstances we behold our blessed Emmanuel in the midst of Jews and Gentiles, as the All in all. Glory to His precious name, who is the Alpha and Omega.

We cannot explore this wide and beautiful field at present. May the Lord bless what has been advanced according to His will.

Confirmation and Conversion.

A BRIEF ACCOUNT OF THE LORD'S GRACIOUS DEALINGS WITH MARY ANN TAYLOR, OF GLOUCESTER.

Sir,—I became acquainted with the subject of the following account about the year 1840. She had *then* been the subject of affliction, and other trials, for many years; and she continued so, more or less, till the time of her departure to her heavenly rest, which took place in 1863. Finding, by her conversation, that she was one of the highly favoured objects of God's sovereign love and saving grace, I expressed a desire that she would give me a written detail of her experience. She complied with my request, and in the year 1844 she sent me the following sketch, which I have much condensed. Hoping it may prove profitable to your readers, and promote the glory of God,—I remain, yours sincerely, in the bonds of truth,

R. CORDWELL.

3, Russell Terrace, Gloucester, April 5, 1865.

THE first convictions that I remember took place about the age of five years. I felt a wish to do some work on a Sunday, but my mother forbid me, and said it was wicked. Although I knew that it was wrong yet I still desired to do it; and it seemed to me then that, if there was one thing more than another that I was tempted to do it was this; and often did it to my sorrow.

My mother, on one occasion, telling me of the death of my infant sister, who had recently died, said she was now in heaven singing praises to God.—“Oh! that is where I want to go.”—I asked her if I could go to heaven, and if God would love me? If he would I would soon die. She told me that God only loves good children. Here I felt condemned, for I knew that I was sinful. I was told that God's children did say their prayers. I tried hard to do so, but could never say my prayers correctly; and Satan tempted me to pray no more; but he did not succeed, for I continued trying to pray, because I thought if I could say my prayers correctly God would love me, and I should go to heaven. About this time I was told about the Evil One. I directly thought that it was this wicked man that teased me in my prayers, and tempted me to every thing that was wrong. Thus I went on, perplexed and plagued from day to day, destitute of any real comfort; and felt my life a great burden.

I now went to a Sunday school. Here I had many troubles, owing to my dulness in learning, and other things. This produced great wretchedness of mind; and the fear of my going to eternal misery laid fast hold upon me, and I cried with sorrow and shame, wishing that I had not got a soul that must live for ever.

My teacher would talk to me about the love of God in sending His dear Son to die for sinners. My heart, at times, while listening to my teacher on this delightful subject, seemed to melt, and I wondered that God should so love sinners like this.

The first portion of God's word that I ever recollect coming to my mind was this: “He that breaketh the least of these commandments is guilty of all.” I felt it to be the sword of the Spirit, quick and powerful, for I trembled all over me, and confessed that I deserved to be sent to hell. After a time I felt a little hope spring up within me, thinking that, perhaps, I should some time be able to pray with all my heart, and

then God would forgive me ; for I was still harping upon this string. A holy God and a broken law were still presented to me. I tried to repair the breaches that my sin had made ; but I felt that I only made the breaches more so. Trouble and anguish made me afraid. I saw no Day's-man between a holy God and my sinful soul, that might lay his hands upon both parties.

One day I did something wrong, and when asked about it I told an untruth. In a moment I felt such an agony of soul that can only be known by those who have felt what an evil and bitter thing sin is. I thought I saw hell, and said I should soon go there. All my sins seemed to come before me ; and I again blamed myself for not praying with all my heart that the Saviour, who died for sinners, might forgive me. I now determined that I would kneel down and pray to the Lord with all my heart, and would then drown myself ; but my heart was so hard when I tried to pray that I could not utter a word. At this moment these words came to me :—" Jesus said, Suffer little children to come unto me, and forbid them not." My heart softened, and I thought I saw Jesus, and felt his arms around me drawing me into his bosom. The vision lasted but for a moment ; but it left a hope that I should go to heaven.

I must here mention an awful incident that occurred about this time in Gloucester. I was passing near the house where a wretched man had recently hanged himself, when I met a girl I knew. She asked me if I was going to be confirmed ? as the ceremony was to take place next week. She said that confirmation meant that the persons confirmed took upon themselves to answer before God for their own sins ; but if they died before that performance that their godfathers and godmothers would have to answer for the non-confirmed persons !! And the girl declared that she had a great mind to drown herself before it took place, and then she should not have to answer for her sins. In the evening of the same day she actually drowned herself !!! Thus giving ocular demonstration of the awful effects of *man-imposed* and *Popish ceremonies*, and innovations in the professed religion of Christ.

I went on several years, experiencing many providential mercies and narrow escapes from danger and death, still longing for the sweet enjoyment of the Lord, until I was about twenty-one years of age, and then living at Cheltenham, when that blessed portion of God's word was brought to mind, " There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This Sunday morning I went to the old church to hear Mr. Francis Close ; and this was the text which he took to found his sermon upon. Every word seemed to unlock my understanding. I listened to hear who the persons were ; and what it was to be in Christ, and to walk in the Spirit. He said it is to have the Spirit of Christ in you—groaning that which you cannot give utterance to. It appeared to me all at once that it was just what I had experienced. I was taken back to every place and time, where, and when I had tried to pray. It seemed as so many marks set up, to every one of which I was pointed to as so many times in which the Spirit was groaning in me that which I could not utter. Thus did the blessed Spirit bear testimony to his own work in my heart. I then thought that if what I had experienced in my mind, from so early a period, was the work of the Spirit, I had been in Christ almost from the time I was born. But blessed for ever be my dear God,

He soon showed me that I was in Him from everlasting to everlasting, as it regarded His eternal purposes of love and mercy in Christ.

I soon began to reason with myself whether what I heard was true; for I greatly feared a delusion. I knew what had been said of being in Christ answered to my experience; and if that was really true I must be in Christ. My sins were gone, and I felt something like what I expected to feel when my sins were forgiven me. I sought for my sins, but could not find them. I tried to make myself unhappy, but could not; yet I was not satisfied. I wanted to feel a love and nearness to God, and then I should know that I was right; but instead of feeling near to God I seemed to be afar off. The mist of confusion seemed to be somewhat taken away; yet I could not take hold of the hope set before me.

Thus I went on for a little time, encouraged in reading God's word. I could now see my experience in it which I could not before. I panted for intercourse with God, and full assurance that I was one of his chosen people; for nothing less than full assurance appeared to be real religion in my view then. "The earnest expectation of the creature waiteth for the manifestation of the sons of God;"—and so did I.

While meditating on the condescension and goodness of God in olden times, in walking and talking with Abraham, &c., I looked up and saw Jesus on the cross. I said, "O, that is what I have been longing for—Jesus crucified for my sins." My heart overflowed with love; and blessing, and adoring, and praising Him, I felt in my soul that there never was love like this! Jesus is my brother, my father, and my Saviour. My precious Lord! hold me fast, and never let me go from Thee. Before I saw Thee I was sick of love; but now I have seen Thee I cannot live without Thee!" "My Beloved is mine, and I am His." "Thou art the chiefest among ten thousand, and the altogether lovely." In this manner I continued, blessing and adoring my Jesus, while His lovely, kind, and gentle looks seemed to approve of all I said. My soul was overcome, and my body was so affected by it that I was near falling to the ground. When I recovered my soul was full of love, and I was enabled to lay fast hold of Him as my brother in the flesh, only without sin. I saw so much of the love and beauty of Jesus as the God-man, that I really felt and thought that all the Deity was come down to me! Under the sweet effects of this wonderful love of the Lord to my soul I was led, from time to time, walking and talking with my God, as one would talk with his friend. "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." When any one hinted to me that I should not always be thus indulged I would fly again to Jesus; and on one of these occasions he said unto me, "I will never leave thee nor forsake thee."

It struck me one day that I made too free with the Lord, which immediately caused a great trembling. I went to the Bible to see if it was wrong; and after turning over a leaf or two I saw these words:—"Thy Maker is thy husband; the Lord of Hosts is His name." I then thanked my dear God that He had called Himself by that and many other names that are near and dear to nature. I then desired, with all my heart, that my Father would take me home to his kingdom.

On another occasion I felt a fear whether the Lord would love me for ever. I went to the Bible, where I soon saw these blessed words:—

"I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." My soul then blessed and praised the Lord for thus leading me to this precious word, which I did not know till then was in His Word. I felt such a great love to the Bible that the very sight of it would cause my heart to glow with love to my God.

"The day that I had so longed for was now come, and I was brought into the blessed enjoyment of the great and precious doctrines and promises of the Bible. I believed that the Father loved me, and chose me in eternity; that the Son loved me, and redeemed me to life eternal; and that the Holy Ghost loved me and quickened me, and brought me into the enjoyment of my eternal safety for the alone sake of my dear Redeemer—in whom I am complete.

Some time after I was brought into the sweet liberty of the Gospel Satan attacked me with this temptation:—"How do you know that Jesus is God?" I replied, "Because He had forgiven me all my sins; and none but God could do that." Still I felt my mind exercised on this subject, and therefore I went to the Bible that I might be satisfied upon this all-important truth. I searched for a long time, and began to fear that I should not find a portion of God's Word sufficiently simple and clear to satisfy my mind on this subject; but at last I found this plain and undeniable proof of this truth in these words: "But unto the Son He saith, Thy throne, O God, is for ever and ever." This established my soul in the truth of the Godhead of Christ, to the glory of God and my own happiness.

It is now more than twelve years since I was brought to know Jesus as my portion. During that time the good hand of my God hath brought me through many painful things; but to the honour of His dear name be it spoken, He hath proved Himself the faithful God, that keepeth covenant and mercy towards His children; for not one thing hath failed of the good things that He hath promised. "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." "To Him be glory and dominion, for ever and ever. Amen."

MARY ANN TAYLOR.

42, Brother's Place, March 28, 1844.

February 11, 1863.—This day, at about half-past four o'clock in the afternoon, the subject of the above sketch fell asleep in Jesus, at the age of fifty-three years. She had been called to endure affliction, more or less, for upwards of thirty years, during which period, especially, she had realised so extensively and blessedly the providential care and love of her covenant God, in providing for her bodily wants, and in comforting and supporting her soul, amidst all the temptations and trials she was called to endure, by the gracious supplies of His grace and the visits of His love, that she was enabled to leave all her concerns in His hand with child-like confidence, so that whatever might be her strained circumstances she would scarce mention it even to her Christian friends.

For the last two or three months she was afflicted with the dropsy; this so weakened her body, and appeared to affect her intellectual powers that she could scarcely think on, or speak much about spiritual things.

She complained often of her dulness, and seemed generally very sleepy ; but at times she would say that perhaps this illness was sent that her happy spirit might soon fly away and be at rest. I was with her about two hours before her departure, when she endeavoured to express (so far as I could make out) these words:—"More happy but not more secure, the glorified spirits in heaven;" with other words scarcely discernible. Just before she breathed her last she said, "an heir of glory," &c., and then left this vale of tears so gently, that it was difficult to say at what moment she fled to the everlasting embraces of her God and Saviour.

R. C.

The Surrey Tabernacle Expositor.

REVELATION XII. 6—11.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

THE woman, of course, is the Church in her corporate capacity ; but it will bear reducing to individual experience ; for when a soul is called by grace, the profane world begins to persecute that man, and perhaps the professing world too. He then flies from them, stands out separate from them, and this world to such a man becomes a wilderness. Then the flesh says, What will you do now ? Here is the world against you, and professors against you ; what is to be done now ? Why, what this Scripture saith, that there is a place prepared of God. When man shall forsake us, God will take us up ; and though our very friends may turn against us, the Lord will still care of us and preserve us. And so it is a wilderness state for the Christian, where he is to be nourished for so long a time, but only so long a time. And has it not been so since we left the world ? Has not the Lord taken care of us ? Has He not gone before us ? Does He not make ravens feed us, when it is needful it should be so ? Does He not bring supplies out of flinty rocks ? Does He not bring manna from mysterious and hidden places ? Is there anything too hard for the Lord ? That is what I understand by this Scripture, that the Church of God has in all ages, does now, and will to the end of time, fly into the wilderness—the world becomes a wilderness unto her. But let me speak, if possible, yet plainer. The man taught of God flies to that part of the world where there are not vain and wordly pleasures ; that he flies to that wilderness where the cloud of truth, the manna, the Rock, the mercy-seat, the sacrificial service, and the presence of God are. This is the wilderness to which the Church has ever fled ; and she needs the mighty wings of faith and love to enable her to fly from Egypt, the house of bondage, and dwell as in a wilderness. But, then, in this wilderness and solitary place she beholds the glory of the Lord, and the excellency of her God, and so is nourished until wilderness work shall end.

"A thousand two hundred and threescore days,"

is a period known only to the Lord, as to the exact length of the time. It shews that tribulation is limited, that the time will come when they shall leave the wilderness for a palace of glory.

A very kind friend that stood a member with me many years ago, writes to me upon what I have said about this Book; and he tells me that he thinks my reducing these matters to individual experience and to personalities detracts from the grandeur of this Book; this is my friend's idea. But I myself never yet thought, and I do not think I could easily be persuaded to believe that regeneration being a personal thing at all detracts from the glory of it; I cannot think that justification, being a personal thing at all detracts from the glory of it; I cannot think that the resurrection at the last great day being a personal and a sweet experimental reality, which it will be, to each individual; I cannot think that that detracts from the glory of it; and the saints of God being individually glorified, I cannot think that that detracts from the glory of it. So far from that, I have always thought that the very glory consisted therein; for if it be not a personal matter, if these things were a sort of pell-mell matter, without order and in confusion, then what glory would there be? Is not the glory made up of individual realization? Is not the glory of religion in this very thing, that it is a personal matter, and that each Christian has a whole salvation to himself; that each Christian has the blessed God to himself; that each can have all without the other having any the less? Thus, then, I think my friend, perhaps, when he reads these words, will change his tone.

"And there was war in heaven;"

not in heaven literally; not in the heaven of glory, certainly not; but in the Christian dispensational heaven.

"Michael and his angels,"

which I take to mean Jesus Christ and His ministers;

"Fought against the dragon; and the dragon fought, and his angels;"

that is, by all the political, and ecclesiastical, and fraudulent means that they could command to fight against God's truth with;

"And prevailed not, neither was their place found any more in heaven."

What a mercy that we have a heaven into which the adversary cannot enter; our heaven is in Christ, our heaven is in God, our heaven is that into which Satan cannot enter. But then, say you, it here says,

"Neither was their place found ANY MORE in heaven."

That implies that Satan, and the dragon, had been in heaven. Certainly he had, that is, he had been in the Jewish heaven. The Jewish dispensation is called the kingdom of God: "the kingdom of God shall be taken from you;" there you see the Jewish dispensation is called the kingdom of God. Satan was in that kingdom, and he destroyed that kingdom, and hath left the Jews now for 1800 years without a heaven; that is, without that kind of heaven which they had. But the Christian heaven is that which Satan cannot destroy; here, when he attempts to destroy the Christian heaven, he is cast down. He attempted to destroy the Son of God; there he was defeated: he has attempted to destroy the truths of the Gospel; there he is defeated; he has attempted to destroy and has put to death thousands of the saints, as to the poor body; but he has never put one to death spiritually, because they have a life that

can never die. And thus, then, it is that "they prevailed not, neither was their place found anymore in heaven."

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Let us have one Scripture to explain this, and only one Scripture will I name; but through the Lord's mercy you so well know the truth, most of you, that a hint is enough. Now "He was cast out, and his angels," that is "His ministers, "with him." Take the Apostle's words, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." I think that Scripture casts out all false ministers, casts out Satan, casts out the whole. But bless, for ever and ever bless the holy name of the Lord, no poor, needy sinner, will be cast out; no poor, seeking soul will be cast out; no trembling creature before God will be cast out. "Him that cometh unto ME, I will in no wise cast out," saith Jesus.

"And I heard a loud voice."

At the day of Pentecost, then this loud voice commenced; and afterwards this voice began to be not so loud; but still there has been the same voice ever since the day of Pentecost, and will continue on earth down to the end of time, the same voice

"Saying in heaven,"

that is, in this spiritual, Christian heaven;

"Now is come,"

What? why, just what poor sinners need,

"Salvation, and strength,"

just what we need;

"And the kingdom of our God;"

to the poor in spirit;

"And the power of his Christ;"

all exactly suited to those who are seekers after the Lord;

"For the accuser of the brethren is cast down, which accused them before our God, day and night."

God make us as diligent to speak for God as Satan is to speak against God and to speak against us.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

I should wonder if they did not in this way overcome. If I have the blood of Emmanuel on my side; and if I have the word of His testimony on my side; and if I have in my soul supreme love to Him; so that much as I may love those near to me in the ties of nature, and much as I may love mortal life (which is natural, to love life), "All that a man hath will he give for his life," yet there is something more than these, namely, Jesus Christ; if I thus have the blood of Emmanuel on my side, and if I have the word of His testimony on my side, and if I thus love His name, then I am more than conqueror. But take away one of these three, and you are not a conqueror. Take away the blood of the Lamb, then your sins bind you fast to eternity; take away the sure testimony of His word, then you have no promise to look to; take away this supreme and earnest love to Jesus Christ; then, if you do not love Him

supremely and earnestly, you will not abide by Him. The reason that Demas forsook the truth was because he loved something else better, namely, this present world; but the language of the living soul will be, "Lord, to whom shall we go? Thou hast the words of eternal life."

LETTER FROM MR. JAMES WELLS.

DEAR MR. EDITOR,—There is in this month's VESSEL a letter (Anonymous) addressed to myself, upon what I have said upon the Book of the Revelation. Your correspondent seems to me to misunderstand some things I have said; but these I will for the present omit to notice, and try all I can to avoid misunderstanding your correspondent, my friendly opponent. If, then, I rightly understand him, no part from the 4th chapter to the end of the Revelation has been yet fulfilled; and for one proof of this he refers to the 10th verse of chapter 22nd, where it declares that the time is at hand. Eighteen hundred years ago the time was at hand, and not (according to your correspondent) yet commenced even to this day, so that the book to this day has neither been fulfilled nor shown its meaning to any one, so that no Jews have been sealed or Gentiles saved, nor water of life realised, nor the New Jerusalem established and made a praise in the earth; so that the Apostle Paul ought not to have told the Hebrews that they *were come* to Mount Zion and to the heavenly Jerusalem, so that Zion's God hath never yet created Jerusalem a joy, or her people a rejoicing, and none have ever yet overcome by the blood of the Lamb. Now, your correspondent doth not, of course, mean this. Yet these are *the chief* things taught in this Book of the Revelation. Your correspondent says the book is divided into three parts—the past, the present, and the future. Very true this; and where in all the Bible is there a prophetic book which is not so divided? Is not Jesus Christ the same yesterday—here is the past; and to-day—here is the present; and for ever, here is the future, and in spirituals the past? The present and the future are one and the same, with simply a difference, not of principle but of position. These eternal things first lay in purpose, promise, and prediction; second, in mediatorial performance, as when the Saviour said "It is finished;" thirdly, in their ultimate development, in perfection, and possession; and the last believer on the earth will be just such a man as was the first believer. And so with John; the things that had been, and things that were, and the things which were to be thereafter, were in principle the same, because Jesus Christ is the same, and a faithful and unchanging God is the same. But your correspondent's division of the Book of the Revelation is arbitrary and unnatural, and he gives not the slightest proof that the seven churches are meant by things that were then present, any further than the principles of the Gospel included these churches.

Nor can I at all see with your correspondent in what he says of the 4th chapter—"I will show thee things which must be after these things." And what were the things after these things? What but a *repetition* of the same principles under, perhaps, many new circumstances? Truth and error, mercy and judgment, have all been, though in a great

variety of forms in repetitional operation ever since the foundation of the world; and will to the end of time.

This throne of the 4th chapter, saith your correspondent, is not the throne of grace. No; a rainbow before it and the redeemed—for the living creatures are the redeemed, as we see by the 8th and 9th verses of chapter the 5th. Well, I believe to all true friends to God it is a throne of grace, but to his enemies a throne of judgment. The *same* Judge who shall say to the one "Come, ye blessed," the *same* Judge shall say to the other, "Go, ye cursed."

"During the time of the churches the saints of God were troubled and slain; but no word of wrath against persecution." No? Why were not the persecutors of Christ and of his apostles and people *destroyed* by the judgments of God upon the Jews during the time of these Asiatic churches? And were there not threatenings to the enemies contained in the addresses to these churches? And what can be more clear than that heavy judgments came upon Jerusalem as well as upon Rome, both Pagan and Papal? I believe that the Book of the Revelation differs not in the least whatever in principle from any other prophetic Book, or why are we in this same Book referred to the prophets (x. 7)? and is a representation of the Gospel dispensation, terminating only in eternal glory. "They shall see his face, and reign for ever and ever."

Are there 144,000 converted Jews on the earth now? asks your correspondent. Well, I fear not; but should not this definite number be taken for an indefinite number? And did not the Apostolic age realise what is here meant, as well as a still larger number of Gentiles. According to the holy prophets there were to be more Gentiles than Jews. Is heaven silent because one on earth is so? No; I have not said this. I take the heaven to be the kingdom of heaven on earth; and that there is silence *in* this heaven with every one under conviction of their state. Was not Saul of Tarsus put to silence? Did not Job, when *in* trouble, sit in silence seven days?

And as to the seven trumpets, I see no reason to alter my views thereon. I take the destruction both of Babylon and Jerusalem to enable me to understand the meaning of the seven trumpets, as I believe the judgments of God upon ancient Babylon to be a type of the judgments of God which shall come upon mystic Babylon at large, namely, upon all enemies of God and godliness. And as to praying for our enemies that is the general rule. But did the Saviour pray for Judas? Did Peter pray for Ananias and Sapphira? Did Paul pray for Elymas the sorcerer, or for Alexander the coppersmith?

Thus, I believe, that this Book of the Revelation, in *all* its parts, has been realising its fulfilment ever since it was written; that the seals and trumpets open and proclaim the *same* blessings and the *same* judgments that prophets, in similar language, opened and proclaimed. We read, again and again, in the Old Testament, of the book of God being sealed as well as its being open, and of the trumpets of judgment and of mercy. And the same seven trumpets which were woe trumpets to the Canaanites were joyful trumpets to the Israelites (Josh. vi.); and so mercy and judgment travelled side by side. And I do willingly confess that I have yet to learn that the Millenarian scheme has the least foundation whatever in the Holy Scriptures. I believe the present dispensation will terminate only in eternal glory.

I respect the kindly spirit in which my learned opponent has written, and hope he will kindly take my, perhaps, rather rough reply in the same kindly spirit in which I hope I have written. I am fully aware of what an array of learned, able, great, and industrious men I have against me in the views I take of this Book of the Revelation; nor do I think, differ as I do, that any one can read carefully Bishop Newton, Dr. Keith, Elliot, Winslow, Dr. Cumming, &c., &c., without feeling instructed, and agreeing with them in many things, nor feel otherwise than due and proper respect for their opinions; and, above all, for their motives and great devotedness to the Holy Scriptures.—I am, dear Mr. Editor, yours sincerely, in the God of all grace,

April, 1865.

JAMES WELLS.

“MY EBENEZER.”

On the mount with Christ, communing,
I would spend an hallowed day;
And in holy triumph own it,
All my sins are put away.

Sixty years in nature finds me,
Still a poor and helpless soul;
Feeling quite as much as ever,
God must be my All in all.

All to make me what He wills me,
Giving me both will and power;
Insufficiency—I prove it
Every day and every hour.

But how fondly do I own it,
Underneath the whole I see;
There's a living, running current
Bearing me to ecstasy.

“Blessed are the poor in spirit;”
These are words beyond all price;
What the Saviour says, I credit;
What he did does quite suffice.

On Him I can lean and own it,
Other helpers, there are none;
All who seek for aught beside Him,
Finally will prove undone.

See his arms of love and mercy,
Low before Him, I will fall;
None but Jesus can sustain me,
He for me is All in all.

Such as prove an holy freedom,
And through Him access do gain;
Every loss that they experience
Turns to profit, tho' it pain.

Out of weakness he does strengthen,
None can turn His love away;
If the sun has dawned upon you,
It will rise to perfect day.

No forsaking,—no relenting,—
With our God;—in Christ His Son;
When He cried aloud, “’Tis finish'd,”
We and He were reckoned one.

On this base my soul is founded,
He atonement made for sin;
Thus His bride beholds her cleansing,
Thus she is brought spotless in.

Shout, ye objects of His power,
Echo back the solemn sound;
“It is finish'd;” let its virtues
Reach to earth's remotest bound.

Thus my Ebenezer raising,
Hitherto I'll own, I'll come;
And unto the mark before me,
Seek while life shall last to run.
W. WESTLAKE, Plymouth.

[Our brother westlake has long blown the Gospel Trumpet in Plymouth; and we are glad to learn he is willing to preach to any people who know and love God's new covenant truth.—Ed.]

MY REFUGE.

By SAMUEL COZENS,

O, my God! what sadness darkening
All my soul in blank despair:
While my heart-strings now are breaking
For the love that casts out fear
To Calvary,
Lead me to the Refuge there.

Now my soul is 'whelm'd in darkness,
And my heart is big with grief;
Let me not in God be faithless,
Lest I die in unbelief;
O, to Jesus!

Lead me now for sweet relief.
O, my God! let not my sorrows
Quench the smoking flax in me;
Let not Satan's poison'd arrows
Kill my little hope in Thee.
O, my Father!

Let me to thy bosom flee.
Should I find no access thither,
And the skies send back my moan;
Still at mercy's footstool hither,
I will kneel to reach thy throne:
O, for mercy!

In the name of Christ alone.
Should I seek and find no mercy,
And my heart grows faint and drear;
Yet still thy throne of equity
Shall from charge of wrong be clear;
And of justice
I will sing, and hell shall hear.

But canst—wilt Thou a soul deny,
Groaning 'neath infirmity,
Which on the bleeding Lamb rely,
And in Him for mercy cry:
Prayer hearer,
Hast Thou not a kind reply?

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain that nothing be lost.”—John vi. 12.

54.—SIN is the object of God's hatred, and the source of man's misery ; it overturned the world and spoiled the works of God ; nothing but the blood of Christ can cancel its guilt ; nothing but the Spirit of Christ can subdue its power.

55.—That which, without rashness, is undertaken in Christian wisdom, and conducted in Christian love may be performed without fear. With proper ballast the vessel will float steadily in the midst of storms.

56.—Jesus, in passing through this world in our nature, resembled that light of which He is the creator, which passes through all things, losing none of its purity.

57.—The heart of the believer is the temple of God ; the sins of his heart are the thieves by which the temple is infested ; and the scourge of small cords are the afflictions by which the temple is cleansed and purified.

58.—Many are for faith without works say some ; grant it. But I am bold to say that, where the faith of God's elect is, good works will also be. It is right to place the cart behind the horse.

59.—While danger is at a distance we may, in the warmth of affection, speak as though we would do wondrous feats ; but, alas, saying and doing are two different things ; and so we find when brought into the trial ; witness poor Peter of old. Luke xxii. 33, 57.

60.—Education is very good in its place, especially to such as are under the reign of saving grace ; howbeit, it is often seen that a poor illiterate man, whom Jesus sends into his vineyard is made instrumental of doing the most good, that men might know the power is wholly of God and not of the creature.

61.—No works are worthy of being called good but such as are wrought by the good Spirit of our God, the only source of all goodness.

62.—To talk of Christian suffering is a very easy matter ; but to suffer as a Christian that, indeed, is hard.

63.—I am more afraid of a dead formal professor than I am of an open enemy of the cross of Christ ; because, the former may deceive me, whereas the conduct of the latter sets me upon my guard.

64.—A proud Pharisee may feel satisfied with the bare performance of a few cold, dry, legal duties ;—not so a sound believer ; he must find and enjoy his Lord Jesus, the supreme beloved of his soul in ordinances, or satisfied he cannot be. A stinking bone may please a hungry dog, but it cannot please a hungry child.

65.—When many professing people meet together, alas, how shameful is their conduct and conversation. Instead of seeking the edification of each others' souls they seek the gratification of carnal self, insomuch that it may with propriety be asked, Who reigns here—Christ or the devil ?

66.—Persecutors may drive us from one place to another, but they cannot drive us into hell ; nay, in attempting to drive us from God they often are instrumental in driving us nearer to Him.

67.—Satan is most active against those that are most active for God. He hates faithful ministers.

The Great Day of Prophecy.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-SIX.

WHAT DO THE PROPHETS SAY OF IT?

HAVING a brother—my own beloved brother Samuel—labouring for the Irish Baptist Mission in Ireland, I felt moved with a desire to hear the annual sermon in behalf of that society, which was preached by C. H. Spurgeon in his own Tabernacle. He took Joshua's army compassing the walls of Jericho for his subject. He thought Romanism was the modern Jericho of our day, and that ultimately her walls must come down; and when they fall then will the glory of Christ more resplendently shine forth. The divisions of Mr. Spurgeon's sermon were three—"WORK! WAIT!! and WIN!!!" It was well calculated to stimulate zealous souls to action; and there is no immediate necessity for finding fault with Christian people for over-much working; there has been so little done by Protestants, and so much done by Papists, and all the dark and death-like forces, that really we seem to need some stimulants to set us going. There was one point in Mr. Spurgeon's sermon I distinctly noticed. Referring to the "signs of the times" he said, there always had been "signs of the times," which remark was quite true; but the sweeping sentence was this—Mr. Spurgeon did not believe in the near approach of any remarkable crisis, for many reasons; one was, because all the prophets said, we were fast approaching the end; "but," said he, "all the prophets are liars;" of course, he meant those prophets who made a profit out of their prophesying. As I do not know who these prophets are I will not say much. Dr. Cumming has, doubtless, made large sums by his literary productions; but, having carefully read some of his works, I am not prepared to pronounce all his predictions false. The fact is, Dr. Cumming in England and Mr. Baxter in America, are two great collectors of the testimonies and predictions of all the students of prophecy for many centuries; and it is remarkable that multitudes of grave, gracious, and intelligent writers have all *thought*, that ere 1875 has come solemn changes would be seen, and that 1866 did stand in their eye as a great culminating period. I am afraid of that spirit—"Where is the promise of His coming?" &c., &c. And to pronounce "all the prophets as liars" came to me exceedingly harsh; yea, more than that, it was calculated, I feared, to influence thousands of minds, and lead them in a wrong direction.

It may be C. H. Spurgeon has read some of the recent numbers of "*The Last Vials*." The editor of that serial is very decided in his censures upon Dr. Cumming, while he carefully introduces some calculations of his own making. I am convinced there are two great positions to be occupied by every real Christian. The first is, "Giving all diligence to make his calling and election sure." The second is a constant and happy waiting for the coming of the Lord. "CHRIST COMING AGAIN!" is the title of two sermons I recently preached to my own people, and which I will publish, if the Lord enable me. If any of his people will furnish the means, I would put a large number of them into circulation, because I firmly believe in studying those discourses I

had the light and unction of the Holy Spirit with me ; and the whole Truth was rendered substantially precious and useful to my own soul. In delivering those discourses I was not sensibly free ; nor do I know how far they were acceptable. That I leave ; but, in my private meditations, I was honoured, helped, and exceedingly comforted ; and I believe if I can write, print, and issue them, they will be attended with good results to thousands. I will wait and watch the LORD's hand in this matter. Meanwhile, I shall only this month introduce the following note. Will any good brother reply to it ?

“DEAR SIR,—In perusing your valuable publication of this month relative to the times and seasons of the fulfilment of prophecy, I should thank you, for the purpose of edification, to propose, through the medium of *THE EARTHEN VESSEL*, two questions, for some Christian brother to give a reply. The first is the restrictive limitation of Daniel's prophecy, when he inquired, ‘How long shall it be to the end of these wonders?’ (*Dan. xii. 6.*) ‘And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.’

“Now as the apostles prophesied in part, my next question is the restrictive limitation of Peter's declaration, when he saith (*1 Pet. iv. 7*) ‘The end of all things is at hand. Be ye therefore sober, and watch unto prayer.’

“My object, then, by these two simple questions, is to inquire whether any Christian brother can furnish me with any other exposition of these two prophecies than that of their being fulfilled by the dissolving event of the Jewish polity.—I remain, dear Sir, yours respectfully,

W. WAKEHAM.

“16, Mount-street, Plymouth.

“April 4th, 1865.”

I am reading “*The Last Vials*,” and shall shortly try to write an epitome of some of the Editor's comments and calculations.

THE LATE MR. JOHN GRACE, OF BRIGHTON,

AND NOTICE OF SERMONS BY MR. GEORGE AERAHAMS.

In our notices of the funeral sermons we will not be critical ; and yet how to pass over some things, in even some of the best of men, we know not. We often think that no public office is so subjected to the presumptions of finite man as is the sacred office of the preacher. There is a wider license given and taken by thousands of ministers than by any other class of public men on the face of the earth. And this could be easily shown, if we thought any real benefit could flow therefrom ; but ministers frequently are self-confident, and to question their correctness in any point is considered a grave offence. We know not, nevertheless, that we ought to shrink from carefully and kindly directing attention to ministerial errors when they are given broadcast to the world.

To much pleasanter work than that we turn now for one moment. It

is to give Mr. Abrahams' testimony to the genuineness of Mr. Grace's religion. Mr. George Abrahams is not a believer in the genuineness of every minister's faith; but John Grace was well-known to him; and of him he speaks with great assurance. Here is the first item. It is drawn from the first funeral sermon. After representing the Person and work of the Lord Jesus Christ, Mr. Abrahams gave the following:—

“Now then comes in our dear departed brother Grace. He is in union with Christ, do not forget it, for if he were not, I repeat, any one bishop of Israel might preach his funeral sermon, for I would not thank any man to ask me to do it. I have known my beloved brother, as a friend, more than thirty years; and, as a preacher, very nearly the same time. When I first came to Brighton, he was not a minister, but greatly troubled concerning the ministry; and we had many, many talks concerning the matter; and especially one night after I had been preaching. He seemed very much cast down and in trouble, and being next door, I said, ‘I will go in and talk to Mr. Grace a little.’ When I entered the room he was sitting by the fireside, very much cast down. I took a chair (he was glad to see me), and we both sat down by the fireside. ‘Well,’ I said, ‘you seem very much troubled, friend Grace.’ ‘O yes,’ said he, ‘I am full of anxiety and trouble. I do not know what the Lord means to do with me.’ I said to Him, ‘Have you never received a penny of God's everlasting love?’ I had no sooner said this than he snatched at the subject, and spoke of the goodness of the Lord to his soul; insomuch that I could not get in a word sideways; he had it all to himself; except when I went away, I said, ‘Now, friend Grace, if I had sat down moping like yourself, and we had both begun to demur whether God had ever done anything for us, which is the fashion with some professors, the devil would have stood laughing in his sleeve behind, and said, “Here is a couple of fools!” But here, through mercy and goodness, we have got the start of him. You can talk of the loving-kindness of the Lord, and so can the poor Jew;’ and our union was made in such a manner as never to be separated again.”

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, MAY 7TH.—“YET THERE IS ROOM.”

“Yet there is room.”—Luke xiv. 22.

How often have people, who have been a little late, heard the mortifying remark “No room—not even standing room,” and they have turned away calling themselves a thousand fools for not having started earlier, or made more haste. But I have heard the cry “No room” when there was plenty, and after a little pushing and squeezing have not only got in but found a seat. Now, when Satan sees a poor soul pressing toward mercy's door, to partake of the Gospel feast, he raises the cry—“There is no room—you are too late.” And if you meet him with some promise

he replies, "There is no room for *you*, you are so old in sin, so unworthy in person, and so ragged in appearance that the Lord of the feast will have nothing to do with such a wretch as you." And, alas! unbelief is too ready to listen to these suggestions. But in clear letters, as of gold, the inscription stands written right over mercy's gate, "YET THERE IS ROOM." *Where?* In the Saviour's heart, at the throne of grace, at the Master's table, in the cleft of the rock, in the ark, in the city of refuge, and in heaven. The seats in yonder mansions are all reserved, and the names of the persons for whom they were prepared are on them; and they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Ah!" you say, "I believe all that; but for whom is there room?" There is none for the Pharisee, the work-monger, the formalist; mercy is for the miserable, pardon for the guilty, food for the hungry, clothing for the naked; and the refuge is for the destitute. Hence you see the poor, the halt, the maimed, and the blind come; and for such "yet there is room."

There is no room for sin in heaven or in the heart of Christ. But blessed be God, He can hate sin and love the sinner; he can punish sin and save the sinner; he can let the sinner in and shut out the sin. All this is done by Jesus Christ. Come then to the Temple by way of the Cross, and thou shalt find that "YET THERE IS ROOM."

SUNDAY, MAY 14TH.—NO CONDEMNATION,

"There is therefore now no condemnation."—Rom. viii. 1.

WHY? How can God be just and not condemn the guilty? I am guilty, and feel and confess and deplore that guilt, the law condemns me, and that justly. And where is there a way of escape of which justice will approve? By the blood and righteousness of Jesus Christ. He was condemned and punished as the accepted surety, being delivered into the hands of law and justice for our offences, and was raised again for justification. "There is, *therefore*, no condemnation." Mark the **THEREFORE**, on the ground of what Jesus did as shown in the former arguments of the apostle.

There may be *accusation*—the world, the devil, and thine own conscience will accuse thee; but there is an Advocate with the Father who pleads thy cause, if thou art a true believer in Jesus; and He can put in a plea on thy behalf, and show why thou shouldst not be condemned. Thy sins are buried in the ocean of His blood, thy person covered in His obedience; and therefore there is now no condemnation. Observe then—

1. This is a present blessing. "Now," what a blessed reward is that! It was *now* in Paul's day; with the Church it has been *now* ever since. It is still *now*, and it will be down to the end of time, and for ever. Now, there is therefore *Now* no condemnation.

2. It is a *perfect* blessing. Here is another little word—*No*—mark that. God does all things well—"He is the Rock; His work is perfect." Not a sin unpardoned; not a thought in His heart toward us but it is love. No reserve, no shyness or coolness toward us for sin. Not that he justifies our daily sins, or loves these sins; but he justifies our per-

sons, and that perfectly. What wonderful love! Mighty grace! Glory for ever be to God! For,

3. This is a public blessing—that is, it belongs to all the elect alike. True, they do not all alike enjoy it by faith; but it is theirs notwithstanding. No matter whether you have one talent or ten; whether a mere babe in Christ or a strong man, if you are a true penitent, and have got no further than “*God be merciful to me a sinner,*” we tell you that you are not, and never shall be condemned to hell.

SUNDAY, MAY 21st.—“OUR STRENGTH IN DEATH.”

“When thou passest through the waters I will be with thee.”—Isaiah xliii. 2.

ALL the promises of God are yea and amen in Christ Jesus; but to realize them we must be brought into the circumstances to which they refer; for instance, it is here implied that the people should pass through floods and flames. And why does the Lord allow his children to walk in such paths? He could dry the river up, or bridge it over, and with one breath put the fires out. But no, these rivers and flames lie directly in our path to heaven; and though the Lord could remove them, he will not. “The Lord trieth the righteous,” and that in many ways; He tests their principles. There is a way that seemeth right unto man. Yes, a way of religion that appears right to the carnal mind, and the “religious world” are going in it. The number and influence of the people resemble a mighty flood; just now the stream of religious zeal has overflowed its banks—is sweeping all before it. Step into the boat of popular and fashionable theology, and it will gently carry you along; but where? Ah! where will free will and creature doings end? Not in heaven! Then the Lord’s people must go against the stream, and bear the fire of man’s displeasure. Again, there are the afflictions of this life—difficulties, sickness, and sorrows; and add to these, the temptations of the devil and oppositions of the flesh. Truly may it be said that “many are the afflictions of the righteous.”

But what a promise is this: “I will be with thee.” Blessed companion! “The angel of thy presence shall save me,” and the flood shall only wash away my pride, and sin, and self-conceit; the flame shall consume the fetters that bind my heart to earth, but refine the gold. Poor soul, do not conclude that the Lord is not with thee because thou canst not see, or hear, or feel Him near: The fact that thou art holding on thy way in spite of these rivers and fires is proof that He is with thee; and though thou forget Him, he thinks of thee; if all be dark with thee, His eye looks through the cloud, and by and bye thou shalt come forth as gold and say, “We went through fire and through water; but thou broughtest us out into a wealthy place.”—Psalm lxxvi. 12.

SUNDAY, MAY 28th.—“BOUNDLESS SYMPATHY.”

“He that toucheth you toucheth the apple of his eye.”—Zech. ii. 8.

WONDERFUL is the union of Christ and His Church. We are members of His body, of his flesh, and of His bones. Everything in salvation springs from this oneness; break that, and you beggar the church, and consign her to perdition. But, bless the Lord, neither sin nor Satan can separate us from Christ. One of the sweet privileges arising from

this union is the sympathy of Christ: what touches you touches Him. "Saul, Saul," said He, "why persecutest thou me?" One writer says, "Saul trod on the toes on earth, and the head felt it, and cried out in heaven." Again Jesus says, "Forasmuch as ye did it unto one of these my brethren, ye did it unto me." "He is touched with the feeling of our infirmities." Yes, when faith crawls up to him through a crowd, whose presence he regards not, and touches the hem of his robe, he says, "Somebody has touched me."—Luke viii. 46. He felt that touch. She was nobody before; they were nobodies who made the press upon him, but now the poor woman is "somebody." And though thou mayst be poor, unknown, and neglected, not only by the world, but the church, if united to Jesus by covenant bonds and living faith, thou art "somebody" in his esteem, for of such he says, "They shall be mine in that day when I make up my jewels." In the margin it is "special treasures".—Mal. iii. 17. Thinkest thou then that He will forget, or neglect, or be indifferent to thee, believer? No, whatever toucheth thee toucheth the apple of his eye. "Why, then," sayest thou, "does He not deliver me from this rough path?" Because it is the right one, and not half so rough as that he trod, and thou hast forgotten that—

"The path of sorrow, and that path alone,
Leads to the regions where sorrow is unknown."

Then look up to Him in all thy trials, and "fret not thyself because of evil doers: they shall soon be cut off as the grass."—Psalm xxxvii. 1. "But they that trust in the Lord shall be as Mount Zion that abideth for ever," and cannot be moved.

A VISIT TO THE TOMB OF THE LATE MR. JOHN
WARBURTON,
OF TROWBRIDGE, WILTS.

MY DEAR BROTHER,—Last week I came up from Plymouth, having been preaching in Stonehouse the Word of Life for upwards of three months, not, I trust, without signs of a Divine blessing.

On Tuesday April the 4th I left for Exeter, where my dear brother in Christ, Z. Turner, met me. I preached for him that evening with some liberty, and the souls of the disciples were encouraged. The cause is prospering. Our brother baptized four sisters in Jesus, March 26th.

On Wednesday I preached at South Chard, where brother Shepherd, of Exeter, labours, and is made a blessing. The Lord was with me here. Deacon Bennett I found to be a true lover of Zion. They would like the Editor of THE EARTHEN VESSEL again.

Thursday I spent at Yeovil with good brother Day, whose soul is in his Lord's work, and is being made a blessing there and elsewhere: the Lord bless and spare him long.

On Saturday I went to and saw the last resting-place of that man of God, Mr. Warburton, whose testimony the Lord blessed to my soul twenty-five years ago in Norfolk. The last time I heard him was at Wrenningham, by Norwich, where he had been preaching the first Lord's Day. Never shall I forget the text and sermon: the one was, "Is not the

Lord gone out before thee?" The sermon was full of the goings out and before of Father, Son, and Holy Spirit, in the work of salvation. Never can I forget what I enjoyed under that sermon. Hundreds of times in passing through the deep path of tribulation the Holy Ghost has brought home the truth into my soul.

When I stood over his tomb I breathed a prayer for a spirit of prayer to come upon me that I might follow him more where he followed Christ, and that He would bless the cause at Zion and Bethesda and His Zion universally. It was a solemn blessed time to my soul. I have transcribed the inscription on his tomb, which is as follows on the right side of it:—

"Underneath lie the remains of John Warburton, minister of the Gospel; for forty-two years pastor of the Church of Christ meeting for the worship of God at Zion Chapel, Trowbridge, who died April 2nd, 1857, aged 80 years. In token of esteem and affection for a beloved servant of God, the Church and congregation have erected this monument." At the end of the tomb is the following inscription:—

"In his ministry he contended for the teaching and testimony of the blessed Spirit in the heart, and supported in a long illness by His consolations. He died triumphantly in Jesus. In his last illness the following verse was often on his lips:—

"But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save."

The beloved wife of Mr. Warburton is interred in the same tomb, who departed to be with Jesus about four years since. The spot where the tomb is, is consecrated by a cluster of godly ones lying here till the resurrection of the just—viz., Mr. Banister, Miss Oram, Mr. England, Mrs. Deverill, and the Singers, father and son, &c., till, as Swain puts it, they shall rise—

"Hark! ten thousand harps resounding,
Form'd in bright and grand array:
See the glorious armies rising,
While their Captain leads the way—
Heaven before them
Opens an eternal day."

May we be followers of them who, through faith and patience, now inherit the promises.

I was preaching at Bethesda, with the Lord's blessing on the souls of the people, my text on Wednesday evening "Who can tell?" in the form of hope that the set time is come to favour the cause here more than ever. They appear a kind, spiritual people. Brethren Nash, Rollins, Dyer, Griffin, &c., appear to have the good of souls at heart.—Yours in Jesus,
JOSEPH FLORY.

Trowbridge, April 15, 1865.

DR. CHARLES J. ZIMPEL has sent us two books, both of which are issued to promote the construction of railways in Palestine. The proposition is most startling; but it is so closely identified, we think, with the fulfilment of prophecy, and Dr. Zimpel appears an old patriarch of such sterling faith and confidence in God, that we cannot look lightly upon his efforts. His works are reviewed at length in *The Gospel Guide*.

The Assurance of Faith : AND HOW TO OBTAIN IT.

CONTINUED FROM PAGE 105.

WE have referred to the issue of that handsome volume of Mr. Grant's, "*Truths for the Day of Life, and the Hour of Death,*" &c., in which are many chapters on Christian Assurance. The ancient fathers laboured hard to lead believers on to this firm and happy standing ; and their arguments and exhortations were good. How far they succeeded in establishing the people in their day, we cannot decide ; but to us it is clear, that in our day, the people who "know the joyful sound" are so exercised and tossed about between the flesh and the spirit, that nothing suits them better—nothing can more fully represent their desires—nothing can more correctly express the fulness of their hearts than doth the language of Watts—

"Assure my conscience of her part,
In the Redeemer's blood ;
And bear thy witness with my heart,
That I am born of God."

We quote these words, not to stifle the strugglings of longing souls for assurance, but rather with the hope that as they present this petition at the throne of grace, they may obtain the sealing witness of the SPIRIT, and like the Church, exclaim, "My beloved is mine, and I am His."

There is a large body of professing Christians in this day, whose language and spirit, and faith, and love, appear good, and in some measure Scriptural, but they will have nothing to do with doubts and fears about individual and present salvation, and they speak as though the believer had only to look and live, and be assured, and be happy, and never fear again. This is the point to which thousands are hoping to come, but they cannot reach it.

How is this? Let us carefully, from time to time, examine this question. Mr. Grant is, we believe, a happy Christian—a strong, firm believer. Let us listen to him. Without note or comment, this month, we give the opening lines on this most blessed theme. Our author begins as follows :—

"The assurance of faith is a profoundly interesting and most important subject. It is so, or at least ought to be, alike to those Christians who possess this assurance, and those who do not. Such as do possess it would not part with it for all that this world could offer in return. It is to them the source of a joy too great to them to be conceived. Contrasted with the pleasures which spring from other sources, they regard the latter as unworthy the name. And no wonder, though the believer's bliss be so great, in the consciousness that he is one of the sons of God ; that he has been made a new creature in Christ Jesus ; that all the blessings which God has covenanted to impart to His people are his either in possession or in prospect ; that even God himself is his portion, and that as sure as God is true, and has power to carry his purposes into effect, so surely will heaven at last be his eternal home. It were strange indeed if the believer, possessing these and other sources of joy, were not

in a state of transcendent happiness. And having such sources of bliss always within his reach, it would certainly be amazing, and something more than amazing, did he not regard them as of unutterable importance, and feel that he would rather relinquish ten thousand worlds, were he owner of as many, than be deprived of the happiness which he derives from such sources of bliss.

“But it is not only by the possessor of the assurance of faith that that assurance ought to be regarded as of inexpressible importance. Those who do not enjoy this assurance, and yet are the children of God, made so by faith in Christ Jesus, ought to look upon its possession as a matter of the very greatest importance; as a thing which they should most earnestly and unceasingly desire to obtain. God’s glory is involved in the question as to whether or not believers enjoy this assurance of faith. If God has in His sovereign grace translated them from the kingdom of darkness into the kingdom of His dear Son, it surely must, in the highest degree, be desirable that they should be conscious of the mighty and momentous change which they have undergone. In the very nature of things it must be the will of God that His people themselves, as well as those around them, should know the wonderful things which He has done for their souls: and surely, as the matter is one which so nearly concerns ourselves, we are bound by every moral consideration which can suggest itself to our minds to make sure of a fact thus intimately bound up with our own individual happiness. I can conceive nothing more deeply to be lamented than that any of God’s saints, dear to Him, as we know them to be as the apple of His eye, should remain in a state of misery, arising from groundless doubts, and from conclusions for which there is no foundation whatever. It is in the hope that I may be the means, in the hands of God, of removing from the minds of some believers in Jesus,—would it were in the case of all believers!—such groundless doubts as to their adoption that I have turned my attention to the subject of the assurance of faith.”

NEW BOOKS.

“Visions of Zechariah,” by B. Taylor, of Pulham, Norfolk, is a volume of great mental labour. We fear our brother has studied too closely of late for his own health; but certainly the Church of God will reap the advantages of his immense toil. We have all read notes on the visions of Ezekiel and Zechariah, but those of Mr. Taylor’s are neither borrowed or stolen; nor are they old children dressed in new clothes—they are original and good.

“The Sure Foundation; A Discourse on Matt. viii. 24.” By William Cole. A pamphlet worthy to be laid on the drawing-room or study table of either the wealthy or the wise. The battle between faith and works is fought with skill and success. Both the above may be had at the office of the Caryl Book Society, 4, Crane Court, Fleet street.

“Travelling to Eternity.” A Tract. By R. Cordwell, of Gloucester. Suited to send forth into all the world.

"Gospel Light in a Dark Lantern," by Thomas Whittle. Everybody in the Churches of Truth knows Thomas Whittle to be an eloquent, pleasant, faithful and upright preacher of the Gospel of Jesus Christ, and one who is much beloved for his works' sake by many established Christians. He is now preaching to the good people who were gathered by the late Gad Southall, in Taylor's Depository, near the Elephant and Castle. He is also the editor of a new poetical periodical, called "Gospel Light," &c., which contains sweet and wholesome pieces. But surely Thomas Whittle does not call himself a dark lantern?

"Popery: Its Origin, Nature, and Productions." By R. Cordwell, of Gloucester. Concise and faithful; clear and instructing.

"Nothing to be Sorry for." This is the title of No. 332, of "Surrey Tabernacle Pulpit." A Sermon. By Mr. James Wells. When we read it we said "it is too good to be true." Yet it must be true, because it is based on scriptural doctrines, and evidenced by all the experiences of good people in all ages.

"Boaz and Ruth," and "Divine Sovereignty." These two tracts, by Mr. Dickins, are poetic letters in the rough: truth without any polish. Salvation and Christian experience, without any creative gloss. They can both be had at our office.

Mr. R. Govett's works "On the Righteousness of God," and other productions, can in future be had by order from our office. A list of them, with reviews, we hope soon to give.

MR. JAMES WELLS'S NEW SURREY TABERNACLE.

A VERY fine and beautiful picture, representing the elevation and exterior of the above building, has been prepared, and can now be had as per advertisement. From the circular issued we quote the following:—"The building now in course of erection in Wansey-street, Walworth-road, five minutes' walk from the "Elephant and Castle," is in the Italian style, and will have a portico of six Ionic columns. There will be a large vestry at the side, with convenient vestries for the minister and deacons; accommodation will be provided for about two thousand persons; the walls will be of white brick and solid stone dressing. The building internally will be 89 feet by 64 feet; the total outside length, including vestries, will be 135 feet. The cost is estimated at over £9,000, and it is expected to be opened in September. The sum collected by donations and weekly subscriptions for the new building is now £5,125, besides various promises, amounting to £800, payable as it progresses. These funds have been derived principally from the congregation who have supported the cause for many years, during which time, through the instrumentality of the ministry, £7,500 has been collected and distributed among the poor and various benevolent societies. The assistance of friends who have shared in the occasional labours of our beloved minister, as well as of all who are willing to aid in the erection of a house for the worship of God, is earnestly solicited, that the building may be opened unencumbered by any debt."

Our Churches, our Pastors, and our People.

OUR LONDON CHURCHES.

At the moment of writing these few lines, the telegrams announce four events of some note. 1. The Confederate Lee, the great Southern General in America has surrendered: it is hoped America will cease to be the horrible slaughter-house it has been now for some few years. Oh! how one's soul grieves over such unholy bloodshed and cruelty. If it has really come to an end, surely all England must lift up her heart to God in thanksgiving. As to America herself, we fear she is such a thoroughly religious hypocrite, we can hardly take any notice of what she may do.

The second event is, the Russian epidemic; which it is feared will soon reach these shores. The papers are teeming with letters and warnings, and prescriptions; but, we pray the Lord to spare us, guilty though we be, from such a visitation.

Another note, is the opening of Westminster Abbey for Sunday evening services. The Dean preached on the "Valley of dry bones." It was a philosophical, general, and national discourse. Such a scene it is said was never seen before. Thousands upon thousands of persons could not get near the doors. The Dean of Westminster is exceedingly popular; how far he is opposed to the Gospel we stop not here to enquire; but were we to review, with care, the works, the sermons, the writings, &c., of all these great men, whether in the Church or out of it, whether openly or not Arminian, we should find history, reason, philosophy, and a specious charity, pervade the whole body of theologians, more or less, and that their preaching is of an outside character, and being destitute of the SPIRIT, it never attempts to enter into *Man-Soul*; the revelation of JESUS CHRIST, in a sinner's heart, by the power of the HOLY SPIRIT; which is the root, the *experimental* root of all real, vital religion, is not only *left out*, but treated with contempt. The key-note of the Gospel, seems nearly lost in the public ministry; but it is as safe as ever in the Book and blessing of Heaven: it reads thus, "Go to MY BRETHREN; and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

The relationship stands the same, much as by our modern divines the secret may be ignored.

Another event—notes from the country inform us—Mr. Bloomfield is ill, and cannot fulfil all his engagements. It is hoped this is but temporary. We are often ill; and soon, like many more, must pass away, and leave our work to be better done by others. May the Lord himself light up our way, when over Jordan's narrow sea we cross; and may Mr. Bloomfield and all the ministers be strong to labour while in the world they stay.

An effort is making to establish a good truthful Baptist cause at Stratford in the Lecture Hall, where Thomas Stringer preaches every Wednesday evening; and the brethren Alsop, Bradley, Smithers, Steed, and others preach on Sundays. On the 28th of March, a large tea meeting was holden; brother Thomas Stringer was in the chair; and a cheerful president he made. He called upon his helpers Steed, Maycock, Stanley, C. W. Banks, Christmas, and others, to speak to the people. It was a pleasant and encouraging evening. We hope Mr. Fowler will be the means of raising a church in that place. He is both fighting and fearing daily;—may many run to his aid.

Mr. Samuel Milner's tenth pastorate at Keppel-street, in Russell-square, was holden on the 28th March, 1865, when a pleasant evening was spent. After many friends had taken tea, Mr. Milner, and his brethren Alderson, Bloomfield, Foreman, Hazelton, Wyard, Higham, Green, and others, conducted the meeting. Mr. Milner was cheerful, and satisfied with his position. All was peace and good prosperity. It must be grateful and joyful to Samuel Milner thus to stand in honour and in truth.

Mr. Higham's anniversary at Camdentown exhibited much growth in the cause; in both his own church and in his brother Geo. Webb's, at Zion (the late Mr. Nunn's) increase is seen.

The Cave Adullam Building Society held their third anniversary on the 11th of April. Mr. Webster, the pastor, presided. He is better. We hope he will soon return to the days of his youth. Mr. Culyer's report of the Society's progress came too late; but it will be useful another month.

On Easter Monday Mr. Chivers's Sick Society meeting was holden. The report read showed that the funds were still well maintained, £37 3s. 6d.

having been subscribed during the year. Useful and interesting addresses were given by the brethren Meeres, Caunt, Butterfield, and Alderson; the deacons Wood, Stringer, Knott, Laurence, and friend Garrett, also assisted in the services. As usual, it was all that could be desired. It is said Mr. Chivers will preach in Trinity chapel, in the Borough, during May, but we are not yet authorised to announce it. Mr. Hawkins has resigned, and Trinity is open; but whether brother Thomas Chivers is the successor or not, we leave.

On Easter Tuesday, at Mount Zion Chapel, in the Barking-road, was celebrated anniversary services. Mr. James Wells, Mr. Thomas Stringer, and the pastor, Mr. William Palmer, preached Gospel sermons. In the evening meeting, W. Palmer, J. Stringer, C. W. Banks, J. Inwards, S. Cozens, P. Dickerson, J. Wise, G. Webb, W. Cowdry, and others, assisted in carrying on a truly comfortable season.

HALESWORTH.—The Lord is working. This rejoices our hearts, gives us fresh courage, and stronger desires to press toward the mark for the prize of the high calling of God in Christ Jesus. As a church we are under deep obligation to Almighty God for His reviving and saving grace. The ministry of our beloved pastor, Mr. W. Gooding, is blessed to the Church and people. Those who have believed through the mighty power of God's grace are comforted and established in their most holy faith; others, who were dead in their sins, are brought to life through the power of Christ's resurrection. Thus, we have good reasons to rejoice, and to take fresh courage. March 5th.—Our pastor, after discoursing from Acts viii. 37, descended from the pulpit, and after a few solemn remarks, had the pleasure of immersing two brethren upon a confession of their faith in the name of the Holy Trinity. One of the candidates is but a youth, and teacher in the Sabbath school, but, like youthful Samuel, brought from the drudgery of sin to hold communion with the Sacred Three;—may he thrive and flourish as a tree planted by the river's brink. The other brother, a member of the Independents, but since he has put on Christ, or has given a public proof of his unfeigned attachment to Christ and His cause, he has felt constrained to come and cast in his lot with us. April 2nd.—Our pastor again had the pleasure of administering the ordinance of believers' baptism. He immersed four believers in the name of the Father, Son, and Holy Ghost. The same day, after an address was given, they were received into church fellowship. We are happy to say others are coming forward to tell what great things God hath wrought for them.

CHARLES MASTERSON, Lowestoft.

FRESSINGFIELD.—Good Friday being a general holiday, the friends of the Baptist interest in this place felt they could not spend it better than in the service of the King of saints. The members, therefore, met at 3.30 p.m., and held a special church meeting to consider the spiritual and financial prospects of this branch of Christ's Zion, which were exceedingly satisfactory; and also to hear an address read, composed for the occasion by the pastor, Mr. Pegg. The friends, in number about 75, then sat down to a well-provided tea, which was enjoyed far more than such gatherings usually are. In the evening we met for prayer, when our number was increased to about 250. Six of the brethren interceded for us at the throne of mercy; and we felt they did so under the influence and direction of the Spirit of the living God; and it is, THEREFORE, that we believe the answer of the Lord in a mercy-way will be given thereto. TROPHIMUS.

READING.—We are going on happily at Providence Chapel, Reading, and prospering. Mr. Wyard has been down into the water three times since he has been here. On Good Friday we had one of our best meetings; near 300 sat down to tea; after which, a public meeting. Mr. Wyard presided. Parson Alldis gave an address; and a very young brother spoke some nice things upon the willing sacrifice of Christ, and of His love to His people. He said he desired to exalt Christ and abase the creature lift the glorious Christ—man high! The choir sang some pieces, for which thanks are due. David says, "I will sing with the heart, and with the understanding also." Praying that providence may prosper, and spread out on the right hand and on the left.

ALDRINGHAM.—We always feel a pleasure in thinking upon that sacred spot, the old Baptist chapel on Aldringham Common. We visited it many years since, and can never forget the time. Since then, dear Skelton, Brand, and others, have stood there in usefulness. Now, our brother Henry Pawson is the pastor; and the Lord is honouring him. Our prayer shall certainly be that the great Head of the Church may there keep and bless him for many years.

PLYMOUTH.—"We have Mr. Edwards from Tunbridge Wells, at Trinity. He is a pleasant, happy, and good preacher; it comes out of his heart; and we are anxious to have him for our pastor; but whether he will leave the Wells, and his many friends there, for us, is not known, as yet, to those who are not in the cabinet."

CRANBROOK.—I am not far from Cranbrook, and the ministry of Mr. Smart is the most faithful and searching I ever had the privilege of sitting under; he is gathering a goodly number of hearers at the late Mr. Beeman's chapel.

MEETING AT THE SURREY
TABERNACLE ON GOOD FRIDAY.

BELOVED BROTHER IN CHRIST.—In your last letter you refer to the building of the new Surrey Tabernacle, and as I was invited to attend the meeting on Good Friday, the 14th of this April, 1865, I will give you a few descriptive words. In the first place, let me tell you I occupied part of the morning on Good Friday in careful searching into the history of "The Surrey Tabernacle;" and I clearly discovered that a church has had an existence here for more than fifty years, and that the pastorate—so far as I could discover—had been holden by three ministers; first, the original builder, Mr. _____; and, secondly, the present pastor, Mr. James Wells. As regards the first pastor, Mr. _____ I know nothing beyond what I have read and heard. I have read _____'s letters, sermons, experiences, expositions, &c., and from them I am constrained to believe he was a child of God, a minister of Christ, an heir of glory, and a deeply exercised saint and sorrowing believer in this vale of tears. I quietly and confidently believe his ransomed spirit is now before the throne of God and the Lamb. That _____ was charged with some unhappy fault I know very well. What it was I know not; nor will I ever care to know. His life and letters, with critical notes, I hope to give entire in *The Gospel Guide*, because I am persuaded there are thousands of afflicted souls now in Christendom to whom these heart-bleeding, but Saviour-honouring testimonies will be a great blessing. Good old William Allen said to me, before he died, "I once went to Crosby-row Chapel to hear _____; it was on a week-day evening. I could scarcely get into the place; but I was blessedly convinced that, had there not been strong prejudices against him, no chapel in London would have been large enough to hold the people who would flock to hear him."

I have never forgotten that testimony from that dear man of God, William Allen, and I honestly hope that this reference, and my tracing up the history of the Surrey Tabernacle to its commencement, will not be offensive to any, but rather tend to strengthen our faith in the fact, that "Jesus Christ came into the world to save sinners, even the chief."

I was much comforted in my retired reflections and researches into the history of that noble cause—THE SURREY TABERNACLE—most decidedly it is the grandest demonstration of God's mercy and favour toward His people that England has. There is not another in all the world to equal it; and if James Wells could have practically and systematically worked up a variety of auxiliaries, as Mr. Spurgeon has done; if the Surrey Tabernacle pastor and people had established schools, colleges, lectures, ladies' classes, elders' communities, dissolving views and diagram exhibitions, with

all their attendant and consequent paraphernalia, no one can estimate the extent to which the Surrey Tabernacle cause would long since have reached; but the fact is here. James Wells was designed by God (and has been used and honoured), instrumentally to lead thousands of the election of grace into the truth; and in ministerially building them up in their most holy faith. THIS—even THIS—has been the work HIS God has given him to do; he has stuck fast unto it. He is one of the safest ministerial lines you can travel by; he never runs off the new covenant line; he is always sure to start from the junction formed by a THREE-ONE JEHOVAH, and keeping close by the river of electing love, runs so close to the fountain of atoning blood, that every sin-bitten and Spirit-taught Israelite may look to the once bleeding Sacrifice and be healed; and being thus healed, brother James (under special and spiritual direction) will lead you through some such portions of Immanuel's land, and open up such beauties in the Person and kingdom of JESUS CHRIST, as sometimes to fill your souls with delight; and stop he never will until he has run you right into the desired haven—the haven of eternal glory. I do not think he has any sympathy with Dr. Zimpel's scheme for laying down a railway from Jaffa to Jerusalem;—as regards the thousand years' millennial reign, he carries a high viaduct over it, and looks only with contempt on those who fully believe that JESUS will take his bride through that lovely valley previously to the final and fearfully-glorious consummation of all things.

Dear brother Collins, pardon this digression!—I have lately not only read _____'s experience, but I have also carefully perused Mr. James Wells's testimony of the way and manner in which the Lord led him, and in a spiritual point of view, it has knit my soul closer to him than ever; and as my motive is pure in this reference, so my mind is free from all anxiety as regards any influence it may have upon weaker intellects, and jealously affected spirits, and in my fifty years' review of the church's history, I quite mean to include James Wells's life with others, and which the succeeding GUIDES will contain.

I reached the Surrey Tabernacle on Good Friday afternoon just as Mr. Wells was closing his discourse. The following hymn which Mr. Wells read at the end of his sermon, and which the people sang most blessedly, made a deep impression on my mind. These are the words:—

[Not being able to get the book, I must give the hymn next month.]

About 1,200 took tea in the chapel. There was a rare gathering of the ancient men of Israel there; and considering services were being holden in nearly all the chapels in London, it was marvellous to see such crowds up stairs and down, and so many ministers present. There was a sprinkling of the sterling young men who are to perpetuate

the work when we worn-out ones are laid aside. For instance, there was brother Dyer, now the pastor of the Harwich Church; ah, he looked so happy; and at Bergholt, he told me, the speech made by brother Wells did him much good. There was brother Alsop there. He has been brought from the Primitive Methodists over to us Particular Baptists; and is a kind of twin-brother to H. G. Maycock. I have had the honour to baptize them both; and I believe both Maycock and Alsop will be useful ministers in our churches for years to come. Elijah Packer was there, too; and I never heard him sing with greater power.

On opening the meeting, Mr. Wells delivered an address full of old Testament truth. Mr. Edward Bute read the report of the Building Committee. Mr. Carr spoke exceedingly well of the happy state of the church, of the unity and sympathy existing between deacons and minister, and of their fervent prayers that God our Father would long spare Mr. Wells's life. Mr. William Palmer, of Homerton, then gave the people some really good words. He clearly showed that unless we were hyper-Calvinists, we could not be really in the truth of the Gospel. He declared that John Calvin's writings contained a contradictory mixture of free-will with free grace; and that Andrew Fuller drew his system from Calvin; in fact, that all the yea and nay systems of the day are only so many degenerating deductions from the theology of Calvin. As Mr. Palmer was discoursing upon the great theme, I silently reflected upon two things.

I. I thought how imperfect in some things many of the most eminent servants of Christ have been!

II. What great use the Lord has made of them, although in many things they knew not His mind.

Was I to work out these thoughts by practical illustrations, where should I stop? Ah! where?

Father J. A. Jones then ascended the pulpit; and spoke at some length, which the people heard gladly. My turn came next. I had thought enough of **THE PERPETUITY OF THE MINISTRY**—the progress of the cause at the Surrey Tabernacle, of Christ's Church at large, and of the ultimate perfection of Zion, to occupy at least an hour; but I was to occupy only fifteen minutes; it was nearly nine o'clock; the people had heard enough. Many were leaving, and in a few hurried and confused words I scrambled over my thoughts, and instead of clearly and consecutively opening my mind, I only tore in shreds the thoughts of my heart, and sat down ashamed, while the people wondered what I was aiming at. At least, so it appeared to me. Brother Wall, of Gravesend, gave the final address, and soon all was over. If we live a few months longer, the opening services of the new Tabernacle will be recorded by us, or some one for us; meantime in **GOSPEL GUIDE** some historical papers may be given,

leading up to, and preparing for, the opening of the most magnificent chapel ever erected for the proclamation of a free grace-Gospel.

EAST BERGHOLT.—I have written the previous notes of Mr. Wells's meeting in a Great Eastern, going to, and returning from that aristocratic and Popish village, called East Bergholt, about three miles from Manningtree Station, and beautifully planted on an eminence between Colchester and Harwich, nearly approximating to the suburbs of Ipswich. I have preached in East Bergholt in the Methodist Chapel years ago, and sometimes in a waggon out in meadows; at other times in cottage kitchens. Mrs. Eliza Baldwin has prayed in East Bergholt for years that God would enable her to set up a tabernacle for His truth and worship in the midst of a people so bitterly opposed to the simplicity of the Gospel. For a long time it seemed impossible; but now about one mile from the White Horse (an excellent inn, where Mr. and Mrs. Richards make Christian people specially comfortable) stands "JIREH" chapel, a most unique square, genteel, and truly comfortable house for prayer and praise, and preaching Christ's Gospel. It is a branch of Mr. Poock's church in Ipswich; and the friends there have done much to help on the work, but at this time there is a balance due to the builder, and a sum to be paid to the gentleman of whom the land was purchased; besides this, there is a sum of nearly £150 to be paid punctually, in monthly instalments, to the building society; and these demands lie heavy on the heart and hands of that mother in Israel, Mrs. Baldwin; and the dear people are struggling hard to set the house free from all encumbrances, and to add unto it a vestry, so essentially necessary; a baptistry, and other occasions. I would be thankful if means could be raised to set this sweet little Jireh free. During the summer many thousands of the Lord's family will be visiting Harwich, Dovercourt, Walton-on-the-Naze, &c. I would invite them to drive one day to East Bergholt, and there survey the sacred spot; and during the season special services might be holden, and the visitors around united. Brother Dyer, of Harwich, will be preaching on Sunday afternoons during the season, in the Assembly Rooms, at Dovercourt. I hope the Lord will bless his efforts. He was with us yesterday at Bergholt, and many friends from different corners came to give us a kind and encouraging word, among them was Mr. French, late of Cheltenham, who is chosen pastor at Thorple-Soken, where a cause has long existed. Hadleigh church has lost its pastor, Matthews, and Mr. Charles Smith is now the minister; but the people are praying for a peace and prosperity not yet fully realised. The church at Hadleigh-heath is considered by some as lost to us. "A Farmer's Son" (said a Hadleigh friend to me), under the auspices of Mr. Spurgeon, has got

Hadleigh-heath chapel. It has been enlarged, and its congregation has much increased. I will add nothing to this. Our Lord only knoweth what further changes the churches of truth will undergo;—the lack of a powerful ministry has been to us a great affliction. The dews of heaven descend on thee, prays, thine for ever,
C. W. B.

GOOD FRIDAY.—Ever since the time when the Saviour of the world was nailed to the tree, until the beginning of this century, this day has been throughout all Christendom regarded as the most solemn of all days in the year. It is still celebrated with the most profound solemnity in all countries professing the Christian faith, excepting in this island, which we love to call the most Christian country in the world. We will not mention the peculiar ecclesiastical pomp and circumstance with which on that day divine service is performed in the Roman Catholic and Greek churches; but we may state that in the Protestant countries of Northern Germany, where Rationalism abounds, and in Sweden, Norway, and Denmark, where the teachings of Luther are most scrupulously and religiously followed, this day is still held in the highest degree of veneration as the anniversary of the death of the Redeemer, and the dawning of the day of salvation. In Germany this day is called the *still* Friday; in Sweden and throughout Scandinavia the *long* Friday; both terms sufficiently expressive of the manner in which it is kept holy. In the Established Church of this country, too, where by a singular contrast it is called Good Friday, it is kept as one of the holidays of the church. The Nonconformists alone, considering that no day is more holy than another, excepting the Lord's Sabbath day, pass it over in silence, or at most, treat it only as a holiday, a day of recreation and amusement; though not entirely so either, for the great majority of our Baptist churches in London on that day hold religious gatherings, some of which are of more than ordinary interest. At Mount Zion, Mr. John Foreman's three sermons were preached to numerous and attentive congregations, and this being the thirty-eighth anniversary of the pastorate of this venerable Foreman of the Particular Baptist churches (our readers will pardon the pun), many, doubtless, expected some allusions to be made to this fact; but, if so, they were disappointed, for it was not even once named. The morning service was conducted by Mr. James Wells, of the Surrey Tabernacle, who preached from Zech. xii. 8. We shall not attempt here to reproduce any of the sermons preached here this day, but will only mention mention *in passim*, that Mr. Wells explained as his belief, that David and the angel of the Lord, spoken of in the text, signify Jesus Christ; that "angel" means messenger—God's messenger; that "Evangelia" means joyful message, trans-

lated "Gospel;" and that the messenger is fourfold in his character, devoted to his God, intercessory, a messenger of the covenant, and of universal dominion. "Satan" he explained as meaning simply "the adversary." He also condemned the opinion entertained of the millennium, that Christ will reign a thousand years on earth; his saints will reign, but not Christ. The afternoon service was conducted by Mr. Foreman himself, who preached from Acts xxviii. 31. In his sermon, which the venerable preacher styled, "A ramble over all these things," he touched on election, eternal redemption, and regeneration; and explained the "Kingdom of God" to mean the Christian church and dispensation. Speaking of the Shepherd and the sheep, he thought that the beasts of prey now threatening the flock were error, hypocrisy, and the lusts of the world. Baptism and the Lord's Supper he approved of as being ordained by Christ, whom he called the refiner of prayers, but condemned them as sacraments. Lastly, the evening service was conducted by Mr. Collins, of Grundisburgh. He took for his text the first portion of Isaiah xli. 2: "Behold, God is my salvation." Of all the preachers of the day, Mr. Collins was the only one who made even the slightest allusion to the character of the day. We honour him for this. In the course of his excellent sermon, full of truth, he said that he was almost afraid of being in the pulpit, which had been occupied by such "big guns;" but we can assure Mr. Collins, if this should meet his eye, that we could be quite content if we were permitted to sit under his ministry. Collections were made after each service, which, we trust, proved satisfactory.

MR. BLOOMFIELD'S SUNDAY SCHOOL.

SALEM CHAPEL MEARD'S COURT, SOHO.
—On Wednesday, 19th April, the teachers and friends of the Sabbath school in connection with this church, held their ninth anniversary. Tea was provided. At the meeting Mr. Bloomfield presided; Mr. Hyde prayed. The Chairman, in the course of his opening address, made some nice remarks: he was thankful for all that had been done during the past few years, and even amazed at the results produced. This place has stood well for all the purposes of good, and during the few years of its existence it had ever been more or less a working church. Though the chapel was only capable of seating 800 persons, there were, nevertheless, upwards of 400 actual church members. Some few years ago they had no school; no Dorcas Society; but now they had all these; and the church had discharged its obligations beyond all others. There certainly had been times of depression; but there had also been times of prosperity. Winter and rain will come, as well as summer and sunshine. He rejoiced that the school now enjoyed a state of pros-

pority never before attained, and expressed his contentment and satisfaction with the superintendent and teachers. Many had been their difficulties for want of a proper schoolroom, which is situated at some distance from the chapel; nor were they likely as yet to have one to suit their increasing wants. Every teacher, with the exception of one, was a member of the church, and there seemed to be among them a growing love to the word of God, and a growing impression that their labours are being blessed by the Holy Spirit. When men forget the power of the Holy Ghost, or cease to feel their entire dependence on the Spirit of God, all their works crumble and fall to naught. He said that Sabbath schools had proved to be one of the most powerful institutions of this country, and where has been the secret of this?—the blessing of God. If schools are to be made to prosper, the promoters must feel their entire dependence on the Holy Spirit; and this should be awakened in the hearts and minds of themselves and of the people. It was this alone that supported the reformers of old and all administrative men of any importance. Without this Luther and Calvin would have been feeble men indeed. What but the Spirit of God could have made these men of such penetration and power! We must ever realize the truth of the word, and bear in mind that God has said, "Them that honour me I will honour."

The Secretary, Mr. Bearn, read the report, which showed that the school has been in existence nearly ten years; that there is at present a total of 169 scholars, of whom there are 57 boys, 93 girls, and 19 infants; and 19 teachers of both sexes. The teachers in conjunction with the Tract Society, meet every second Lord's-day. Mr. Heneker, the late superintendent, was in October last, on his retirement, presented by the pastor and teachers with a memorial address, and Mr. Foreman had been elected his successor. The school still meets at the "Eclectic" Hall in Denmark-street, but cannot get the desired attendance of children; hence the school has as yet proved to be of little usefulness as regards the immediate district. The Secretary, therefore, proposed that a fund be established for the erection of a school near the chapel. He also named that the teachers and scholars some time ago had contributed freely £30 to a neighbouring church for sending missionaries to India. The library of the school consists of some 200 volumes, but many of these are old and torn; gifts of appropriate new books would therefore be thankfully received.

Mr. Tibbets (a deacon of the church), moved the adoption of the report, and closed a very neat and acceptable address with expressing his fervent hope that all Christians may study closely the Bible, and be guided entirely by the word of God.

Mr. Fowler followed. The report was unanimously adopted.

Mr. Hoddy (deacon), in a few remarks

expressed his great satisfaction with the report.

Mr. Scott, among other things, said that it was good for men of all degrees to work; that the greatest men had been promoters of Sunday schools, such as Cowper, Newton, Hill, and others, who have left us examples worthy of imitation.

Mr. Rawlins appeared on behalf of the Sunday school union; he had been brought up in a Sunday school; he found that in "Salem" there were some 400 church members, and thought this ought to be a good stock to produce plenty of teachers. Within one square mile, taking this chapel as the centre, there are 2,000 children under fifteen years of age not under Sabbath school influence. Why might not the chapel itself be used as a schoolroom? Places of worship ought not to lie waste on Sabbath afternoons. The people of "Salem" ought to endeavour to add to their chapel a school with class-rooms.

Mr. Smith (deacon), gave a few good words; and the meeting was useful, cheerful, and expressive of a good work progressing.

KEDINGTON. — MR. EDITOR,—Some time previous to Good Friday, the female portion of the church and congregation at Kedington chapel, resolved upon the plan of providing and giving the necessaries for a public tea, the proceeds of the same to go to the building fund; and they did it cheerfully, and plentifully; so that by the day all things were ready, for which they have the thanks of friends. Brother Wilson, from Clare, and friends with him, paid us a kindly visit. Mr. Wilson preached in the afternoon and evening two excellent, establishing, cheering, and comforting discourses. I never heard him better; and I hope many can testify the same: he expressed and manifested a spirit of sympathy with us and our pastor. It is comforting amidst all things in this sin-blighted world for brethren so to dwell in unity. The cards brought in realized £18 9s. 1d. Several more to come yet; and others gone out on the second voyage, which we hope will all come home richly laden. With the tea and a collection we found, at the close, more than £23 to put to the fund, most of which has been paid over to our treasurer, and we are an organized body, with building committee, treasurer, surveyor of works, &c. We expect almost to rebuild the chapel; make it longer, with a vestry and gallery, &c, as we want the room. If you are spared to come to see us the sixteenth time, I hope all the above will be accomplished. It was Good Friday to us in every sense: the Lord be praised. Now if any friend, seeing this, will kindly send us a little help, or give it to you; if there is any in London, or anywhere else, that will help, any sum in stamps, or any other way, will be thankfully received, as it will be a large undertaking for us considering our position in life and locality; but we feel the needs be

for it; and by the Lord's help we will press on, and we hope press through.—JOHN DILLISTON, Woodland-green, near Haverhill, Suffolk.

[We heartily wish our words could be as powerful as are the feelings of our heart toward Kedington; we would help them, and no mistake. We have offended the friend who gave us 5s., because we called it a poor pittance. We did not mean it so of her, but of ourselves; a poor sum for us to raise; but she must forgive our blunder; and pray God to help the blessed little church at Kedington.—ED.]

WEEKLY OBSERVANCE OF THE LORD'S SUPPER.

TO THE EDITOR.—MY DEAR SIR,—In reference to Mr. Messer's remark, that the Baptist churches in Scotland have weekly communion in the Lord's supper, my mind has been exercised in considering that, if they are right in that observance, the Strict Baptists in England are wrong in attending to it only once a month. As there is no reason to believe that the English Baptists are less sincere in their desire to maintain the Lord's authority, and to walk in all his ordinances and commandments blameless, than their Baptist brethren in Scotland, permit me to make one or two observations on the matter, trusting that it may lead to further inquiry and examination of the subject, and that the Churches of Christ may be guided in all things by "What saith the Lord?" and hate every false way.

It is plain to the mind of every unprejudiced Christian who reads the book of Acts and the letters of the Apostles to the churches, that the first Christians came together every first day of the week for divine worship; in other words, to express their faith and hope in, and their love to their crucified, risen, and glorified Redeemer. Their worship consisted of praise, prayer, reading, and expounding the Scriptures, almsgiving, and breaking bread; *i.e.*, the observance of the Lord's Supper. Now surely it will be conceded by all Christ's true people, that the observance of the Lord's Supper is as intelligent, as solemn, as edifying, and as Christ-honouring an act of spiritual worship, as any other which they can observe; especially when we remember his own words, "If ye keep my commandments, ye shall abide in my love." "If any man hear my voice, and open the door, I will come unto him, and will sup with him and he with me." From an examination of these and kindred promises, there is the evidence of Scripture to prove that Christ's special blessing and presence and the comforts of the Holy Spirit are connected with keeping the divine word and ordinances in the way which they have been delivered unto us.

This brings to view another question which of all others is the most solemn and trying to my mind; *viz.*, Christ's authority in his own church, and in the order of his

worship, from which authority there can be no appeal. Therefore, as the first Christian churches were commanded by the apostles to observe the Lord's Supper every first day of the week, can it be right to observe it only once a month? Is not this disregarding the Lord's authority, and dishonouring to his wisdom, who hath appointed his ordinances as much for his people's happiness, as for the glory of his own name? What reasons or grounds of expediency on our part can stand against his authority, in the face of his positive precept, "This do in remembrance of me?" Just as much reason is there to assume that we are to assemble together only once a month for prayer and praise, and hearing the word, as to assume that we are to observe the Lord's Supper monthly.

Further, the wisdom and authority of Christ under the new covenant dispensation can no more be called in question than the authority of Jehovah when he commanded Moses: "See that thou make everything according to the pattern which I showed thee in the mount." Can it be proved that the Lord who was jealous over the purity of his worship under the old covenant dispensation is less so now? Is not "to obey better than sacrifice and to hearken than the fat of rams," and better to remember the words of the prophet: "Them that honour me I will honour, but they who despise me shall be lightly esteemed," than the traditions and customs of men?

It is a difficult thing to remove prejudices already formed, or to change the existence of things which have been sanctioned by long usage and the approbation of good men, but touching a matter affecting the Lord's authority and the prayerful desire of Christ's people to do his will in all things, to remain silent, or to continue indifferent to these things, must be wrong. I trust, however, your readers, and more especially, Mr. Editor, your ministerial brethren, will give the subject of my letter their serious consideration, for I have no other desire than that the Lord Jesus Christ should be honoured, and his dying love for his people set forth as he himself has appointed. Therefore, may the Divine Spirit of grace give us wisdom and understanding to do the will of Christ in all things, and his name shall have the glory. Amen.

Cambridge Heath, N.E.

R. B.

STEPNEY.—CAVE ADULLAM.—The third anniversary of the chapel and school building fund was celebrated by a tea and public meeting on Tuesday, April 11th. After tea a public meeting was holden; Mr. Webster, the pastor, presided. Mr. Brunt offered prayer. The Chairman, in a short opening speech, mentioned the origin of the Cave Adullam Building Society, which was commenced some four or five years ago by the teachers and scholars in the Sunday school for the purpose of raising a fund for building a new chapel and school, the lease of the old Cave

Adullam terminating in a few years. He then called on Mr. Culyer, the Hon. Sec., to read the financial report, which showed that at the end of 1861 the amount in hand was £22 14s. 7d., which was deposited in the Commercial-road Savings' Bank, but was subsequently transferred to the Bloomsbury Bank. The net balance now deposited in that bank amounts to £86 11s. 6d. The Secretary in his report also announced that a system of weekly subscriptions would be begun, for which purpose printed envelopes would be distributed, to be on every Lord's-day deposited in the collecting boxes. The Chairman then called on Mr. Palmer, of Homerton, who, in moving the adoption of the report, made a speech full of good sense and business-like advice. He spoke on building in various senses, on the voluntary principle, and concluded with the hope that there would be more spiritual worshippers, with full hearts and full hands, and that the work would be carried on with much earnestness, Christian feeling, and success. Mr. Williamson, of Notting-hill in seconding the adoption of the report, addressed himself more particularly to the young friends, scholars, and teachers, strongly condemning the vice of avarice and covetousness, congratulating them on the commencement of the movement in the school, counselling them to work well and harmoniously in the cause of God, and concluding his address somewhat in these words, "Ye young ones, work with the elder, and you elder ones, take the young into your counsel, and may God grant that you may all be ready to do the work." Mr. Hawkins made an able address on the "Authority on which to build the House," as founded on Exodus xxv. 2, 3, and incidentally named that one of the Sunday scholars had contributed a bag containing 6s. 6d. in farthings, thereby showing that much may be done by small means. Mr. Brunt spoke on the voluntary principle as acceptable to our God, who disposes our people to give freely. He said that he knew the Cave Adullam thirty years ago; and advised friends not to give too freely at first, and then to decline in their offerings; but to continue steadily to give their share; and to support the pastor and the present house. Mr. Higham, of Camden-town, moved, that the names of the officers and committee, as read, be adopted; and in a very interesting address, gave an account of the origin of the church where he officiated as pastor. He said that he began five years ago with a congregation of nine persons; that two years later they had increased to 120; and then requiring a chapel of their own, they borrowed the money, bought a site, and built a chapel, the debt on which they have already reduced by £120. He advised the friends of Cave Adullam not to wait till the expiry of the lease, but to follow the example of his church, and to begin at once. Mr. Woodward, of Ilford, was to have followed the above speaker, but was forced to leave on

account of the lateness of the hour. The collection, to judge from the jingling of the coin in the boxes, was quite satisfactory. Mr. Webster pronounced the benediction, and the meeting, a very excellent one, separated.

SHARNBROOK. — BEDFORDSHIRE. — The laying of the foundation-stones for the enlargement of the old Baptist chapel, for the ministry of the pastor, Alfred Peet, took place on Good Friday, April 14th. The service commenced at two o'clock by the pastor giving out a hymn. A fervent prayer for the Divine blessing to rest upon the pastor and people was offered up by Mr. Bull, of Wellingboro'. Addresses were delivered by pastors Robinson, of Staughton, and J. Wyard, of St. Neots; Mr. Peet then gave a short account of the history, faith and practice of the Church; after which, he presented Mr. James Ward, of Souldrop, with a silver trowel, in the names of the church, congregation, and friends, as a token of gratitude for what he had done, and is still doing, for this cause; also, a French polished mallet, a gift of the architect. The stones were then laid by Mr. Ward, and his sisters, Mrs. Deacon and Miss Ward, who placed thereon £200 towards the expenses of the building. The following ministers were present on this interesting occasion, viz.: Parsons Willis, of Raunds; W. Ward, of Irthlingboro', W. Dexter, of Thurlleigh; W. Wilson, of Risely. About 370 sat down to tea. Mr. Bull, of the Tabernacle, Wellingboro', preached in the evening. The old chapel was crowded; the collections of the day amounted to £32 5s. 6d. The chapel will be re-opened July 11th, by Mr. James Wells and Mr. John Foreman. The alterations will cost about £600. There was a large influx of the friends of Mr. Peet's, from St. Neots, Bedford, Irthlingboro', Risely, Thurlleigh, &c., who came to assist in the laudable object the Church and congregation had in view, some of whom came from a distance of thirty miles, among whom was J. Mote, Esq., Hon. Solicitor to Strict Communion Baptist Society. The whole proceedings of the day were marked by a true spirit of Christian sympathy and love for this young pastor and his people.

CLARE, SUFFOLK. — We have again to record some tokens of the Lord's favour towards us. Zion's immortal King and glorious Head continues to bestow upon us his royal bounties, and to enrich us with a continual flow of Gospel blessings. On the Sabbath of March 5th, 1865, two brethren were added to the church after being baptized by our beloved pastor, Mr. Wilson, whose ministry has been made a great blessing unto them. We trust this addition to our numbers may be approved of by the Lord to the increase of spiritual strength and prosperity, and the furtherance of the Gospel of Christ. It was truly a holy day to many of the Lord's people, a reviving,

cheering, delightful Sabbath. The attendance upon the means of grace throughout the day was large, especially in the afternoon, when our young friend, Willis, preached a sound, good, experimental sermon, founded upon the 71st Psalm, and the first verse; and although we are often nervously anxious as to our soul's prosperity and spiritual health, yet we have much cause for gratitude, and a good hope that the mighty Spirit of God is working yet more extensively amongst us, although like the unseen wind, "He bloweth where he listeth," and now and then we are favoured to see his gracious operations made manifest. "Come, thou south wind, blow as upon the garden of the Lord that the spices thereof may flow out."

LONDON PARTICULAR BAPTIST ITINERANT ASSOCIATION.—The quarterly meeting of this Society was held as proposed. The chair was taken by Mr. Dickerson, who implored the Divine blessing for the continued usefulness and objects of the Society in supplying destitute churches, and opening causes in neighbourhoods where desirable and opportunity offers. The lecture was by Mr. Palmer, who notwithstanding labouring under bodily indisposition discharged his engagement with great ability. The subject may be regarded as preliminary to others we may expect to hear from him, and as embodying many excellent and useful topics. After an encouraging address by Mr. Dickerson, a warm and cordial vote of thanks was accorded to Mr. D. and Mr. P., for their kind and able services, and as expressive of the unanimity and pleasure participated in by the members and friends, Mr. Wyard has kindly engaged to deliver the lecture at the quarterly meeting in July. The members (and brethren wishing to unite) are reminded that the usual monthly meeting is held the first Tuesday in the month.—R. DOWDALL, Secretary.—1, Brecknock-crescent, N.W.

BYEFORD, GLO'ESTERSHIRE. — On Good Friday, the anniversary sermons were preached by Mr. S. Cozens, Lincoln street, London. The morning subject was "The death of Christ," which was discoursed upon with great solemnity and deep feeling. After which the preacher made an earnest appeal to the sympathy of the people to make some sacrifice for Him who sacrificed Himself for them. To which the people responded in a noble collection. The evening subject—"The life of the Church,"—to which, for an hour and a-half, the

people listened with breathless silence, and after which the preacher was so exhausted that he was obliged to leave the pulpit, and the pastor concluded the service. In the afternoon Mr. Telley entertained the friends by delivering an intelligent and thoughtful lecture on Nonconformity; after which 358 persons partook of tea; and to the comfort and encouragement of the friends the day's collections exceeded by some pounds those of last year. The morning congregation was good, but in the evening the chapel and vestries were filled to overflowing; and while some could not receive the discriminating truths advanced, many received the Word with gladness.

BRAINTREE. — SALEM BAPTIST CHAPEL.—Commencement services were held on Tuesday, March 21st, to celebrate the first anniversary of the ordination of Mr. G. Cook, when three sermons were preached; that in the morning by Mr. Cook (pastor of the place); and those in the afternoon and evening by Mr. W. Alderson, of East-lane, Walthow, who, in the afternoon, selected for his text 1 Peter i. 19, "Precious blood." We have not had the pleasure to listen to such a masterly address for a long time. After tea two very handsomely bound volumes were presented to Mr. Cook by the Bible-class, through Mr. Alderson, who gave an effective and encouraging address. We pray that so youthful a minister as Mr. Cook may have his hands strengthened by many of the "fathers in Israel." The Lord bless him. He prays earnestly, preaches boldly, and labours incessantly. That he may be favoured with much of the Master's presence is the prayer of E. R.

Deaths.

On Thursday, April 20th, aged 66 years, Mary Elizabeth, the beloved wife of Thomas Forrest. She was a member of the old Baptist Church, Wandsworth, upwards of forty-four years, being baptized Dec. 11th, 1821, and transplanted from the Independent church in the same village. During the whole of her life she had been subject to bondage through fear of death; but this fear was entirely removed for three weeks prior to her decease; and her end was peace.

The late Mr. John Fell's, only sister, Mrs. Cullingford, of Saxmundham, departed in peace, on Wednesday, March 22nd, 1865. Her bereaved and sorrowing husband has furnished a very precious testimony of her faith, life, and last days; but it cannot appear before June.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Anderson, J. S. ...	Zion, New Cross road, Deptford ...	1865—March 26	10
Pawson, H. T. ...	Aldringham, Suffolk ...	April 2	3
Peet, Alfred ...	Old Baptist Chapel, Sharnbrook ...	March 26	7
Turner, C. Z. ...	Exeter ...	" 26	4

A Whole Family Baptized in the River Avon,

AND

THE HAPPY DEPARTURE OF JULIA HUNTLEY.

[We give the following letter with sacred feelings of gratitude. The venerable and honoured pastor of Limpley-Stoke we have known for some years; with his sons we have laboured in the Gospel; and deeply sympathize with them all in the bereaving dispensation they have experienced. The writer says:—]

DEAR BROTHER BANKS,—Some time ago, you recorded the death of my beloved brother, Henry, the eldest son of my dear parent, Mr. W. Huntley, Baptist minister, Limpley-Stoke; and now, with painful feelings, I send you a brief account of the death of my dear sister, Julia, who died about six months after. Hoping it may be encouraging to pious parents still to supplicate the throne of heavenly grace for the salvation of their children, for I may say the Lord heard and answered the prayers of my beloved parents in the salvation of their whole family, being eight in number, and that my father has had the unspeakable pleasure of baptizing all of us in the river Avon in the sacred name of the Triune Jehovah. My sister was baptized September 30th, 1860; died February 1st, 1865, aged twenty-five years, after a short illness. Being from home when the Lord first afflicted her, we knew nothing of it, as she kept it to herself, except to one of her sisters, whom she strictly charged not to let her parents know, that it might not grieve them. But, finding the disease was making rapid progress upon her, she was obliged to return home; and when approaching her home, a father's eye caught his beloved child, and, with surprise, saw the ruddy colour of her cheeks were faded away, her body wasted, her active limbs had become feeble, and her language faltering with shortness of breath; yet he little thought it would prove fatal in bringing her to such an early grave—a lovely flower so quickly withered by the cold blast of death. Medical aid was called in, which said, “Better in a few days.” Day after day passed away, weakness still increasing; but her soul rejoicing in her glorious Redeemer, blessed language was flowing forth from her inmost soul, causing her parents' eyes to weep for joy whilst listening to their darling child speaking with perfect composure of the mercies of Him who had an undisputed right to do as seemeth Him good; not a word of murmuring was uttered, but rejoicing in the sweet prospect of soon meeting with Him, which she loved to speak of. This won the affections of the Lord's people toward her; she always had a word of comfort if any of us were cast down; every one that knew her was attracted by her as an humble follower of that meek and lovely Lord. A week passed; I saw her again; no change for the better. I said to her, “Cheer up, Julia, look up; praying breath shall ne'er be spent in vain; you may soon be better.” To which she responded, “I don't wish to live. I shall soon be with Henry; there's nothing here worth living for.” She was looking forward to that bright and never-fading crown, and a share in that dominion, which is reserved for every humble follower of the Son of God. Being in much pain, she requested to return to her chamber,

with her mother's help, when her mother said, "Then you are not afraid to die, Julia?" "No, mother." "You have not been afraid of death for a long time, have you?" "No, mother!" "Then our loss will be your gain." "Yes, that is it, mother."

Standing upon the rock of eternal ages, with strong faith in her Saviour, with a hope blooming with immortality and glory, it was instructive, strengthening, and soul-inspiring to converse with her. Three weeks passed away; no change for the better. I thought it better to send for her sister, who was then at Bristol. She arrived on Monday evening; found her sister still worse; but the Lord had removed all her pain, which had been great. She said to her sister on approaching, "What a very easy death-bed the dear Lord is giving me. I did not think death could be so easy; I have very little pain." Then repeated,—

"Jesus can make a dying bed,
Feel soft as downy pillows are."

"I have no fear of death. I know—I am sure," she repeated again, "I am going to heaven." Her sister said, "You know in whom you have believed." "Yes, I do." She seemed to enjoy that verse,—

"I long to be with Jesus, amid the heavenly throng,
To sing with saints His praises, and learn the angels' song."

Tuesday morning came: we were all summoned to look upon our beloved sister: myself for the last time, which I shall never forget: so transporting a sight I never beheld this side of the grave; full of joy beyond my powers to tell one half: her voice was as it were immortal—so soft and lovely, yet distinct and clear; we could hear her almost in every part of the house. At four o'clock in the afternoon, she asked for father. He came: she talked to him much: told him not to grieve for her. "Only think, father, the privilege of dying at twenty-five, what I'm delivered from! I have prayed to die young; and you know, father, it will not be long." And then asked him his age, when he told her sixty-five. "O, then, it won't be long, father; and what a blessing to have three children in heaven (referring to a brother who died in infancy); and will not Henry be surprised to see me so soon? O what greeting in heaven there will be!" She then said, "Death is very cold; but the journey very joyful." The great enemy of souls was not permitted to assail her once. Her aunt was standing at her bed-side. "Aunt," she said, "what makes you look sad? I'm sure there's no room for sadness; for I am happy." Her mother withdrew from the room for a moment or two; then came in. She said, "Mother, where have you been?" "Only just outside, my dear." "Mother, don't you leave me. Surely a mother won't leave me." The time came for us to leave her that evening: so my brother John asked her if he should pray? "Yes," she said. He then earnestly implored the same presence of Him who was so blessedly felt then to be with her, to her journey's end; her lips moving, for her soul was in prayer with Him. She was so grateful, she spoke of it after to us. "How kind of John; he is very kind." The same evening she went through that beautiful hymn in Rippon's Selection, 583, part 3rd,—

"For ever to behold Him shine,
For evermore to call Him mine,"

with so much earnestness as though she realised the joyful reception.

Wednesday morning came, still rejoicing in her Saviour. When the doctor came, she said, "How long do you think I shall live?" "Well," he said, "I must be careful how I answer you," as she rebuked him the day before. He said, "I think about two hours." This seemed to increase her joy; she looked up and said, "Then it won't be long before I shall be in heaven." Her mother said,—

"Then will you bathe your weary soul,
In seas of heavenly rest."

She repeated the last two lines herself,—

"And not a wave of trouble roll,
Across my peaceful breast."

About twenty minutes before she died, she went through that beautiful hymn,—

"Jesus, I love Thy charming name,
'Tis music to mine ear."

Then continued, saying, "Charming name! charming name!" till her dear voice was gone. There was only one grasp by the great enemy death, which proved enough to separate the soul from her body. Her father offering up his fervent prayer, "Let me die the death of the righteous, and let my last end be like hers." For when her feet were dipt in Jordan, the waters of death rising higher and higher, she felt firm—more solid than the everlasting hills—firm as the rock of ages—secure as the pillars of the eternal throne, and calmly gazed on, unmoved, upon the awful form of death, as the Divine light shone in her soul, enabled her to see its bitterness removed by the sacrifice of the Son of God, and felt that her sins had been washed away in the blood of Christ. Her soul is now in glory unspeakable, receiving the caresses, honours, and glories of the redeemed before the throne,—

"Far from a world of grief and sin,
With God eternally shut in."

On the first Lord's-day in March, my dear father, under painful feelings, improved the death of my dear brother and sister, taking for my brother 1st chapter Nahum, 7th verse. This he gave him on his dying bed. For my sister, "She is not dead, but sleepeth."

ARTHUR HUNTLEY.

Bath, May 5th, 1865.

A HYMN OF PRAISE TO JEHOVAH.

BY WILLIAM STOKES, OF MANCHESTER.

JEHOVAH, God—thine awful name,
Remains from age to age the same;
The dazzling glories of Thy throne,
Proclaim Thee God, and Thee alone.

Through the wide earth no name but Thine
Displays magnificence Divine;
And angel hosts, with men, adore
Thee, Father, God, for evermore.

But what can dust and ashes bring
In praise of heaven's Eternal King?
Worms of the earth, we prostrate fall,
Before Thy feet, great All in All.

Yet Thou dost stoop to hear our praise,
Father of everlasting days;
Nor wilt Thou spurn the feeble songs
That rise from trembling, human tongues.

O, Holy, Holy, Holy God!
Where'er the foot of man hath trod,
There let Thy sacred praise ascend,
Through ev'ry age, world without end.

From morn to eve, from day to night,
Be it our service and delight
To PRAISE, with all the heavenly host,
God,—Father, Son, and Holy Ghost.

The Perfection of the True Christian.

WE have given a few words from the published sermons preached by Mr. George Abrahams for the late John Grace, of Brighton. Mr. Philpot has noticed his death, and has recorded a most delightful history of the happy fellowship existing between Mr. Grace and himself for years, in *The Standard* for May. When we read it we inwardly realized the truth of the Psalmist's words, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Where was the dwelling-place where these good brethren, Philpot and Grace, did so happily dwell together? Most assuredly it was by faith in the CHRIST OF GOD: and the "unity," or spiritual bond which bound them together was the work, the saving work, the teaching, and mysterious anointings of God the HOLY GHOST. They knew not each other after the flesh; they did not admire or exalt each other as preachers; but as *one in Christ*, as one in the love of God, as one in the experience of the truth, they could and did commune and rejoice together. Dr. McNeile, of Southport, the other day, gave a fine exposition of the genuine cause of all Christian fellowship. He was speaking of "*Earnestness and Religious Life*." He said, "He assumed that in both clauses of his subject the word religious would be understood to signify 'truly religious;' that it was to be taken in its real Christian sense, as meaning fellowship with the true God, with the Father, with the Son, and with the Holy Ghost; and that it was not intended to signify that vague and indefinite religiousness which might be predicated generally of human nature. Real religion was earnest. It could not but be so. It was life—life within and life without; life in feeling and life in action; and nothing could be more earnest than life. St. Paul's description of true Christianity contained the climax of earnestness in one word, 'The love of Christ *constraineth us*.' The word *συνεχεται*, rendered 'constraineth,' means 'carries us away with it,' as the flow of a great river carried every floating substance that fell upon its floating bosom away with it. Every leaf, every straw, every particle of dust, however tossed to and fro in the breeze before, it no sooner touched the bosom of the waves than it partook at once of the movements and direction of the river itself; so the human heart, by whatever irregularities and inaccuracies it may have been agitated, by whatever winds of doctrine it may have been tossed, as soon as it came in contact with the love of the Saviour it took direction and movement from the current; it owned the magnetic attraction of that river of love which made glad the city of God."

"*That river of love*" is the secret spring of all salvation; and it must be the secret spring of all true Christian fellowship. We mourn and sigh over the *want* of this one great constraining and cementing power in the midst of our churches, and amongst the brethren. Much as we sorrow over the coldness of believing people, one thing revives our hope: It is this—truth—the truth of God is not dead; neither are all the men who know, and love, and live, and labour for the truth, yet gone out of this world. Some are left; and when we meet with their plain, out-spoken testimonies of truth, we feel bound to do, as we have tried

hard to do for many years, "proclaim upon the house-tops" these testimonies which in our secret studies we have found.

We return, then, to the sermons by Mr. Abrahams, at Brighton, and which are published by C. E. Verrall. Mr. Abrahams, on "the perfect man," has been considered wide of the mark, in one sense; but in speaking of the perfection of the Church in Christ he declared the truth. He said:—

"John Grace stood here as perfect in the justification of the righteousness of Christ, as he does now in glory. Look at him as such, and do not forget him, for you are sure to forget him if you do not. Mark him, as you go along in your journey; mark him as you go in and out of this chapel. Remember him, and do not forget that you had a pastor who stood before God perfect. What good should I be in preaching to you this morning, if I did not stand in Christ, in all His perfection? For it is written, 'Ye are complete in Him, who is the Head of all principalities and powers.'

"Furthermore, mark his perfect life, 'As ye have us for an ensample.' You have heard him preach the everlasting Gospel with all his might and power; and when, like myself, he could scarcely stand upon his feet, at times. Mark him well, and forget not that he stood before you as a perfect pastor, and a perfect saint of God.

"Mark him in his perfection. O what a perfection this is that I am going to talk about. What a plight God's people are in sometimes about it. You shrink back more over this, than over the former ones I named to you. It is ordained from heaven that it should be so: 'Be ye holy, for I am holy, saith the Lord.' 'Without holiness, no man shall see the Lord.' What is holiness? Holiness is purity in the sight of God, in thought, in word, and in deed. 'Lord,' says the poor soul, 'then I am lost for ever. I think it suits me better to sing with one of old,

"O what a heart is mine,
Can ever God dwell here?"

It is a mass of corruption. Lord, I am unholy. If I am to go to heaven, because I am to be holy, surely I shall never get there.' Well, my dear friend, what is to be done? Mark the glorious Christ of God, as your departed pastor did. I must do so, for I would not accept of anything else. 'For their sakes have I sanctified myself, that they also might be sanctified through the truth. Thy word is truth.' 'He that sanctifieth, and they that are sanctified, are all of one; for which cause He is not ashamed to call them brethren.'

"Now then, if there be a 'holiness, without which no man shall see the Lord,' it must absolutely be the holiness that you must have from Christ. This is a great point of Gospel truth, about which a great many godly men have very much miscarried. I once heard a man preach, whom I have often heard with much pleasure; but the poor man had that morning a discourse on sanctification; and he so sadly missed the mark as to insist upon it, that to talk about imputed holiness was to be in error. I longed to go to him, and speak upon it to him; but modesty, I thought, would not let me. A man of eighty-three or four, and a stripling in Zion, must not face each other. Or else, I was going to tell the poor man, 'Sir, did you ever read about the high priest of old, who bore a golden plate upon his forehead, and the engraving was, "HOLINESS

TO THE LORD?" And the reason given by God the Holy Ghost, in Moses's ministry, was "that he might bear all the iniquity of the holy things of Israel." (Exodus xxviii. 36—38.) What a singular text! Not of their sins, but of their holy things, that he might present them perfect. And I should have said, 'My dear sir, did you ever read in the New Testament, "For of him are ye in Christ Jesus, who of God the Holy Ghost is made unto us wisdom, and righteousness, and sanctification, and redemption?" Are you going to snip off the sanctification out of the text, and put it somewhere else?' Never! Then if redemption is imputed, and brought home by power, righteousness is imputed; and sanctification is imputed. But who was I, to go and quarrel with the good man for that?"

We shall leave our readers time to think upon this ere we proceed further.

WILLIAM FLETCHER.

SUCH is the name of a "soldier preacher," who fought for his Queen and his country in the Crimean war, lost his arm, but found salvation in the Saviour of sinners; and has, for years, been a bold preacher to the masses, some of whom have rejoiced in hope of eternal life. "The life of William Fletcher, the converted soldier," is published by Messrs. Figg & Co., 98, Lower Thames street, and is a life full of incident on both sides of the great question, "*What must I do to be saved?*" Mr. Rawlinson, of Halifax, writing of the character of Fletcher's work, says:—

"I candidly believe that our brother Fletcher is one of those 'ram's horns' which God in His wisdom is making choice of in these days to do the work (God helping him) which many others have failed to accomplish, 1 Cor. i. 25—28, Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

We have conversed with serious Christians who have heard men of the class called "revival preachers," and the conviction is, God is using them as hunters and fishers to "pluck brands from the burning," and who are afterwards gathered into the fold of Jesus. Most of them flock to, and settle down in the Metropolitan Tabernacle; but some few are led under other ministers, and receive the truth with gladness. These pioneers have their work to do; like Saul of Tarsus, when first converted, they confer not with flesh and blood; but go and preach all the Gospel they have learned unto the heathen. May our God increase and prosper them.

Death of the Rev. G. D. Doudney.

THIS much anointed and favoured servant of God finished his earthly course, May 19th, 1865, in his 55th year, at his residence in Plymouth. All peoples who know the Lord experimentally, and who ever heard or read the writings of Mr. G. D. Doudney, of Charles Chapel, Plymouth, most sincerely praised God for a minister so Christ-like and useful. Mr. Joseph Flory, in his letter to us, says: "Our departed brother in Jesus was an encouraging preacher; and after being occupied in the Master's vineyard for about fourteen years, with tokens of the Divine blessing to many, the Lord said to his servant last Friday at noon, 'Come up higher.' I believe his last expressions on his dying bed were full of confidence and joy. Mr. Doudney preached May 7th, both morning and evening, from 1 Peter i. 1—9; dwelling particularly on the words, 'To an inheritance incorruptible;' indeed, there was an evident unction resting upon his soul: and this was especially felt when he administered the Lord's supper on the same day. From the pulpit that evening, he said, some persons thought him consumptive, but (he added) I may live for years, and preach to you, which I trust I shall, for Christ's sake. But when he had said this, he remarked to a friend at the foot of the pulpit stairs, 'I heard as if a person spoke into my ear, "What if this should be the last time!"' On retiring to the vestry, he said to Mrs. Doudney, 'I feel so weak, I shall never go into the pulpit, or preach again.' From that time to his death, he suffered much; but his end was peace. His remains were interred on Tuesday, May 23rd, at the rural Parish Church, Eggbuckland, about two miles beyond the deceased's residence; the service was conducted by Mr. Greaves, rector of Charles Church. Between twenty and thirty coaches, &c., followed the hearse; and a large concourse of friends on foot, shewed their attachment to the departed. He was a loving man, and was warmly loved in return."

LINES.

On Hearing the Bell Toll for the Interment of Mr. Doudney, late of Charles Chapel, Plymouth, my thoughts ran thus:—

MAN of God, thy earthly building
Is awhile forsook by thee;
But the toll for its interment
Does awake the thought in me.
God to carry out His purpose,
Known to Him, for what and why,
Has the cords and stakes removed
Of thy tent, to give thee joy.
Now, thy spirit unencumbered,
Basks in everlasting bliss;
Myriads there in triumph join thee,
Who once trod this wilderness.
Through which now a host is wading,
Plagued with anxious fears and care;
Knowing fierce and huge temptations,
That at times begets despair.
Yours is ended; all thy sorrows
Though on earth it purified;
As it works in God's dear children
To bring down their pomp and pride.
Could we draw aside the curtain
And with thee awhile partake,
We should not a single moment
Wish to leave, or thee forsake.
But with thee alike triumphant,
An eternity could spend;

In the presence and the fulness
Of our Saviour, God, and Friend.
You who mourn to feel his absence
From a feeble house of clay;
Bow before Jehovah's dealings,
And as incense, forthwith say—
Father, praises, honour, glory
To Thy holy name, we give;
Thro' the pipe we found much sweetness,
Drank, and proved by thee we live.
While he spake of Jesus' fullness,
Suited to the sinner's case,
And with giant-strength proclaimed,
That salvation was of grace.
Then the ear and heart received it,
And an increase did bring forth;
Felt the secret truly precious,
Proved and knew its real worth.
Should you mourn; or, in repining,
Aim to raise a silent nay—
Wish him back, for creature comfort;
Let such thought be far away.
Gathered home, he lives for ever,
In the embraces of his Lord;
And for all his toil and labours,
Reaps a full and rich reward.
Wipe the tear, then, silent mourner,
From thy sackcloth rise and say—
'Tis the will of God, His servant
Should from hence be borne away.
Plymouth, W. WESTLAKE.
May 23rd, 1865.

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, JUNE 4TH.—A DOUBLE PROMISE.

“Cast thy burden upon the Lord, and He shall sustain thee.”—Psalms lv. 22.

THESE words suppose thee to have a burden—a load to carry—under the weight of which thy soul is bowed down, and yet they reveal to such, 1. A privilege—cast **THY** burden; it is thine in particular—“every heart knoweth *its own* bitterness.” That burden is a special “gift” (see margin). There was **GIVEN** me, says Paul, a thorn in the flesh. Yes, it is *given* God’s people to feel sin; and it is given them to have sorrow, and every man his own load just as he can bear and as he needs, according to the gift of the measure of Christ. But, then, it is our precious privilege to come by faith and cast all upon Jesus Christ: God laid all on Him. He bare our sins in His own body on the tree. Faith does, as it were, in us, what God did for us; we come thereby to Christ and say, “Lord, this burden is so heavy I cannot bear it; undertake for me—manage matters for me.” The words are not so much a command as a direction. David was brooding over the dreadful wickedness of Absalom and Ahithophel—the one his son, the other his friend and adviser, but both in bitterest cruelty, and without cause, sought his life! As the Psalmist thought on their conduct the Holy Ghost came in and said, “Cast thy burden upon the Lord.” And so he says to the poor-burdened soul. And, 2. Gives a *promise*—“**HE SHALL SUSTAIN THEE.**” He is pledged to this in the covenant of grace, and will never forego His word. He is pleased to do it. Yes, thou art not so willing to put thy case into the hands of Jesus as He is to manage it for thee. He knows what sore temptation means; He is touched with the feeling of our infirmities.

Hence, when we are weak then are we strong; when we see our danger then it is we are safe, because we flee to the Lord, who is the refuge and strength of His people—a very present help in trouble. Dear soul, may the Spirit help thee to bring **THY BURDEN**. Yes, thine; and be it what it may, sin, suffering, or sorrow, and cast it on the Lord, and He shall sustain *thee*. Amen.

SUNDAY, JUNE 11TH.—OUR ONLY SURETY.

“I will be surety for him.”—Gen. xliii. 9.

So said Judah to his father to induce him to let his beloved Benjamin go into Egypt; and Jacob allowed the lad to go down. How was it that God, the Father of His elect, the Church, His Benjamin, allowed her to fall? For we could have been brought into the guilt, bondage, and ruin that sin brought upon us but by His permission. And often has it puzzled the child of God why He should have allowed the objects of His love to have been brought into such a plight. And He never wanted, unless our Elder Brother had stood up and said, “I will be surety for them; of my hand shalt thou require them; if I bring them not to thee

and set them before thee, then let me bear the blame for ever." Thus were the sheep given to the chief Shepherd, in the counsel of grace, before the foundation of the world; their numbers told and their names entered in the book of life; their foreseen sins and shortcomings all placed to the account of the Shepherd and Surety, who cheerfully undertook the whole for them, and for them only. Ah! you say that word for them ONLY. How shall I know if I am one of them? O the groans, and sighs, and tears, the tormenting days and sleepless nights, that some have had on this one question,

"What if *my name* should be left out,
When thou for them shalt call!"

Well, have you come to Him? Come of necessity, as ready to perish with a rope round your neck and a "God be merciful" in your mouth! Do you so come every day? Then He is your surety, for he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Blessed "no wise"—on no account.

See, then, poor soul, in thy Surety—thy debt paid, thy penalty endured, thy league responsibilities taken from thee, and thy salvation made as sure as infinite love and wisdom and power could make it; and all in harmony with justice. Praise God. Amen.

SUNDAY, JUNE 18TH.—A SUCCESSFUL PLEADER.

"Now to appear in the presence of God for us."—Heb. ix. 24.

WE glory in the death of Christ, but not in a dead Christ; He liveth, and, though He be now exalted to the glory He had with the Father before the world was, He is not unmindful of His poor brethren on earth. Sometimes when our natural relations get up a little in the world, they forget those who still remain in poverty and difficulty, and would if they could deny that any relationship exists. Ah! there is a deal of what may be called the pride of family; we should all be pleased to claim kindred with some great one. And what if we could? Death will soon come, and then what advantage is it to have been the son of a prince? Only that of being laid in a more splendid grave. Not so with the dignity arising from kindred to Jesus. Nothing can break the relationship, or alienate His affections from us. (See Rom. viii. 38, 39.) He ascended to His God and ours, to His Father and our Father, and "now appears for us" who believe.

O believer, remember what a Friend thou hast on high! He is not ashamed to call thee His brother, and He pleads thy cause, His blood speaks for thee in heaven, His eye sees thee, His hand defends thee, and having the keys of the kingdom and all the fulness of truth and grace in himself, He will supply all thy need. While He is there thou canst not be shut out, every member must be with the head. While He is rich thou canst not be poor, for if a child, then an heir of God and joint heir with Christ. As long as He lives thou canst not die, for the life of every believer is hid with God in him (see Col. iii.). Then be of good cheer, the forerunner hath for thee entered, His dear hands are busy preparing thy home for thee, and soon thou shalt see His face and hear Him call, "Friend, come up higher," and then thou shalt be like Him, and for ever with Him; yes,—

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

SUNDAY, JUNE 25TH.—REFRESHING SHOWERS.

" My doctrine shall drop as the rain," &c.—Deut. xxxii. 2.

SOME people say doctrine is dry, but that must be a mistake; true, the doctrine of grace is not to be confounded with the grace of the doctrine. But we cannot have the one without the other, any more than we can obtain water from the well without something to draw it with. Anyhow, Moses, the man of God, says his doctrines were not dry, for his speech was to distil as the dew.

My reader, art thou a true believer in Jesus? then thou art a plant in God's garden, and the vegetable tribes could just as well live and flourish without dew and shower, as thy soul without the truth. The doctrines of the Gospel are the meat and drink of the Lord's people, by the power of the Holy Ghost.

But still, we are ever kept mindful of our dependence, we cannot cause it to rain when we please, no more can we enjoy the truth when we please. The felt dependence makes the mercy sweeter when it comes, and awakens thankfulness to Him from whom it comes.

1. The dew comes gently. How gentle are the secret whispers of the Spirit to the ear of faith. 2. The dew revives and refreshes the drooping plant. When the truth enters the soul by the Spirit, how we are lifted up and comforted. 3. The dew or shower causes fragrance and fruitfulness, often have I realized a delightful perfume after an hour's rain. And O how the Gospel causes the souls of the saints to give out the fragrance of prayer and praise, to bring forth fruit unto God. Space forbids enlargement. But be much in the doctrines, wait and look toward the sea of God's love, and though the little cloud like a man's hand seem so small, it shall drop upon the "showers of blessings." Adieu for another month.

NEARER TO THEE.

NEARER to Thee, Almighty God,
In the dark and cloudy day;
Grace to kiss the chast'ning rod;
Faith to chase our doubts away;
O! hear our oft repeated plea,
We would be nearer still to Thee.

Nearer to Thee—Thou Prince of Peace!
When by the waves of sorrow tried;
Content to wait for Thy release,
And with Thy will rest satisfied.
We would not murmur, nor repine,
But in the "furnace" brighter shine.

Nearer to Thee,—we pant for more
Communion with our mighty King:
The banquet-house hath goodly store,
And there we would more often sing.
Unfurl Thy banner, Lord, and free
Our puny souls to sing of Thee.
Peckham.

Nearer to Thee! - Spirit divine,
Thou Guide to all the chosen few—
Teach us earth's baubles to resign,
And seal the promise home anew:
Point out the treasures of Thy grace;
Reveal the loving Saviour's face.

Nearer to Thee!—Unerring Guide
To all the children taught by Thee;
Though Satan and the world deride,
The heirs of glory shall be free.
Eternal Thou! Thy work the same,
To comfort and maintain the flame.

Nearer to Thee!—Thou great I Am—
Three Persons in One Mighty Lord;
Redeemed by the precious Lamb,
We would live nearer our ador'd.
O, hear our oft repeated plea—
Nearer—still nearer—Lord, to Thee.

F. D. SMITH.

The Surrey Tabernacle Exposition.

EXPOSITION OF REVELATION XIII. 1—8.

By MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

“ And I stood upon the sand of the sea, and saw a beast rise up out the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.”

THE sea here we are to understand to mean the world, and the beast means an organised tyrannical power; and no doubt Rome Pagan is here especially referred to, but not Rome Pagan only; and that the many heads and horns represent the extensive and many powers which that one power had at command. There can be no question about this. But why is this recorded in the Bible? Why, friends, for this reason, that this great wild beast made it its business, this organised power, to shed the blood of the saints. John, therefore, saw what mighty powers would rise against the saints; and the saints were made to feel it; but at the same time the Lord was on their side; and by the Lord being on their side, and their being blessed with faith in the blood of the Lamb, in the strength of the Saviour's name they overcame the beast; and though they sailed home to heaven as in seas of blood, yet at the same time they were at the last more than conquerors. And the reason you and I cannot understand such a chapter as this very clearly is, that we are strangers to those afflictions which the people of God in those times endured. Now, friends, you all know that by personal afflictions, and circumstantial afflictions, and castings down, and troubles, you do thereby understand a great many scriptures which, without those afflictions, you would not understand. There are more scriptures, very many more scriptures, understood by afflictions than by prosperity. When everything is easy, everything is smooth, we are then comparatively unconcerned; but when brought into these afflictions then we seek for those suited to our necessities; and the deeper our necessities then the dearer to us are those scriptures that come in in a timely way to support our minds. This, then, is what I understand by this ten-horned beast.

“ And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.”

You observe this one beast embodied all the savage qualities of several beasts put together, so that the lion and the bear alone are not sufficient. Here's a collection of beasts, and that one beast seems to embody the ferocity of the whole. The dragon here, of course, is Satan, that helped that persecuting power all he could. And it's nothing more than right that we should look a little into these things, just to see what our brethren that have gone before us have had to endure; how they were supported, and how, if persecution should ever arise again, those who are living in such times will be supported as the ancients were.

“ And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

The head here means a ruling power; and this ruling power was

wounded, but afterwards healed. The 110th Psalm says, "He shall wound the heads over many countries." The ruling power that persecuted the saints was wounded in nearly every country now embodied in the Turkish Empire; but there is no one country now of the Turkish Empire in which this deadly wound is not healed. The beast is a ruling power, the dragon is a ruling power, in every one of the fine beautiful countries which Turkey has under its pestilential and deadly sway; and God alone can open the eyes of the people, and make any alteration. Then, again, happily one of his ruling powers—in England—that rule in England was 300 years ago wounded to death; but whether that deadly wound in England will ever be healed again I cannot say; I only say this, that the devil's doctors, that Satan's physicians, are running to and fro in the land, and if report be true, have already so crept into houses as to have led captive ten thousand women who are now shut up in convents. Now these priests are Satan's doctors, trying to heal the deadly wound, trying to recover their ancient dominion and tyranny. Whether they ever will is not for me to say. But we do, nevertheless, live in that respect perhaps in rather solemn times. We see young women turning Catholics for the sake of a husband; we see young ninnies—call themselves young men, they are ninnies—will marry a Catholic for the sake of a little money, and turn Catholics; we see plenty of this. Now, all this is nothing else but the progress of Satan's physicians trying to heal the deadly wound. But may Old England never see that day! May the sword of the Spirit be so wielded by all the servants of God as to cut the enemy off, and keep him down, and that he may never again regain his hateful power in this, at present, happy land.

"All the world wondered after the beast. And they worshipped the dragon;"

not knowing what they were worshipping; as the Lord said to the woman of Samaria, "Ye worship ye know not what." But if they knew it was the dragon they would not worship him; they think it is God, while it is the devil all the time. That is a very solemn thing, friends, that we may be sincere unto tears, as Saul of Tarsus was, and think that we are worshippers of God, when at the same time we are worshippers only of Satan, though we know it not.

"They worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast?"

Who has such a large church as ours?—thirty-two millions we have; why, there is no church like ours.

"Who is like unto the beast?"

They do not think it is the beast, mind, they do not think it is the beast; but the Bible calls things by their right names.

"Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

How long that is, the Lord alone knows. You must understand, as I have said before, these dates not literally, but mystically. What a mercy for us it is limited; the forty-two months, the mystic period, must end; and the very moment that the period is at an end, down go Pharoah and his hosts, out will come the Israelites into liberty, turn round and see the victory the great God hath wrought, and rejoice that

the language and the decree are, "Hitherto shalt thou come, but no farther."

"And he opened his mouth in blasphemy against God,"

not intentionally, mind; they do not call it blasphemy; they do not call their telling us they have a feather from the dove of the Holy Ghost that descended at Jordan, and various other blasphemous things—transubstantiation, and a thousand other things—mind, they don't call it blasphemy; mind that; no, no, they call it worship; here's the Bible calling it by its right name. Does not this accord with Saul of Tarsus, or rather Paul? What was his former religion? Why, he says, blasphemy, "I was a blasphemer." Why, if you had gone to him before his eyes were opened, he would have regarded himself as one of the most pious men in the world. But after his eyes were opened to see what he was as a sinner, and what true religion was, he calls all his religion blasphemy.

"Blaspheme his name, and his tabernacle, and them that dwell in heaven."

So they all go together, you see. To blaspheme is to blast the fame of a person; that is the proper meaning of the word. Now the blessed God has a certain fame in the church; error tries to blast that fame. The people of God have a certain fame in Christ, and error tries to blast that fame. This has been the work of Satan since the fall took place.

"And it was given unto him to make war with the saints, and to overcome them;"

that is, as to their bodies;

"and power was given unto him over all kindred, and tongues, and nations."

And what nation or country is there over which tyrannical powers, in opposition to God's truth, has not more or less reigned? May the Lord keep us in a spirit of solemn prayer for our beloved country. "Pray for the city in which ye dwell, for in the peace thereof shall ye have peace." What land for 300 years has been more favoured? The Lord help us to understand our mercies before we lose them; to understand our privileges; and to look at the God of mercy and salvation to continue to us that sweet and blessed liberty which we now enjoy, thus to assemble from time to time for the noblest of all purposes—to realize the mercy of God, to glorify him that hath done such great things for us, and to be the means of bringing others to know the same blessed things.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Just remark that. When a sinner is taught his need of eternal election, and led to embrace that great truth, farewell, then, to human tradition; farewell, then, to human ceremony; farewell, then, to all human confidence. Such an one is, by a discovery of the discriminating grace of God, cut off from every other refuge; God becomes his all in all. And none but those thus brought to know something of the eternal registration of the saints in heaven before the world was—none but such are free from Satan's religion, delivered from the whole, and made to worship him who is God over all, blessed for evermore.

SECOND LETTER TO MR. JAMES WELLS ON HIS EXPOSITION OF THE REVELATION.

I WOULD now consider brother Wells' interpretation of the fifth trumpet. He understands by the trumpets God's testimony of judgments on nations His enemies. The fifth trumpet is to take effect by means of some mighty ruler who would destroy liberty, and oppress and slay Christians.

And is that really the meaning? Is all the Spirit's solemnity in His introduction of the book to the notice of the churches of Christ to go for nothing? The book is described as a *revelation*; the wondrous gift of the Father to the Son to make known to His people (i. 1). John wept when he found that the book in the hand of God was sealed up; and none could even see it, much less open it. But, when at length it is given of God unsealed, and presented to us, does it only teach experimental truths which John, and thousands of other believers, knew long before? Does it only tell us that kings would oppress Christians, and slay some of them, while, nevertheless, their life would be safely hid with Christ in God, and that the weight and measure of their afflictions would be still under the control and hand of God?

In order to understand a book, is it not necessary to keep to those divisions in it which are marked by the author? And does not Jesus distinguish between the time of the churches and the times which were to come after them? (i. 19, iv. 1.) If, then, we confuse this distinction, and attempt to make out that things which are to take place after the churches are removed are fulfilled now in the days of the churches, shall we not of necessity fall into error? In our day of *grace* God is not acting in miracles; and no miracles of judgment are foretold in the messages to the churches. But in the day of *wrath* to come will there be no miracle? Yes: 'tis clearly predicted. Those, then, who labour to prove that the vials and trumpets are fulfilled in our day of grace are obliged to *crush out all the miracle*, which lies on the very surface of the description of the trumpets and vials. We are living in the day of "the things which *are*," and now we come to "the throne of *grace*." But the day of the Lord yet to come springs out of the throne of *judgment*; and its blows descend on earth from the fierce anger of the Lord.

Which view is most easily understood? That which supposes that the judgments described are literally to be taken; or that which is obliged to thrust aside the greater part of the description as merely "drapery," or something not meant to be understood? Are we to take the minute account of the locusts as describing real creatures? or shall we say that it is not to be regarded as anything more than an imaginative view of inflictions in general?

Shall we understand by the trumpets only a notice from God that vengeance is about to come on the wicked? Or shall we not say that it is to be regarded as literal? How do we deal with the past? What was the trumpet of God which sounded on Sinai? Was that a mere figurative declaration of judgment to come? Or was it not a real trump of thrilling sound? And if that were real, why may not this be? Shall not the final trump really boom through creation? But if the last trump

shall be a real one of terrible note, how is it reasonable to suppose that all the six previous ones are figurative, whose blast no ear of man shall ever hear?

I proceed to consider specially the fifth trumpet.

What is this fallen star to whom is given the key of the bottomless pit? I agree with Mr. Wells that it supposes a great prince, to whom authority of a special kind is given. 'But why not take the star as literal?' Because a literal star could not hold a key, and could not by its fall turn a lock. Besides, the key here is given to the star after it is fallen to the earth. (See *Greek*.) May not this fallen one be Satan, who is so described in chap. xii. 9? Then heaven cries—"Woe to earth!" v. 12. And just before this trump the like cry of "Woe to earth!" is raised. (viii. 13.)

Mr. W. does not like the translation "bottomless pit." I do not agree with him. The word is derived from two Greek words, which signify "no" "bottom." He thinks it at times signifies the sea. He would no doubt point for proof to Luke viii. 31, where it is translated in our version "the deep." But it means there, I suppose, just what it does here—the bottomless pit. That it does not there mean the sea is clear from this, that as soon as the Lord gave the demons leave, they rushed into the Sea of Galilee.

Can it mean the sea here? Is there any key to the sea? The original is very remarkable in this place, and our translators have not given its fulness. It is really, "To him was given the key of the well of the bottomless pit. And he opened the well of the bottomless pit."* The Evangelist saw a deep shaft like that of a coal-mine, bored into the depths of the earth, and at the bottom was a door which was locked; this the fallen ruler opened, Job xxxviii. 17. Then out of the open door came the smoke of the fires which burn within our world's great interior.

Our friend says, "*From age to age for a thousand years, just such adversaries, just such locusts as are here described, fell upon the Christian Church, and thousands upon thousands of the Lord's people were by these adversaries put to death.*"

How shall we reconcile such an interpretation with the description given? Was this locust-plague to go on for a thousand years during the day of salvation and the time of grace? Was it to come without preceding sound of trumpet? Had it already been fulfilled before John wrote? Could the power of the locusts be restricted to five months and yet last for thousands of years? This plague was to smite the dwellers on the earth. And did not our brother say that Christians are not such, since they are pilgrims onward to the heavenly country? How have the persecutors of Christ's people answered to these locusts? Have they had hair like women, wings like locusts, and tails like scorpions? How can we believe that these locusts are to attack Christians? Is it not expressly said, that they were only to hurt those men who had not God's seal in their foreheads? (4.) How can it signify persecutors slaying Christians, when even those whom they attack they are forbidden to slay? They are commanded only to torment; it is part of the very character of this plague that men may not die, but suffer torture only.

* Dean Alford gives it, "the pit of the abyss."

How does it appear that "the grass of the earth, the green things, and the trees," signify God's people? Are not Christians not of the earth, but heavenly rather? Are not many of the green things and trees always barren, while Christians are by their very calling to be fruit-bearers? When "grass" is not to be touched, but "men" are, is it not evident that "grass" cannot mean men? The wicked and the holy stand already distinguished as men. The wicked are those unsealed: the sealed are God's servants. And how can we rightly believe that any of the Church of Christ are prefigured here, when the sealed are expressly said to be 144,000 *Jews* out of every tribe specified by name? (ch. vii.)

Are not the results of this plague as unlike the usual state of things as possible? These locusts sting like a scorpion; and the torment is so intense that *all the wicked desire to die.* (5, 6.) Has that ever been the case yet? Mr. W. applies it to the desire which a *Christian*, grievously oppressed by calamity, feels for death. But we have seen it is not Christians who are so tormented: it is not any of God's people, not even godly men of Israel. It is God's foes whom He thus plagues. Besides, when Job was so tried as to desire death, was all the world around him as oppressed and desirous to die as himself? But here all the wicked are alike tormented, and alike desirous to die.

Again, under these afflictions, *they attempt to commit suicide* (v. 6). Do Christians under calamity do so? Did Job attempt it? But the wicked do. Has there been ever such a scene as that yet? In our day here and there a sinner, full of crime and careless of the future, destroys himself. But never has this been attempted by all the wicked.

Moreover, here is the marvellous part: *their attempts at suicide are all defeated*, (v. 6.) Strong as is their desire for death, resolute as are their efforts to kill themselves in order to escape this insufferable torture, they are unable to die. "Death shall flee from them;" and ardent as is their pursuit, they shall not overtake him. Has anything like this ever been the case among Christians or the wicked? How their criminal designs will be baffled is not said; but the points stated are enough for us. The whole world of sinners will seek death, and be unable to find it. *Now*, the suicide has fifty ways open to him to depart out of life; and if he be but secret and resolute, he can die when and where he wills. Here is described a scene such as never yet was beheld on the face of the earth, and never will be again, after that day of woe and wrath is past.

Its limit is five months; and why should we not take that period as literally as the three days' darkness in Egypt? Why should these be five "mystic" months? Why should we not look back to God's past dealings, and see in the plagues on Pharaoh and his land the types of these more fearful woes? The sun was darkened then; why may not the sun and air again be darkened by the smoke of a fearful volcanic eruption? Only there is this peculiarity about the calamity before us, that out of the smoke come creatures never yet seen in an eruption. For as yet, during our day of mercy, the key of the bottomless pit has never been handed over to Satan. And, indeed, our days, evil as they are, have scarcely yet come up to the wickedness of that day. It is for such wickedness as that described in ch. ix. 20, 21, that this supernatural visitation is sent. What say those verses? "And the rest of the men which were not killed by these plagues yet repented not of the works of their

hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." It is only after God has sent on men *the wild beasts of the earth* as his plagues (vi. 8), and they have failed to amend men, that these *wild beasts from the infernal pit* are commissioned to torment.

Has the Destroyer, the angel of the bottomless pit, as yet been sent forth? I suppose not. How could it be, when Christ promises to his watchful people that they should be kept out of the hour of temptation which is to come on all the world to try the dwellers on earth? (iii. 10.) I am, brother, yours in Christ,
R. GOVETT.
Surrey Road, Norwich.

The Great Year of Prophecy.

ONE THOUSAND EIGHT HUNDRED AND SIXTY-SIX.
WHAT DO THE PROPHETS SAY OF IT?

THE LATE WILLIAM HUNTINGTON ON THE YEAR 1866.

WHILE many are smiling upon my few notes, designed to call quiet attention to the testimonies of both ancient and modern prophetic writers, I am increasing in the persuasion that God has given unto some of His servants the spirit of discernment and understanding, to know something of the times, and to sound the alarm, so that the day of the Lord may not come upon His Church as a thief in the night. I pretend to no prophetic spirit myself. I see, and hear, and read, and watch many great men who look with much pitiful contempt upon my efforts to arouse the slumbering elements of life and faith in Zion. It is marvellous to me, and often fills my soul with much amazement, when I behold the self-importance, the daring boldness, the fleshly presumption, and the vain arrogance of many who, because the people carry them up into some little measure of supposed greatness, they really believe that wisdom is only found with themselves, and that when they die the World and the Church too will be left in the dark.* Every man's work is to be tried as if by fire; and there will be heaps of dross consumed by this fire,

* Old Thomas Adams once said, "Security is the very suburbs of hell; there is nothing but a dead wall between them. Hope and Life would once take a journey together. Each chose an attendant: Hope, Security; and Life, Jealousy. When Hope would take rest Security sleeps by her. Life is fearful of dangers; therefore sets Jealousy to watch by her. Thus guarded they are all safe. But one night the two handmaids mistook their mistresses. Jealousy watcheth by Hope; hereupon she starts and trembles, and slumbered so unquietly as if Doubt, her old enemy, had seized on her. Life, trusting to the vigilancy of her sentinel Jealousy, and having (in her stead) so poor a guard as drowsy Security, was surprised by her old enemy Danger. In this conflict Life calls to Hope for succour; but, alas! Hope had enough to do to help herself. In this extremity steps in Wisdom, who discovers the error, at whose approach Doubt and Danger fled; Hope and Life recovered. But to prevent the like mistaking hereafter Wisdom bound Security to Hope, Jealousy to Life; and in every wise man they still so continue. If mortal man had any immunity or exemption from sin, where was it to be expected? In solitariness? No; Lot fell in the mountain. In the wilderness? No; for there Christ Himself was tempted. In paradise? No;

before many of these mighty ones will enter into the holy kingdom and presence of our most glorious LORD. As John Wigmore says of Job, so we may say of all the true heaven-born sons and daughters, when in the furnace they shall be found :

“ Job was tried in Zion's furnace,
For to purge him from his dross;
Tho' he here was tried by fire,
Yet the gold sustained no loss;
Job's affliction was to him a painful cross.”

Through this fire all the redeemed have to pass. I think I am in it still : and often sigh for deliverance. In these fiery trials I sometimes turn to the throne of grace, sometimes to God's Holy Word ; although, to my shame be it said, not so often nor so long as I should do ; and sometimes I turn to William Huntington's letters, where are so many precious things that I have resolved, if God will, to issue them in little tracts, for (except the Holy Bible—our Father's own dear book) there is nothing more genuine in real Christian experience, in existence, than these letters of the divinely-learned coalheaver.

On Sunday morning, May 21, 1865, I was as low in faith, and as much tempted in feeling as regards my state, as I have been lately, when, accidentally, as we say, I took up Williams's Vol. I. of Letters. I read No. 163, and I was led to decide upon giving it, instead of this month presenting my readers with “ *The Vials*,” remarks upon “ 1866, THE JUBILEE OF JUBILEES.” An epitome and review of that series is so long, perhaps, it must be a supplementary number ; but before I decide I will take advice and seek for counsel. Here, then, is WILLIAM HUNTINGTON'S LETTER ON THE HOUR OF TEMPTATION. I think it of more value than anything I have given for a long time. This letter was written a very little time before his death, fifty-two years ago the 10th of this month of May, at Pentonville ; and these are his own words. Read them, dear Christian people, and tell me if there is not abundant evidence that William Huntington was indeed a man in whom the spirit of God did dwell. He says,—

“ MY DEAR FRIEND,

“ I now send you a short account of my views upon the times. Some few years ago, on going to bed, I was much concerned about the present war. It being a judgment of such magnitude, I wondered whereabouts in scripture the account stood, knowing that all things were to be finished, as he hath declared by his servants the prophets : and I was much grieved that there were none in our day who were intrusted with the secret. When I awoke in the morning these words were spoken to me, ‘ This is the hour of temptation.’ I then knew where the words stood, as they are three times recorded in scripture. I considered the seven churches, and the seven epistles written to them, to be prophetic of the sevenfold state of the church, which will bring us to the world's end. The Sardian church represents our present state, under which we now are. The first account of the hour of temptation stands in Rev. iii. 3. The next church, the Philadelphian, is to be kept from this hour ; Rev. iii. and 10. The world means all the Roman empire, or that part called christian. It anywhere man fell. In heaven ? No ; there angels fell. In Christ's college ? No ; there Judas fell. So we stand as not without fear to fall ; so being fallen let us look up as not without hope to rise. The child is not safe but in the lap of its mother ; nor we but in the bosom of our Saviour.”

pears to me that the hour of temptation began when Tom Paine published his rebellion, by which thousands were tempted and seduced to resist the powers ordained of God; and this inadvertently has ensnared them in another temptation; namely, that of favouring the Catholic cause. The Pope has three sorts of adherents: the first receive a mark in their foreheads, by an open profession of popery; the second receive a mark in their right hand, swearing to exert their power in defence of popery; the third receive the number of his name, and therefore are reckoned among his friends. And God declares, that 'all who dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world,' Rev. xiii. 8.

"And this hour of temptation, in which trap thousands are caught, will lead on to this popish worship, whereby their destruction will be made sure. You have an account of what passed during this hour of temptation in the eleventh chapter of the Revelation, where you have an account of the Sardinian church and her ministers, called two witnesses, two olive branches, and two golden candlesticks, standing before the God of the earth. A little before this hour comes on orders are given to measure the temple, and the altar, and the worshippers; and to leave the outer court out of the measurement, that her ministers, that is empty professors, may be given to the Gentiles, which are the papists, as these, not being elected, are to worship the beast. When the papists have gained these, which are going fast over, then they will deprive us of the toleration act, which is called scattering the power of the holy people, Daniel xii. 7. Then there will be an opening for them to come at the witnesses, which are in the inner temple; many of whom, no doubt, will be slain; but some will be silenced, and not murdered; slain as witnesses, but not as men; and therefore they are said to lie in the street, but not to be put into graves. This slaughter and silence are to last three years and a half, prophetically called three days and a half. Nor is the present war to cease till this war with the saints begins, for during the same hour (alluded to before) there was a great earthquake, Rev. xi. 13. This earthquake is the present war, in which the tenth part of the Romish jurisdiction fell. France fell from its old royal family into slavery, in which seven thousand renowned men of name (meaning chief commanders) fell. And, if so many field marshals fell, we have had accounts enough of the slaughter of common soldiers. After three days and a half the Holy Ghost will be poured out upon these silenced witnesses, and they will ascend to heaven in a cloud; that is, into a heavenly state when compared with this present one; and they will appear again as a cloud of witnesses for God.

"It was the sixth trumpet that brought the Turks into the eastern part of the Roman empire; under which trumpet we now are, and shall be until the destruction of the Turks comes on. But, as soon as the witnesses are raised, and popery is discovered by the brightness of Christ's rising, then popish darkness will begin to be destroyed by the breath of his lips; and this powerful preaching of the Gospel will convert the ten kings of Europe, who have all in turn been papists; but God will now turn their hearts to hate the whore: and, as soon as these begin their war with the pope and Turk, the seventh and last trumpet will be sounded; for under this trumpet the mystery of God is to be finished, as he has declared by his servants the prophets—the mystery of espousing the

Jews, and the fulness of the Gentiles being brought in all on a sudden ; hence this angel proclaims, 'Babylon is fallen, is fallen.' Under this trumpet the kingdoms of this world are to become the kingdoms of our God and of his Christ. The work now in hand is the papists' struggling to get into power, that they may gain over the established church, and all dead and dry dissenters with them. By this fan the Lord will thoroughly purge his floor, and make manifest who are his and who are not ; and it is plain that most of these are already favourable to the catholics—the Arminians, the ministers of the letter, and graceless professors in general ; even many, who hold the truth in their heads, are already caught by this hour of temptation.

"It might be easily known when Antichrist would fall could the year be ascertained in which he rose ; for he is to continue 1260 years and no longer. Some, calculating it, have fixed his fall in 1666 ; but time has shewn that they were mistaken ; while others have fixed his fall in 1866. But it is evident that his last struggle for power is begun : and when he comes into power I expect we shall be deprived of our toleration act, and that then he will fill the Protestant churches with popish priests ; and, when he has gained these over, then the church of God will fall under the weight of civil and ecclesiastical power, both at once ; and this will be the slaughter of the witnesses. Daniel's little horn is the pope, and he sprung up with the other ten upon the Roman beast. These ten kings, says John, receive power one hour with the beast. When the Goths, Huns, and Vandals, broke into the western empire, they set up ten kingdoms in it. And these kings were to be of one mind with the beast ; that is, of one religion, as they all have been. And all these kingdoms were set up before the year 500, which is the best rule for us to go by ; and, according to this account, the pope's end draws on apace, and his war with the saints is to be while this war is in existence, or during the same hour, as you read in the eleventh chapter of the Revelation.

"These hints, with what you yourself understand by the scriptures, are sufficient for you.—Ever yours, "W. H., S.S."

A Good Hope.

BY W. FRITH, PASTOR OF THE CHURCH AT BOROUGH GREEN, KENT.

"A GOOD hope through grace !" Who would not desire this ? And yet, alas, it is the desire but of few. Their desires are "the desires of the flesh and of the mind." But this is the desire and the privilege of every "contrite spirit." For while "the world that lieth in the wicked one" have "the hope of the hypocrite that perisheth," are ever and anon having their hopes, prospects, and expectations cut off, cursed, and blasted, the redeemed people of God can well afford to indulge a good hope. The future does not hang with portentous clouds, because they have heard the voice of mercy speaking in accents of sympathy and tenderness — "Say ye to the righteous it shall be well with him." And if we can realise that Jesus is "the Lord our Righteousness," and that He is "of God made unto us wisdom, righteousness, sanctification, and redemption," then can we also feel an undoubted assurance

that "*it shall be well with us,*" and sing in the pious magnanimity of the poet,—

"'Tis well when on the mount
We feast on dying love;
And 'tis as well in God's account,
When we the furnace prove."

O yes, this hope of the Christian is a "good hope." It essentially differs from all the hopes of carnal men. *Their hopes* are "of the earth, earthy." They are centred in some earthly, fading, and failing objects; whereas the hope of "the disciples of Emmanuel" is based upon those "things that remain," upon "the covenant ordered in all things and sure," and all its eternal and inalienable blessings. This renders the Christian's hope a "good hope," because it cannot *deceive or fail*. And "this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This is the foundation of the good hope. Its solid foundation is "the Rock of Ages. Its centre is a Divine Jehovah, Father, Son, and Holy Spirit. Its warrant is the revealed *oath* and *promise*, which constitute "two immutable things in which it is impossible for God to lie," and, therefore, affords "a strong consolation to all who have fled for refuge to the HOPE set before them in the Gospel." O, this makes it, indeed, a good hope. What could be better? It is not a hope of good here, but hereafter. It is not a hope of being able "to pull down our barns and to build greater;" to "buy, sell, and get gain;" to possess some well-watered plains in the valley of the Jordan—some fertile Goshen in the Egypt of this world—some fruitful Gilead or "upper and nether springs:" No; but "the blessing of the Lord that maketh rich, and addeth no sorrow with it." O yes, this hope builds "on all high places," knowing that "he builds too low who builds beneath the skies." And this is the hope of "all the Israel of God." They have all one hope, as well as one "Lord, one faith, one baptism." This hope has been the life-buoy of the saints in all ages. It was so with the pious David, when in a season of deep spiritual darkness "he groaned, being burdened," saying, "Why art thou cast down, O my soul? And why art thou disquieted in thee? HOPE thou in God, for I shall yet praise Him, who is the health of my countenance and my God." And it is so with thee, my reader? Art thou "cast down?" O, look again toward God's "holy temple." Remember Him. Think of His *covenant*, of His *mercy*, of His *love*, of His *unchangeableness*, and then HOPE thou in God. He is thine for ever—thine to *live with here*, and thine to *live with hereafter*.

THE Bible is not only a book to read for our comfort and instruction, but it is also a book to walk by. Real saints do feel it a duty incumbent upon them to "observe to do according to all that is written therein." It is said of Jesus that He "began both to do and teach;" and this should be the model of all that name the name of the Lord Jesus. The beginning of religion is life, divine life in the soul; and the first evidence of this life is action. When God begins to do with the sinner, the sinner begins to do with God. All Christians, by making it a point to do as the Bible tells them, shall surely prosper in all their ways; but such as walk contrary to God's revealed will shall have sorrow and leanness enough. Who can be safe and happy while walking in a wrong way?

A CHRISTIAN'S LIFE AND A CHRISTIAN'S DEATH.

DEAR EDITOR,—It is now about nine months ago since your valuable periodical gave publicity to the sudden departure of John Pells, late pastor of Soho Chapel, Oxford street, to the Father's house above. It was also stated that he had, besides his dear companion and children, left an only sister and aged mother to mourn his loss. I have now to communicate the sad tidings that this only sister, Mrs. Cullingford, my beloved wife, has been called to join her dear brother in that glorious world which mortals cannot conceive, but which is described as a place perfectly free from all the sins, sorrows, and pains of this sin-polluted world, and the soul filled with joy unspeakable for evermore. But how shall I write the name which has been bound up in the tenderest fibres of my heart, while the dear beloved object that bore it is no more on earth! Yet I feel, on account of her many friends, I should be glad through this medium to give some account of the closing part of her short pilgrimage, entreating for myself and her bereaved and now childless mother their prayers and sympathy; while for her they may rejoice to hear of her safe arrival on that blissful shore where the parting sound and tear are known no more; but where all the favoured inhabitants are cemented in the most endearing and everlasting bands, in the presence of that Jesus who is all and in all. I feel it a difficult task, both on account of the wound this stroke has made upon my feelings, and also for fear my communication might appear like praise to the creature instead of the grace of God, which alone made her what she was.

The dear departed was born at Beccles, December 9th, 1828, her parents being both members of the Baptist church. She was brought up from infancy to attend the house of God, and as soon as age admitted became a devoted scholar in the Sabbath school. But although thus instructed in the principles of truth she seemed to have passed several years without any real concern about the all-important matter of salvation, but was nevertheless a constant hearer of the esteemed and now aged pastor of the Baptist church, Mr. George Wright. But though thus wandering, seeking to find happiness in the pleasures of this world, glory to God, she could not rove beyond the limits of His love; for the appointed time rolled on apace not to elect but call by grace. It pleased the Lord by His Spirit, while listening to a sermon by the above-mentioned servant of the Lord from the words, "Seek ye first the kingdom of God," &c., to send the arrow of conviction to her heart, and to effect a wound which nothing but the balm of pardoning mercy and forgiving love, through the Saviour's blood,

could heal. But He works sovereignly and variously. For two years she was permitted to wrestle with many fears for a clear manifestation of pardon.

But the time of love must come,
When she should clearly see,
Not only that he shed his blood,
But she could say, for me.

Although during this period the change had been most evident to Christian observers, her becoming a devoted teacher in the Sabbath school, her manifest attachment to Christian society and love to the prayer meeting, and public ordinance of the Lord's house, were satisfactory evidences to others; but He who had made the wound must Himself speak the healing word. This He did by the same instrumentality; for while Mr. Wright was preaching a sermon adapted to the awakened but not liberated child of God, the fetters were loosened and the captive set free. This was indeed a time of rich enjoyment of the blessed realities of true religion. Soon after this she was enabled to give herself up to the Lord in His own appointed way. In November, 1854, she, with several others, were baptised, and became members of the church at Beccles, where she found sweet fellowship with the saints, and carrying with her wherever she went that cheerful Christian kindness so desirable, she had drawn forth the special attachment of many of her fellow-travellers to Zion, and which have been largely manifested by the many letters I have received bearing this testimony, since her decease, "she being now numbered with the saints in the Church of Christ." She with several other young Christians became truly devoted to his cause by visiting the sick, distributing tracts, &c. Many dear old saints, unable to attend the house of God, hailed those visits with delight. In this way she spent about five years in happy communion with the saints at Beccles, during which time she had indeed to find that the Christian's is a tribulated path. Painful family affliction of long continuance, losing by death an only and beloved sister (who also departed in the faith); her aged mother becoming afflicted in her mind; her father failing in business, were trials which she bore like one supported and upheld by the power of God. But although her sorrows were deep her joys were often high. Many times has she referred to those times, especially to the happy seasons she enjoyed while sitting under the preached word by her never-forgotten spiritual father, Mr. Wright. But she was not to end her short pilgrimage at Beccles, in the midst of confusion in her father's affairs. She came, in the order of providence, on a visit to a relation at Saxmundham, and in a most remarkable way it was brought about that in six months from that

time her beloved brother came down and made her the beloved wife of the unworthy writer, who had been a widower about three years and a-half since the loss of my first beloved companion, who also departed triumphant in the faith. I felt truly thankful to the all-wise Disposer of all events that He had provided for me such a suitable companion, for both in spiritual and domestic matters she was all I could desire. But all earthly comforts are short-lived; God's ways are not our ways; He gives us life and health and friends, and takes them all away at His own appointed time, and gives to mortals none account of His matters; for it was only about fifteen months and the one so valued was prostrated on a bed of affliction, and almost all hope of recovery was gone; but the Lord deferred the stroke again and again, for on three occasions, previous to the closing scene, was she brought to the borders of the grave after becoming mother of children, which lived at most a few days. At such times her mind was generally stayed and fixed on the Rock of Ages; but the Lord graciously raised her up again, and we thought her health was being better established, and for some time she was able to resume her much loved place in taking the leading part of the singing in our little sanctuary. During her union with the church at Saxmundham she earnestly sought its prosperity, and was highly esteemed by its different pastors and members. Many of its female members sought her advice and sympathy in times of trouble, and now greatly lament their loss. Such was the overwhelming joy she felt in the ingathering of souls that she was scarcely able to bear witness to the ordinance of baptism. Yet the ordinances of the sanctuary were most dear to her, and nothing of a trivial nature would ever prevent her attending the prayer meeting or preaching service. She was favoured to feed richly on the pure word, and to retain the savour of what she heard; and in her last affliction referred to many sermons she had still in memory, both by Mr. Wright and by our present pastor, Mr. Baldwin.

It is now still in the memory of very many, that about nine months previous to her death, her beloved brother was suddenly called to his eternal home: this was indeed a heavy stroke; but in the midst of her sorrow she would say, "I know it's all right, although we cannot comprehend it." Little did we then think that she was so soon to follow after. Only about three months passed, when she began to feel painful and mysterious symptoms; these increased as time rolled on. At times she suffered much, but her patience and cheerfulness often deceived us as to the real state of her health; but for the last three months she became much worse, and she would sometimes say, "I don't know what the Lord is about to do with me, but it's all right, I know, and I wish to leave myself in his hands;" but about a month previous to her death a great change took place for

the worse, and her medical attendant gave but little hopes of her recovery: this was the first time I felt any real fears of her being again restored, as I had seen the kind interposition of Him who is able to raise from the deepest affliction. I prayed and hoped that he would again appear; but now I became most anxious, feeling as I did that she was my dearest earthly friend. A day or two after she became so much worse I spoke to her of the dangerous state the doctor considered her in; but I found she had already become familiar with death, and said, "All will be well, I know, let the end be what it may." I said, "You have strong faith." She said, "Yes, my mind is sweetly stayed on Jesus." On the Sunday evening I stayed from chapel to spend the time with her. She requested me to read to her a piece on the Christian's Rest and Home, adding, "Since I have been thus confined to my bed I have had such blessed thoughts about heaven." We spent a very profitable evening, although it was sometimes to me almost overwhelming; for I saw the Lord was fitting her for the heavenly world. The kind Christian friend who waited upon her held much spiritual converse with her, and found her generally in this happy frame of mind, resting entirely on the finished work of Christ, and the faithfulness of a covenant-keeping God. When I returned from my daily avocation she had frequently some fresh promise or portion she said the Lord had given her for that day. She having had another return of the dangerous symptoms, and feeling extremely weak, she said, "O what a mercy that I have such a good hope through grace. Surely the Lord is very kind; my mind is not at all troubled about my safety." A few days after she said, "It was a great mystery to me how my dear brother could give us all up without the least concern whatever, as I knew he loved us so much, but I know now. Oh," she added, "the blessed liberty I have enjoyed since I have been laid by; never did I enjoy such before." On another occasion, feeling great weakness and pain, the words came to her so sweetly, "It is good to wait patiently for the salvation of the Lord;" but the enemy seemed determined to make one more attempt to disturb her peace, and he appeared to come with all his force, and for nearly one day her mind seemed troubled about many things till the prayer of Hezekiah was given her: "O Lord, undertake for me; I am oppress:" and with that he left, and her mind was peaceful to the end. The night before she died she felt very restless and worn out, and after expressing gratitude to the kind friends who had given her their best attention, she said, "I am quite satisfied that all has been done that could be done, and I feel that this week will decide the case with me," meaning, no doubt, that she felt her end was approaching. On my inquiring the state of her mind she replied, "Very comfortable, sweetly stayed." Early the next

morning, she being taken much worse, the doctor being sent for, and it being found that the hour of nature's sorrows was come, she said, "Now all be quiet," and she closed her eyes, and it was thought her spirit had fled; but some stimulants being administered to her, she again revived and smiling, said, "I thought I had been going;" but she only revived to pass through the trials of nature's sorrows for about half an hour after giving birth to a son (which died about the same time as its mother). She breathed her spirit into the hands of the Redeemer with a sweet smile on her countenance on Wednesday, March 22nd, 1865. About an hour before she died she sent this message to me: "Tell my dear husband not to weep; all is well. I feel I have not believed in vain;" and when I was called to witness the closing scene, being unable to speak, she held out her hand to say farewell. Our union had been most happy, and the stroke of separation was the most painful to me of anything I ever felt before; but consolation from on high has been imparted. My Father has drawn me by the heavy stroke of his hand near to himself, and manifested such sweet tokens of his love as have greatly cheered my wounded spirit. While feeling the stroke in all its weight, the following note from her former pastor, Mr. Wright, was greatly blessed in leading me to look at things in the light of truth:—

"MY DEAR BROTHER IN THE LORD,—I have heard of your sad bereavement, and have commended you to the Lord that he may support and comfort you under your loss, and sanctify the dispensation to your spiritual profit, and to your more earnest waiting for the Lord's coming. The hand of the Lord hath done it. May this satisfy you and give you quiet submission to His will. His wisdom directed the stroke that has brought the desire of your eyes to the grave. For her you cannot mourn. The number of her days was completed, and she must not stay a day longer amidst the sins and sorrows of this world. The owner of his church came into his garden and gathered the lily he loved. It was his own; he planted it; it grew up under his care; and having fitted it for himself, he has taken it to be near him in the heavenly Canaan, where he is seen in all the beauty and enjoyed in all the sweetness of the Rose of Sharon. She was one whom I loved as one of my spiritual children who while she was with us loved the ways of the Lord, and walked in them looking unto Jesus. Her fellowship with us was pleasant, both to her and her fellow travellers to Zion. I should like to know something about the close of her pilgrimage when you can write me a few lines. Excuse the shortness of this note. The infirmities of age and manifold temptations oppress me and unfit me for letter writing, but I was not willing to let the mournful occasion pass without assuring you of my sympathy with you and my affectionate regard for the beloved one who is removed to her mansion in her Father's

house.—I am, my dear brother, yours sincerely in Jesus,
GEO. WRIGHT."

"Beccles, March 28th, 1865."

This, with many other sympathizing letters from friends at Beccles and elsewhere have proved words in season, and as I have been unable to answer them all, I take this opportunity to express my gratitude for their kindness. Our pastor officiated at the funeral the following week, and preached a sermon in the afternoon of the next Sabbath from the words, "Precious in the sight of the Lord is the death of his saints." He also gave many interesting statements of the kind and affable reception she had always given him from the first visit to Saxmundham to preach to us, and how interested he had been in his visits to her in her various afflictions, and how he had been encouraged by her referring to many sermons that had been especially blessed to her, but space will not allow me to say more upon this solemn service. Her aged spiritual father gave notice that he should refer to her death on Sunday, April 9th, but was prevented by severe indisposition. Mr. Bland, the co-pastor, took his place, and I have been informed, spoke very impressively on the solemn subject of death; also gave statements which had been sent respecting her happy end. Thus, dear Editor, in this imperfect way I have given some account of how mighty grace brought this beloved one into the way, kept her in it, and after a short pilgrimage of about twelve years landed her safe in the mansion prepared above. Thus in nine months brother and sister strongly attached in their lives have been taken to be reunited in that world where affliction and death can never enter.

P.S. I have given the above outline at the special request of friends of her deceased brother. Hoping you may be able to give them a place in your periodical for May, I am, dear Editor, yours in sorrow's vale,
JESU CULLINGFORD.
8, Chantry-place, Saxmundham.

NO CONTINUING CITY.

PILGRIMS on the road to glory!

Onward! onward! day by day;

Jesus waits for young and hoary:

Blessed Truth, and Life, and Way.

Why look back? The past has pleasures.

Yes; but with them mingles sighs.

What's become of all its treasures?

Where are now its many ties?

Roses once so fresh and blooming,

Faded, dead, neglected, lie: [ing,

Things that charm us whilst they're loom-

Cease to captivate when nigh.

O! to see the sinless city,

Listen!—Hear the ceaseless song!

Lord, we're blind, deaf, dumb. Have pity,

Make us fit for what we long.

Let us feel we're getting nearer

To our Home—the friends we love;

Jesus, be Thou dearer, dearer—

Give the wearied rest above. N.

Our Churches, our Pastors, and our People.

MR. MOYLE'S SEVENTEENTH ANNIVERSARY AT PECKHAM.

ON Monday, May 15, the seventeenth anniversary of Mr. G. Moyle's pastorate, at Rye lane, Peckham, was commemorated by a public meeting.

This beautiful new chapel is capable of seating about 500 persons, has a commodious gallery, which can, if needed, be extended; has a centre gaselier, and a good harmonium, which was beautifully played by Miss Congreve. Tea was served in the school previous to the public meeting, which commenced at half-past six, the pastor presiding, and Mr. J. L. Meeres offering prayer.

The CHAIRMAN, in his opening address, said, It is now seventeen and a half years since we first met, and since then we have experienced various changes in mind, body, and circumstances. We have in that period seen each others' infirmities and weaknesses; and, notwithstanding all these things, I have no question but that we are now as happy to meet together as ever we were. There is no inclination on the part of the people to see the *back* of their pastor. This is something to say, and to be grateful for. "Not unto us, not unto us, but to thy name be all the glory." It is simply the truth of God which makes us happy in the enjoyment of all the sacred paths of righteousness; and we acknowledge the grace of God for preserving us during this term without any sacrifice of principle. Our progress has not been rapid, 'tis true, but it has been steady; we *have* increased. Death has taken some; providence has removed others to distant churches; and from a very few—I am happy to say, very few—we have been constrained to withdraw; but with these three *outlets*, and only one *inlet*, we are now more numerous, both church and congregation; and in a gradual quiet way we are still going on. All future events we leave in His hands; but let us pray that we may continue to know how pleasant it is for brethren to dwell together in unity. I thank my ministerial brethren for their kindness in coming to assist us, because through my bodily infirmities I am unable to return their services. I also thank our brethren from neighbouring churches who have come to sympathise with us, and wish them all temporal and spiritual prosperity. The

chairman then called on the secretary to make some statement as to the church's financial progress during the past year, and their present position.

MR. GEORGE THOMAS CONGREVE (the secretary), then rose and addressed a few heartfelt words of sympathy and congratulation to the venerable chairman, expressing a sincere hope that God might yet for many years to come spare him in health, and strength, and the enjoyment of every covenant blessing, and reminded him he was "immortal till his work was done." He then said, "I am sure it will be gratifying to all present to hear that, although our new chapel will accommodate one hundred more than the old, yet it is as well, if not better, filled, and we have now scarcely any sittings to let, and that will give some practical idea of a minister's usefulness in feeding the flock if not in gathering them in. I have often noticed in a meadow where there has been a bit of good grass, perhaps up in some corner, the sheep will find it out, and lie down, and feed, and rest. So it is with the flock of Christ. But what I have most to do with is the financial business of the evening, or, in one word, money. As Charles Lamb says, 'Money is not dirt.' it is in some places hospitals for the sick, and houses for the desolate; and with us it means a comfortable chapel, a commodious gallery, and school. The debt (as you all know), was incurred in yonder school-room, the ground it stands upon, and that gallery for children of our school. I shall not occupy your time by going into details I have given before, and will only state that, at last May meeting, our deficiency was £484. This has been augmented by various items to £519. By Divine goodness, we have raised in the year (with donations and penny a-week cards), £112, leaving now a deficiency of £407, of which £400 has been borrowed by mortgage. Our penny a-week cards are realizing at the rate of £60 a-year, and if they keep up (as, doubtless, they will in the hands of our lady collectors), and we get a good handful of donations to-night, we shall make a respectable hole in that £407 this year. The sooner we remove that debt the better, to get rid of interest; and, before long, I anticipate, we shall want to

extend our gallery all round, and to enlarge our school. I believe that what we do for the cause of God we shall never lose; on the contrary, it shall be returned to us many-fold." Mr. Congreve concluded by relating a humorous anecdote, and made a forcible appeal to the liberality of the meeting, adding that preaching without practice was a sentiment he did not hold. Mr. Congreve then handed the chairman a slip of paper, which Mr. Moyle announced as a cheque for £10, towards the debt.

The pastor again contributed £5, and there was a donation of one guinea announced from Mrs. P.; then £5 from Mr. M.; £5 from Mr. R.; various donations of £1, ten shillings, and many smaller sums. Mr. Congreve announced that a total of £40 7s. had been obtained towards the school debt.

Mr. BLOOMFIELD then spoke on "The Christian a Soldier." The subject Mr. Bloomfield treated in his wonted happy manner; and in the course of his interesting address said, that in Scripture a variety of metaphors were used to set forth the religion of Christ, and one of these was that of a soldier. All who are brought into the army of our Lord Jesus Christ are enlisted by the Spirit of the Most High; and whatever work there is done in this soldiery, it is the work of the Holy Spirit by regeneration. A soldier must not only go through his regular exercises, but he must also be clad in good armour; and so has God prepared a good armour for his people, and given them the sword of the Spirit. He then narrated two or three appropriate anecdotes, and said further, that if we have God's word, we are strong with a sword which is strong throughout all time. A soldier must have the power of endurance, and manly bearing, and discipline, to prepare him for the warfare in which he is engaged; and so must the Christian; for religion is a warfare, and so soon as we become religious we must fight, and our worst enemies are those of our own hearts. What evils and vices are there in the world, the seed of which is not in our hearts? The enemies are numerous and powerful, but they must come to an end. We have a great Commander, the Lord Jesus Christ, greater far than any Wellingtons, Napoleons, or Lees; and he has entire control of the hearts of his followers, and of future events. Our weapons are spiritual, and our cause too good, too holy, to be fought with carnal weapons; and the victory is sure because of the righteousness of the cause. He concluded with a beautiful comparison of the ravages

and desolations of a carnal war, and the sublimity of the spiritual warfare.

Mr. WYARD then spoke on "The Christian a Pilgrim." As Christ is described by various figures, so are we his people. His disciples set out on a pilgrimage, not to Mecca, not to Rome, but on a godly pilgrimage for heaven, God, and glory. He then spoke at some length on Christian pilgrims confessing their sins to each other and to God; and the good effects which a genuine confession produces; that our best confession consists in proving by our acts that here we are strangers and pilgrims, and that our faith, hope, and dependence is on the Son of God. He concluded his speech by reading some nice verses of his own on the Christian pilgrim.

The CHAIRMAN then read a note from Mr. ATTWOOD, apologizing for his absence on account of the affliction of his wife, and praying for the prayers of the brethren.

Mr. ALDERSON on account of the lateness of the hour declined entering on his subject, "The Christian a Priest," still he made a very happy address, in which he congratulated Mr. Moyle and his flock on the length of his pastorate, and the acquisition of a new and healthful place of worship, in which as priests to offer up their prayers and praises to the great High Priest.

The last speaker was Mr. Anderson, who spoke on "the salt of the earth." He said that the teachings of Christ were so plain and simple as to come down to the understanding of his Church. Salt is now in common use, and not sufficiently valued on account of its cheapness; but he could well remember the time when it used to be brought on packhorses through the wilds of Northumberland; and if we could not get it we should soon learn to estimate its value. This figure means that the Church is the conserver of the world. God is pleased to influence one person by means of another; and in illustration of this Mr. Anderson related two striking instances of the influence of religion, even on the most hardened, as having occurred whilst he acted as Scripture-reader to a large number of Railway excavators near Brighton; and concluded by showing that, however feeble and insignificant we may consider ourselves, we can always exercise a great influence by our example for evil or good.

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

was then beautifully sung to *Mile's Lane*; and the chairman closed the meeting by pronouncing the blessing.

A LETTER FROM MR. THOMAS EDWARDS, OF TUNBRIDGE WELLS;
AND
THE EDITOR'S WAY FROM THE NATIONAL TO THE NEW
TESTAMENT CHURCH.

MR. EDITOR,—I was somewhat surprised to see my name as being at Plymouth even referred to in this month's *VESSEL*, particularly as you refused to take any notice of my answer to Mr. J. Corbitt's questions to me in the June number of the *VESSEL*, 1863; however, by your short notice this month, my Strict Baptist brethren will clearly see I have not as yet expired beneath their lash. You have done with me as a foolish and fond mother often does with her child; "first, give it a smart whipping, and then again embracing it, exclaims, "Never mind, darling."

I must inform you I shall never be whipped out of the course I have taken; neither shall I be kissed into a confession that I have taken a wrong step. A person, some time ago, called on me to know if my mind had undergone any retrograde change since the adoption of free communion with all who love our Lord Jesus Christ in sincerity. I assured him when I first gave up baptizing I was like a tree fresh planted; while, from that moment, without an hour's relapse, I have found my judgment, my faith, and my love, deepening in the solemn conviction that water baptism, in any shape, is contrary to the Word of God; and although I have been hotly pursued and persecuted since I gave up this church-dividing ceremony, yet I do rejoice, yea, and will rejoice, that the Lord has enabled me openly and avowedly to relinquish it entirely; and if you ever hear of my return to it, you may conclude in connection with it that I circumcise also. (Col. ii. 10, 11, 12, 13.) It is enough for me to be privileged to draw nigh unto the Lord, with a true heart in the full assurance of faith (in the finished work of the Son of God), having my heart sprinkled from an evil conscience, and my soul and body washed with pure water, even the purest of all waters—the waters of everlasting life and love. (Heb. x. 22; 2 Cor. vii. 2). There is now no washing that is of any account with me, save the washing of water by the Word (Eph. v. 26); and my Divine Lord assures me I am clean through the word which he has spoken unto me. (John xv. 3.) I daily feel my need of this sort of cleansing, and am thankful to say, seldom go long without it, while every fresh unfolding of a precious Christ to my soul confirms my faith in the glorious fact that I am by such a ministration baptized into one body, and so learn that I am an heir with Abraham, Isaac, and Jacob, of the same glorious promises and future inheritance, for they which are of faith (belong to whatever sect they may) are blessed with faithful Abraham (Gal. iii.

9), and where the Spirit of the Lord is there is liberty.

When I was first called by Divine grace, and sat under the ministry of the Word, and heard anything advanced that did not seem to lie straight with the Word of God, yet feeling in my soul that the minister was one of the Lord's own sending, and taught by his Spirit, I concluded he could not err. Consequently, I dared my inquiring conscience to differ from him. Now, sir, the scene is changed, and I dare to hear, to search, to believe, and judge (by God's Word and Spirit) for myself, and I stand in doubt of that minister who does not commend his testimony to every man's conscience in the sight of God, whether these things are so or not; neither can I allow any to lord it over my faith, but am glad when they prove helpers of my joy, while all I desire is that all I believe with every thought may be brought into captivity to Christ alone.

If ministers were more honest to God, to their own consciences, and their people, they would, like their Lord and Master, oftener fan the floor than they do, while the real wheat would more clearly be discovered, and the Lord be more glorified. But, sir, you live in a locality where there are some professed giants in divinity, but I mourn to read their highly fanciful, but not spiritual interpretations of God's Word, and as a proof they are not spiritual, they are dewless as the mountains of Gilboa, and you can no more make out their meaning than an illiterate heir to an estate can understand the reading of a mystified and cunningly-concocted will. God's people are a plain people, even as Jacob was a plain man dwelling in tents, and they require the precious food of the Gospel spread before them in a simple, plain, Scriptural way, so that he that runs may, through the power of the Holy Ghost, both feed and run at the same time. Again, they like clean provender well winnowed with the shovel and the fan, for they like it well sorted and well sifted; neither can they digest dirt, chaff, and wheat, all promiscuously jumbled together. But most have the word of truth rightly divided, and the more their faith grows, and their spiritual senses are exercised to discern things which differ, so much the more they require the right sense of law and Gospel opened up each in their proper place, so also they will require water baptism to be kept back in John the Baptist's dispensation, while they contend only for one Lord, one faith, and one (spiritual) baptism in the spiritual kingdom of our Lord and Saviour Jesus Christ.

And here I would remind my Strict Baptist brethren that for want of a clearer insight into that which is abolished, they stop too long in the water dispensation (hence the confusion). Let them ponder the following hints:—When the end which God had designed to answer by the lifting up the brazen serpent had had its accomplishment, then the children of Israel worshipped it: no doubt they thought they did right; but, alas! they did wrong. When Cyrus proclaimed liberty to the captive Jews to return to their own land, many of them preferred staying where they were. No doubt they did right; so also Strict Baptists prefer a dispensation of water (which is one of captivity and genders to bondage) to a spiritual dispensation; for God is a Spirit, and must be worshipped in spirit and truth. (Acts. xi. 15, 16; Gal. v. 1.)

Many years after the veil of the temple was rent in twain from the top to the bottom, through the precious offering of the Son of God once for all, the Jews still continued their sacrifices, and no doubt they thought they did right, but the Lord gives us his thoughts about it in Is. lxvi. 3. And false teachers enforced the rite of circumcision upon legal hearts, long after it was done away in Christ, who was circumcised for the whole spiritual Israel of God, and obeyed the whole law for them; however, they thought they did right, no doubt. Yet it is clear these mistaken zealots robbed God of his honour, notwithstanding all their outward zeal for his glory, for they understood not the new tariff of the Gospel, therefore fell back upon their old stock of new moons, feast days, and Jewish rites, not seeing to the end of all as being abolished in and by Christ. I would admonish my Strict Baptist brethren to be careful lest they in their zeal, which is not according to knowledge, be found doing the same thing, for there is much of an inferential character in the New Testament to lead spiritual minds to conclude that water baptism did virtually cease with the days of the apostles, and although thousands still cleave to it, yet I should rejoice in being a means in the hand of the Lord, shewing unto them in all affection a more excellent way. I am, sir, your Ejected Nonconformist Correspondent,

THOMAS EDWARDS.

EDITOR'S REMARKS ON THE ABOVE.

WE have allowed Thomas Edwards to speak his mind freely; although where he finds his authority for putting a negative upon the commandments of our Lord and Master, we cannot tell. This is surely a day of singular signs, of mysterious changes, and of ominous events. Brother Thomas Edwards was a Particular Baptist; we assisted to ordain him as the pastor of a New Testament Baptist Church; he professed his faith in those ordinances unflinchingly: good, genuine, honest, and spiritual believers gathered round him as such; his new chapel was erected as a Particular Baptist chapel; and in all this—in Mr.

Edwards's progress as a Baptist minister, the Lord honoured him—the people loved and esteemed him—the church increased under him. By and bye he renounces the ordinance of baptism altogether: he calls it “a church-dividing ordinance:” this is the name Mr. Abrahams has given it: and we have no doubt but from such quarters great influence has reached that most pleasant and happy-looking little man—Thomas Edwards, of Tunbridge Wells; and if he is *more* happy now than he was when a Baptist; if he has clearer views of Gospel truth now than he had then—if God the Holy Ghost dwells in him now more richly and powerfully; if He reveals the glories of CHRIST to him more blessedly; if he gathes in sinners by his ministry more numerously; and if, altogether, Thomas Edwards is a more holy, happy, devoted, useful, and God-glorifying disciple of JESUS CHRIST than he was before, then who shall dare to be angry? We are not. We have neither “whipped” him, nor “kissed” him, with any design short of a pure desire to promote truth. It is not for us to say what God the Holy Ghost may have led him into. For ourselves we can only say three things:—1st. We were brought up in the Church of England; we found no rest nor peace there: we went to the General Baptists; we found nothing but death in the pot there:—we travelled on to the Wesleys; we were cut to the heart, and cut up root and branch there; but not one moment's peace, nor hope of salvation: after travelling through pouring rains, dark nights, dangerous woods, dreadful snares, deep mysteries, and almost soul-damning despairs, the glorious LORD JESUS CHRIST came himself into our very soul. He sent no angel—he employed no minister—he made use of no sister of mercy; but when in nature's heavy sleep we lay, he came;—early one Lord's-day morning he came:—he spake loudly in our soul—“Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light.” We did awake: we did arise; at his glorious feet we did fall: we found a happy freedom, and a sacred nearness in prayer:—we walked in the light and joy of it for some time; and then to the Countess of Huntingdon's chapel we repaired; and twice there the same blessed LORD JESUS CHRIST revealed himself; comforting and confirming us in himself; and most exceedingly happy we were. He never said a word about baptism; and we are compelled to believe that had he called us home *then*—straight into glory we must have gone; although of the great doctrines of grace, and of the ordinances of the New Testament Church, then, we knew nothing. We did, certainly, at that time, live in the love of God, and in the happiest and clearest meditation upon his Person and work we then lived. Gradually the doctrines of grace were opened: we were led silently into the truth. No living ministry could we then find. The dark cathedral city of Canterbury appeared *almost*

without a sound and faithful ministry. But for four years we travelled on in prayer, in reading, and in study; and all we then received from the word of God has continued with us until now. The Ordinance of Believers' baptism was also opened up to us, in secret, from the words of Christ to John—"Thus it becometh us to fulfil all righteousness." After a long time we were led into the practice of that ordinance. William Matthews, a man of God, and of much prayer, took us into the water. We believed we were following CHRIST; we never dreamed of anything more than it being "an outward and visible sign of an inward and spiritual grace." We have baptized hundreds since then; and never yet could see how any man could be practically and faithfully a New Testament minister or believer, unless he attended to this one most despised ordinance. Such—Thomas Edwards may say—is our blindness; such—George Abrahams may say—is our hypocrisy; such—friend Wilcockson may say—is our carnality; but, such we say, is the truth. We have never changed; William Huntington in the matter did; George Abrahams and Thomas Edwards have changed; but we have not, cannot, we had almost said, shall not. These more enlightened brethren must pity us if they can; if they cannot, they must leave us to the mercy of the Lord. We add one word more. We have seen strange antics in ministers about this baptism ordinance. We have baptized men who have declared themselves as being deeply and solemnly convinced of the Lord's design in the ordinance; but when they found the Strict Baptists could not make gentlemen—ministers of them; and when a richer, a wider, and a much larger place and people would have them, if they would dispense with this one ordinance, we have seen them turn traitors; we have known them to sell the truth; and off with flying colours they have gone, leaving us poor Baptists to think of them as we might. Certain it is, that these despisers of baptism and of Strict Communion get more people, and more pay, than us sticklers to what we believe to be right, ever can expect to receive; and most unhesitatingly we affirm, that if they sell the ordinance of baptism for the sake of the people and the pelf, then woe-betide them some day or other. We do not believe this of Thomas Edwards. No. We must believe him to be an honest man at heart; and a most industrious good fellow we believe he is. Whatever it is has carried him up into this high state of things, we cannot opine. We cannot get there; neither does Thomas ever come to help us. So here we must remain—with the only people we believe to be PRACTICALLY RIGHT—the Strict Baptists; and we do not abide by them because they are, to us, a loving people; but we here continue simply because we are conscientiously and Scripturally and experimentally bound. One word more, and we must leave the subject,

We fear this is the day when Satan is "transformed into an angel of light;" and as such he is deceiving people by wholesale. It is a solemn day, Mr. Edwards, say what you will; for while some men will have nothing to do with baptism, others baptize little boys and girls by wholesale; and we can give the minister's name, who declares one young lady (how many more we know not, but certainly one young lady) has gone no less than six times to one very popular minister, and by him has been immersed six times; but every time under a different name. What new phase will turn up next, we wait to see.—Ep.

WALTHAM ABBEY.—The day of our annual meeting has again come round. At the early dawn of the day the sun broke forth with magnificent splendour. Our much esteemed brother, J. Wells, at eleven o'clock, ascended the pulpit, and delivered a discourse full of weight and pith (passing by those analytical disquisitions of his anti-millennial theory). He was led out by the Spirit blessedly upon the words found in Dan. vii. 10, "The judgment was set, and the books were opened." Some of his leading heads were taken from the context, namely, the Ancient of Days in the eternity and attributes of Christ in His everlasting priesthood sworn for ever after the new covenant order. 2ndly. The streaming fire, representing the living servants of the Most High, sent to blaze forth the eternal verities of the Godhead, and by the Holy Spirit to drop sparks of fire into the hearts of them who were ordained to eternal life; to burn up sin, corruption, and evil prejudices against King Jesus; then the judgment given to these servants to pass sentence upon all, according to John xx. 23. Though the literal power of this died out with the apostles, still the spiritual prerogative is exclusively retained by the God-sent men. 3rdly. The books opened, according to John, were five books: 1st. Of the federal laws; 2nd. The Mosaic laws—the Ten Commandments, which involves the whole world; 3rd. The national sins of the Jews in attempting to nullify the truth in rejecting the Messiah; 4th. The book of profession of those that have a name to live and are dead; the 5th. Is the book of decrees of God, or the word of life, containing the life of the saints and the death of the wicked, whereby all nations of the earth shall finally be judged. Lastly: The universal dominion of Christ, when the angel shall set his right foot upon the sea and his left upon the land, and declare time shall be no longer. After this spiritual feast about eighty of the friends resorted to the place comfortably fitted out for the occasion by the kind benevolence of our much respected friends, Mr. and Mrs. W. Webster, and refreshed themselves with a good savoury repast. After this, at three o'clock, the friends met again for public worship; brother Blake, of Artillery-lane, read Psalm xlii., and sweetly dilated upon it; after which

our brother J. Ballard (who is now toiling among us) took for his text Heb. v. 11, and preached an excellent, homely, gospel sermon, full of the first ripe fruits, of which he had many things to say. At five o'clock about 140 friends sat down to tea; our brother, T. J. Messer, the modern Chrysostom of the age, a profound genius, with full force of mental power, and his soul elated, tempered by the mellifluous bedowings of the sacred Spirit, delivered an elaborate discourse founded upon 2 Cor. iii. 18, in which he exalted the person of Jesus in His mediatorship, atonement, and exceeding glory of His kingly reign and power. The Lord's presence was in our midst the whole of the day, to cheer, comfort, feed, and build up His saints. Brethren T. W. Dyer, of Harwich, Blake, and Alsop, took part in the services. Several other ministerial brethren favoured us with their presence. After singing the old favourite, "Day's march nearer home," brother Messer closed with the benediction. Bethel has not for many years been so favoured. To God be all the glory. Amen.—W. W.

SIBLE HEDINGHAM, ESSEX.—The first anniversary of the laying of the foundation stone of Rehoboth Baptist chapel was holden on Wednesday, May 3rd, 1865. There was some disappointment at Mr. Bloomfield not being able to fulfil his engagement, but through God's providence and mercy, our friends Kemp and Alderson were enabled to tell out some most glorious truths of the ever-blessed Gospel. Our people appeared to enjoy the day much, as did also the many friends that came with us from a distance. In the morning Mr. Kemp preached from Rev. xix. 12: "His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself." He spoke very beautifully of his incomprehensible name, and the preciousness of that name above all others. In the afternoon Mr. W. Alderson took for his text Habakkuk iii., and the last clause of the 4th verse: "And there was the hiding of his power." He said much upon that beautiful chapter, and then spoke of the Lord Jesus Christ as the hiding of Jehovah's harmonizing power, his destructive power, his conquering or saving power, his sustaining power, and his crowning power. In the evening Mr. Alderson preached from—"Waiting upon the Lord," founded on Isaiah xl., last verse. It was a practical and encouraging sermon, and well adapted to a country evening congregation. There were many of the poor of this world, but rich in faith, who listened rejoicingly as the minister touched their varied cases in a plain and simple manner. He noticed first the dignity, and secondly the privileges. He very suitably contrasted the getting to the Queen, or any high authority in this world, and getting to the King of heaven. He then spoke of God as the burden-bearer of his people, and of his

throne as a throne of grace, not justice, on which is written, "Come and welcome, ye weary." He then alluded to the prayer of the destitute, and of faith in prayer; he told us, too, that in coming to the house of God we were to wait on the Lord, not on the minister, nor the deacons, nor the church. In speaking of the eagle, he said the eagle was a high flying bird, and delighted in the brightness of the sun; it built its nest in the rock; and if our hopes are built in the Rock Christ Jesus, we shall be secure: no thorns in a rock; it is when we get down on the earth that the thorns grow. The skylark can never sing on the earth; it is when it soars that it sings, and the higher it gets, the louder it sings. It is just the same with God's people. He concluded by saying that we should never be really weary of the service of God. These are a few of the recollections of that day. Mr. Alderson announced subscriptions, £8 14s. towards vestry and schools, collected by the Messrs Bowtell, without the knowledge of any of the friends of the cause. The profits amounted to £8, and about 180 sat down to tea.

ANNIVERSARIES. — Tuesday, May 9th, was a happy day in some little corners of this country. At New Mill, Tring, Robert Shindler was recognised as the pastor of this rather ancient church. We knew Robert Shindler before he entered upon ministerial work; and his industry and perseverance in pursuing his studies, and in fulfilling his ministry must be considered commendable. Where—in Gospel principle, or where, in Christian experience—he stands, we know not. As the minister of Matfield-green, and some other churches, he has been useful in his measure; but how far he may be instrumental in raising and nourishing the church at New Mill, must be left for future days to declare. On the same day, at West-end, Tring, the anniversary sermons were preached by Mr. Thomas Stringer, whose services in the churches now are acceptable, and quite reviving. Prestwood-common anniversary was holden the same day. Mr. Free, late of Speen, now of Cheetham, read the first hymn. Mr. H. T. Griffin—a young man now supplying at Wooburn-green—read a Psalm, and offered prayer; the sermon was preached by C. W. Banks. A very happy party took tea; several ministering brethren were present. In the evening, Mr. James Clark, of Stowmarket, read and prayed; C. W. Banks preached again: it was a solemn time to many. This cause at Prestwood-common is one of great interest. For many years the Gospel has been faithfully preached here; and large congregations are gathered. It is the birth-place of good old Benjamin Mason, of Knowl-hill, near Twyford, who is now on his bed patiently waiting until his long-loved Master shall take him home. Knowl-hill is a sweet little garden. Our venerable brother Mason, and his co-worker, brother

Webb, have for many years preached the Gospel in that chapel. It would, we believe, be a real Christian service for any brother in the faith, who could visit the chapel cottage at Knowl-hill, and in the chamber where good old Benjamin lies, to spend an hour in fellowship and prayer. Master Bryant, of Prestwood, another aged minister of Jesus Christ in these parts, gave us some lines, expressive of the desires of his own soul before the Lord—we hope to give them some day.

MR. COZENS' VISIT TO THE ROYAL FOREST OF DEAN.—At Cinderford, on Easter Sunday, we were favoured with a visit from Mr. S. Cozens: he had been preaching anniversary sermons for Mr. B. Stephens, of Ryeford, Herefordshire, and on the following Sunday preached in the Strict Baptist meeting room, Cinderford. We had the room filled to overflowing; he preached from the same text morning and evening, Gen. xlix. 25, and truly Jacob's God was with him. The word was blessed to many souls; his visit will be long remembered and cherished by many who were privileged to hear him. We hope to have him amongst us again in August next, God willing. This little cause was commenced in August, 1862. The Church was formed on the Christmas day following. We have eighteen members; seven have been added since the commencement by baptism; this is the only cause of truth on the Forest, a district containing 20,000 inhabitants. We have great opposition from all quarters in endeavouring to maintain the truth; but we have oftentimes felt our blessed Master with us. We hold our services in a room at present. We are making an attempt to build a chapel; we have procured a site of land for the purpose; and hope (God willing) to get a place of worship put up. Dear Mr. Editor, do you think the readers of the *VESSEL* would help us a little if our case was clearly put before them? Mr. Cozens would represent us, and also has kindly promised to preach in any chapel where the friends would be willing to help us with a collection. Perhaps you would give us a help in this matter if we should send our begging case.

R. S.

[We should think it an honour to do so.]

HARBERTONFORD, NEAR TOTNES.

—**BROTHER BANKS.**—On Sunday, May 7th, brother Huxham had seven candidates for baptism; five males, and two females. Being one of the number, I send you a word of the happy season. The Lord's-day commenced with prayer. After prayer, brother Williams, of Denbury, spoke from Acts viii. Brother Huxham addressed the candidates; it will not soon be forgotten. Many tears were shed; and hearts bursting with love to their Lord. Brother Huxham was overcome with joy to think of the goodness of God towards him. One brother told me he had been to the same chapel many a

time at a prayer meeting, and no one attended but him, some few years since; and now it is in a flourishing state. We return our humble thanks to our God for his goodness towards them. There are now above thirty members belonging to the church. After baptizing was over, brother Huxham had to bury one of his Sunday scholars who died happy in Jesus. Then followed the afternoon service and the ordinance of the Lord's Supper, and on the whole it was almost a solemn day spent, which will not be quickly forgotten. The sermon in the evening was preached by brother Varder, which concluded the service of the day. Yours in Jesus, T. PAER. May 9th, 1865.

PLYMOUTH.—**HOWE STREET BAPTIST CHAPEL.**—On Lord's-day, April 30th, the eleventh anniversary of our Sabbath school was held. Mr. Collins preached in the morning and evening. In the afternoon the children recited (in the most satisfactory manner) portions of Scripture and hymns which they had learned for the occasion; afterwards, Mr. Collins gave a very interesting address to the parents and friends present. The singing of the children, accompanied by a powerful harmonium, afforded much pleasure. The collections exceeded that of all previous anniversaries, for which we desire to thank our gracious God. The superintendent and teachers have great pleasure in stating there has been a considerable increase in the number of scholars during the past six months; they trust, by the blessing of God, to whom they look, and on whom they depend, for grace and strength to aid them in their labours, that the school will in days to come be made increasingly useful, and that many of the children may, by the grace of God, be raised up to call the name of the dear Redeemer blessed, and tread in the paths of righteousness and peace.

BIERTON, NEAR AYLESBURY.—On Wednesday evening, May 3rd, 1865, we enjoyed solemn services in the Baptist chapel here. Brother North baptized several believers here; some of them very aged; they have been united to the church at Long Marsden, and will help to strengthen that newly-established, but prospering little cause. The brethren, John Plaw, of Cambridge-street chapel, Aylesbury; James Smith, of Winchendon; North, and others. On the following day the anniversary of Cambridge-street chapel in Aylesbury, was held, when two sermons were preached by C. W. Banks, of London. Walton-street in Aylesbury is still without a pastor;—it can hardly be said that the sunshine of prosperity is to be seen anywhere here, but in the church where Puseyism is industrious, attractive, and influential; but, alas! at Aylesbury, there must be thousands, many thousands who go neither to church nor to chapel. What can be done either in town or country

to bring the people under the sound of the Gospel? The infidelity of the masses; the cold formality of the professing churches, and the rising up of Puseyite and picture worship is very painful to contemplate.

DUNSTABLE.—“Mr. Carpenter has left the Baptist church here; and after having tarried a short time at Carlton, Beds, has removed to Warboys; it is hoped by some that his ministry there may be successful and permanently so, until the end of his days. At Dunstable, brother John Inward is well received; whether he will be our future pastor, I cannot say; but the Town Hall church has dissolved its separate existence; and although it has not united with us, it helps to fill our chapel, to increase our finances, and to enable us to do more for our minister than before. To see good brother Ruth and his friends again in our midst is cheering and pleasant. We consider brother John Inward to be a studious, an able, and truly honest minister of the Gospel; and if our Heavenly Father will plant him here; if our blessed Jesus will smile upon him here; if the Holy Spirit will water him and the souls of the people under his ministry here, we may yet be a very happy people. The Lord grant it for his name's sake.”

CARLTON, BEDFORDSHIRE. — On Sabbath day, April 23rd, Mr. Peet, of Sharnbrook, preached three sermons to large and attentive congregations. A collection was given each time by the Church to Mr. Peet for the enlargement and restoration of the old Baptist chapel, Sharnbrook. The collections were excellent: the friends gave liberally, and wished Mr. Peet great success in this undertaking; many promising to be at the opening, when Mr. Wells and Mr. Foreman will preach.

BIERTON, BUCKS.—MR. BANKS.—Our anniversary took place on the 11th day of May, 1865. Mr. Gwinnell preached, on this his second visit to Bierton; some came eight or nine miles; and the Lord made good his promise, for he did come into our little midst, even amongst the little myrtle trees at the bottom: his servant was helped to preach the Gospel of the blessed God; things he has tasted and felt for many years; it was food for the hungry at Bierton. The Lord is blessing the labour of the itinerant preachers, both at Bierton and Long Marston, by giving some seals to their ministry. At Bierton we have just attended to the ordinance; it was a blessed time. Mr. Plaw, from Aylesbury, opened

the meeting with reading and prayer: we had five brethren who addressed the assembly in a very feeling way. It is thought these little causes will have a quarterly tea meeting, when friends may unite and speak.
T. A. WINCHENDON.

MALDON.—MALDON BAPTIST CHAPEL.—DEAR BROTHER BANKS.—We held the fourth commemoration service of the opening of this little cause of truth on Good Friday, when one sermon was preached by Mr. G. Cook, of Braintree, and in the evening a public meeting was held. Addresses were delivered by brother Wheeler, and other friends; we had a good day: the Lord was with us. Bless the Lord, he is with our minister, Mr. E. Debenham. We pray the Lord will uphold him and strengthen him in his great work. We had a baptizing on May 7th: more are waiting around us.

STOWMARKET, MAY 14th, 1865.—MR. G. G. Whorlow, with his excellent wife, drove over and spent the day with us here. Mr. W. preached three sermons, full of the preciousness and all-sufficiency of Jesus; he was happy in his work; the people were delighted, and the collections for the school were good. There were seventy-four children and sixteen teachers in the school; the school is not indebted to the treasurer: our teachers adopt a good plan; they get the money before they spend it. Brother Whorlow is a useful man among the Churches. May the Lord abundantly reward his labours of love with his approbation. A WELL-WISHER TO SABBATH SCHOOLS.

GLEMSFORD — PROVIDENCE CHAPEL. On Tuesday, April 18th, services were held to commemorate the opening of the new gallery. The afternoon service was commenced by Mr. Kemp giving out a hymn; Mr. Houghton, of Bury St. Edmunds, read a portion of scripture and prayed; Mr. Wilson, of Clare, preached to an attentive congregation, and many were favoured. Tea was served to nearly 200. In the evening, there was a large gathering of friends: the teachers and children of the Sabbath school occupied the new gallery, and the chapel was quite filled. A hymn being sung, brothers Mirrington and Ford stated the object of the meeting. Mr. Wilson presided, and suitable addresses were delivered by brethren Whorlow, Kerridge, and Kemp, (pastor), who lives in the affections of the people; and the Lord is blessing his labours to the ingathering of many; we hope to baptize the first Sunday in June. W. M.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
COMBS, F. ...	Howe street, Plymouth ...	1865—March 30	4
DAVIS, T. ...	Bethel, High street, Poplar ...	April 26	3

An Help-Meet Indeed.

BEING AN ACCOUNT OF
THE LATE MRS. WALL, OF GRAVESEND;
BY HER HUSBAND.

[For the benefit of those faithful servants of God who are yet living and labouring in the churches of Christ, we wish a full and faithful memoir of the late Mrs. Wall could be compiled, and given to the churches; because we believe a most precious model of a pastor's wife would be found in such a memoir. A faithful pastor needs a peculiar kind of wife; and with us it is a certain and solemn fact that but few young ministers sufficiently consider either the necessity or the value of this great desideratum. Where a minister has a graceless, Christless, careless, and unwise partner, *his* home is a most unhappy one. Where a minister has a believing partner, if her temperament is cool, distant, unfriendly; or, on the other hand, if she throw herself too freely and unguardedly into the associations of the people; much injury is often sustained. We know right well, many dear sisters in the Lord, who are married to ministers and pastors, are so oppressed with the cares of home, the trials of a large family, the pinchings of poverty, and the deep sympathies they feel in their husband's sorrows and trials, that their spirits are often broken; and their souls are so deeply exercised, that they can scarcely ever stand forward in the church as leaders in those auxiliaries and efforts which greatly help, (under God,) to carry the cause they are connected with into prosperity and enlargement. Where such is the case, female members in the church should unite to aid the pastor's wife: to endeavour to smooth her path a little, to sooth her sorrows, to help her to bear her burdens, and to enable her to maintain a prominent position in the midst of the people; and there, by united prayer, by combined and continued efforts, to strengthen, and hold up, the pastor's hands. A careful, economical, loving, devoted, Spirit-taught wife at home; and a tender-hearted, intelligent, and charitable mother and matron in the church, is a jewel of immense value; and to all the good brethren to whom God has given faithful, honourable, and useful help-meets, we would say, consider well your mercy, use kindly, and tenderly, the great gift heaven has presented unto you; for, in finding a wife who can correct as well as comfort you, who can advise as well as sympathise with you, a wife who can TAKE CARE of herself, her home, her husband's character and requirements; a wife who can govern her children in-doors, and in her more public walks before the people, can furnish patterns of consistency and benevolence, zeal and prudence, such a wife is a treasure rich beyond description. How far the late Mrs. Wall approached to this high standing we leave those to judge who knew her best. Here is the testimony of her deeply sorrowing and bereaved husband; and his tears for her loss are flowing still. May God Almighty support him, so prays the Editor.]

MR. EDITOR,—Many of the Lord's people in various places, are anxious to know a little of the dealings of the Lord with my dear departed wife, whom he took unto himself on the 22nd of April, 1865. She was born at Haddenham, in the year 1791; and from quite a child she was fond of the Lord's people; as she often told me, she would walk behind them, if possible, to catch a word in their conversation. The Lord began the work of grace in her heart very early, and the time and place in which her first impressions were received were always deeply interesting to her. It was customary for the friends who attended the ministry of the Ven. THOMAS SCOTT, to meet the children of the village of Haddenham, on the evening of a Lord's-day in a cottage; and at one of the meetings, a young man, who very soon after became the pastor of the Baptist Church, was speaking to the children on the hymn of Dr. Watts,—

“ I would not change my native land,
For rich Peru, with all its gold;
A nobler prize lies in my hand,
Then East or Western Indies hold.”

This was the beginning of that blessed work which Almighty God carried on, and has now perfected in taking her to himself in glory. She became a constant hearer of Mr. SCOTT from the time of her first impression; and to the end of her days on earth she entertained the deepest respect for his memory.

In the year 1809, the Baptist Church was formed in Haddenham, and the Lord leading her to see the ordinance of believers' baptism, she was baptized, and united with the Church in the year 1810. Thus she was enabled to walk in holy consistency of life with the Lord's people for the period of fifty-five years—in the review of which she would often repeat the lines—

“ Yet have been upheld till now,
Who could hold me up but Thou?”

My dear partner always wanted more than she could obtain under the ministry of her first pastor; and thus when she was brought under a full free-grace ministry, she was introduced into a new world; and her soul often luxuriated under the sound of the blessed Gospel. She was enabled to drink of the streams of the river that make glad the city of God. The means of grace from the time of her union with the people of God to the last few weeks of her life were highly estimated. Hence, it might be said with truth, “she loved the place where His honour dwelleth.”

The Lord's house, His 'people, His cause, and His ministers especially, shared in her deepest sympathies; she would give up any personal gratification to serve the cause; and her house and heart were open to receive those who loved the Lord. Yes! her love was strong and sincere; and the poor of the Lord's flock had her deepest concern. She was determined that they should share the last shilling she possessed; and then she was enabled to cast herself at the feet of her loving Lord, as altogether unworthy of His notice or regard. She walked humbly with her God.

Hers might be regarded as a medium experience. Blessed be the Lord, she had a religion of experience: it was more than form or notion. She was never very much elevated, neither was she ever very gloomy; her hope was well founded: the great and finished work of the Lord was the delight of her soul,—

“ Nothing in my hands I bring,
Simply to thy cross I cling.”

This was to the last the foundation of her hope.

It may be difficult for me to write without partiality; but I feel that it is impossible for me to say more than is true in reference to the interest she took in the ministry of her bereaved husband. He always had her blessing when we parted at the chapel door; her expression was invariably,

“ The Lord bless you, my dear, and make you a blessing.”

And she never wanted a change. What a loss! She was always ready with a kind word when his mind was cast down.

Through life, her mind was exercised about the last conflict; and she would often revert to it; but she was never left to doubt as to the future. Thus she went on in what might be called, “the even tenor of her way.”

For the last two or three years, the dear departed experienced

growing weakness, and decay of nature's powers; but she evidently grew in ripeness for glory, so that all fear of death was removed, and she said to her granddaughter,

"Ah, Annie, dying is but going home."

Her disease was softening of the brain, and there was plain indication for some time past that it was more fully developing itself. In the early part of the year, her kind medical attendant gave no hope of recovery; he thought she might continue some time, and under proper treatment she was somewhat better for a time; but soon relapsed, and it became evident the period of her departure was approaching. During her confinement she enjoyed the company of her Christian friends; and sweetly conversed of HIM she so much loved. No theme was so sweet nor so much desired, as *the love of her all precious* JESUS. I cannot tell the number of times during the last affliction she repeated the verses of her favourite hymn—

"Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

"Till then I would thy love proclaim,
With every fleeting breath;
And may the music of thy name,
Refresh my soul in death."

And it did refresh her as heart and flesh failed; she was sustained, and on the morning that she died in the night following, she looked beamingly into my face, and said,

"I HAVE ALL THINGS IN CHRIST: wisdom, righteousness, sanctification, and redemption: ALL IN CHRIST! And,

"'Since He is rich, can I be poor?
What can I want beside?'"

Thus her days and her nights passed away; and only a short time before she died, I said,

"How do you feel now in reference to your hope?"

"ALL RIGHT," she said.

"'My hope is built on nothing less,
Than Jesu's blood and righteousness.'" "

And shortly, she sweetly breathed out her mortal life, and we could scarcely say she was gone, before the spirit had taken its seat before the throne.

She was a mother in Israel, and our loss is her eternal gain. I trust the Lord may sanctify the bereavement, and that instead of the fathers, the children may be enabled to show forth the praises of the Lord.

I would record it, that the sympathy and regard of the Church and friends at Gravesend were manifested on the sorrowful occasion in a most Christian and benevolent manner. The deacons making known to the friends that it was their wish to defray the expenses of the funeral, their desire was responded to in a very feeling manner. My prayer is that the best blessing of a covenant God may rest and abide with them, and all the lovers of truth. Yours in love,

THOMAS WALL.

Pastor of the Baptist Church, Gravesend.

[WE are persuaded the perusal of this modest and affectionate testimony will be a sweet comfort to many.]

The Guiding Star.

BY JOHN BRUNT.

“ And when they saw the star, they rejoiced with exceeding great joy.”—Matt. ii. 10.
 “ He leadeth the blind by a way which they knew not.”

WHO those men were is not revealed ; but they are described by what they possessed and by what they sought. They were wise, yet they sought Him who is the wisdom of God. Happy they, who, though they possess much, are not satisfied, except they may possess Him who is the Pearl of Great Price ; who is the unspeakable gift of the ever blessed God. The Father knoweth the Son ; and they who are taught of God desire to know Jesus as the salvation of God ; therefore, whatever leads to Jesus will occasion joy to those so led.

They who are led by the Spirit of God are the sons of God. If God the Holy Ghost lead a poor sinner, that poor sinner shall become wise unto salvation, shall grow in grace and in the knowledge of the Lord Jesus Christ. The Bible is the cradle where Jesus shall be seen ; its sacred pages unfold Him, its dimensions hold Him, who is the *Incomprehensible*. To make Jesus known, the patriarchs lived. To hold Him forth, the Old Dispensation was ordained. That they might speak of Him, prophets were instructed. To melodiously make Him known, the sweet singers of the Temple were set in their various orders. That Jesus should be a man was the substance of the first promise ; that He should be a Jew was the next ; then, that He should be of the family of Abraham, of the tribe of Judah, of the house of David, were matters which filled up those further promises which were given respecting Him. Just as it is in nature ; there is first the blade, then the ear, and finally, the full corn in the ear. So was it in promise and prophecy. The seed of the woman and the seed of Abraham. Shiloh ; the law maker for the people and the ruler of the people ; the antitypical serpent to which the people should look, and the prophet to whom men would hearken. Death's plagues and death's conqueror. The hind of the morning, starting from the vale, climbing the mountain side, and gazing from the mountain top of labour, taking in the whole horizon of blessedness before Him (see Psalm xxii). The King of Israel ; Immanuel ; the Wonderful ; Councillor ; the Mighty God ; the Everlasting Father ; the Prince of Peace. The Lord God with strong hand ; his work before Him, His reward following Him. The shepherd—feeding, gathering, carrying, and leading His flock.

The passive victim, giving His back to the smiters, His cheek to them that plucked off the hair, His face as the target of shame and spitting. The mighty victor, setting His face like a flint, nor ever feeling shame. The arm of the Lord, and the sin-bearer of the people ; the bruised of the Lord, and yet the bruiser of His enemies. Jehovah Tsidkenu ; in whose days Judah should be saved, and who, as the branch of David and King of saints, should reign and prosper, executing judgment and justice in the earth. The Most Holy, Messial, the Prince, and at length the Sun of Righteousness, with healing in his beams. Thus was the root of David raised up in promise, that He might reign over the house of Jacob for ever. It was heaven's work to make Jesus known.

It was, and is, a heavenly work to lead a soul to Jesus Christ the Lord. Blessed is he who is so led.

Satan never has had the power to bring any to Jesus, but he has always had the disposition to draw away any who were coming to Christ; and, in accordance with that disposition, he has always acted; yet he must know that Jesus must ultimately triumph. In Macgowan's "Dialogues of Devils," Satan is represented as saying, "It surprises me much, that once when we refused to honour this Christ we were cast out of heaven; now, men repeatedly insult Him, and utterly reject Him; yet is He merciful to men and not to devils." Well might Satan be surprised! Wonder, O heavens, and be astonished, O earth, Jesus Christ is the Saviour of sinners, even of the chief. Brooks, in his "Precious Remedies against Satan's Devices," says, "'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.' Eph. vi. 11. The Greek word that is there rendered wiles, is a notable emphatical word: 1st. It signifies such treacheries as come upon us unawares; it notes the method, or waylaying, of that old subtle servant, who, like Dan's adder in the path, bites the heels of passengers, and thereby transfuses his venom to the head and heart. The word signifies an ambushment, or stratagem of war, whereby the enemy sets upon a man at unawares. 2nd. It signifies such snares as are set to catch us in our road. A man walks in his road and thinks not of it; but, suddenly he is taken by thieves, or falls into a pit, &c. 3rd. It signifies such as are set purposely and craftily for the taking of the prey, at the greatest advantage that can be. The Greek word signifies, properly, 'a waylaying, circumvention, or going about, as they do which seek after their prey.'" Yet, although Satan seeks to hinder, God will work; and who shall let it? Why those wise men of the East were first of all moved to go in search of Jesus, does not appear. Doubtless, they had seen that wonderful translation of the ancient Scriptures into the Greek, called the Septuagint; for that book had obtained a wide circulation through those countries where Greece had become mistress. ROLLIN, in his "Ancient History," says, "This version, therefore, which renders the Scriptures of the Old Testament intelligible to a vast number of people, became one of the most considerable fruits of the Grecian conquests." What that star could be, by which these eastern sages were led or guided, has been a matter of controversy. Jeremy Taylor thus speaks on the subject: "The Greeks suppose this which was called a star, to have been indeed '*an angel in a pillar of fire,*' in the semblance of a star; and this is made the more likely by its coming and standing directly over the humble roof of His nativity." Jesus was to be known by Gentiles and Jews; therefore, a star appears to the Arabians, and an angel to the Jewish shepherds in the plains of Bethlehem. To know Christ is to be wise indeed; and to have been led to Him, to have gazed upon Him, to have come into personal acquaintance with Him, to be able to say, as Simeon said, "Mine eyes have seen thy salvation," is, without exception, an astonishing favour. The writer just now quoted, adds, "Thus, also, God deals with us. He gives us the first grace, and adds the second; He enlightens our understandings, and actuates our faculties, and sweetly allures us by the proposition of rewards; He wounds us with the arrows of His love, and influences us with fire from heaven; ever giving us *new* assistances, or increasing the *old*; refreshing us with comforts,

or arming us with patience ; sometimes stirring our affections by the lights held out to our understanding ; sometimes bringing confirmation to our understanding by the motion of our affections, till, by a variety of means, we at length arrive at Bethlehem in the service and entertainments of the HOLY JESUS."

In conclusion, we add, that it is still heaven's work to make Jesus known ; and, as in the case before us, the objects of persons were selected by Jehovah Himself, so is it now. As the *method of revelation* was according to the Divine will then, so is it now ; as the *manner of revelation* was then, so is it now. It was by light, then ; and it is, and always must be, by light from heaven, that souls shall be led to Jesus. Light is a heavenly body ; nothing born of earth can ever direct to or lead to Jesus, ONLY as it may be used by a heavenly agent.

Finally : As in the end, those Wise Men were led to Jesus for their present and everlasting welfare, so shall all the Election of God see and perceive, hear and understand ; be converted—all their sins being forgiven them.

" The work which wisdom undertakes,
Eternal mercy ne'er forsakes."

As o'er life's desert path we stray,
A dubious and a doubtful way ;
How sweet to hear the Saviour say,
" Poor soul, I live for thee."

Those Magi from an eastern land—
A holy and a noble band—
Were led to Judah's pleasant land,
The Christ of God to see.

A star lit up the darkness way,
And they directed could not stray ;
In sweetest tones it seemed to say,
" Poor soul, I shine for thee."

So, when the Scriptures speak to me,
And Jesus I can plainly see—
No longer in a mystery—
Best Book, I value thee.

Spirit Divine, 'tis thine to clear
The mental eye, the heart to cheer ;
To lead to Christ—relieve from fear—
Make Jesus all to me.

Soon shall I pass the desert o'er,
Nor sin distress me any more ;
I soon shall stand on Canaan's shore,
And Christ be all to me.

" IT IS WELL."

(2 KINGS IV. 26.)

WHEN there deepens oft around thee
Sorrow's clouds thy path to dim,
When new trials oft are found thee,
And thou feel'st thy cup to brim,
Canst thou murmuring thoughts repel,
And still answer, " It is well ?"

And when adverse winds beset thee,
Chill thy heart with blast so keen,
Causing many to forget thee,
Those who once thy friends had been :
Canst thou all thy fears dispel,
And still answer, " It is well ?"

When the lov'd from earth have faded—
Those who claimed thy tenderest care—
Canst thou, by thy Saviour aided,
Deem thy cross not hard to bear ?
Canst thou every murmur quell,
And still answer, " It is well ?"

Yes ! if Jesu's love doth win thee
From the transient things of earth ;
If His Spirit hath within thee
Planted joys of priceless worth,

Though on thee His rod hath fell,
Thou canst answer, " It is well."

With the trials he may send thee
He will grant thee courage too ;
Ever will His arm attend thee,
And will lead thee safely through.
Trusting Him, who peace doth tell,
Thou canst answer, " It is well."

Though the tempter will assail thee,
As thou passest on thy way ;
Jesus' help will never fail thee,
He will be thy shield and stay :
Through Him who doth in love excel,
Thou canst answer, " It is well !"

Then how bright the day thou leavest
Earth, no more to meet its frown :
O, the bliss when thou receivest
For thy cross a radiant crown—
While around thee angels swell
Heaven's anthem, " It is well !"

L. R. A.
New Cross.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

68.—The light of Christians appears in good works ; but it is the oil of grace that keeps this light burning.

69.—True religion arrays death and judgment with light, and adorns them with all the beauties of a glorious eternity.

70.—The love which true religion inculcates teaches us to cover the defects of others with that mantle of charity which is the bond of perfectness, and to magnify their virtues.

71.—There is no wickedness so desperate as deception,—we can never foresee its consequences.

72.—Presumptuous ignorance, and wilful prejudice, equally mistake and equally misrepresent.

73.—Be not washed without and foul within : hypocrites are but painted tombs ; look on them they please your eyes, look into them they offend your nostrils.

74.—He that yields himself a servant to one sin, shall soon find himself a slave to many.

75.—Every one can be rich in promising, though he be poor and beggarly in performing.

76.—Men are dull to conceive, hard to believe, apt to forget, and slow to practise heavenly truths.

77.—Solomon's bed was not so well guarded with his threescore valiant men, all holding swords, as each good Christian is by the power of God without him and the peace of God within him.

78.—Lie not one to another, no, not in jest, lest ye go to hell in earnest.

79.—Corrections are pledges of our adoption and badges of our sonship ; one Son God had without sin, but none without sorrow.

80.—Every promise travels from the throne of the Eternal to the heart of the Christian by the cross.

81.—A true Christian indeed doth as earnestly desire to have his sin purged as pardoned, and himself fitted to do or suffer for the name of Christ.

82.—If you say that you do live in His will, let us know it by your doing His will.

83.—We should learn to keep the people of this world at a proper distance ; for if we suffer too great a nearness, they may prove a snare in keeping us at a distance from God.

84.—Sin may distress, but it cannot destroy, a believer. Sin does not distress a dead sinner. Surely, then, we may believe that distressing sins are pardoned sins.

85.—Free willers may be compared to a man that has lost his purse, but does not find it wanting till he comes to pay his debts.

'Tis certain such who of their free-will boast,
Was ne'er convinced their will to good is lost ;
Their wretched, helpless state lies close conceal'd,
Nor is their danger nor their pride reveal'd.
Souls taught of God their corrupt nature mourn,
On grace relying from all sin they turn ;
They trust in Jesus, and His will they do,
Grace is restraining and constraining too

Thoughts on Jesu's Name.

(ENJOYED SUNDAY MORNING, JUNE 18, 1865.)

I WAS riding in an omnibus on Saturday morning, reading one of brother Wells' sermons, when the words in the first of Hebrews were applied most comfortably to my soul: "He hath by inheritance obtained a more excellent name than they." The anxiety and bustle of the Saturday in the city did not knock it out of me; but it was Sunday morning before I could get to sit down to think on that most precious name. His name was, indeed, "as ointment poured forth;" and my soul did feel an inward love to Him, whom I have for so many years tried to make known.

Some of the ancient Jews had very exalted views of the Son of God—their expected Messiah. There are some beautiful names they have fetched out of the deep places, and in parts of their Talmud you may see them. As,—

1. "The Prince of the Lord's Presence." This is one beautiful name they use for the Messiah, and in this name three things are said to be couched, *i. e.*, Lord, Messenger, and Keeper:—He is Lord of All; He is the Great Messenger between God and His people; and He is the Keeper of all Israel.

How beautiful these names and offices appear to poor souls, who really feel their need of such a true friend, and have faith in Him! I feel God is too holy, and pure, and good, and high; and I am too vile, sunken, condemned, and weak, ever to come near of myself; consequently, the revelation that there is One who can stand in the presence of God for poor fallen men, is a great comfort indeed. And that He is especially THE PRINCE in GOD'S PRESENCE, standing there specially for us, is a fact full of comfort. But this is not all—He is *Messenger*, or *Ambassador*. He sends us messages from the Throne, and He carries our messages to the Throne. Hence, we receive promises from Him, and our poor prayers prevail through Him. Again, He is *Keeper*—"He that keepeth Israel," &c. Ah! how is it we are so well preserved? Christ used that word in His prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." In this keeping He employs, or works with, the glorious Third Person—the HOLY SPIRIT—of whom He said, "He shall take of mine and show it unto you." Also, He employs angels. How busy they are in doing His will, in ministering to His people, we little know. But as they had a charge to hold Him up in His Incarnation days, so have they a charge from Him to hold us up in our days of darkness, and in all times of temptation and sorrow. So in all these senses He is *The Prince of the Lord's Presence*.

Another name the ancient Jews have given the Messiah is, "The Chancellor of Heaven." *Chancel* is the place approaching, or nearest to, the altar; so CHRIST stands close to, and opens up the way to the altar—or rather to the Throne—for the altar may be said to stand between the Holy God and the people; and close to that altar stands

CHRIST. His Atoning Sacrifice on the altar, bears away the people's sin; and the altar of His Intercession obtains for them the blessings of the New Covenant.

The Lord High Chancellor is made by the king giving to him the *Great Seal*, and by his taking oath. In a higher sense hath God the Father given to Jesus a great seal; and He hath sworn to be faithful. The Jews call Him the Chancellor of Heaven, because He can forgive sins, and provide for all the Father gave unto Him.

There is a third name the Jews have given the Messiah, that is, "*The Incrated Prince of Glory.*" He is the Prince of Glory; the fullness of the Deity flows through him to the enriching of all the inhabitants and territories of that high kingdom. But that word, "*The Incrated Prince of Glory,*" is so wonderful to me. Created as the Son of God in the bosom of God—and coming forth from the bosom of God to be the Creator, and Maker, and Redeemer, and Saviour of all worlds; although, in senses and ways, I stop not to define. CHRIST is this INCRATED PRINCE OF GLORY in the higher heavens, in the New Covenant, in the hearts of all His regenerated children; and it is His *inbeing* in ministrations and ordinances which fills them with light, and power, and mercy, so surely realised in the souls of the saints where JESUS is known and found.

Paul's words in Hebrews i. 4, furnish a three-fold subject for thought.

I. There is the ministration of angels, or their name and office implied.

II. There is the more excellent name of Jesus—"Obtained a more excellent name than they."

III. The order or method of this superiority—"He hath, by INHERITANCE, *obtained* a more excellent name than they."

Deep down in my soul this morning was a little taste of the great motive which moved Paul in his ministrations. That motive had two ends to it: One end—the first end—was pure and holy love to Christ; the other end was a deep love to the souls of his brethren, aiming to win them over, and to lead them into a knowledge of JESUS as their Saviour, Brother, Redeemer, and Friend. Oh! how secretly precious are those times when, by faith and holy fellowship, we eat and drink the body and blood of the Exalted Lamb!

C. W. B.

F A I T H.

FAITH is a gift bestow'd by God
On those who in a Saviour's blood,
Have once been wash'd from sin's dark stain,
And of His Spirit born again.

Faith looks to Christ, and sees in Him
Atonement full for every sin;
Sees how the Father can forgive,
And by His death bid sinners live.

Faith takes Jehovah at His word,
Cries, "Thou alone canst save me, Lord,
"My trust alone in Christ I place,
"And plead His wondrous, matchless grace."

Faith sees on Jesu's face no frown,
But on His head a glorious crown;
For by His death and suffering He
Became a King right royally.

Faith sees around the Saviour stand
A holy, pure, and ransom'd band,
Gather'd from every nation, all
Whom God doth in His mercy call.

Faith hears the angels raise their songs
To Him to whom all praise belongs;
And hopes ere long to stand above,
And be with Him whose name is Love.

T. G. C. A.

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, JULY 2ND.—CONSOLATION AND CAUTION.

“Thou tellest my wanderings.”—Psalm lvi. 8.

HERE we have no continuing city. We are strangers and pilgrims as were our fathers, wanderers in the wilderness, and often does the Christian come to a place where “two ways meet” and he knows not which to take. He stands perplexed and says, “My way is hid from the Lord, and my judgment is passed over from my God.” Again, a thorn hedge, and a stone wall, is before him, Hosea ii. 6., and he is brought to a stand-still; instead of being puzzled by several ways, he cannot see any, and in this state, too, night comes on, and so we have to wander in the trackless desert in darkness and have no light. At such times how terrible is the roar of the lion! Yes, it makes the soul tremble for very fear, and cry out, “I shall one day perish, there seems but a step betwixt me and eternal death.” Poor soul! is this thy experience? Then we have glad news for thee. The Lord, the sinner’s Friend, counts thy every step, *he telleth thy wanderings.*

1. Let this be thy consolation. There is no place to which thou canst stray which is not before his eye, and no snare laid for thy feet but he will remove, or break, or help thee out of. If he suffer thee to fall into the pit, it is to make thee take more heed to thy steps; and if he allows thee to get far from home, it is that thy Father’s house and table may be the more welcome to thee. He knows that the loss of our privileges for a time is the only way to make us value them.

2. Let the truth of this scripture be a caution. He telleth my wanderings. Then let me keep from forbidden paths, avoid the enemies’ ranks, rather have no companions than those who are likely to lead me astray. Look at the following scriptures, and there thou shalt find God’s very important “beware,” Gen. xxiv. 5 and 6, Deut. vi. 12, Matt. vii. 15, Col. ii. 8, 2 Peter iii. 17. These are all important “beware,” or cautions. Lord help thee to observe them.

SUNDAY, JULY 9TH.—THE CHRISTIAN’S TEARS.

“Put thou my tears into thy bottle.”—Psalm lvi. 8.

THE Christian is the most truly happy man on earth, yet he weeps, not merely as a man but as a Christian; his tears are not common as those shed by the worldling in that sorrow which only worketh death. The man of God “sorrows after a godly sort,” and with it there is mingled a joy which none but those who have felt it knows. The precious Saviour himself wept, was “a man of sorrows and acquainted with grief.” For every drop of sorrow there was in his cup so much joy is put into ours, “with his stripes we are healed.” He can sympathize with weepers, and the text for to-day shows how precious their tears are in his sight. He puts them into his bottle. Poor soul, didst thou ever

weep over thy sin as a penitent seeking mercy? Thy face was then most beautiful in the Lord's eyes, and the big tears that rolled down thy cheeks he put into his bottle, as so many proofs of the work of his grace. Hast thou mourned over the many wanderings of thy heart from God since thou first knew him? Sins after conversion are more distressing than those before. When in a state of nature we did it "ignorantly in unbelief," but after grace it was with our eyes open. Therefore the thought of so much sin against so much love breaks the heart, and the man of God weeps. Yes, and they who know the plague of their own heart will often weep because they cannot as it were! O this cold, dull, dead, hard, and withered heart of mine. And yet my indifference, if I only lament my deadness, but I cannot! Satan too will accuse the brethren and boast how he has made them sin. But the Lord will produce their tears in his bottle to show that they hated sin and wept over it.

Be assured of this, if there be no grieving and groaning over the plague of the heart, and a panting for communion with the Lord, there is no grace in the soul. But be as much assured, O thou sorrower, that the Saviour saith to thee, yes, to thee, "I have heard thy prayer, I have seen thy tears," and bye and bye he will say, "Weep not," and thou shalt sorrow no more. See Jer. xxxi. 12.

SUNDAY, JULY 16TH.—THE BOOK OF REMEMBRANCE.

"Are they not all in Thy book?"—Psalm lvi. 8.

THE Lord needs no book. He can never forget anything, because with Him it is one eternal Now! The past, present, and future stand up before Him at one view. Why then are books spoken of in the word? For our sakes, not His. He will comfort his friends and confound his foes, therefore everything shall be written and put in as evidence at the *great assize*. The tears and wanderings of the Lord's people are,

1. In the book of appointment. There is not only an "appointed time for man upon earth," but it is also fixed what he should be, where he shall go, and all his joys and sorrows are measured, for "in the hand of the Lord there is a cup, it is full of mixture; and He poureth out of the same." Psa. lxxv. 8. "My times," said David, "are in thy hand," Psalm xxxi. 15, and the "wearisome nights" of Job were appointed, Job vii. 3. Yes, in this respect the Lord hath fixed our bounds so that we cannot pass. Therefore every event, pleasing or painful, is bringing to pass the divine settlements, they are written in his book. "Thine eyes did see my substance, being yet imperfect, and in thy book all my members were written," Psalm cxxxix. 16. David doubtless here spake the words of Christ concerning the church, his body, whose names were in the book of life, but it is true also of every one of us as to our days on earth.

2. "The book of remembrance." "They that feared the Lord spake often one to another." They told of his dealings with them, and how they were plagued with sins and doubts and fears, how at times they had sung and at other seasons wept. No doubt the ungodly in those evil times mocked them, and added much to their sorrow. But "a book of remembrance was written before Him," and a mark set upon the men who sighed and cried over the abominations of Jerusalem, and they shall be the Lord's in the day that he gathers his special treasures, and He will say, "Come, ye blessed of my Father, I was hungry and ye fed

me, naked and ye clothed me," &c., &c., see Matt. xxv. 34—40. The slightest act of love you see is remembered. Our names are in the Book of Life. All our way is marked for us in the book of appointment, as we go on the book of remembrance is filled up, and when all is accomplished the Father will say, "Child, come home."

SUNDAY, JULY 23RD.—UNITY.

"We are members of his body, of his flesh, and of his bones."—Eph. v. 30.

THE Creator says that it was not good for man to be alone, and made for him a companion. But she must be part of himself, taken from under his arm, near his heart, bone of his bone, and flesh of his flesh. Gen. ii. 22. What a beautiful figure of the oneness of the church with her glorious Husband and Head, and not only the church as a whole, but every member as part of that whole. Observe,

1. Thy safety depends on this union. He lived and laboured and suffered and died for his bride. He loved her, and gave himself for her, (verse 25,) and she was interested in all he did. She shall surely then be safe if he can save her, and who dare say that he cannot? And if the church be saved every believer must, as forming part of that church. The body is not perfect if but a little finger be wanting. The temple is not complete without every little stone as well as the large ones. The family are not all at home if the baby be not there! Poor soul, the mystic body of Christ would be marred without thee, *fear not!*

2. His sympathy flows to us by virtue of this union—members of his body. Then the head feels if anything hurt the most distant member—"Saul, Saul, why persecutest thou me? inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do not suppose that He feels not for thee because He does not deliver thee from all sorrow. He loves the members of His body, and as they are all diseased, He will subject them to any and every painful process to rid them of the disease, and then they shall suffer no more, but form one glorious man, as it were, without spot or wrinkle, or any such thing. See verse 27. And while he saves the body, He will take vengeance on all that hurt it. Amen.

SUNDAY, JULY 30TH.—HOPE.

"We are saved by hope."—Rom. viii. 24.

I KNEW a poor old Christian who went by the name of "Biddy Hall," and who was a true daughter of "Mr. Fearing." I visited her about once a week, and her story was always the same—"I am a poor thing; such a sinner; so unworthy; how can the precious and holy Saviour have anything to do with me?" And so she went on in spite of all I could say. One day I thought I would try her, and therefore drew her out to say all manner of hard things of herself, and then said, "Well, Mrs. Hall, you say you are no Christian; therefore, shut your Bible, and open it no more; forsake the house of God, and tell the Lord Jesus that you will have no more to do with Him." The poor old creature looked at me for a moment in utter amazement, and then with a flood of tears, said, "O! sir, I could not give up hoping! No, I would not part with my little hope for all the world!" Of course she would not,

for she could not. She was saved by hope ; not meritoriously ; the merit in the blood of Christ, which blood puts away the guilt of the soul ; neither does hope save by way of justification. Our persons are justified by the placing of Christ's righteousness to our account. He is made unto us righteousness ; and hope does not save us perceptively. She never has anything. As soon as the blessing is received—perceived to be mine—then hope has done with it, and peers into the future, and looks for something else. How, then, does hope save ? Why, by shutting the gates of despair, and holding on to the promise in spite of every opposition. As the anchor of the soul, hope prevents the vessel becoming a total wreck on the rocks of unbelief.

Reader, may God the Holy Ghost fill thee with hope. Amen.

THE SIXTH OF HEBREWS.*

THERE is no possession in the world so rich, there is no position so exalting and safe, as that of real, genuine, heaven-born, Spirit-wrought, and grace-producing RELIGION ! It is set forth in Scripture by various expressions :—it is called “ believing with the heart unto righteousness ; ” it is called “ *eternal life* ; ” Paul writes it out in these words—“ *By grace ARE YE SAVED—through faith* ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast. For we are his workmanship ; created in CHRIST JESUS unto good works, which God hath before ordained that we should walk in them.” But, perhaps, the most comprehensive and expressive account of true and vital godliness in all the Bible, is the quotation given by the writer of the Epistle to the Hebrews, where in chapter x. (speaking of the priestly office of our LORD JESUS CHRIST), he says : “ For by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness unto us ; for after that he had said before, This is the covenant that I will make with them after those days, saith the LORD, I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more.” This quotation is from Jeremiah xxxi. 33, &c. The whole of that chapter looks prophetically to Gospel times—to the latter days ; and it discovers the *source* of all true religion, which is God's everlasting love : “ I have loved thee with an everlasting love,” this is the great river, the streams whereof make glad the city of God :—this is called “ a pure river of water of life, proceeding out of the throne of God and of the Lamb.”

The *source* of all godliness, of all grace, of all religion, of all salvation, is GOD'S EVERLASTING LOVE. The HOLY GHOST (we are constrained to write this reverently) puts a higher price upon “ LOVE ” than upon any other principle, or power, in heaven, in the church, or on the earth ; and to confirm this, the Lord showed Ezekiel this glorious river. The strongest expression of all, connected with that revelation, seems to be this : “ *EVERYTHING SHALL LIVE WHITHER THE RIVER COMETH :* ” but where the river cometh not, ultimate destruction is irretrievable.

* A sermon by Mr. James Wells ; being No. 336 of “ Surrey Tabernacle Pulpit ; ” published by G. J. Stevenson.

There may be all the adornments of nature ; all the accomplishments which art, science, education, mental, moral, and evangelical training can give ; yea, all knowledge, and faith, and benevolence ; “so,” as Paul says, “that I could remove mountains ;” and the faith which many men have, and the benevolence of their hearts and hands, doth remove mountains ; still, if as the gigantic apostle adds, “and have not charity, I am NOTHING.” This river of love, then, is the grand essential :—“If any man love not the Lord Jesus Christ, let him be Anathema Maranatha,” is almost Paul’s closing sentence to the Corinthians ; and its fearful verification will be in that dread hour when all who have died, or may die as enemies to God’s dear SON, will be cast into the lake of fire. This river of love brought down in its bosom the covenant Head to redeem the covenant members ; and this river of love will carry home to glory all who were then and there by JESUS CHRIST redeemed ; but the trial with God’s people is this, “Am I in that covenant ? am I redeemed by that great Redeemer ?” Many are tried here ; and the Sixth of the Hebrews is a chapter over which many have stumbled ; and have been sorely afflicted. We were inwardly rejoiced to find Mr. James Wells had preached, printed, and published, a sermon expressly on *one side* of the chapter ; a sermon we cordially commend to the attention of the many thousands who read THE EARTHEN VESSEL. All the people in Christendom know right well that brother James Wells has some peculiar views of his own upon some points wherein we differ ; *but*—and in giving our heart full vent here, we say, Stand off, Satan ; stand back, presumptuous sinner ; stand away, sneering, hypocritical, professing saint ; stand aside, ye holy elder brethren ; let us try to benefit the afflicted and scattered tribes of God’s elect all over the world, by a conscientious declaration that we do not believe, upon the whole, there is any one weekly issue for one penny in all the known world, which contains so much vital godliness, and Biblical exposition, as doth “*The Surrey Tabernacle Pulpit*.” One hundred thousand every week ought to be circulated ; that its circulation is comparatively small is only a dreadful proof of the cold lethargy, and vain philosophy, so awfully freezing up the souls and deceiving the hearts of the people.

“The Sixth of Hebrews,” as expounded by Mr. Wells, in the sermon referred to, is stripped of some of its terrors to God’s tried people. We should much like to review every section of this sermon ; but we will wait till it is clean out of print, and, as is now commonly the case, there is not one copy to be had ; then will be our time. Meanwhile, beside Mr. Wells has said—and said, too, so well, there are three things in this Sixth of Hebrews which belong only to true believers in Jesus, and each of these three are evidences of their pure love to Jesus. Look well at them.

First. As the heirs of promise. God willingly shows unto them the immutability of his counsel.

Secondly. They have fled for refuge to lay hold upon the hope set before them.

Thirdly. They are loving labourers in ministering unto the saints—their work and labour of love distinguisheth them from all the covetous and crafty Balaams and Judases in the world. Think of these, until we come again with the Sixth of Hebrews.

The Real People of God.

WE have before noticed Mr. James Grant's volume, called "Truths for the Day of Life and the Hour of Death," in which are several chapters on "the assurance of faith, and how to obtain it." We have thought, on reading this volume, Mr. Grant has entered more into the soul-experiences of God's dearly beloved people than in any other book he has written; and we are thankful for it. If we have any experience of the grace of God within; if we have any saving knowledge of the exceeding preciousness of the SAVIOUR, and of His salvation, it has come to us through the revelation of the person and work of JESUS, by the power of the HOLY GHOST; and it has been, for more than thirty years, very sharply tried; but even to this moment

The very mention of His name,
Our fainting heart revives.

If we have been of any use to the churches of JESUS CHRIST in this land for over a quarter of a century, it has been by earnestly contending for, and witnessing to, that travail, trial, and triumph of soul, which is the certain result of the Divine life of God in the soul; if we have had, or still have, any sincere friends in Zion, they are among the most severely tried and exercised people in all the world. We know they long and pray for the assurance of faith, and for their especial comfort we shall further notice Mr. Grant's excellent work, and continue our introductory remarks by giving the following from his prefatory chapter, on a subject which is to many more weighty than millions of gold and silver. Mr. Grant says:—

"It is important that it should be distinctly understood that in all my remarks on this subject I shall speak of and deal with those only who are the real people of God. My observations will not apply in any one instance to the manifestly unconverted sinner, or to the mere professor of religion. The thing to be first of all desired, for the avowed sinner or the mere formalist, is his conversion. My remarks will apply exclusively to those who are the true saints of God, though they themselves are not habitually—and some of them, perhaps, have hardly ever been—fully conscious of the fact. That there are many such in the Church of Christ at the present time, as there always have been, no one who attentively considers what is often brought before his notice can doubt. And oft-times it happens that even the most eminent believers are the most fiercely assailed by doubts and fears regarding their adoption into the family of God, and their ultimately reaching the rest which remaineth for the people of God in glory. There are many exemplifications of this in both the Old and New Testaments. There can be no question that Job, at particular periods of his life, lost all sense of his acceptance with God. "Oh, that it were with me as in months past, when the candle of the Lord shone upon me," was an exclamation which could only have been uttered by him at a time when he was a stranger to the assurance of faith. In many parts of the Psalms, too, we cannot satisfactorily explain the language which we meet with there on any other ground than that the Psalmist had, for a season, however brief it may have been, lost his sense of the friendship and favour of God. Modern

biography presents us with a great number of such cases. Some of these are so well known that a special reference to them is not necessary. And where shall we find a Christian of the present day who cannot point to one or more instances of the same nature, as having come within the range of his individual observation? I could name no inconsiderable number of such cases which have been specially brought under my personal notice. To some recent, as well as scriptural instances, illustrative of the fact that persons who were at the time of their darkness and their doubts, as manifestly converted persons as if an audible voice from the regions above had proclaimed the fact, and who yet were in a state of deep despondency because they could not regard themselves as believers — I shall have to advert hereafter. In the meantime, therefore, I will content myself by assuming the fact, that many real Christians are habitually or frequently strangers to the assurance of faith, to be one which no one into whose hands this work will come, will dispute. And it is, as I have already said, with this class alone that I have to do on the present occasion. As they are real Christians, true believers in the Lord Jesus Christ, and as such are saved, and will, as sure as God exists, be received at last into eternal glory, my earnest desire is that they may, one and all, be made to discern with meridian clearness their personal interest in the finished work of Christ, and to rejoice all the remainder of their journey along the pathway of life, in the witnessings of the Holy Spirit with their spirits that they are the children of God."

The Surrey Tabernacle Expositor.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

REVELATION XIII. 10 TO END.

"He that leatheth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

OF course the meaning of this verse is this, that in different ages there have been people who have had it in their power to bring the people of God into captivity, to put them into prison, and to kill them, this is a self-evident truth. Then this same verse declares the destiny of such persons; that while they have brought the people of God into prison for a time, they themselves, the enemy, dying in that state, shall be brought into the prison of hell for ever; and that while these persons have cut off with the sword the mortal lives of the people of God, the sword of justice shall cut such persons off, dying in that state, from all hope and help for ever. And here lay the faith of the saints, in bearing this rather than give up the truth; here was the patience of the saints, in holding out even unto the end.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

Most divines, I believe, hold this beast to be Popery, said to have two horns to denote its ecclesiastical and its civil power; and I have no objection whatever to that interpretation, but I think that is only a

part of the meaning. We find farther back that this beast had ten horns, and those ten horns are now narrowed to two; but he has all the malice and rage of the first beast. Now, friends, you must understand that though this is another beast, another power, yet it is the same in spirit; it is another in form, but it is the same in spirit; you must understand this; for they are all the same, you will find Satan run through the whole. Now we observed further back that this beast had ten horns; now it has only two horns. So you may have a sort of ten horned power to encounter now; but bye and bye one horn of the enemy is plucked up by the roots, and then another, and then another, until bye and bye there are only two left; and at last there are none at all left; and you shall stand on the vantage ground of entire victory. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." I believe that to be the way in which these words apply to the people of God in all ages. We feel obliged to the learned for their investigations and illustrations, but we want something practical, something that speaks to us in our every day experience.

And then mark, this second beast did not come like the first. The first beast rose up out of the sea, with a tremendous noise, but this one comes up very quietly out of the earth. And so, just when and where you think it's all right, there's the beast secretly at work. They come up quietly, snakes in the grass; as quiet and as pious as can be; they seem to be planted in the earth, and as quiet as possible, until they can get you into their fangs, and then they will throw off the mask, and let you know what they are, but your security must be the Lord himself. He sees them in the root before they come up out of the earth at all; He sees them before you can; He knows what they intend to do, and He knows how He intends to stop them, He knows how He intends to deliver you; He knows how He intends to set you, that love a Saviour's name, in the heavens, and make you laugh at all the attempts of your mightiest foes. See the variety. The child of God sometimes suffers from open enemies, sometimes from creeping ones, that come up out of the earth. So it should remind you of one thing, friends; that when things are pretty quiet you should not think that you are always safe then; but rather feel, as the poet says,

"More the treacherous calm we dread,
Than tempests bursting o'er our head."

So, while we are glad when we are quiet, yet we do not wish to be too quiet. When there is nothing moving it is a bad sign. So that let me say, and forgive me for saying it, you ought to be suspicious and jealous of yourselves as long as you live; and that won't be long, you know. The enemy is always at work; sometimes in one form, sometimes in another; our mercy is that the Lord perceiveth his craftiness.

"He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed;"

that is, the ruling power that was wounded has now acquired power in another form. Apply this personally, and the enemy will torment you in one form; the Lord shall step in and wound him, then he shall rise up by some other circumstance, and torment you in another way; that's what I understand by this when thus applied to the daily experience of the people of God. But while we thus speak, we must not take away the publicity of the character of this beast. There is no question but

that the beast here does mean a public, organized power, to advocate error in opposition to God's truth. Hence it goes on,

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

We must not understand this fire to be literal; we must understand this fire figuratively. And you that have the slightest acquaintance with the history of your own country know that there was a time when the Pope laid England under an interdict, churches shut up, and a funeral pall seemed to be spread over the length and breadth of the land; because in the eyes of men the voice of the Pope was the voice of God. We have learnt now that the people made a mistake; that it was the voice of the devil all the time; and if the people had known this, they would not have cared. Now mark, this fire came down from heaven not *in the sight of God*; there was no fire in his sight; but *in the sight of men*. Men thought it was of God, and they dealt with it as though it was of God, believing the Pope to be Christ's vicar; they trembled at his threatenings as the threatenings of the blessed God. This is what I understand by this verse—

"And he deceiveth them;"

he is behind the scene; he knows he has no commission from God; but if he can get the people to believe it, his end is answered—

"He deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast;"

the beast; that is, the main body of the people, the organized power,—

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

We shall see a little further on what this image is. The image, of course, is the Pope, or the Czar, or the Sultan, or any person that is made the representative of this organized power. Well now, there is a great deal said in magazines and sermons about the Roman Catholics, and the editors tell us they want to stir up the Churches, and to guard against the inroads of this beast. But not one of these magazines or sermons that I have seen tells us what we are to do. If there is danger, what am I to do? that is the question. It is no use constantly harping upon the danger; tell me what to do, and I will be at it, if it is anything I can do; and if it is something I cannot do, then I won't attempt to undertake it. Now what is the remedy? The remedy is this:—If some of you can get the Roman Catholics to listen to the Gospel, and be the means of enlightening the Roman Catholics, and of showing to them that their religion is one huge delusion;—if you can do that, they will all turn Protestants, become Christians, the beast and the image will lose their power; and that is the only remedy. But it is a remedy God alone can apply. When He gave their commission to the disciples, he said, "Tarry ye in Jerusalem, until ye be endued with power from on high." That is the only remedy that I have stated. Christ consumes this beast in his bad qualities by the Spirit of His mouth, and by the brightness of His coming. Will the day ever come; will that time arrive within a few generations? I hope not; but I am sometimes, when I look at things, I must confess, a little exercised in mind,—when the Roman Catholics of France, perhaps of Italy, perhaps of some other country, as in the days of Luther, will gladly listen to the glorious Gospel of the blessed God, those countries shall

be Protestantized and Christianized, while the Catholics of England shall keep out of the way of the Gospel, Protestants shall decrease, Catholics shall increase, and the time come when this shall be as rank a Catholic country as Spain, Portugal, or Austria, or Central America, at this day. I hope that time may never come. But things do look serious; I do not mean as to any immediate danger as to our civil privileges. But, as I have said before, the only remedy is that which the Lord alone can apply. Unless the Lord send the man, vain is the help of man.

Now then, they made an image to this beast.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

The image here means a representation; the Popes represent their whole system; the same as the Czar represents his system; the same as the Sultan represents his system. In all these you have the image; that image has political and ecclesiastical life in it; that image is the executor of the laws of the system, and would carry them all into effect if it dared. This is what I understand by the image; the governor; the person who represents; and if he has it in his power, which he has had in times past, to do what is here said; but that power at present he doth not possess, and we pray he may never possess it again.

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

The learned turn over the musty leaves of history to find out when this law was passed that men should not buy or sell except they consented to Romanism, and professed it; and the learned find out some instances when such a law has been carried. But we, as Christians, must take another view of it; we must take the buying and the selling here in the spiritual sense. What is one of the cardinal sentiments of the Roman Catholic Church? Why, that there is no salvation out of it; consequently, it forbids you to trade with heaven out of its pale; it forbids you to buy the truth at any price whatever out of its pale; it forbids you to sell all that you have, and buy the pearl of great price. It forbids you all trading; it forbids you all heavenly occupation, and pronounces that there is no trade to be carried on spiritually, but with its permission, and under its authority. Is not this a self-evident truth? It is the language of the Pope to this day. Do not be angry with me if I try your patience a little. It is a great thing to understand the Scriptures. Why, all the errors—yea, I will go farther—all the national calamities that have ever come upon nations, from the first day to the present, have all been, because they did not understand the Scriptures. If the Israelites had understood the salvation from Egypt, would they have rebelled as they did in the desert? And when they reached the promised land, and were settled there, if they had understood the Scriptures, would they have embraced idolatry as they did? If the Jews had understood the Scriptures, would they have crucified Christ? If the Roman Catholics understood the Scriptures, would they remain Roman Catholics another moment? If the ungodly world understood the Scriptures, would they commit the fearful crimes that we constantly read of? Oh, my hearer, all other things are as chaff in comparison with the knowledge of the Scriptures. So, then, do not let us make

light of a little labour and patience to understand the Scriptures, remembering they all testify of Christ, of His salvation, the conquest of His foes, and the privileges of His friends.

Well now, the last verse.

“Here is wisdom.”

Now if the wisdom here means the wisdom of the man of sin, then it means the wisdom of the beast. And what a cunningly-devised fable is Catholicism; what a cunningly-devised fable is every man-made religion under the sun. “Wisdom”—wonderfully wise; wiser in their generation than the children of light. I do not mean to say a word to reproach the children of God; I would not; but I will make this remark. We speak of our fellow citizens and neighbours of Ireland as ignorant people; but if you were thrown among some of the most ignorant, you would find that they know a great deal more about their religion than some Protestants do about their religion. I have conversed with learned Catholics; I have conversed with unlearned and ignorant Catholics; and even some of the most ignorant, there is hardly an argument you can use that they have not a sophistry for. A man can learn a lie as quick again as he can learn the truth; a man can become versed in delusion as soon again as he will become versed in the truth, because human nature is all on the side of that which is delusive. It is astonishing, I say, even the most ignorant among them, what sophistries they have at command; and no credit to us that our knowledge of the Scriptures is so slight. May the Lord increase us in the knowledge of His dear and blessed truth.

Now just a word upon this verse before I leave it—

“Let him that hath understanding”—

so if we understand this matter, we are to do as is here stated—

“count the number of the beast; for it is the number of a man; and his number is six hundred three score and six.”

Now, I hardly dare trouble you with the learned interpretation. The late Cardinal Wiseman used to laugh at us when our learned men told the Catholics that the Hebrew word *Romüth* contained exactly the numerals of 666, showing that Rome was the seat of the beast. The cardinal laughed at that interpretation. And so, when they said also, that the Greek word *Lateins* embodied in it the exact numerical letters that represent the number 666, the Cardinal laughed at that; because, as he justly said, “I could find other words that would bring you Protestants in guilty; because, I could easily quote other words that contain the same numerical letters that should apply to you.” Well, then, say some, what do you say to it? Say? why, say what the Bible does! “It is the number of a man.” And what man? Not any one particular man; it must be understood of some man officially. The number of the Pope, that is to say, the Pope represents a certain number of persons here called 666. I see no difficulty in this myself. 666 what? It may be thousands, it may be millions, it may be billions, it may be trillions; as high as you like. So that we are to look here at this number as the persons represented by the man that stands at the head of them;—“it is the number of a man.” Now, it here says, “His number is six hundred three score and six.”

Why our translators have given the words “three score” I know

not. This number, 666, stands in the original expressed, not by words, but by three Greek letters, by three numerical letters, so that in the original you have three sixes; and that is a number capable of any extent whatever. Therefore, the meaning is, that the head of the man of sin is the representative of a certain number; and we are to despise his headship, and reject the whole. I was going to make one remark, which may appear fanciful, and it is this. Now, here is the number of this man of sin—three sixes. The Lord Jesus Christ is never nominated, that I am aware of, by a mystic number; but if He were His would be three sevens and not three sixes; all confining us to the working days—the six working days. And so Catholicism is all works; all false religions are all works. Now, if the Saviour were nominated by a number, His would be three sevens. For there was a seventh day Sabbath, a seventh year Sabbath, and a seven times seven years Sabbath; the first denoting the completeness of creation, and the rest; the second denoting plenty, from the spontaneous growth of the fields; and the third denoting freedom. So that the man of sin with the three sixes, and the Saviour with the three sevens, they stand, as it were, in contrast to one another.

Well now, there is one more observation I must make, and that is this; when I look thus, then, at the number, I take it to mean, whether it be the Pope, or the Czar, or any man that is the representative of a vast body of people that stand against God's truth. That is what I understand by the number of the man, because he embodies the power of all these people in himself. And I cannot close now without saying that I do, without any unkind feeling towards the Pope personally, or towards any Roman Catholic priest, or any Roman Catholic personally; but when I look at the almost endless list of deadly antagonisms between Popery and the apostle Peter, for they take the apostle Peter as their head, and we have a right to consult the New Testament, and find out what was his religion and character; when I look at the almost endless list of antagonisms between Popery and the apostle Peter, (and the truth of this observation may be seen in the late Encyclical letter;) I do in all solemnity, and I believe I could say the same if the sword was at my breast, or if I were just going to be thrown into the flames of martyrdom, I do with all my soul, in the sight of the great God, believe, and that, as I have said, without any unkind feeling towards the man, that so far from the Pope being Christ's vicar, the Pope is actually and really the right hand man of the devil. I solemnly believe that his religion is of the devil; I solemnly believe he is of the devil. And though they have the world on their side, I do, as in the sight of God, as I have said, without any partiality or prejudice, most solemnly believe that the Pope is the right hand man of the devil. May the Lord open the eyes, if it were his will, of the millions that follow that or any other deadly delusion.

There seems to be four reasons why he that "hath understanding," should count the number of the beast.

1st. Because, as it is the number of a *representative* man; and that this representative man doth more or less set aside the representative character of the Saviour; for it is the work of the Saviour, and of the Saviour only, to bring the sheep to God, and to present them independent of man, and call all the household of heaven to rejoice. saying,

“ Rejoice with me, for I have found the sheep that were lost.” But the man of sin interferes with this order of things, and thus proves that he is the man of sin—sinfully taking upon himself the prerogatives of Immanuel.

2nd. We are to count the number of the beast because he represents the people not in the *fulness* of the blessing of the Gospel in Christ. For these sixes are not the number of fulness. The Saviour presents the people in the fulness of the Gospel, not in sixes, or in sixes and sevens, but in sevens only; and so it is written, that “ the light of the moon shall be as the light of the sun, and the light of the sun *sevenfold*, as the light of *seven* days, when the Lord maketh up the breach of his people, and healeth the stroke of their wound.”

3rd. We are to count the number of the beast because it is the number of a *man*; that is, something devised, not by the living God but by mortal man: all errors are the devices of men; their Gospels are not after God but after men, devised and taught by men; and they are much like unto men—lying, uncertain, self-contradictory, confused, corrupt, earthy, delusive, opposed to the New Covenant, and to the sovereignty of God; usurping the place of God, denouncing His truth, and casting His people out.

4th. We are to count the number of the beast that we may see the greatness of the victory the Lord giveth to them that believe through grace, for the name of the beast is indeed legion. Nevertheless, the true Israelite shall overcome Pharoah and all his hosts; Canaan, and its hosts; the world, and all its hosts; hence, says David, “ I will not be afraid of ten thousands of people, that have set themselves against me round about.” To overcome these is to overcome the number of the enemy's name. Thus, if you rightly count the mystic number of his name you will see that this man of sin intrudes upon the suretyship responsibility of the Saviour; presents the people not in the Saviour's perfection, but in the defaultiness of a come-short religion. That such a religion is the device of man and not of God—it is, indeed, the number of a *man*. Also, that the people of God, in counting the number of the beast, will see the necessity of the Lord being on their side, seeing they have so many against them.

FRUITS OF THE PRINTING PRESS.

FROM Scotland, and different parts of England, we have new books and pamphlets of various themes. Some have been long waiting review, and our time for honest reviewing is too little. Besides, we are not fond of filling our few pages with criticisms, which interest nobody but the authors of the books themselves. Nevertheless, among the many surrounding us we simply refer to the following:—

“ Supplement to the Beresford Hymn Book,” collected by William Lincoln, minister, and published by J. B. Bateman, is a cheap and sweet little hymnal. It is full of the most lovely and precious pieces, such, indeed, as only saints can sing, or inwardly enjoy.

We beg Robert Plues' pardon for never fully reviewing his “ Part II., of Rev. C. H. Spurgeon in the Crucible;” but the fact is, between Robert Plues and ourselves there is a great gulf fixed. We know nothing

of the Gospel but as it is opened in us, and applied with power to our hearts by the Holy Ghost himself. We are exactly all that the just and holy God says of fallen, helpless, ruined sinners; without the work and invincible energy of the Spirit of God, revealing and applying the person and grace of JESUS CHRIST to our souls, we are blind, naked, miserable, wretched, foolish, afar off, and deep down in the valley of dry bones, without either life, strength, or desire after God's salvation. But Robert Plues, and the people he represents, would make us believe man to be very different from all this, and that he is capable of doing such things as we are persuaded, without THE SPECIAL GRACE OF GOD, he never can do.

Real religion comes from righteousness, and is productive of righteousness. Whether a man be what is termed a Calvinist, or an Arminian, in creed, in his *conscience* he will bear *probing*, and in his *character* he will bear *measuring*, by the Word of God; and by that unerring standard of TRUTH he is sanctified within and justified without.

But Robert Plues has been knocking his hard iron-like brains against the muddling theories of such men as Thomas Scott (a blessed good man, by the bye), Paine, Edwards, Fletcher, Chalmers, and many of that kind, and getting himself into confusion, turns round to thrust all the Calvinists; and, in order to try and make his book sell, mounts himself upon the back of the Rev. C. H. Spurgeon, and off he goes. Poor C. H. S. has been a fine hack for thousands in this country. Seeing his name was up, knowing the people would flock by thousands to hear him, and proving his power to make them give, multitudes who hate the doctrines of grace have invited the great preacher to help them in their difficulties; and being a thoroughly good-natured man he has run such a race at this kind of work that he has been compelled to run on the continent to replenish his health; and thousands are praying that he may return like a giant, refreshed with *new wine*; and we hope his visit to the Holy Land may, in the hands of God, be the means of more deeply fixing his whole soul in the wondrous acts of the sovereign grace of God, and of filling his soul to overflowing with *pure love to CHRIST*, and His New Covenant Plan of Salvation. As regards Robert Plues and his crucible we can only say, our God has a furnace in Zion into which He carefully puts all His children; and woe be to the man who never knew the chastening hand of God; for "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

This system of controversial cutting at creeds is so expressive of "death in the pot," that we are only grieved whenever we notice any of its fruits. The fact is, if we are not "created in CHRIST JESUS" unto good works, which God hath before ordained that we should walk in them, it is of little consequence what creed we take up, and whose custom we follow.

Everybody is aware of the fact that brother Jabez Whitteridge has issued two pamphlets. Very few people have heard that dogs have growled, and sharp-shaving critics have covered their sly sneers up very neatly; but when we read, as we have read, that his words to "Comfort those who Mourn," have been made a blessing to some sorrowing ones in Zion, we feel bound to acknowledge our persuasion that even such humble efforts to feed the weaklings in faith, ought never to be looked upon with contempt. For many years Mr. Whitteridge has given his

time and the talent God gave him, to defend Divine Truth. He will yet rise and see happier days in the future. His works can be had at Stevenson's.

"The Believer's Great Desire" is the title of a penny octavo, by Daniel Smither, being the substance of two sermons preached by him at Stratford, and published by J. Paul, Chapter House Court. Daniel Smither is the son of the late minister of Squirries street chapel, in Bethnal Green road. From this production we may hope the son may yet be more extensively useful than was the father, who was a minister of truth, and a man much beloved by his church and people; and his memory is dear to many still. We pray that young Daniel may grow deeper and stronger in the true grace—the saving grace of our Lord Jesus Christ.

NOTES OF THE MONTH.

EAST LANE.—Mr. Alderson, and the Church with him, are looking forward to still better days. They have enjoyed some years of prosperity; but still they are growing. Mr. Alderson baptised nearly a dozen believers the last Lord's-day in June; some of them the children of many prayers. East Lane chapel is to have a new and more modern interior, whereby room will be made for friends who are constantly coming.

THE NEW SURREY TABERNACLE is progressing so favourably that no fears exist as regards its being opened in September next. As the building has advanced the strong tide of zeal among the people has increased; and the noble-minded friends of truth in the Surrey Tabernacle are determined there shall be little or no debt on the place long after they are worshippers within its walls. They have spared Mr. Wells the labour of extra preaching for it; they have lightened the burden the committee had at first to bear; in fact, they have shown their faith to be a living and industrious one by the fruit it has produced, and the work it has done. Their pleasure and reward is certain.

THE venerable brother Bewick has been preaching in Trinity chapel, Borough, with great advantage and acceptance to the people; but who is to be the next settled pastor there we know not.

AT Old Ford, brother H. G. Maycock was publicly recognised on Whit-Tuesday, when an immense number of warm-hearted friends welcomed him there as their minister. Brother Maycock is the type of a new class of ministers in our denomination. With the soundness of John Gill, he has much of the fire of John Knox, and some of Richard Baxter's deep earnestness after the salvation of sinners. We enjoy the persuasion that Mr. Maycock's ministry will be permanently and extensively honoured. He is pure in motive, powerful in harness, and persevering in study and in his prayers to God for His blessing. With these elements the man must succeed.

MR. PHILPOT has been preaching at Zoar, and continues to labour there during July. A faithful sketch of his first appearance after his illness appeared in *The Gospel Guide*, to which we refer our readers.

Our Churches, our Pastors, and our People.

OUR ASSOCIATIONS AND THEIR CIRCULAR LETTERS.

We know but little of associations, or of circular letters, in London. We have quite enough Strict Baptist Churches in London to form a rather strong association, if the ministers and members of our denomination thought well thus to band together; but we are not aware that there is any practical desire for such a union. In the different counties of our country, associations have long existed; many of them have recently holden their annual meetings; and have issued their "circular letters;" some of them may be noticed in our different numbers. The first note we have received is of THE SUFFOLK MEETING; of which a Christian minister writes as follows:—

"Our spacious tent was erected in a large park in Grundisburgh, very pleasantly situated, and delightfully shaded by large oak trees of many years' standing. Weather fine, sun shining bright, and occasional clouds passing over, affording the multitude much comfort. Must be, I should think, 3,000 persons present. On the first day, the meeting was opened by an earnest prayer, offered up by one of the messengers of the Churches. Mr. Cooper, of Wattisham, then gave an introduction, in which very appropriate remarks were made upon God's sovereignty, showing that all the doctrines of grace were to be reduced to practice, that the creatures of God were made for work, and that all Christians should labour to promote God's good cause in the world. The letters were then read, which bore rather a gloomy character. Very many deaths occurred during the past year; several separations, and but few additions, compared with what they had been in past years. It was observed that among those churches where the quarterly prayer meetings, and other prayer meetings, had been kept up, things wore quite a different aspect, showing that our God delights to be honoured, and will honour those that honour him. In the afternoon, while the ministers and messengers were engaged in transacting their business, Mr. Austin preached, and in the evening Mr. Wyard, of London. The attendance was large, the services cheering, and never better collections were made. Brother Wright, of Beccles, resigned his office as secretary, through infirmities and old age, after

servng the association thirty-six years. Next year the association is to be held at Norton. On the second day the messengers met at six o'clock in the morning for prayer. The meeting was conducted by brother Brown, of Friston. After breakfast, another prayer meeting was held by the ministers. Brethren Hill and Sears preached annual sermons. Hill in the morning from Heb. ix. 24. Quite a flowery sermon, intellectual; some good ideas in it, and some great and precious truths. In the afternoon, brother Sears of Laxfield preached from Matt. xxvi. 38: "My soul is exceeding sorrowful unto death." Plain, useful, experimental, and practical sermon, commending itself to the conscience of every man. Mr. Hawkins, from London, was present, as also Mr. Higham, both ministers.

WHOM SHALL WE FOLLOW?

By John Corbitt, Minister of Orford Hill, Norwich.

MR. THOMAS EDWARDS, of Tunbridge Wells, in THE EARTHEN VESSEL for June, 1865, complains that the Editor did not allow him to answer certain questions put to him by John Corbitt, of Norwich, in 1863, when he first denounced water baptism. He also complains that some of his Baptist brethren have whipped him rather severely for what they think his folly; but he supposes very charitably that it is their want of a clearer insight into what is ABOLISHED, and so they stop too long in the watery dispensation, which he positively declares is ABOLISHED; for he says that he is *solemnly convinced that water baptism, in any shape, is contrary to the word of God.* This declaration takes the whole matter and responsibility out of the hands of men, and charges the Lord Jesus Christ, and his disciples, with commanding and practising what is contrary to Scripture, and not John Corbitt, but Christ and his disciples shall speak for themselves, and then let the reader judge which is the safest to follow, Thomas Edwards or Christ and his Apostles. Thomas Edwards is clearly at variance with them, and I assure him that I will neither fall out with him nor whip him; for it is to his own Master he must stand or fall, but let him remember that the Master said, "He who breaketh one of the least of my commandments and teacheth men so to do, the same shall be counted the least in the kingdom of heaven." Thomas Edwards declares he is conscientious in all he now says, and does, in *denouncing believer's baptism.* I would remind him that

what I am about to advance is given by the inspiration of God, and ought to stand before the most conscientious feelings of any man, for the word of God must be true, and all men are liable to error.

Jesus Christ was baptised to fulfil all righteousness; but this did not ABOLISH it, as *Thomas Edwards asserts*, for during his sojourn on earth, he witnessed and encouraged his disciples in administering it several times (John iv. 1, 2), and after his resurrection, he commanded his disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, TEACHING them to OBSERVE all things whatsoever I command you, and lo I am with you always, even unto the end of the world." (Matt. xxviii. 19, 20.) But Thomas Edwards has, as he thinks, found out a better way, and declares that *water baptism in any shape is contrary to the word of God*; if so, what Christ did and commanded cannot be the word of God. Again, he calls baptism a church-dividing ceremony; if so, what Christ enjoined is a church-divider; if I was to say this, I am sure I should soon find myself kicking against the pricks: and if Thos. Edwards never finds his conscience pricking him, I shall have to entertain a worse opinion of him than I have yet done; for I suppose he is a devout man, and one that feareth God (if not with all his house), and he may give much alms unto the people, and pray to God always; but he doth not say that an angel has appeared unto him, and told him what he ought to do. Cornelius had an angel sent from God to tell him to send for Peter, and that he should tell him what he ought to do. (Acts x. 6.) And when Peter had preached, and then had received the Holy Ghost, he enquires, "Can any man forbid WATER, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts x. 47, 48.) Yet Thomas Edwards tells us that he is "*convinced that water baptism in any shape is contrary to the word of God.*" This man accepts of Peter's challenge, and forbids water in any shape. But Peter spoke under inspiration. Thomas Edwards speaks under his solemn conviction. Let my readers follow which they please; as for me and my house, we will follow the Lord and his apostles.

Again, the angel of the Lord commanded Philip to go down to the south; he did so, and there he met the eunuch; conversed with him; went down with him into the water; baptized him on the ground of his faith on the Son of God; came up out of the water; the eunuch went on his way rejoicing; the Spirit of the Lord caught away Philip, and the eunuch saw him no more. (Acts viii. 38, 39.) Again, Philip went down to the city of Samaria, and preached Christ unto them; and when they believed Philip preaching the things concerning the kingdom of God, and the name

of Jesus Christ, they were baptized, both men and women. (Acts viii. 5 and 12.) *Yet Thos. Edwards believes that water baptism in any shape is contrary to the word of God.* Now we that follow after Christ cannot follow Thomas Edwards and the disciples both at once; therefore my reader must choose for himself which he will follow. But Thomas Edwards speaks of spiritual baptism, or *being baptized of the Spirit*, and ignores water on that ground. I wish he would tell me where in the New Testament he finds either Christ or his disciples *commanding men to administer that baptism to each other*, or where they say that water baptism is not necessary, after receiving the Spirit; or if he pleads the particular baptism of fire, as I have heard that others do, then he has only to come forth, and *heal the sick, cast out devils, speak with tongues*, and raise the dead; and I for one shall be converted to his fiery baptism; though I might never pretend to it myself. I have met with some who plead for this fiery baptism, very full of fire, even so full as to belch out burning words against water baptism, and them that practise it, and declare it is unscriptural, and gendereth to bondage; and as they let these words fall with vehemence out of their mouth, I could not help remembering the words of James iii. 5, 6: "The tongue is a little member, and boasteth great things; behold! how great a matter a little fire kindleth. The tongue is a fire, a world of iniquity; so is the tongue amongst the members; it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." Thus, then, whether it is water baptism that divides the Church (as Thomas Edwards declares), or the tongue of slander (as James declares), I shall leave those that read to decide for themselves, and shall conclude by saying, if it is of God, ye cannot overthrow it; and if of man, it will come to nought, and no one will be finally injured by any error but them that embrace it. That the Lord may pardon all our faults, and make us wise unto salvation, is the earnest desire of yours in the Lord, JOHN CORBITT.

CONSIDER—ERE YOU CHANGE.

TO THE EDITOR.

DEAR SIR,—I have just read Mr. Thomas Edwards's letter addressed to you in the June number of THE EARTHEN VESSEL; and if you will grant me a little space, I will attempt a reply to some of the assertions made therein, for I presume this epistle is not only intended for yourself, but all those who will not allow the ancient landmarks to be removed.

Now, sir, Mr. Edwards, like others who change their sentiments of religion, is very violent against those doctrines and ordinances which he held to be from on high, as well as those who still adhere to them; and should individuals endeavour to reprobate or argue the subject they will be looked upon as "whipping" or "lash-

ing;" while others who, on the other hand, use means to persuade, are unhappily designated as after Judas, kissing. Now, surely, if Mr. Edwards has been led by the Holy Spirit into his present position, and has attained such peace and joy since he has put a spiritual meaning to the ordinance of baptism, which he does not deny that Christ instituted and the Apostles taught, are we not to be pitied? Ought he not to use means that we Strict Baptists might attain such spirituality, and reach such blessedness as he is in possession of? instead of which I am sorry to find he does nothing but rail against those who once were his friends, and who, believing the ordinance of believers' baptism is to be observed as much as the Lord's supper, that it was ordained to be continued to the end of the world as well as the Lord's supper; that one is not more or less spiritual than the other; and if a believer, who loves the Lord Jesus Christ, should observe one as well as the other,—for one command of the blessed Lord is equal to another—cannot sanction a departure from Divine truth to please any section, however spiritual they may profess to be. If the blessed word puts the meaning on baptism as Mr. Edwards believes, surely it cannot be difficult for him to prove what he has said and done from it. Now this he has still got to do; for in the whole of his letters and pamphlets he does not attempt to disprove but what the Lord was baptized in water, did also preach it, taught the Apostles to observe it till the end of the world. And until he can come to God's word and prove his standing, I cannot believe he has been led by the Divine Spirit into his present position; for God's work is a work of harmony and not of confusion. Now, sir, Mr. Edwards puts it in his letter, "If ministers were more honest to God, to their own consciences, and their people; they would, like their Lord and Master, offend the floor than they do." Well, we will see how far he has been honest. If you will look at the back numbers of the *EARTHEN VESSEL* for a few years, you will find, in reports of baptizing sent you by Mr. Edwards, passages in which he says, the Lord was pleased to bless him in especial ways, as well as others, in the observance of this ordinance; how he was sure it was the hand of the Lord; how the Holy Spirit was present with him; and the times of refreshing to his soul he has had in the observance of it; how he had been lifted up by the blessed Spirit; and in many letters addressed to his old members he has spoken of spiritual enjoyment in the observance of this divine command, and, specially, as happy seasons to his soul. Now, does the Holy Spirit first teach a man to observe baptism, and give him blessed enjoyment in it, and then teach him not to observe it, and give him enjoyment in speaking against it. For my part, I think the foregoing sadly against the following paragraph from Mr. Edwards' letter. He says:—

"I have found my judgment, my faith,

and my love, deepening in the solemn conviction that water baptism, in any shape, is contrary to the word of God; and although I have been hotly pursued and persecuted since I gave up this church-dividing ceremony, yet I do rejoice, yea, and will rejoice, that the Lord has enabled me openly and avowedly to relinquish it entirely." Now, sir, I ask you to put these statements together; is it possible the Lord can by His Holy Spirit give any soul such assurance that he is following in the footsteps of his Master, and then in the same Spirit to teach a soul the opposite, that what he has done is entirely wrong? I am sure you will say, the Lord is not the author of confusion. Mr. Edwards is certainly a zealous man, but I fear he is handling the Word of God too lightly. He says, "If you ever hear of my return to it you may conclude, in connection with it, I circumcise also." Now, I do not expect him to return; he may drift elsewhere, perhaps to universalism. The Lord keep him tightly, is my prayer.

W.

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A LETTER TO MR. JAMES WELLS
ON THE HAPPY DEATH OF MR.
CHARLES HUNT, OF BERMOND-
SEY.

[We believe many good people have no desire to read records of the deaths of the Lord's children; but we believe they should read them. There is, generally, much *GENUINE REALITY*—much pure and undefiled religion—much deep and painful, as well as much most blessed experience, *then and there* discovered. Ah! reader, the dying bed, the dying pains, the dying hours, the dying expressions, and sometimes the dying joys of believers in JESUS, are among the most powerful testimonies to the inexpressible value of the precious PERSON, BLOOD, RIGHTEOUSNESS, and INTERCESSION of our LORD JESUS CHRIST. Our widowed friend, Mrs. Hunt, has given a most genuine record of her departed husband's conflicts and deliverances. We have read it; and we beseech our readers to weigh well its solemn contents.—Ed.]

DEAR SIR.—The following are the last words of Charles Hunt, to his wife, in conversation during the preceding fortnight of his death, which word she wishes to be inserted in the *EARTHEN VESSEL*, for the consolation of the people of God:—

"I write of the happy death of my dear husband in the Lord. It is well known he was a member of the Surrey Tabernacle, in the Borough-road, about twenty-five years; during which time he attended very regularly, when he was able; but these last few years he has been suffering much with his breath; and this last winter it has been so cold he has not been able to attend: he has not been to chapel since last Christmas. I am happy to say that our experience has taught us to know the uncertainty of any—

thing in this life; so that when the doctor said, 'There is no hope of your getting better,' he said, 'Bless the Lord, I have a good hope through Christ, in that which is to come.' In the latter end of March, I asked him if he should like to see Mr. Wells? He said, 'I should very much; it is troubling him; or else I have several things I should like to ask him; but he has so much to do.' I did not tell him that I had sent, as I thought if he did not come, he would not be disappointed. When Mr. Wells came, on the 4th of April, he was very glad to see him; and when Mr. Wells was gone, my husband said, 'I am very glad Mr. Wells has been; for he has settled those points in my mind that I wanted to know.' I was not able to be with my husband just then, as I had the shop to attend to, but Mr. Francis was very kind to come in of an evening and sit with him, as he knew how I was situated; but on the 4th of April my husband was much worse, and my son was obliged to leave his situation and come home, and attend the shop; so that I was able to spend all my time in attending to him. My husband was that kind of man that he wanted no one's company, only those that could talk to him about the Lord Jesus Christ dying for poor lost sinners; such he felt himself to be. He would often say, 'O this evil heart of mine! I think it will sink me down to hell.' The enemy set in, and told him his end was near. I shall never forget one night: the enemy set God's holy law before him: he did not sleep; nor did I; and if I spoke to him, he would say, 'Now you be quiet.' I did not know what was going on in his mind, until I heard him say, 'This is truly working out my own salvation with fear and trembling. I can now see this is making way for the righteousness of the Lord Jesus Christ.' Then he said, 'Hannah, I am very bad. I do not think I shall live many days before you will have to lay this poor body with that dear girl of ours.' I must just say this dear girl was the only daughter and the only bit of earthly comfort we seemed to have; and we used to fondle the thought of the blessing she would be to us in our old age; but the Lord's ways are not our ways: He was pleased to convince her of her state as a sinner, and show her if she went to heaven it was by what Jesus Christ had done. *This way of salvation was shown to her, and then He took her home to glory, aged twelve years.*

Again he said, 'I cannot but feel deeply for you; for when you see her coffin, you will not be able to bear it: will you promise me you will not follow me to the grave? as I fear it will be too much for you; but you shall follow me through precious faith in Christ hereafter.' I said, 'I cannot promise you that; but I will promise you I will bear with this great trial so far as the Lord shall enable me.' 'But Mr. Francis will manage the funeral for you; I have told him all about it, and he has promised to do so.' He then wished to

see his son about managing the business, and taking care of me and the younger son: he was that kind of man that always kept his temporal affairs straight; so that I can say he has kept his house in order, as we do not know what a day or an hour may bring forth; all this was settled in his mind on the 6th of April; in the evening a number of friends called to see him, among them a Mr. T——. He said, 'Well, Mr. T——, I am very glad you have come, for I have often felt very anxious about you: as I know you go so very regular to church; but what do you know about your never-dying soul?' Mr. T—— began to talk about what we must do, but my husband said, 'Stop; if you have no better religion than that, when you come to where I now am, it will leave you; and you will be a lost man. May the Lord open your eyes, and see what a wretched state we all stand in by the fall of man.' Then he, as the Lord enabled him, endeavoured to show him the way of salvation through what Jesus Christ had done for poor lost sinners. I bless the Lord I feel it deeply myself, but I am not able to repeat the blessed language that my dear husband was enabled by the teaching of the Holy Spirit to say to him, and he told him, 'If you love this Jesus Christ, and this way of salvation, go to that man of God, James Wells, and he will tell you about them.' My husband did not care to see any one but those who could talk to him about JESUS CHRIST and Him crucified. I think the few days he lay ill, he was enabled to go through the whole of the Bible; and pick out his favourite chapters for me to read to him; and he would explain them most blessedly. Then would he say, 'Hannah, I wish you would help me sing.' When I would answer, 'Why, Charles, I cannot. I wish I could in the sense you mean.' Mr. Elijah Packer came to see him on the 9th of April, and enjoyed his company very much. Mr. Francis came on the 11th, and he said, 'Francis, I shall want you before this week is out to lay me out; you will not disappoint us, will you?' Francis replied, 'No, my friend, I will not.' He had a better night, and seemed more composed, and dosing; but I saw him sinking very fast, yet perfectly sensible; and in the afternoon he got out of bed, and offered up a prayer for his family, especially the son that is abroad; such language as I am not able to utter; asking of the Lord to show them the evils of their hearts, and to be pleased to favour them with the same grace as he had showed to him. Then he said, 'Hannah, I wish you would help me in bed,' which I did; and he then laid down and said, 'I do not think I shall live the day out. I wish you would leave me for two hours.' I went outside the door; and stopped there; and when I went in again, I said, 'How do you feel now?' He was then sitting upright in bed. He said, 'O, my dear, I am going fast!' and he said, 'Come, LORD JESUS,

come quickly.' I said, 'Well, Charles, I shall have to come to the same trying hour, which is to leave this world, and to go to another; and I want you to tell me if our religion is true; or have we been deceived by it? or by Mr. Wells, or by the Bible?' and he answered, 'No, we have not been deceived; it is all true: and will you give my love to brother WELLS, and tell him to go on (as the Lord shall enable him), to tell out those everlasting truths of that everlasting covenant, and tell him it is all true, and tell him not to give way to no man; tell him to go deeper than ever, and tell him nothing else will do in a dying hour.' He said, 'I wish he was here; I could tell him what he has never seen, as he has not been so near Jordan as I now am;' and I then said, 'Is heaven the beautiful and happy place as we suppose it is?' and he said, 'O, you don't know, neither can I tell you, the glory that I see.' I now begged him to lay down, as his strength was exhausted: this was eleven o'clock, Thursday morning; he then lay very still; and in about half an hour, I said, 'How do you feel now?' He said, 'HAPPY IN CHRIST, through precious faith,' and he said, 'Will you help me sing,' and I said, 'I cannot;' then he said, 'Have this hymn sung over my grave—

"Jesus! thy blood and righteousness."

'And tell Francis to give it plenty of mouth, and if I could hear him I would help him sing too, and tell brother Wells to sing too; it will not hurt him, as my very soul is in it.' He said no more to me; but about twelve o'clock I saw both hands lifted up; and he said in a low tone, 'Not unto me; not unto me, O Lord! but unto Thy name'—and, as Mr. Wells rightly observes, went home to finish the sentence, at ten minutes past twelve, p.m., April 13th, 1865." Yours truly in the faith,

GEORGE HUNT.

THAME, OXON.—OPENING NEW BAPTIST CHAPEL. The Baptist Church and congregation, who have for some years past met in an old chapel, situated up a long narrow passage, being anxious to obtain a more commodious building in a better situation, were moved to make the attempt; the first meeting for the purpose was held in the Market Hall on the last day of August, at which Mr. Wale presided; upwards of £125 was then promised; contributions have continued to come in till, by the day of the opening, nearly £250 has been raised. The chapel is situated in Park-street, the main thoroughfare from the station, and is a prominent object as you enter the town. There is a small porch, an iron palisading in front, facing you as you enter is the gallery behind the pulpit, backed with two circular windows, bordered with stained glass, and beautifully shaded behind with a cluster of fine old trees, through which the light falls with mellowed softness on the interior: underneath the gallery is the schoolroom and

vestry, capable of holding a goodly number of children. There is a capacious platform. The sittings are all open, and oak-stained; will accommodate about 350 persons; it has been built at a cost of about £550. The weather on the day of the opening was beautiful; friends came in from Oxford, Ickford, Crendon, Asket, Sydenham, Colnbrook, Wycombe, and the services of the day commenced with a prayer meeting, from nine till ten. Mr. Wale presided; the brethren Howse, Waters, Elton, and Pearce, fervently invoked the Divine blessing. At half-past ten the service began. The chapel was comfortably filled; Mr. Smith, of Oxford, gave out the hymns; and Mr. Wale preached a sermon from Matt. ii. 11; it was truthful and eloquent. Dinner was given by one of the friends, provided in the British schoolroom, kindly lent for the occasion; about seventy sat down. In the afternoon Mr. Cozens preached from Prov. xviii. 2; after which, nearly 400 took tea in the British school: the provisions for the tea was given by the Church: a large number of ministers from the other causes were present during the services. Messrs. Hardie and Brown, the Independent and Wesleyan ministers of the town; Smith, of Oxford; Allen, of Ickford; Thompson, of Asket; not forgetting our warm-hearted and devoted pastor, Mr. Joseph Clarke, who had every reason to regard the past with gratitude, the present with joy, and the future with hope. The evening service was held in a beautiful close, surrounded by green trees, as the congregation was far too large to get in the chapel; there being from 800 to 1,000 present. Mr. Cozens gave out the hymns. Mr. Wale, at the wish of many of the friends who had to leave by the seven o'clock train, preached a short sermon just immediately after singing and prayer. The text was Leviticus xxxiii. 8. this part of the evening service closed at a quarter before seven; but as 600 or 700 persons remained, Mr. Wale, at the request of the friends, preached a second sermon on Rev. xi. 1. The services of the day closed at quarter before eight. The gross proceeds of the day amounted to nearly £36; the whole of which went to the liquidation of the debt. The feelings of our hearts were, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

E. C. BIRD.

MR. HANKS AT CHATHAM.—Anniversary of Eaon Chapel was held Lord's-day, June 11th. Such a solemn and affecting season was never before known at similar services. A week previously, the great "Head of the Church," who ofttimes works "in a mysterious way, His wonders to perform," was pleased to remove from our midst a brother (and deacon), who had endeared himself to all who knew him, by the uniform affability and Christian kindness with which his "precious Jesus" (as he

was wont to call him) enabled him to conduct himself. Brother Hanks, of Woolwich, preached in the morning from Isa. lii. 13. I think as the "ministering spirits" around the throne desire to look into these things; and if the souls of the glorified who "rest in their beds" (Isa. lvii. 2) in the uprightness of Christ, are transported with joy as they listen to the tidings these heavenly messengers bring from the courts of the Lord's house on earth, there must have been rejoicing on account of Christ alone being exalted. The overcoming charms of dear Emmanuel's love were blessedly experienced that morning. As God's servant, in an ecstasy, exclaimed, in the course of the sermon, "Lift him up, higher, higher, higher," the heart-feelings of many were, "Higher than all the heights of heaven, sound Jesus' endless praise." See Ps. xl. 1-3; and cxvi. 1-9; Isa. xii. Ah! beloved, there is a divine reality in such a religion as this, because "the Holy Ghost is also a witness to us." The Lord give his desponding ones the blessedness of this witness in their hearts. In the afternoon, brother Wall, of Gravesend, preached from Jer. xxxi. 14. The goodness of the Lord was a sweet theme. Our brother gave a touching relation of his feelings regarding the loss he has sustained in dear Mrs. Wall. He knows now the force of the words, "They two shall be one flesh." (Eph. v. 31, 32.) One bereaved heart, at least, in that assembly had sympathy and fellowship with him. In the evening, the death of our dear brother (peculiar circumstances forbidding it being postponed) was improved by brother Hanks, from the text in Acts xi. 24: "He was a good man"—describing the goodness of the God-Man-Mediator, which extendeth to the saints, to the excellent of the earth, in whom is all his delight. Then stated the nature of man, not one being good until made so by the regenerating grace of the Holy Ghost: the end of this good man, peace. He then read a paper containing an account of the dying experience of the good man in Christ, whose presence we miss in the sanctuary below; after which our brother H. gave out the following hymn, which was sung,—

"In vain my fancy strives to paint
The moment after death,
The glories which surround the saint
When yielding up his breath," &c.

The solemn and affecting service concluded in prayer. The anniversary services were brought to a close on Tuesday, after a public tea meeting, and a sermon in the evening by brother Wall, from 1 Peter i. 5. The above services will be long remembered with peculiar feelings. The Lord give testimony to the word of his grace—

"When Christ is crown'd, saints victors found
O'er sin, and death, and demon,
To join the song, many numbers throng,
Who were new-born at Enon."

J. C.

(The lines on some future occasion.)

SOUTHERY & BRANDON CREEK.—On Wednesday, June 7th, three sermons were preached in these parts, by C. W. Banks. The morning sermon was in the chapel at Southery; the afternoon and evening, at Brandon Creek, in a large tent erected by Mr. John Porter, on his own premises. A large party of friends from Southery, Littleport, and from the surrounding ten districts assembled together, and filled the tent: tea was provided between the services, and about 120 sat down to tea, while a numerous army of waiters, &c., served them with things needful and nice. We believe the services were accompanied by a blessing from the Lord; and we pray for prosperity to attend the zealous efforts of Mr. John Porter, his father, brother, and friends, who certainly unite and labour most strenuously for the well-being of those who favour the cause of truth; and it would be to us a real pleasure to help in any way the formation of a New Testament Church in those parts. We believe the day is not very far distant. The venerable John Clark, once of Hull and since of Downham Market, is now labouring with pleasing acceptance at Ely, Mr. Newborn having removed to the Tabernacle, at Hastings. The Ely friends have thus had the benefit of the ministry of two most aged and honourable men of God; Mr. Newborn being, we understand, eighty five, or more; and Mr. Clark travelling on between seventy and eighty. Of both it may be said, "they still bring forth fruit in old age." At Littleport, the Baptist cause is still without a pastor; but they are progressing; and good men supply their pulpit. At Lakenheath, Mr. De Frane has been preaching in the chapel, Mr. Daniel Smart has left; and in the Baptist chapel, Mr. George Wright (not the Beccles bishop) stands in ministerial honour, but in domestic sorrow, having lost his much valued partner in life. At Norwich, Mr. John Gowing has retired from the ministry; and has quietly sat down, waiting for his good Master to call him to a higher seat in a holier kingdom. May our aged and beloved brother often enjoy real and soul-contenting fellowship with his heavenly Father. Mr. John Corbitt, (says friend Bormond,) has returned from Plymouth to Orford-hill, looking strong and happy; his people gladly receiving him again in every sense "safe and sound;" and, truly, in these days of most awful railway slaughters, it is no little mercy to be carried thousands of miles without shock or sacrifice. The circular letters of the Associations, we hope to receive in due course.

CHEERFUL NOTES FROM HOUNSLOW.—[The following is like a little nosegay from off the Hounslow hills.]—DEAR BROTHER BANKS,—Eighteen months have rolled round since you first inserted our preaching appointments. We send you our sincere thanks for so doing; and wish also to thank those ministers that have so

kindly come forward and helped us in carrying on the worship of God; and, above all, we desire to feel truly grateful to the God of all our mercies, that he has been mindful of us in our low estate, and that he has not given us over to the will of the great enemy of souls. We have been favoured with the Church at large, where she says in the Songs of Solomon ii. 3:—"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Thus we have found it good to wait upon the Lord; and have had our spiritual strength renewed; and although the enemy has come in times without number like a flood, the Lord has been our rock and present help in time of trouble. When the way has been edged up, the dear Lord has made a way, so that we have passed over. I trust he is now about to answer our many prayers that he would be gracious unto us by sending one stately in our midst. Brother Evans has accepted the unanimous call of the Church to supply us for six months; and we think we can observe the clouds going before us in the matter, and also the cloud, if it be only as a man's hand, rising out of the sea. We are increasing in our congregation, and we have had some little increase in the Church; and we believe the word has been faithfully sown; and we are looking for the blade to again appear;—the dews of heaven to descend, and the sun to shine, and the wind to blow upon our little garden, that the smell thereof may be as "a bed of spices." May the dear Lord bless you also in your labours in his vineyard, and give you an abundant entrance into his eternal rest at the end of your days, is the sincere desire of, yours truly, ALFRED JEFFS.

SURREY.—MR. VESSEL, Having known you for many years, I wish to give you a word of encouragement, and your readers a little information. I am an old Londoner, but as I am getting near the "terminus," I have turned off the main line on to a village siding; and I go about to different places to hear the Gospel, which is to me more than all the world beside. I have been looking and listening a little; and I will tell you I have discovered a good deal of strong Protestant feeling in the minds of our country Christian people; and I hope the day is far distant when the powers of darkness will be permitted to cover our land. At Guildford, I sometimes hear Cornelius Slim; he is a serious and sound preacher; at other times I hear his neighbour Hillman, who has a secured incumbency there, and preaches the Gospel; there is a smart little man by the name of Joy at Horsell, who is faithful; but I am frequently at the new chapel, at West End, Chobham, where Mr. Lambourn ministers. I hear him with confidence and soul-satisfaction, although no one knows me. On Sunday, June 18th, on seating myself in

Mr. Lambourn's chapel, I found he was gone out seeking for health, and a very pleasant and happy-looking preacher gave us that day three good sermons, assisted in prayer by that smiling brother they call "hearty Meadows." We had a good day, and I was told the preacher's name was Charles Turner, pastor of the Baptist church at Ripley; and I was invited by a friend to go the next day to Mr. Turner's chapel, at Ripley, where a sermon was to be preached by Mr. Stevens, of Mayford; and a lecture was to be delivered on "The Watch-words and Warnings of Prophecy," by C. W. Banks. Accordingly we went. Mr. Stevens gave us a neat Gospel sermon—the people heard him gladly; and, after tea, Mr. Turner read and expounded Matt. xxiii., and then came the lecture. The chapel was well crowded, and the people were much interested in the different features of the address. I really wished the Lecturer could stand amidst thousands in every village in the country. I do honestly believe good would be effected. May our God arise and have mercy upon Zion. So prays,

A CITIZEN IN THE COUNTRY.

THE LATE W. TITES' DAUGHTER.—Chesterton, Cambs. I forward you the account of the death of Mrs. Sarah Northfield, aged 32, died 30th April, 1865, daughter of the late Mr. Tite, Baptist minister of Potton, Beds. Mrs. N. had for months previous to her death suffered from decline, but as her end drew near, the weight of soul matters was more and more felt, until from pressure from within that weight could be plainly seen by all who visited her for spiritual intercourse. She suffered much under the condemning power of the law; but, shortly before her end, her soul was blessed, liberated; and entered into some of the sweets of that rest which remain to the people of God here. For some time past, her husband and small family hung much upon her mind, but now she could sweetly leave them all in the hands of the Lord. On one occasion brother Cook was called up in the night to spend a little time in prayer by her, as she was suffering from great darkness of mind; after which she appeared much comforted. On the Lord's day before her death, I saw her, and had many precious words from her lips, and such was the strength of her faith, she said, was it the Lord's will the next Lord's-day she hoped I should bury her; at another time she said, "I am sure I love the Lord; and if I had strength how I could sing." We hope she is now singing the song of Moses and the Lamb. JOSEPH LEVERT.

GLEMSFORD.—PROVIDENCE CHAPEL. The anniversary of our Sabbath school was holden Sunday, May 28th. Mr. D. Wilson, of Clare, preached morning and evening. Mr. S. Willis (a member of the Clare Church), in afternoon, from Solomon's Song i. 4; congregations were large; col-

lections good. On the following Monday afternoon, teachers and children, 133 in number, met in the chapel, where a good tea was provided. Public service in the evening was commenced by prayer by brother Cook, a Sabbath school teacher. Mr. Kemp (our pastor) delivered opening address, urging the necessity of Sabbath school instruction, and the benefits arising therefrom: he also referred to the happy death of two girls who were connected with the school. The prayer offered at the funeral of one was the means of causing the mother to seek earnestly for her soul's salvation: she has since been baptized, and is an honourable member of the church. Brethren Deeks, Kerridge, and Whorlow made warm-hearted speeches, and our prayer is for a blessing to rest upon the services. Sabbath day, June 2nd, Mr. Whorlow baptized for Mr. Kemp two males. W. MERRINGTON.

NEWBURY HOUSE, HORNSEY RISE. At a meeting held at the Chapel House, Hornsey Rise, on Friday, May 26th, 1865, convened by Mr. Waterer and his friends, and which was attended by brethren Wyard and Son, Anderson, and Hazleton, the following resolution, moved by Mr. Hazleton, and seconded by Mr. Anderson, was adopted unanimously, after which it was signed by Mr. Wyard, who presided on the occasion:—Resolved—That having heard the statements made by Mr. Waterer and his friends, among whom are members of the churches presided over by brethren Foreman, Milner, Bloomfield, Green, and others, in relation to the formation of a Strict Baptist Church in Hornsey Rise, we are of opinion that they are perfectly justified in their proceedings hitherto, and are deserving the support of the friends of truth." "Signed, GEORGE WYARD."

BOTTISHAM LODGE, CAMBS.—Services were held here on Thursday, June 22nd, in anticipation of repairs and improvements of the Baptist chapel. In the morning, our good brother Marks, of Cambridge, gave us a luminous description of the new covenant in its true features and distinction from the old covenant of works. Jeremiah xxxi. 31. In the afternoon and evening, our long-tried friend, brother Foreman, was quite at home in illustrating the doctrine of reconciliation to God by the death of his Son, as the effect of the Holy

Spirit's operations on the heart, from Rom. v. 10; and also on the subject of the believer's meetness for the inheritance above, from Col. i. 12. The services were truly seasons of refreshing from the presence of the Lord. The proceeds amounted to nearly £11; and £35 more is promised; a few pounds more are still needed to complete the object. J. HOWELL.

KEDDINGTON.—We have tidings from that industrious hive of bees in Kedding-ton; and we find they are re-building and enlarging their chapel, schoolrooms, &c., &c.; and they hope to open soon after harvest. They have been wonderfully helped by that God who has ever been their friend; but the great work which they have been compelled to commence in order to meet the necessities of the people and the neighbourhood, lays heavy on some. We should be glad to hear that the worthy minister, Mr. Murkin; or our esteemed brother, Mr. John Dillostone, of Woodland Green and Sturmer Nurseries, had received some handsome donations.

DACRE PARK.—The anniversary services were held on Whit-Monday. Mr. Wale preached in the afternoon. There was a goodly congregation, among whom were several ministers. After tea, a public meeting was held, at which the brethren Banks, Brunt, Wall, of Gravesend, and Woollacott, of London, spoke on the work and symbols of the Holy Ghost; it was a time of refreshing from on high.

WALWORTH—EAST LANE.—It is in contemplation entirely to modernise the interior of this chapel, and to improve the ventilation. We strongly recommend the church to do so efficiently and at once.

Deaths.

On the 17th of May, Mr. George Ince, preacher of the Gospel at Winchmore-hill, Middlesex, was suddenly called to his heavenly rest: his removal is deeply lamented by a large circle of beloved friends. His mortal remains were interred in the cemetery at Ilford on the 24th. Mr. Dickerson, of London, conducted the service, and also preached a funeral sermon on the 7th June, to a numerous congregation, at the Independent chapel, kindly lent for the occasion. "Blessed are they who die in the Lord." C. G.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Anderson, J. S.	Zion, New Cross road, Deptford	1865—May 28	8
Foreman, Jolin	Mount Zion, Hill street, Dorset sq...	May 28	4
Harrison, J.	Bethel, Sharnbrook, Beds.	June 4	1
Pung, G.	Ebenezer, Cottenham	June 13	13
Silverton, E. J.	Chatteris, Cambs.	May 7	4
Silverton, E. J.	Carlton, Beds.	May 18	3
Webb, George	Zion, Goldington crescent, St. Pancras	May 3	8
Whorlow, Mr., for Mr.	Kemp, Providence, Glemsford, Suffolk	June 2	2

The Revelation of Christ the Resurrection of the Church.

I HAVE often thought of that singular double petition and question of Amos, the rural prophet—"O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small." I have seen myself small indeed. I have ever seen the Church of God comparatively small: a weakly and low estate, for the most part, has been the state of Zion as yet; and sometimes I have asked myself—sometimes I have asked the Lord—"What can be done?" And still, again the question comes—"How can the Church arise?"

All was made plain to me this morning in one line of good old Sibbes. He says, "Wherever there has been the greatest discovery of CHRIST there has been most of God's elect brought forth." And this, in meditation, was confirmed by the New Testament, where it is said when Philip preached CHRIST great miracles were wrought, unclean spirits were cast out, and there was great joy in that city. So, when Paul preached Christ the churches had rest, and the saints were multiplied.

But, more than all to my soul was that most excellent word in Isaiah lx. 1, "Arise, shine, FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE." Never did—never can the Church of Christ arise and shine; never will she stand in her New Covenant beauty and glory, until the glory of God and her HEAVENLY LIGHT is come.

While, then, the world is in confusion, and the Church is anticipating gloomy things, let us—let the ministers of the Gospel—let all the ransomed of the Lord take—and God help them to act upon—the advice of the apostle, "for CONSIDER HIM, who endured such contradiction of sinners against Himself."

Consider and discover, and then to all the world declare what Christ is unto ALMIGHTY GOD the FATHER, what Christ is IN HIMSELF, what He is in the power of the ETERNAL SPIRIT, what He is in the Gospel, what He is in the souls of His own espoused saints, what He will be in the last Great Day. This is the subject—this the remedy—this the glorious crowning, conquering King and Priest; our brother, Saviour, friend, and helper; our all, and in all, and for ever and ever! Amen.

I would gladly spend the few remaining days I have, and devote all the strength I have, to the contemplation of this most glorious Person—the Lord JESUS CHRIST. Ineffably precious to me has that word in Prov. viii. been, "Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."

A witness of, and acquainted with all the secret springs and mysterious workings of our salvation, we may well confide in Him; and as he opens up these secrets in our souls, so do we realise our oneness with Him; and the union is sweet indeed. I here give a few words on one special character, which to our Jesus doth belong.

THE SON OF GOD IS THE ETERNAL WISDOM OF GOD.

This fundamental article of faith is discoursed of and asserted by Solomon at large, in the 8th chapter of the Proverbs from the 22nd to the 32nd verse. There he declares, first, the eternity of his Being, to the 30th verse; secondly, the happiness of His Being (v. 31, 32), and he doth it very near in the language of Job. Solomon brings in wisdom, personal wisdom speaking thus: "The Lord possessed me in the beginning of His way." A way is that whereby we go forth, and in which we appear openly to the view of others. And so the beginning of God's way was the creation; for in and by that God did (as it were) show Himself openly, or made Himself visible, who is in Himself altogether invisible. This is the apostle's express doctrine (Rom. i. 20): "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Thus, the creation was the first discovery of God; and then, in the beginning, God possessed that wisdom which is without beginning, and which was (as the text in the Proverbs saith further) "before His works of old," that is, before His oldest works, or before ever He had set any impression or stamp of His power and Godhead upon any of His works. Wisdom was at home with God, or (as the Gospel speaks) in His bosom, before God went abroad, as being one with Him. This eternal being of wisdom is asserted further (v. 23): "I was set up from everlasting, from the beginning, or ever the earth was;" that is, before that lump or chaos was, of which Moses saith it was "without form and void" (Gen. i. 1). It was in the last times that the Son of God, the eternal wisdom, was sent out to us, but He was set up from everlasting. Christ hath now set up an everlasting kingdom, but He was set up as King from everlasting. Hear wisdom affirming this eternity. Solomon, to prove the eternity of wisdom, or of the Son of God, having said that He was before the earth, as at first a rude heap, proceeds to prove the same point by an induction of those several parts into which the earth was divided, and the forms into which it was shapen, to all which wisdom challenges precedency in time. And those particulars are very worthy to be touched upon for the illustration as well as confirmation of this great point of faith. And first he begins with depths and fountains (v. 24): "When there were no depths, I was brought forth, when there were no fountains abounding with water;" depths are those channels, those vast vessels or cisterns wherein the waters are conveyed or contained which otherwise would overflow the earth, and make it unuseful both for man and beast. Fountains (as the Hebrew word elegantly implies) are those eyes by which the seas look out here and there among the hills. And such is the fathomless depth of many waters, such the continual flowing of some fountains, that they may seem to have flowed continually, even from everlasting. Yet there was a time when there were no depths, all things being wrapt up in that unconceivable deep of God's infinity. There was a time when there were no fountains, the will of God having sealed up Himself to Himself, who is the fountain of all things; yet even before the birth either of depths or fountains by the wisdom of God, was the wisdom, the eternal wisdom of God brought forth. From the depths and fountains he pro-

ceeds to the hills and mountains (v. 25): "before the mountains were settled; before the hills, was I brought forth." Of which he saith that they were settled, or (as the Hebrew elegantly hath it) drowned, because the roots and bottoms of them were laid so deep out of sight that they cannot be discovered, as a drowned land cannot. Having spoken of the earth in its rude unformed mass (v. 23), he mentions the earth again as separated and formed (v. 26): "While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world;" that is, the open fields, plains, and champions, which are fitted for corn and grass, for tillage, or for travel; these he calleth the highest part (or head) of the dust of the world, where, indeed, all the dust is raised, and most of the businesses which concern man's life are transacted and done. Now, as in these former passages, Wisdom, or the Son of God, showed the existence of His person eternally before the creation; so in the 27th, 28th, and 29th verses following, He declares his presence at, yea, and efficiency in the whole work of creation; and He in them makes mention of four parts of that mighty work—first, of the heavens; secondly, of the air; thirdly, of the waters; fourthly, of the earth: When He prepared the heavens, I was there: when He set a compass on the face of the depth" (the heavens compass about all the inferior bodies both of water and earth): "when He established the clouds above" (that they should not break nor dissolve into rain, but by His order): "when He strengthened the fountains of the deep" (that is, when he gave a law to the waters underground, not to issue themselves immoderately, but only for the use and benefit of man): "when He gave to the sea His decree, that the waters should not pass His commandment."

(To be concluded in our next.)

"He Pleased God."

"By faith, Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."—Hebrews xi. 5.

THESE words, for some few days, have occasionally been in my spirit, particularly the last clause. There is a depth in them we cannot dive into even in a small measure, without the Holy Spirit is pleased to give light and understanding, nor should I have even attempted to make any remarks thereon. But the last clause of the verse seemed to me to contain a very testing statement of vital experience: "For before his translation he had this testimony, that he pleased God." Now, what are we to understand by the words "By faith," which commences many of the verses in this chapter? I conceive its meaning to be this: faith in the sacrifice of our Lord Jesus Christ, "That one offering by which He hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness to us."

Now, I can only make a few remarks on the translation as the word of truth giveth light upon it. The word implies change or remove. Now, if the translation from darkness to light, from the kingdom of Satan into the kingdom of God, be marvellous, and, blessed be his holy

name, we know it is—how much more the translation from the kingdom of grace to the kingdom of eternal glory—though grace is glory in the bud, and an earnest of the inheritance. This translation was what Paul desired: "That mortality might be swallowed up of life," and must have borne some resemblance to what he speaks of in another place, "That they which are alive on earth (spiritually), when our Lord shall come, shall be changed in the twinkling of an eye, and be caught up to meet the Lord in the air."

The idea appears to be this, the transition was so instantaneous that Enoch could not see that which is appalling to human nature, namely, death. This was a manifestation of that mighty power whereby our glorious Lord is able to subdue all things to Himself. For, as a gardener naturally often transplants a root in a few seconds to a more congenial soil, so the heavenly husbandman translated his plant to the paradise above, there to abide for ever; "Absent from the body" he was "present with the Lord."

The faith of God's elect is founded on the Holy Spirit's revelations in the souls of God's people. 'Tis one of the blessings of the everlasting covenant to have Christ revealed in the heart, the hope of glory, and faith given to embrace Him with all our heart and soul: and every elect vessel is sooner or later brought to this spot.

But we have now to speak on the last clause of the verse: "For before his translation he had this testimony, that he pleased God." Now, I believe this to be a very testing point of experience. Of Abel it is written, "He obtained witness that he was righteous," shewing us the perfection of the atonement; and this is very remarkable that, throughout the word, the children of God are designated, "The righteous," and "the just." For instance, "The righteous shall hold on his way," and "the just shall live by faith." Righteous and just, in God's sight, by virtue of the sacrifice accepted on their behalf. And of this substitution it is written, "In the mount of the Lord (that is Mount Zion) it shall be seen to this day. And, blessed be the Lord God of Israel, it is of a truth.

And here, of Enoch, it is said, "He had this testimony, that he pleased God." Now these two things are analogous, and must, in measure, however small that may be, be realized in every child of God. Now, the question may be asked, how this witness and this testimony was obtained? I answer, by God the Holy Spirit. In the everlasting covenant of grace, the Holy Spirit was given in measure to [every member of the body of Christ, and without any measure to the covenant Head, Christ Jesus our Lord; and the power and grace and fruits of the Spirit were made manifest in the life and holy walk of these eminent men of God; and every word of God, and every holy promise sealed on the head of God's children by the Holy Spirit, is a witness and a testimony to them. So that most precious declaration, 'For by one offering he hath perfected for ever them that are sanctified (set apart), whereof the Holy Ghost also is a witness to us.' The same blessed Spirit that witnessed to Abel that he was righteous, also testified to Enoch that he pleased God. The Holy Spirit never witnesses to any but "the redeemed of the Lord." No; he is the faithful and true Witness. As Annie Dutton sweetly wrote:—

"The Holy Spirit keeps election in His eye,
And knows exactly who for our blessed Lord did die."

Hence David wrote, "Thy testimonies are very sure." Yes, his mighty power will overcome all the unbelief of our own heart, and leave an impression never to be forgotten, though sin and Satan may strive with all their power, from time to time, this is "the secret of the Lord that is with them that fear Him; and he will shew them His covenant." Now, the sight of a covenant will give me no satisfaction unless I know my name is there; and I am interested in all its provisions. Now, so demonstrative was the witness of the Holy Spirit in David's soul that he sealed it with his dying breath: "Although my house be not right with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; and this (mark that) is all my salvation and all my desire, although He make it not to grow." And Paul—"He loved me, and gave Himself for me." Amen.

This covenant, in the darkest day,
Shall heavenly light impart;
And be our theme of endless praise,
When all things else depart.

Camberwell.

JOHN TAYLOR.

The Judgments of God.

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TO WILLIAM WAKEHAM.

DEAR BROTHER IN THE LORD,—In replying to your question in the EARTHEN VESSEL for May, I would briefly remark, that wherever the Scriptures declare the judgments of God against Israel and Jerusalem there is a limitation to those denunciations, and a promise of final and eternal restoration to blessing far surpassing anything previously enjoyed—not so with the Gentile nations and kingdoms, *at present or heretofore* set up. God will make a final end with them, and with Babylon or the Assyrian of the last day. But God, in declaring His wrath, and threatening judgments upon Israel for their sins, has always limited His wrath; thus—"The whole land shall be desolate; yet will I not make a full end." "Go ye up upon the walls and destroy, but make not a full end." "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, Jer. iv. 27, v. 10, xxx. 11; Matt. xxiii. 38, 39; Luke xxi. 24.

Moreover, wherever the Scriptures describe Israel or Jerusalem in their great tribulation under the judgments of God, by the hand of the last great Gentile power, and God sends deliverance, it is their *final deliverance*. A setting up of their kingdom and glory in the earth for ever, with the eternal destruction of the enemy, whether he be described as the King of Babylon, or the last great Assyrian, or the blasphemous little horn, or the idol shepherd, or the beast in the Revelation, who, subduing three of the ten kings obtains the power of the whole ten; or the man of sin, in 2nd Thessalonians; or the wicked one in Isaiah xl., all describe *his end*, with Israel's and Jerusalem's deliverance, as brought about by the return of Christ to set up His kingdom, and reign in Mount Zion among his ancients gloriously, and of whose kingdom over all

people, nations, and languages, there shall be no end. Let any person peruse carefully the following Scriptures, Isaiah i., ii., ix., xi., xii. See the final doom of Babylon, succeeded by the choosing and restoration of Israel in triumph and blessing, such as they never have known yet; marking the coming terrible day of the Lord, as set forth in Isaiah xxiv., xxv., xxvi., xxvii., xxxiv., xxxv., ushering in the glorious kingdom of Christ, including the *final resurrection* (compare xxv. 8 with 1 Cor. xv. 51—54); the city of the terrible ones to be built no more; making a feast of fat things for all people; removing the veil that is spread over all nations; taking away the rebuke of His people, and wiping the tears from all their faces; punishing the dragon or piercing serpent; punishing the host of high ones, or wicked demons in the heavenlies, the kings of earth upon the earth, causing the moon to be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and among His ancients gloriously.

Well, then, dear brother, Daniel's prophecy in the 2nd chapter and 7th sets before us, in Nebuchadnezzar's dream and Daniel's vision, the whole time of the Gentile dominion in the earth, until the Lord Christ shall return with the clouds of heaven to take the kingdom and dominion over the whole earth. But the 9th chapter will be the key to your particular question concerning the time, times, and half-a-time. The angel Gabriel reached Daniel about the time of the evening sacrifice, just as he was concluding his confession and prayer to God, concerning the end of the seventy years' captivity, the period foretold by Jeremiah. Daniel seemed to have thought the end of their troubles was come, and their sins would be put away by their coming Messiah. "The seventy years," said he, "had now expired since the desolation of Jerusalem. Put away our sins, shine upon thy sanctuary, remember Thy holy mountain."

Gabriel replied thus, as the Messenger of God to the greatly beloved Daniel: "Seventy sevens are determined upon thy people, and upon thy holy city, to finish the transgression, to make an end of sins, and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Holy of Holies." Know, therefore, and understand, from the going forth of the commandment, to restore and build Jerusalem unto Messiah the Prince, shall be seven sevens, and threescore and two sevens. The street shall be built again, and the wall in troublous times; and after threescore and two sevens shall Messiah be cut off and have nothing; and the people of the prince that *shall come* shall destroy the city and the sanctuary; and the end thereof shall be with a flood, or it shall be cut off by desolation. And He (the Prince that shall come) shall confirm a covenant with many for one sevens; and in the midst of the sevens he shall cause the sacrifice and the oblation to cease; and upon the battlements shall be the idols of the desolator, even until the consummation, and that determined, be poured upon the desolator.

Seventy years, pleaded Daniel in his supplication, have expired, according to Jeremiah's prophecy; now have mercy, and wash away our sins, and bring in the kingdom of Messiah.

Seventy-sevens of years, replied Gabriel, are determined upon *thy people* ere their sins are washed away, and they are restored in everlasting righteousness, and the true sanctuary pitched and anointed for Israel;

and thus shall the seventy-sevens of years be passed. Seven sevens shall the temple and city be rebuilding in troublous times; then shall sixty-two sevens more be completed with these events. Messiah shall come and be cut off and have nothing; and the *people* of the Prince that shall come (he who has been prefigured in Nebuchadnezzar's dream as the Gentile monarch standing on the power of the ten kings, and by the little horn in Daniel's vision,) shall destroy this city and sanctuary which shall have been built as aforesaid; and it shall lie in desolations until the end, when the prince foretold shall come as the last great Cæsar of the Gentiles (the beast of Revelation xiii., combining the characters of each forerunner, namely, the mouth of the lion, feet of the bear, skin of the leopard, with the power of the ten subordinate kings), shall make a covenant with the Jews, or Daniel's people, for seven years, or one *seven*, to support them in their land, sanctioning their city and temple worship. But in the *midst* of this seven, leaving three and a-half years of the seven, or time, times and a-half to run, shall he take away their daily sacrifice, cause their worship of Jehovah to cease, set up his image or idol on their temple, and bitterly persecute all who will not worship it and him. This shall go on to the consummation of the times of the Gentile dominion and period of Israel's scattering and judgment, when the Christ, who has been sitting on the right hand of God, expecting until his enemies should be made his footstool, shall come forth to tread the wine-press of His wrath, rule in the midst of His enemies, strike three kings, wounding the heads over many countries, and sending the desolator, with his false prophet, alive into the lake of fire; Psalm cx., Rev. xix., Isaiah ix., xi.

Now tracing out this prophecy, we find that from the decree of Cyrus to restore Jerusalem until the temple and city were built, was about 49 years, or seven sevens; from thence until our Lord was crucified, and Jerusalem with its temple again destroyed, was 62 sevens, making in all 483 years, or 69 sevens, leaving exactly seven years, or one seven, to make up 70 sevens, or 490 years. According to our own Lord's words in Luke xxi., the Roman armies, or army of the fourth beast, compassed Jerusalem about, and the days of vengeance for rejecting Christ began. They fell by the edge of the sword, were led away captive among the nations, and Jerusalem has been trodden down of the Gentiles, and the times of Gentile dominion have not yet been fulfilled. 1,800 years and no deliverance! But more! Their great and last tribulation has not yet begun; therefore, their sudden and final deliverance cannot be. They must be in Jerusalem again, and set up their worship again there to meet this last trouble. In the first of Isaiah, they are redeemed with judgment, the Lord avenging Himself of His adversaries, purging away their tin, and causing them to become a righteous and a faithful nation. See also Jeremiah xxx. 7. Speaking of that day, alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be delivered out of it. "For it shall come to pass in that day, saith the Lord of hosts; I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their king whom I will raise up unto them." See also Ezekiel xxii. 17—22. So in Matthew xxiv. 15. The scene is Jerusalem; not as in Luke xxi., compassed with armies, but the abomination of desolation mentioned in the Prophet Daniel, standing in the holy place. See

Daniel xi. 30, describing the acts of the vile, wilful king, how he shall have indignation against the holy covenant he had made with Israel for seven years, how he shall communicate with them who forsake it, how by flatteries corrupting them, through the power of arms he will take away the daily sacrifice, and place the abomination that maketh desolate, according to the statement of the angel (Daniel ix. 27) in the *midst* of the seven, and will prosper in this to the end of the seven years; that is, three years and a half, or time, times, and a half-time. Thus in Revelation, the beast has power over them forty-two months. The holy city is trodden down under feet *forty-two months*. The two witnesses prophesy the whole of that time, 1,260 days. The woman is helped and nourished apart from the dragon's power, *time, times and a half*; and this is the hour of great tribulation mentioned by our Lord as never to be any more; and out of which His elect Israel will be saved by His coming in the heavens as the lightning shining from the east to the west in the clouds of heaven, with a sound of a trumpet. Yes, there shall be a time of trouble such as never was before for that nation, but the elect shall be delivered. The question being asked, "How long now to the end of these wonders?" the answer is, "It shall be;" that is, the tribulation shall be, and the power of the enemy shall be for a time, times and a half, when he shall have accomplished the scattering of the holy people; and in answer to another question, the angel adds, that from the time of taking away the daily sacrifice, and planting the abomination that maketh desolate, there shall be 1,290 days. He then adds six days more for the period of blessedness. This time also shall be accompanied by the resurrection of many from the dead to shine as the stars, or lights, in the firmament, or air, evidently the first resurrection and rising of the saints, the members of Christ's body, His Bride, to reign over the earth with the Lord.

I think, therefore, dear brother, it is quite clear that the twelfth of Daniel and the time, times and a half have no reference whatever to the destruction of Jerusalem by the armies of the Emperor Vespasian in the year of our Lord, 70; seeing there is no deliverance yet, and their great tribulation, as well as deliverance, must take place in their land and in their city.

Moreover, these times have no reference whatever to us, who are called to be members of Christ's body; they refer entirely to Israel and the nations. The Lord will come to receive us up into the air; not to deliver us for a place in the earth. But Israel, the Jews, who are still under wrath as a nation, will in that day sing the twelfth of Isaiah, and declare the wonders and gracious doings of the Lord over all the earth.

Yours in the love of Christ,

LEONARD STRONG.

A FEW THOUGHTS ON RAHAB THE HARLOT.

WHAT! only one house in the city of Jericho marked out by sovereign favour, and exempted from ruin! How small has been the number of God-fearing people in all ages of the world! Who was Rahab? Why, she was a harlot. God, then, did not bestow His grace upon her because

she deserved it, because she was better than others ; yet in the salvation of the soul, grace and faith operate together. Her salvation was entirely of God ; but binding the scarlet line in the window was her own act and deed, being a work of that faith which is divine. The harlot we may take as a type of the Church in her fallen state. She has gone a whoring from God ; and there is nothing in her but what merits wrath and condemnation. Though by sin the Church made herself a harlot, and put herself far from God by her whoredoms, yet she is drawn by the cords of love, and won over to God by the affections of Christ's heart towards her. She is made to confess the power of God as did Rahab ; and also His sovereign right to kill and destroy the inhabitants of Jericho. How earnestly does Rahab plead for herself and family ! So does the Church of Christ plead for herself, and all her children. That which effected the deliverance of the spies was the same means of deliverance to the harlot. In the one case, the scarlet line was let down by the wall ; and in the other case, it was bound in the window of the harlot's house. I take the scarlet line as setting forth the doctrine of the bloodshedding of Jesus Christ. Now this doctrine of the bloodshedding of Jesus Christ, this blood-line doctrine, may be employed in different means. It is not the means, however, which save us ; it is the line only to which our salvation must be ascribed. As God brings about the greatest things by human means, let us be careful that we do not despise such means. O that the scarlet line may be exhibited continually in the window of the Church wherever Christ is preached ! I mean by the Church's window the ministry of the word. Every house that has got this scarlet line in the window is safe ; yes, every soul that has got the doctrine-line of redemption by Christ bound in the understanding of the heart, is exonerated from the law's tremendous curse. All those houses in Egypt whose door-posts were sprinkled with blood, were not in the least injured. So all those souls who depend on the scarlet line, the bloodshedding of Jesus Christ, for their acceptance with God, shall never be put to shame.

The Table of Shewbread :

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, AUGUST, 6TH.—THE I AM.

“I Am.”—Ex. iii. 14.

READER, hast thou ever considered the meaning of these words as the name of the great Creator? They are expressive of the *self-existence*, eternity and immortality of Jehovah. He did not say to Moses “I was” or will be, but “I am.” What a wonderful God is ours! Without beginning or end, and always the same, ruling all changes but without variability or shadow of a turn in himself! But there is no comfort for us in this title till we find the great “*I am*” in Jesus, the God-man, and he uses the very words of himself. (John viii. 24, 58.) In the first of these verses he says, “*If ye believe not that I am, ye shall die in your*

sins." The word "he" is in *italics* and should not be there. No, there is no salvation, for those who deny the God-head of our precious Christ. Then again He says, "Before Abraham was, I am." Thereby shewing that it was He who spake to Moses, who counted reproach for His sake greater riches than the treasures of Egypt. Would that we had more like Moses! The great aim of most professing people now is to escape reproach for Christ. Hence, anything and everything is preached, rather than the soul-humbling truths of the cross. Be assured, my reader, if thou stick hard and fast to the truth, thou shalt be reproached for it; carnal men, however religious they may profess to be, hate the great truths of Christ as naturally as the devil hates holiness.

Jesus, then, the husband, brother, and friend of the church, is the great "I Am." Ah! but what is He, my soul asks, Lord, what art thou? fill up the blank. Well, He has filled it up, and said, "I am the life." (See John xiv. 6, 9. Col. iii. 3, 4.) O believer, while He lives thou canst not die! He is thy life. Again, says he, "I am the door." (John x. 9.) Not a door, but the only appointed way of escape from the world and sin, and death and hell, to God and heaven. When we enter the door we take the last step from without, and the first within. "I am the light," and once more, He is "the way." It will take an eternity to tell all He is, but these few lines may help thee to see that He is life, to make thee loathe death, a door of escape from it, a light to reveal salvation, full and free, and the way to obtain what is revealed. May the Holy Ghost help thee to realise Him as all this. Amen.

SUNDAY, AUGUST, 13TH. THE GREATEST ORATOR.

"Never man spake like this man."—John vii. 46.

JESUS is the Alpha, He stands at the head of all things, the beginning of the creation of God, the first-born of every creature. Blessed are they who make him such in the affection of their hearts. Yes,—

"What think ye of Christ, is the text,
Both of your state and your scheme
You cannot be right in the rest,
Unless you think rightly of Him."

Whatever we think, no matter to Him, He is the prince, and chief, and as a speaker he stands fast. His very name is the Word, His character answers thereto, "Never man spake like this man." Mark you He is a man, the husband, brother and friend of poor sinners. And, as a man, His Father gave Him the tongue of the learned that He might know how to speak a word in season to the weary (Isa. l. 4.) How blessed then are they who hear him! If the Queen of Sheba could say of the servants of Solomon (Kings x. 8,) "Happy are thy men, which stand before thee and hear thy wisdom," what may be said of such as hold converse with Jesus? None ever spake with such authority, power, and sweetness. His voice calms the sea; winds and storms obey him; His words are sweeter than honey, and more to be desired than gold, yea, than much fine gold. O that we may ever be ready to say, "Speak, Lord, thy servant heareth."

Again, how blessed to be spoken for by Him, "He ever liveth to make intercession for us," we have in Him a *Wonderful Counsellor*, an advocate with the Father, He can out-plead the devil, and meet all his charges.

He has power with God. However bad thy case, if He hath undertaken for thee it is all right, thou need'st not fear, he will confess thy guilt, and yet thou shalt be justified. But canst thou understand His words? If not, go to the Blessed Interpreter, the Holy Ghost, by humble prayer, and He will guide thee into the truth, and bring to thy remembrance what Jesus hath spoken to thee, and for thee, in His holy word, and thus shalt thou be able to say, "I have more understanding than all my teachers; for thy testimonies are my meditation," &c. (Psalm cxix. 99.)

SUNDAY, AUGUST, 20TH. CHOICE PLANTING.

"Planted in the house of the Lord."—Psalm xcii. 13.

THE wicked spring as the grass, how is that? Why the grass grows naturally in the open field, and it is eaten up, or cut down, by the scythe. So when the ungodly have flourished for a while "they shall be destroyed for ever" (verse 7.) Not so the righteous, the people who have felt their sin, seen the evil thereof, and fled for refuge to the blood and righteousness of Jesus, "They shall be called trees of righteousness, the planting of the Lord." And He hath set them in His house that is in Christ, the true temple. They are rooted and grounded in his love, (Eph. iii. 17,) and grow in grace, free, sovereign immutable grace, this is the soil, you can grow nowhere else. Observe then,

1. To be planted in God's house is a mark of great favour, people do not put weeds in their windows but choice plants, such as are of a rare kind, or great beauty. There may be no beauty in them to other eyes, yet they are admired by those to whom they belong. So the saints, poor things in themselves. But God loves them so well, that he has given them a name and a place in His house, in His eye they are all fair, without spot!

2. This shows great care, why plant them in his house? Because they shall live. No frost shall nip the root, nor storm break the stem, nor stranger pluck the fruit, nor alien see the beauty. The King walks there himself and watches their growth, he regulates the light and heat and air. Sometimes it is needful to use the knife and cut off a bough here, and another there, then they have to be bent, and trained, nature must not have all her own way, but bow to the hand of the "vinedresser." Sometimes the plant is put into the dark, and then again brought to the light. Now all this is painful, nature would say, Let me alone. Ah! but the Lord says, "They shall flourish," and, even in all age, be fruitful. Woe is me, say you, I grow little if at all, and as to flourishing I cannot see it. The wonder is not that we grow so little, but that we grow at all, nay, that we live. But for this divine care we should die, as no man can make his own soul alive, neither can any keep it so. But God can and will, for while Jesus lives those planted in him can never die!

The Lord has a purpose in taking such pains with us. That is His own glory, every saint is a witness for Him that He is upright. Reader, can you not set to your seal that Jehovah is faithful? He has never failed you, never forfeited his word.

"Grace has kept you till this day,
And will not let you go."

Wait awhile and you will bloom in immortal beauty. Amen.

SUNDAY, AUGUST, 27TH.—THE BEST POSITION.

"She had a sister called Mary, which also sat at Jesus' feet and heard his word."—
Luke x. 39.

A FINE scene here for the painter, Jesus and the sisters of Bethany, in the village parlor, for they would not ask Him, whom they called Lord, into the kitchen. They were both good women, and Jesus loved them; but how vastly different their disposition! Martha was all care about domestic matters, she must have everything "in apple-pie order." Her over-anxiety about such things grieved Mary, "O Martha," she would say, "that I could see you more in earnest about soul matters!" And on the other hand Mary tried her sister by indifference to household duties. It would have been well if each had possessed a little of the other's temperament. However, let the beautiful scene pictured to us in this brief narrative teach us these two things.

1. *To bear with each other's infirmities.* We all have our weak points and need the forbearance of others, therefore let us make every allowance for their short-comings. Happy is the household where there is mutual love, let affection reign and it will cover a multitude of little faults, but if there be a want of love, and a disposition to carp at every little thing, there will be perpetual unhappiness about trifles. Had Martha been a little less anxious for unnecessary matters, and Mary a little more willing to lend a hand, they might both have been spared much pain of mind, for you may be sure that the instance here recorded was not the only one of the kind between them, no, not by many.

2. Let us learn from the narrative to make all things secondary to the soul's interests. What trifles people allow to keep them from Jesus! Reader, let conscience speak, hearken to its voice, does it not say that you have let many opportunities slip? Martha-like, you were all care, and bustle and hurry, while others were with the Lord. A little more calm forethought and contrivance, and you might have been there too. What minister of truth is there, who knows the state of his flock, but has to lament the irregularity of many at the appointed season of worship? Yes, and he has to weep over their lack of spirituality as the consequence of their conduct. They live, but are sickly plants in the vineyard, whose seasons of fruit are few and far between.

May God the Spirit shew us more and more that the one thing needful is a personal knowledge of Christ, and the way to obtain it is to sit at his feet as a learner. This you see he approved in Mary, hers was the good part, may it be thine! Amen.

The Surrey Tabernacle Expositor.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

REVELATION XIV. 1—6.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads."

THERE can, I think, be very little if any doubt that these hundred forty and four thousand are intended as a representation of all the people of God, and that what is said of these hundred forty and four thousand is

true of all that shall be saved. And although they are spoken of here numerically, according to the number sealed in that chapter, I very much question whether the number should not be understood mystically; that is a definite for an indefinite number. And the question of course is, has this been fulfilled? The answer is it certainly has been fulfilled; for it was in the apostolic age that a large number of the Jews were brought to know the Lord; there the Gospel began. And whether they will ever very many of them again be partakers of the Gospel, those who are concerned in that question must consult the New Testament; and there is no part of the New Testament throws so much light upon the future destiny of the Jews as the eleventh chapter of Romans. And besides, you must divest your minds of the idea of the New Covenant as the Gospel of God knowing anything whatever of Jew, Gentile, male, female, civilized, savage; the New Covenant knows nothing whatever of these distinctions. The Gospel comes to us as sinners, with this language, that "He that believeth shall be saved." That is what the New Covenant recognizes, that is what the Gospel recognizes; that is the distinction that the New Covenant recognizes; and that he that believeth hath by that faith a distinction from what he was, and a distinction from all others. That is the only distinction that the Gospel recognizes, the distinction of the saved and of the lost. Keep this in view, and then you will keep in harmony and in order with the spiritual design of the Gospel. Now these representatives, then, of all the people of God are said in the seventh chapter to be servants of the Lord. The idea is this; they were brought to see that there was no master so noble to serve as the Lord; that there was no service so good as the service of the Lord; that there was no reward in the whole range of existence to equal that reward to which the servants of God shall come. These were led to see this, and therefore were content to be the Lord's for ever; and the language of each was this; "Let me be Thine for ever in Thy love; let me be Thine for ever in Thy choice; let me be Thine for ever in Thy salvation; let me be Thine for ever in Thy house; let me be Thine for ever in thy presence." These were sealed, and under the Old Testament age, when a man so spake relative to his earthly master, upon the duration of His mortal life, that man, as you are aware, was to be taken to the judges, and his ear was to be opened with an awl, and he was to be his master's for ever. Now that was the man's sealing. But the sealing here is said to be the Father's name in their foreheads; that is, they were sealed, as the apostle says, with the yea and amen promise of the blessed God. And what can be more encouraging than the thought that if you have no desire to forsake the Lord, if you have no desire to give up His truth, if you have no desire to go away from Him, that feeling in your soul is a standing evidence that you are one of those from whom the Lord has no desire to depart, and from whom the Lord never will depart. To be sealed, therefore, is thus, by the power of the Holy Spirit, to receive the yea and amen promise of the Gospel by Christ Jesus the Lord. And this name is said to be in the forehead, to denote their public acknowledgment of their God, and that they are not ashamed of that Gospel which they receive.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps."

All this also of course must be understood spiritually; the

thunder and the voice here denote the power of the Gospel; and the harpers harping with their harps will mean all these people. John saw them in their glorified state, and they did not speak in whispers, as we do now but they spoke in heaven, and do speak in heaven, and will speak in heaven to all eternity, with all the eloquence and majesty which is here intended by the thunder and the many waters.

“And they sang as it were a new song;”

because they were new creatures, and were brought into the new heaven, and into the new earth, and all things were new. It was a song which Christ alone could give existence to. Take Jesus Christ away, then there is nothing for a sinner to sing of, but have Jesus Christ, who hath said, “Behold, I make all things new,” this shews who they were, that they were a New Covenant people.

“They sung as it were a new song before the throne, and before the four beasts,” or living creatures,” and the elders, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.”

We are not to suppose, friends, that here are a hundred and forty-four thousand persons, and that none are ever to learn the song of redemption but those hundred and forty-four thousand; that would shut the whole Gentile world out, that would shut the major part of the Church out. But if you take, as I just now stated, these hundred and forty-four thousand as the representatives of the Church, then the meaning is that none can learn that song but them that are redeemed; because none can know the virtue of Emmanuel's blood but those that are redeemed by it, those that are cleansed by it, those that are forgiven by it, and those that have the victory by it, and those that have access to God by it, and those that go to heaven by it; none others can sing of the same. I was going to say, tested by this rule, what a scene, if our God were to descend to judgment to-day, call the world to His feet! Oh, how few among the vast bulk of professors, whose religion consisteth in the essence and substance of it in the person and substitutional work of the Lord Jesus Christ. There are but few that can sing this song; and those that are taught of God, they know there is nothing worth naming in comparison of the Person, and the work, and the perfection of Jesus Christ. They shall well understand the song; they shall reject everything else, and not in the mere half-way, hypocritical, but in the full and proper sense of the word, ascribe their conquest to the Redeemer, their victory to His name.

“These are they which were not defiled with women.”

Here you see we are forced again, hedged up into the right path. Women here of necessity mean false churches; and those who are saved are not defiled with those false churches; they stand out in the bonds of the new covenant; and where that covenant is not, where that matrimonial covenant is not, where that true Husband of the Church, described in the 54th of Isaiah, is not, there these persons will not be; they will not be defiled with false churches. We live in a day when we have thousands of loose professors, that it matters not a straw to them what representation is given of the Saviour; whether what they hear be from hell or heaven, they care but very little; and the reason is because they know not their own hearts, they know not the condemning power of God's eternal law; or else their own experience would force

them out of all such delusions, and bring them into closer and closer association with that order of things described, as I have said, in the 54th of Isaiah, where is that order of things in which the people of God stand free from fault, free from blame, not defiled with false churches. Hence the universal false church is called a harlot, and the other churches are called her daughters; she is the mother of harlots. It matters not to them—they may be married to as many religions as there are days in the year pretty well. And you are reckoned a bigot, and behind the age; and while three or four hundred years ago it would have been very well to stand out for the truth, yet now that man, that man does not keep pace with the march of intellect; he does not share in the enlightenments of modern times; he has got those old-fashioned stereotyped notions; it is a pity he had not been born and died out of the way three or four hundred years ago. And so it is, and so they may reason; but notwithstanding all their reasoning, there will be a few preachers of truth to trouble the enemy down to the end of time; for God never did, and never will, leave Himself without witnesses;

“For they are virgins,”

as they stand in Christ, married to Christ, and Christ alone. “Other lords have had dominion over us; but by Thee only will we make mention of Thy name.”

“These are they which follow the Lamb whithersoever He goeth.”

If he go down in public opinion, they go down with him; and if he go up, they go with him; and if his truth be cast out, they are cast out with it. Wherever he goes, whatever may be the external circumstances, they cleave to him under all circumstances, following the Lamb whithersoever He goeth.

“These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.”

In reading this chapter this morning in another translation, this passage read thus: “For they are without falsehood and blameless before the throne of God.” I do not know that it is an improvement exactly, but I rather like the reading that “they are without falsehood.” They are brought into the truth, and they hold the truth, and the truth only, and they are blameless as they stand in Christ before God. And if you are blameless before God, that is enough to encourage any one. “Fear not, thou worm.” Well but, Lord, I am a worm, and no man; I am a poor piece of stubble of straw, worthless and helpless. But never mind, I approve thee. “Fear not, thou worm Jacob; I will help thee;” and what matters what may stand against you in hell or earth, if I help you? Therefore, it is, if we are blameless before Him, we have confidence in Him; and if we have confidence in Him, we want no confidence anywhere else.

“And I saw another angel in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

But as your time is going on, I must say no more this morning.

THIRD LETTER TO MR. JAMES WELLS, ON HIS EXPOSITION OF THE REVELATION.

BY R. GOVETT, OF NORWICH.

IN his observations on Rev. ix.13 —21, Mr. Wells has announced several important truths: That God's believing people stand encircled with the salvation of Jesus; that all enemies are limited in their mischief by God's power; that in all ages Satan has his servants; and that all calamities, how terrible soever, are unavailing to change the hearts of natural men left to themselves.

But from his interpretation of this sixth trumpet I must utterly dissent: Will you allow me to state some of the reasons?

It is supposed by Mr. Wells that this trumpet applies to all wars and calamities, *past* and *future* alike. He can see in it Satan's acting against God's people and Church, in various ages and times. "No one, I am sure, can have only a slight acquaintance with Roman history, English history, or other histories, without seeing how *these terrible judgments have been fulfilled.*" He supposes that this woe-trumpet has been sounded during the blessed Gospel day; and while the Church of God has been enjoying many temporal mercies on earth. Now, to me it seems clear, that during the time of Gospel *mercy*, and while God's churches are testifying to men that God is not imputing to the world its trespasses, these terrible judgments of the *Day of Wrath* cannot be going on. While the churches last, or rather, are recognised before Christ on high, is the time of the things which *are*, and the warnings and encouragements given in the seven Epistles by our Lord (chaps. ii., iii.) are in full force. But a time comes when we hear no more of the churches and their lamps; and John is caught away from earth to heaven, even as it is promised by the Lord. 1 Thess. iv.

Then begins the day of *judgment*; and the fifth, sixth, and seventh trumpets are sounded when that day of terror is at its height. Can we be in that day? No; for no trumpet has ever been heard to sound from the sky. No; for it is promised that those who keep the word of Christ's patience shall be kept out of that day of trouble (iii. 10). And long before this trumpet sounds, a vast, an innumerable multitude of the risen stand before the throne of God victorious, with palms in their hands, and ascribe the salvation which they enjoy to the Father and the Son. Rev. vii.

After the locust-plague is ended it is said, "One woe is ended; behold there come two woes more" after them. Now, if Mr. Wells' theory be adopted, this may as well be called the 100th woe, or the 200th, as the second.

After the sixth angel has blown, a voice is heard out of the golden altar's four horns. The golden altar, Mr. Wells says, is Christ, as intercessor. If he be the altar, who is the angel-priest that offers the prayers of the saints on the golden altar? (viii. 3). Why may not the altar be taken literally? Did not Moses make for the tabernacle below copies of the altars which he saw in heaven? May not this altar be one of the two which Moses saw?

"The four horns represent a fourfold or universal power, to show that the Lord is round about His people, and that on every side . . .

so that neither from east, west, north, or south, can any thing smite that shall fatally or finally injure them." But how is this taught by the four horns of the altar? The four horns encompassed *the altar*, but not *the worshippers*. If they signify anything, according to Mr. Wells's views, they would mean that nought from any quarter could smite *Christ the altar*.

"The voice from the altar is Christ's, denoting that He has all power in heaven and earth." That Jesus has all power is true, indeed; but how a voice of command from the altar to four angels should prove *that*, needs proof itself.

The voice commands, that the four angels which are bound in the great river Euphrates, be loosed. "These must not be regarded as four angels, but as four agencies or enemies." If we explain away the word of God, may not anything be made out of it? It is easy to explain, if we may push aside what does not square with our views. But will Christ be satisfied? If I had written a book, I should feel indignant at hearing one who professed to expound, it declaring, that I did not mean what I said.

The river Euphrates, Mr. Wells thinks, means mystically Babylon; and Babylon, mystically taken, means the world. If we so shift Scripture, to what lengths may we not arrive! "Behold, a virgin shall conceive and bear a son, and they shall call his name Emmanuel." Here a virgin, taken mystically, means a nation; and a nation, taken mystically, means a city; and its bringing forth a son means, that a colony will arise out of the city. Is this allowable? Or must we not interpret literally where we can? Is there anything to forbid our regarding "the great river Euphrates" as the same river which is spoken of as one of the four of Eden?

Mr. Wells thinks, that the four angels are agencies from the four winds which assail *God's truth, people, and Church*. And yet he says, a little further on, "All descriptive, you see, of the *judgments* of God that should come on the *ungodly*." These two explanations cannot accord. The latter is much nearer the truth. The Church of Christ ceases to be recognised before God; and the day of patience is long past before these evils and judgments begin. And if we will listen to the Holy Spirit's own account of the matter, we can be in no doubt. Do these angels come as Satan's ministers to corrupt the truth, or to trouble the churches of God? No; they are wrath against "the inhabitants of earth" (viii. 13). They come "to *slay* the third part of *men*"—of unrepentant, ungodly men, as verse 20 tells us.

How can any one speak of these four angels as coming from the four quarters of the world? They are *bound in one spot*; they may go forth from that spot north, south, east, and west; and I suppose they do after they are loosed. But till then they are confined there in chains.

John hears that the horsemen, whom the four angels command, are 200 millions in number. Mr. Wells thinks that this is not to be taken literally; we are to thrust back this definite number into indefiniteness again. I dare not. Why was the express number named to John, if it had no meaning? John could not count so many; why could he not have said—"Twas countless as the sands?" Pare away in any problem the parts of it which do not suit our theory, and explanation is easy enough. Let us move our adversary's pieces on the chessboard where we please,

and 'tis easy to beat him. Would not many millions be needed to slay the third of men ?

Mr. Wells would apply this plague to the Roman invasion of Judea, to the pagan armies assailing pagan Rome, and to wars generally, both past and future. If so, this book must be of very small value : it can be made to mean any thing. How, then, shall we believe this, and yet assure ourselves that Jesus said truth when He declared, that it was to teach His disciples about " things which must shortly come to pass," " for the time is at hand ?" It is no more prophecy than it is history.

This plague corresponds, generally (Mr. Wells believes), with the 2nd of Joel. I doubt that. Joel ii. speaks of the locust-plague, but hardly, or at all, of the spirit-horsemen. " The latter part of that 2nd of Joel contains an account of the Day of Pentecost." That is not quite accurate. Peter, in Acts ii., says, that the outpouring of the Holy Ghost which they then saw and heard, was a thing foretold by Joel.

Mr. Wells does not believe that the cheering words, " They shall learn war no more" are to be literally taken. Why not ? If we look indeed at circumstances around, we shall be slow to credit it ; but why cannot God bring it to pass ? He will not, indeed, stay war by the Gospel ; but He will, by his last stroke of judgment, destroy the people that delight in war ; and shut up the Wicked One, that he may not for 1,000 years deceive the nations into war. How do you take that prophecy of Zechariah ix., brother ? " Behold, thy King cometh unto thee, . . . riding upon an ass." It was literal, was it not ? What but a literal fulfilment, then, will be given to the words which follow ?—" I will cut off the chariot from Ephraim, and the horse from Jerusalem ; and the battle-bow shall be cut off ; and He shall speak peace to the heathen" (Gentiles). And what says Ps. xli. 9—11 ?

Was there ever an army of riders and horses such as these ? Their horses have lion's heads, out of which pour smoke, fire, and brimstone ; behind, in place of tails, they have bundles of living serpents, which sting all who would assault them in their rear. ' But you don't take such things literally !' Indeed, I do ! If God means to hurl upon this wicked world, in the day of wrath, his very *terrible judgments*, I imagine that they will be rather more frightful than common wars have been. If angels are to be loosed out of the Euphrates to destroy, I do not expect only Hussars and Lancers, with Armstrong guns, and a battery of Congreve rockets.

Mr. Wells says, " Truly *ours* is hitherto, and has been now for hundreds of years, a happy country ;" I ask humbly, Should a Christian speak of an earthly shore as his country ? Should he not regard himself here as a stranger and pilgrim ? " For they that say such things declare plainly that they are seeking a country." " Now, they desire a better country, that is, an heavenly, *wherefore God is not ashamed to be called their God* : for he hath prepared for them a city." Heb. xi. 14, 16.

Mr. Wells thinks, that by the " mouth," in verse 19, is meant the ruler who gives orders. But the mouth is the *horse's* mouth, not the *rider's*. And, not words, but fire, smoke, and brimstone, proceed out of each mouth of all the 200 million horses. So that it is not the mouth of the four leaders that is spoken of, but of each of the spirit-horses.

What does he make of the tail? He thinks it may mean *military* followers, or *Mahometan priests*, or *Romish priests*. But these are the tails of the horses! And each tail is a bundle of serpents, having the heads of serpents, whereby they injure and slay.

"Preachers, by human authority, or by the Pope's command, are, he thinks, the devil's tail." Let us be careful what we say. Many preachers, recognised by Acts of Parliament, are Christ's servants, and will be owned by Him in that day. May we be as wise and gracious as some of them!

These seven plagues work no repentance, we are told, among the remainder of mankind. Though, perhaps 200 millions are slain by these horsemen in little more than a year, yet the rest regard not the God who sends these plagues. They worship demons, and idols which their hands have made. At this point Mr. Wells speaks of the simplicity of the Gospel, and of what Christ and Augustine effected by the simplicity of the Gospel. I do not see what is the connexion between these two things. But I think if Mr. Wells knew more of Augustine's views he would not regard him as having exhibited the Gospel in its simplicity. Would he think the following passage to exhibit "the Gospel in its simplicity?"

"The martyrs' righteousness is perfect; for they have been perfected in the act of martyrdom. Therefore, the Church prays not for them. It prays for other dead believers; for the martyrs it prays not, for they have departed so perfect that they need not our aid, but are our *advocates* (with God)." *Ancient Christianity*, ii. 256.

Would Mr. Wells think it the simplicity of the Gospel if one should carry a sacred bone or two in his bosom, and chant, to the glory of the martyr to whom it belonged,—“Blessed is he who cometh in the name of the Lord?” Or would he think so, if Augustine should teach men to pray to St. Stephen, and declare him to be “*the hearer of prayer?*” p. 322. Yet such things did Augustine. The Lord keep us!

CONSTANT SUPPLIES IN A BARREN WILDERNESS, AND GOOD LIVING FOR HUNGRY SOULS.

BY WILLIAM HENRY EVANS.

DEAR READER,—It was my lot last Friday very early in the morning, to pass through that country between Auxernier and Vevay, and looking at some vineyards, I made the remark to a fellow traveller that the grapes appeared rather backward; his reply was, it is too early; and as I pondered over the first idea of a late harvest, or even none at all, and thinking what a difference it would present in the aspect of the country, and the fearful effect it would have upon the happiness of these people, those very precious words of Habakkuk's came with much power and sweetness to my mind,—“Although the fig tree shall not blossom, neither shall fruit be in the vine, the labour of the olive fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord and joy in the God of my salvation.” This may, indeed, be called high living;

and that soul who can keep on such high and holy terms of freedom with God, looks backward only to have a further enjoyment on the blessed remembrance of past favours and help; and looks forward with peace and composure; such souls breast the waves of tribulation, knowing and feeling that their Father's love is fixed and certain, that He is

* * * * * good when He bestows
Nor less when he withholds.

Now, it does not strike me either from experience or observation that we dwell here perpetually. John may lay his weary head upon the Redeemer's bosom, but he must also be baptized in boiling oil; he may be indulgent with much liberty and freedom with his Master, but he must also be exiled to a solitary Patmos. So with all the Lord's family; this is a changeable state; let none suppose that they shall escape tribulation and trial, for the express declaration of Scripture is this, in the world ye shall have tribulation; but though this be so, still our God does give songs in the night, which can only be uttered as we are brought to live and hang upon Him who is the first and the last, the beginning and the end, the Almighty; and that this may be your happy lot we pray for God's, the Spirit's guidance, and help in writing and reading.

And here is first, Habakkuk's prospect:

The man of God was anticipating trouble, first, upon Israel, which should fall upon them for their sin and iniquity; and secondly, as it came back again, like an ebb tide upon their enemies, who having been used as a chastening rod in the hands of God for the correction of his people, would afterwards attribute their victory to the power of idol deities; and for this they also were to have the devouring sword of God's wrath descend upon them; and as this would be accomplished by war, with all its fearful consequences, the prophet saw nothing but desolation and ruin before him; for while God does at times provide a brook Cherith, and the widow's cruse where He hides His people, so that while they see they do not feel the storm, yet it does appear to us, that the righteous and unrighteous have often to feel the bitter consequences of national sins, with this difference, that to the former, it is as healing, cleansing medicine, while to the latter it is death.

But, again, there is a more general view we may take. All these things which the prophet saw would fail were of a temporal character; and here the Lord the Spirit would teach us that these temporal mercies are not blessings held in perpetuity; they are only loans. Does not our dear Lord at times take away our most cherished blessings, the wife from the husband, the husband from wife, children from parents, parents from children? does he not take away honours, position, wealth, and health? look round, poor tired soul, and see if thou canst not find another brother or sister like thee; are there none living now? Has there never been? What? wilt thou say that none have ever been dealt with as thou art? Was there not one whose name was Job? and did not God remove from him piece by piece all that was dear, and cut down stroke after stroke until his harvest, flocks, family, and all was gone; till at last he longs for death, and called the grave his home, and the worm a sister? Nay, further, if thine whole life has been one of trial and distress, even then thou art not alone; for there was one Lazarus who lived and died in poverty, but, nevertheless, found joy and peace in heaven at last.

And now, let us take another view of the words. Do they not bear a spiritual meaning? Are there not seasons when, according to your own feelings, there is no grape on the vine; that is, no prospect that you will ever drink of the new wine of the kingdom, in the sweet persuasion that the blood of Christ was shed for you; times, when you can see that there is ground for every thirsty soul to hope but yours, and how frequently is there a lack of that pure olive oil which makes the face to shine, when there is no sensible application of the grace of Christ by the ministry of the Spirit of God softening the heart, melting the soul, and working in it a repentance which needs not to be repented of; when the wounds which sin and guilt has made some to fester in the sun of Divine anger? and if you try to look back upon past deliverances, it is but to feel more keenly the aching void you now have in your soul. You say the summer is past, the harvest is ended, and I am not saved. Ah! says unbelief and the devil; and you never will: let us, therefore, look—

2. At Habakkuk's determination.

I joy in the Lord, and joy in the God of my salvation. Now this determination sprang from something more than nature. Creature religion never brought a sinner to Jesus Christ, and never will, for this simple reason, that nature can never rise above its own level, and the Holy Spirit has settled once and for ever the vexed question, "Has man power of himself to perform spiritual actions," by declaring through the ministry of his servant Paul; first, that the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. And again; no man can call Jesus Lord but by the Holy Ghost. (See 1 Cor. ii. 14; xii. 3.) Therefore, we conclude that until such time as a man is taken into the school of Christ, he will not see the necessity for a Divine protector, nor the desirability of an inexhaustible and all-sufficient source and supply of happiness; but the prophet saw both of these, and saw, moreover, that they were found in his God, and he triumphed in him as the one thing needful: this, then, proved him to be one of those children who are taught of the Lord; for let us look into any age or under any dispensation, and we see this uniform feature; trusting, hoping, looking, and crying unto the Lord God Almighty, as He has been pleased to reveal Himself in the person of Christ, as the God of salvation.

Therefore, my reader, I would say to you, that you can have no more Scriptural evidence of your interest in Divine realities than an entire feeling out of yourself, and cleaving close to Jesus Christ. Depend upon it, we are never so safe as when we lay hold of a precious Christ without any gloves on our hands; or, in other words, without any attempt on our part to cover our natural imperfections with creature works; it is when we cry from feeling experience—

"Black I to the fountain fly,
Wash me, Saviour, or I die,"

that we give good evidence that we are in the good old way, and being led of the Spirit of God: for my own part, I frankly confess that those are my happiest seasons when my soul feels most of its own weakness, and the strength of the Almighty arm.

NOTICES OF NEW WORKS.

"GILEAD," Nos. 1 and 2, a neat penny monthly, edited by Rev. Thomas Huband Gregg, B.A. London: W. Freeman. Mr. Gregg is another Toplady for sound and solid New Covenant Truth. His new monthly magazine, called "*Gilead*," is most uncompromising. The prospectus says:—

"Gilead" does Not teach or admit Tractarianism, Arminianism, or Rationalism, and is Decidedly Opposed to the "Broad" principles so generally advocated in the present day. "Gilead" teaches and upholds Free Grace—a people "Chosen" in Christ Unconditionally by God the Father "before the foundation of the world"—that same people "Redeemed" with the precious blood of the Lord Jesus Christ,—and that All of Them must and shall, at the "set time" of favour, be "Born again" of God the Holy Ghost, and preserved finally unto the heavenly kingdom.

The Armourer. This first-class penny monthly has now become an established and intelligent witness for TRUTH, as regards the state of things surrounding and approaching us. We believe *The Armourer* will be the means of drawing forth the judgment and thoughts of many strong minds; minds, which have for years, been exercised in the study both of Prophecy and Providence, but they have had no medium of expression. *The Armourer* will bring them out; and their testimony, though diverse in some parts, will be useful. In the August number, there is a letter from Dr. Tresham Gregg, which no serious man can carelessly throw aside. The editor of *The Armourer*, John Hampden, Esq., is, in every sense an independent Christian gentleman. He has but one object in view, that is, to call the church of Christ to a sense of her position, her responsibility as regards her time state, and her privileges in the covenant of grace. Unreservedly, faithfully, and manfully, without fear, or courting favour, Mr. Hampden speaks his mind, and allows other kindred and enlightened spirits to do the same. *The Armourer*, therefore, is sure to make its way; and its voice must be heard. The August number contains a letter from the Secretary of the Ladies' Protestant Protection Society, descriptive of the sufferings of Ann Cullen, the escaped New Hall Convent, which millions in Europe ought to read and circulate. *The Armourer* may be had at any of our offices, or of our agents.

Tales for the Train—Overton's Question. Whether it is right to read as we ride in railway carriages is a physical question. We write and read too as we travel over some thousands of miles of English ground, because we cannot afford to be idle: work we must, as long as our Heavenly Father will spare and strengthen us for the mission He has so mercifully given us. If reading on the line is good, then, we advise our friends to read such books as this "Overton's Question," published by S. W. Partridge, at 9, Paternoster row. The type is large and clear; the subjects are of great value; and the method and manner of the writing is pleasant and useful. As we rushed into a tunnel, the other day, down in Devon, we heard a minister, call out, "Shut your eyes and say your prayers." We trust we never sit down in a railway carriage, or start on any journey, without secretly asking the protection of heaven, the guardianship of God; and the solemn shout of the minister referred to, certainly set our heart in prayer; and we were preserved. Danger and

death is near you everywhere, specially on the line. These tales for the railway issued by Mr. Partridge, are well suited for serious contemplation.

The Song of Songs, an Allegory and its Interpretation. London : S. W. Partridge. A lovely little eighteenpenny volume, opening up very carefully and briefly the happy and holy communion of the betrothed and espoused church with her royal Bridegroom. We admire this book ; and wish the author had been led to much larger and fuller expositions.

The Seal and Token of Church Membership. A penny pamphlet has been sent us, entitled, "The Methodist Class Meeting," by J. H. Rigg, (published by Elliot Stock,) at the end of which is found some thoughts upon "The test of membership," which is, indeed, a subject of vital import at all times ; most especially in these times, when revivals, general invitations, and a ministerial desire to gather in large numbers, renders it a much easier matter to enter a Christian church than it was in ages gone by. We seriously think our own churches might be benefited by having their minds carefully directed to the Scriptural doctrine, or Bible test of fitness, for communion with the church of the living God. Every church has its own law for regulating this great event. But the question is, does the Bible furnish a test ? Did JESUS, our LORD, define this test and insist upon it ? Did the Apostles understand it ? Did they practise it ? Did they abide by it ? To all these queries every well-instructed scribe will positively answer in the affirmative. What, then is that test ? In many forms the Saviour put it, but His last expression was brief, conclusive, and most intelligent, "He that believeth and is baptized, shall be saved." Some sterling papers, expounding every word of this text, would be acceptable ; perhaps we may have some. "The Methodist Class Meeting" shows how essential to Methodism is this one branch of its system.

The Life of James Keyworth, published by Morgan and Chase. Thousands of our readers knew and loved James Keyworth. His prayers and his itinerant preachings, in many of our churches, were rendered useful. All godly people who knew this miracle of mercy knew him to be a genuine Christian. We had special communion with this beloved brother for years, and shall take an early opportunity of noticing this volume at some length.

NOTES OF THE MONTH.

OUR LONDON CHURCHES.—We have pleasure in calling attention to a letter from brother James Wells, which will furnish the information many require. We know our country friends are anxious to know when the opening will take place. This month's VESSEL will set their minds at rest on this subject. It will be such a season, we hope, as the Churches of Christ, will never forget. May it be the beginning of a revival indeed.

THE church at Trinity, in the Borough, is full of expectation now. Mr. E. J. Silvertown has preached there with much pleasure and profit to

the people, and is engaged on a probationary term. We have never heard Mr. Silverton preach; but we have heard good reports of him; and his two books now before us ("Sparks from the Holy Fire," and "Rays from the Sun of Righteousness,") both indicate a mind fond of study; and a heart powerfully influenced by the truth as it is in Jesus.

THE Church at Old Ford, under Mr. Maycock's ministry, is prospering and enjoying happy days. His ordination is fixed for this month, as will be seen by the notice on wrapper.

THE Stepney church, with Mr. Stringer, is growing fast. Bethel chapel, in Stepney, never saw such days before.

BROTHER Thomas Chivers reached his fiftieth year on the 28th July, 1865. His jubilee was celebrated by a money testimonial, which we hope will be followed by many supplements, as the notice was too short for friends to do as they wish. We pray our brother may have many happy years yet in the ministry here.

THE AFFLICTED PASTOR DELIVERED.—Dear Brother Banks,—A letter from brother Jeffs, in this month's VESSEL, tells you I have left Bexley, and though my stay there was one of frequent disappointment, still my departure was not unmixed with sorrow and regret;—it was my first sphere of usefulness in the Lord's vineyard. I served the cause as a supply and settled pastor between three and four years, and, like most men when setting out upon a new enterprise, started on my work with hope; the prospect was fair for a country village. I saw there were things in the way inimical to the full development of that fraternal feeling which is so desirable and important in the Church of the living God; but while I foresaw these obstructions I still hoped to remove them little by little; not by violent means, lest I should break down more than build up. But I found old customs and prejudices hard to remove, and the consequence was I broke down, from repeated disappointment. Open opposition from some who continued their attendance, only to mock and manifest open contempt to the preacher, and the truth preached, broke my heart, and but for the true and faithful word, "He healeth the broken in heart," I should have died. But those words are still in force, "He stayeth His rough wind in the day of His east wind;" for the Lord did temper the wind, and helped me to wrestle with him, though at times I felt as a man most desperate; other doors opened, and amongst them the friends on Bexley Heath (Brother Wallis's) gave me a warm reception. Their kindness will not soon be forgotten; and I pray the Great Head of Zion, in His own time, to send them a pastor after His own heart, a man with firm will, sterling principles, and above all a loving disposition. The friends at Hounslow gave me a six months' invitation; very many difficulties stood in the way. I took the matter to the Lord and left it with Him; He removed all obstacles. The invitation was accepted, and I have moved down to Hounslow to the annexed address. Faithfully in Jesus,

WILLIAM HENRY EVANS.

Change of Residence.—From Church Road, Bexley Heath, to 1, Clarendon Villas, Bath Road, Hounslow.

[How we should rejoice if that spirit of bitter prejudice could be removed from some of our churches.—ED.]

Our Churches, our Pastors, and our People.

OPENING OF THE NEW SURREY TABERNACLE.

DEAR MR. EDITOR,—Would you kindly allow me to say a few words in the August number of the *VESSET*, relative to the opening of the New Surrey Tabernacle, Wansey-street, Walworth-road.

First, I need not say how pleased I shall be, as will also the deacons, building committees, and the people of the Surrey Tabernacle in general, to see a goodly number of ministers, and Christian friends of other churches, honouring us with their presence on that occasion; but my chief object in these few lines, is to express my hope that, as according to the arrangement of the opening services, the ordinance of the Lord's Supper is to be held on Thursday evening, the 21st of September, that we shall have a goodly number of Strict Baptist ministers, and a goodly number of members of Strict Communion churches to join that evening in the Lord's Supper with us.

The proceeds of the collections at the ordinance to be given to the Aged Pilgrim's Friend Society towards the building of the new asylum.

I have laboured to my uttermost among the churches; considering that I have very heavy responsibilities in my stated place of labour, I have not just lately been able so much to preach among other churches; but I hope when I get somewhat settled in my new position, to still go on, as much as lies in me, to labour for all. And as both myself and the people of the Surrey Tabernacle do love, and esteem, and pray, for the prosperity of Zion at large, we can in all Christian sincerity hope ministers of Strict Communion churches will not only honour us with their presence, but will take part in the service of the evening. We will welcome them, and the friends, with all our heart and mind, and we pray also that it may be a great and a solemn occasion. We cannot, of course, in honesty or in faithfulness to our principles, invite any but Strict Baptists to join with us in the Lord's Supper; for however painful it is to refuse a brother, yet it would be more painful still to set aside the commandment of the Lord, and sanction a way to the table, not authorized by him; nevertheless, we shall be glad to see our Open Communion, and Independent, and

Church of England brethren among us, on the opening service of the New Surrey Tabernacle, receiving them as brethren, conceding most willingly to them their right of conscientiously differing in matters of order and discipline from us. Come, then, brethren all, and welcome the furtherance of the Gospel, the good of the nation, and prosperity of Zion. Also, dear Mr. Editor, I feel it right here to acknowledge your great kindness in the trouble you have taken, and the interest you have shown in the welfare, both of the old, and of the New Surrey Tabernacle. Yours very sincerely in the truth as it is in Jesus,

J. WELLS.

2, Amphyll-place, Vassall-road, North Brixton, London, July 25th, 1865.

(See advertisement page.)

BRISTOL, SATURDAY, JULY 9th, 1865.
—By singular circumstances I was engaged to give a lecture in Wycliffe chapel, Bristol, last evening. I left at two in the afternoon, reached Bristol at six, rain pouring down. Nothing seemed with me but unbelief; but I walked in the wet; inquired for Wycliffe chapel; was met by the brother of Mr. Hazleton's deacon, the sweet poet Burrell, who kindly gave me welcome. Of course, the chapel was empty, the clouds were still washing the streets, and all looked gloomy enough. I was ushered into the schoolrooms behind the chapel; Mr. Jenkyn, the pastor, received me pleasantly; took me to his vestry; told me I might sit down and rest while he commenced the service. I asked the Lord to help me; and to my work I went. Mr. Jenkyn opened the meeting intelligently; I spoke for one hour and a quarter with good feeling and freedom; after which the Rev. D. A. Doudney gave expression to his sympathy with us in the work of the evening. I heartily wish the Church of England was filled with such men as Mr. Doudney. Puseyism then would soon either go into a decline, or have to hide her head in regions far away. Several good friends who know the truth, and whose lot is now cast in Bristol, came round me; and the end was much better than the beginning. About 70 or 80 people were present, and I hope some seed sown may do good. The "Gospel Standard" friends have a room where they meet to worship; beside this, it is said, the Baptists have no standing in Bristol, except where free-will and open communion principles are sanctioned; but of Bristol I know very little as yet. This morning I climbed

the Redmead hills—found the mansion of John Hampden, Esq., the Editor and proprietor of *The Armourer*; and found in him a man of might, full of sound Protestant metal, a thorough gentleman, and whose work I would advise all the people in Europe to read and circulate. I am now on my way to Bilston. May the Lord preserve and prosper me, and all who in His Son believe.

Monday, July 10th, 1865.—Cutting and jolting through Warwickshire, I wish to note down a few little things. The journey from Bristol to Birmingham on Saturday was so long, and terminated so late, I could get no farther that night. Yesterday morning I found Bilston; and I hardly think I ever spent a happier day in the Lord's service. The friends who stand out boldly for good old Protestant truth in Bilston have not long erected their new chapel; but in it they have nearly everything to render them comfortable. Their pulpit is well supplied by Mr. Lodge; their organ and singing are well conducted; and as to their schools, if I might judge from the appearance and melody of the children yesterday, I should conclude that the best attention is paid to them. I did wish some of our Metropolitan choristers and leaders could have heard the singing in the new Baptist chapel, Bilston, yesterday. I think they would have been much edified and pleased. The chapel was filled up with people; and toward the school fund, over twelve pounds were contributed. The little girls belonging to the Sunday schools were all in white; seats in front of the pulpit, facing the people, were prepared for them; and in their quiet and pretty behaviour, in their correct and harmonious singing, I felt the deepest interest; and I realized a happy hope that the Lord's blessing rested on our services. My friends, Mr. and Mrs. Benjamin Attwood, were kind to me, and I left Bilston this morning, thankful for both the help and the honour conferred upon me.

Tuesday, July 11th.—Last evening, a tea and public meeting was holden in Squirries Street Baptist Chapel. Our friend and brother, Elijah Packer, sung and prayed for us. Our deacon John Mumford explained the object of the meeting—to clear off our repairing debt—and brethren Messer, Maycock, and William Palmer, interested the meeting by their expositions of truth, and expressions of sympathy and brotherly love. Brother Messer will be supplying at Trinity chapel, Plymouth, for some month or two, where, we hope, he will be under the favour and blessing of his Lord.

BIRMINGHAM.—On Sabbath July 2nd, a new chapel was opened in the above densely populated and very important town. For some time past the friends of this cause have met together in a nicely fitted up room, but finding the place too small for those who were desirous to attend the services there, about six or seven weeks ago, the deacons sought out for a larger place

and succeeded in procuring one. Having obtained a lease of the building with the right of purchase at any time before the expiration of the lease, they found that at least £150 would be needed to fit it up as a chapel. Trusting in Him who never fails to aid His people, the friends set to work, and after some five weeks' labour in collecting, they were enabled to authorise Mr. Thomas Drew to state just before the fourth meeting in connection with the opening services terminated that the money collected by cards and at the opening of the chapel amounted to £116 3s. It was truly gratifying to witness the enthusiastic outburst of grateful affection on the part of the people when this announcement was made.

The chapel will hold about 300 persons, and is well adapted for hearing. It has a neat platform facing the entrance, and a gallery that will accommodate about eighty individuals.

The opening services began with a prayer-meeting, during the holding of which a rich influence rested upon those who were present. At 11 o'clock Mr. Abraham Howard delivered a most impressive discourse, with great earnestness and apparent freedom, from 2 Timothy i; 16. In the afternoon and evening T. J. Messer, of London, delivered powerful discourses. In the evening of the day Mr. Messer, after some remarks touching the value and importance of the epistle to the Romans, enlarged upon, first, the points of resemblance betwixt type and the Antitype, and then, secondly, pointed out the great lessons taught by the resemblance. Under the first head of his discourse he noticed the points of Sonship, purity, paternity, kingly authority, life-giving sacrifice, &c., &c., and in speaking of the lessons taught named, amongst others, 1. The promptitude and condescension of God's mercy. 2. That the plan of redemption was all arranged prior to its development. 3. That the great doctrine of substitutionary offering is that to which all genuine believers cling. 4. That the efficaciousness of God's plan was proved, in the salvation of millions before the incarnation of Christ. 5. That Christ is Alpha and Omega in the salvation of a sinner. 6. That the final glorification of the objects of unchanging love is certain. Though the service in the evening lasted two hours, the attention of the people was kept up to the close. On Monday there was a comfortable tea meeting held, and after the tea a public meeting, over which Mr. Howard ably presided; and impressive addresses were delivered by Messrs T. and H. Drew, by brother Vallis, and an excellent minister called Whiting. The last and longest address was delivered by T. J. Messer, and we shall not soon forget the excitement that address produced. The meeting was closed by the singing of that fine hymn, every stanza of which closes with "Crown Him Lord of all," and after the benediction had been pronounced, the people, some of whom had been nearly five

hours in the chapel seemed very reluctant to retire. This forgoing account of the opening of this Christian sanctuary, has been got up, from brief notes hurriedly furnished to the writer, by our active zealous, large-hearted, truth-loving brother Mr. T. Drow, one of the deacons. The unavoidable absence of Mr. C. W. Banks, who had been invited, was much regretted, but he will be glad to hear of the pleasing result of the self-denying labour of the friends at Birmingham. It is hoped that the whole of the expenses incurred in fitting up this comfortable house of prayer will be paid off in a few months. The chapel is situated on Constitution-hill, an excellent position indeed, and is just facing the end of Bond street. Friends of truth visiting Birmingham, will now know where to find a place, in which they may hear the whole Gospel proclaimed with considerable ability, by a young brother, whose labours in Birmingham, we rejoice to add have been greatly blessed, and to whom the members of the church and congregation appear to be much attached. Of this cause we have only to say in conclusion, *Esto perpetua!*

SUDDEN DEATH OF W. H. PECK.

"We much regret to learn from elder S. Jackson, that brother W. H. Peck, of Halloway was killed, by being thrown out of a waggon on the 2nd inst, a few yards from his own door, in sight of his wife and children, who are now left sorrowing, yet not without hope. The church at Sidney has lost one of its most valued members; he being foremost in every good work, and liberal towards every good object." He was born at Wrestlingworth, Beds, Feb. 16th 1829. When five years old he lost his father by apoplexy. His mother was a woman of sterling worth and godliness. He speaks in his diary of her earnest pleading at a throne of grace on behalf of himself and brother. In 1840 his mother sickened and died, leaving himself and brother orphans: but the Lord preserved the fatherless. Between 1848-9 he experienced a change of heart. He left his carnal associates, and joined himself to one that had begun to seek the Lord. In August 1852 he joined the church at Hill street, and was baptized by John Foreman, a noble champion for free grace doctrine, and Bible ordinances, a man whose ministry has never varied with the times; whose only theme is "a full Christ for empty sinners." In 1853 he went to America, and stood in fellowship with the church in Cleveland, Ohio. In 1855 he went to Canada, and settled at Belleville. In 1858 he came to Halloway and continued till the Master called him home. His sudden removal caused a profound sensation, and for miles they came to be present at his funeral. His pastor, A. Anderson, preached from Psalm lxxxiv. 4. A large concourse attended at the grave in the old Baptist burying ground, Thurlow. S. Jackson preached from Rev. vii. 14, 15, in the morning, and from Rev. xiv. 13, in

the evening of May 13th to the church at Sidney. As a father, he was excellent; as a Christian, few would surpass him; as a citizen, his manliness and integrity is testified to by many around; as a merchant, men of business loved him for his excellent character. Godliness was the rule of his life; God-likeness is the full fruition of the life he now lives. A wife and three children mourn his loss. May the great Head of the church be their kind guardian through this vale of tears, and their everlasting portion above.

S. JACKSON.

DEAR MR. EDITOR.—Thus far I have copied from the Canadian Paper, and now I copy from dear Peck's last letter to me dated Dec. 8th, 1864. "I know nothing here of that sweet enjoyment I had when I became a member at 'Mount Zion,' how it is, or why I cannot tell, but I seemed to live by love in those days; and now it appears that I have to walk more by faith without much present enjoyment; excepting what springs from hope of future prospects. I do not feel very lively in spiritual things; and yet I have no desires after the worldling's portion, but I often know what it is to be in the 7th chapter of Romans, yet I seldom get to the last verse. The poet seems to describe my position

"See a stone that hangs in air,
See a spark in ocean live;"

and if such be the case, surely I have much to praise the Lord for, and yet I can hardly ever find my harp keyed up to so high a tone as praise. But I hope yet to praise Him who was the health of the Psalmist's countenance, and his God." He has got, and is now enjoying what he hoped for, as above expressed: and may we soon share the same perfection of bliss. Yours in the Lord,
W. HOLMES.

CLAPHAM — EBENEZER CHAPEL.—

"Oh my distrustful heart,
How small thy faith appears;
But greater, Lord, thou art
Than all my doubts and fears."

might, with the greatest propriety, be sung as our fourth anniversary was gliding away and becoming a thing of the past; for as some of our friends were absent from town, and others so entangled with the cares of this life as to render a day's release therefore almost an impossibility, our hope of a good anniversary was not at all brilliant; but in this we looked more at the things seen than the things unseen, forgetting the truth contained in the sentence, "God is able of these stones to raise up children unto Abraham." The morn which ushered in the day found not a Mary at the sepulchre, but it found a cluster of disciples seeking Jesus within the walls of Ebenezer chapel; and as Mary sought not in vain, neither did these disciples, for in drawing near to Jesus in earnest prayer, He drew near to them in gracious manifestation, which after breakfast had been enjoyed, was resumed, in which we were assisted by several dear friends from other

sections of the one church of the firstborn, whose names are written in heaven. At eleven o'clock Mr. Wells preached from Zech. x. 12: "I will strengthen them in Lord, and they shall walk up and down in his name, saith the Lord." Our brother was listened to with sacred delight, as well he might be, for a more instructive and blessed discourse could not well be delivered—a discourse which exalted the Son of God in his glorious work, and was comforting in the highest degree to the oft-sorrowing Church of Christ. Our brother, Mr. Alderson, followed in the same strain, on the words, "They shall walk with me in white, for they are worthy," dwelling on the privileges of the godly, walk *with me*, and the progressiveness thereof, *walk*. In the evening, Mr. Bloomfield stood forth with the sword of the Spirit, using as the basis of his sermon, "Godliness is profitable unto all things, having promise of the life that now is, as well as that which is to come." And a most profitable sermon was our brother enabled to deliver, entering very ably and blessedly into the godly life, much to the edification of the Church of Christ. A short prayer-meeting ended the day, which through the good hand of our God, was in all respects a good one. The weather was fine. The power of the Lord was felt to be in our midst. The attendance was all that we could desire, and the proceeds of the day amounted to £15. To our God as the great first cause, and to our friends as instruments in his hand, be thanks ascribed.

"Ten thousand thousand precious gifts,
My daily thanks employ;
Nor is the least a cheerful heart
That tastes these gifts with joy."
Brethren, pray for us.—July 4th, 1865.

EAST LANE.—DEAR MR. EDITOR,—Knowing you always take a lively interest in the welfare of Zion, I thought a short account of East-street chapel would interest you, and also many of your readers. The Church at East-street has been formed over 90 years: since that time some very eminent ministers have occupied the pulpit. Among them, and I think the first, was the seraphic swain who being dead yet speaketh. From that time to the present the truth as it is in Jesus has been maintained, and thousands now in glory, doubtless, are looking back to Old East-street chapel as being the place where the Lord first broke into their souls, and where they were first brought to cry for mercy. The Church has had in her time several daughters, but I regret to say all that have gone out of her have departed from the truth. She has had her trials, she has gone through fire and water, but the Lord has brought her into a wealthy place. The Church is being greatly blessed under the ministry of our pastor, Mr. W. Alderson. I think since he has been with us more than one hundred and thirty have been received into Church fellowship. On Sunday, June 25th, after a

very impressive sermon from the words of Peter (Acts x.) "Can any man forbid water that these should not be baptized who have received the Holy Ghost?" our pastor baptized twelve believers in the presence of a crowded audience; it was a very solemn service; there are several more lingering round longing to put on the Lord Jesus Christ. As a church, we are at peace among ourselves: our pastor appears very happy with the deacons, and they with him, and so we are all happy together. We had, as you are aware, to sustain a heavy blow in the loss of our dear brother Stradley; it was only to know him, and you could not but love him. I would just say that our dear brother Stradley during his life composed some very precious hymns; I believe they are in print, and no Christian should be without a copy; the price, I think, will be sixpence or eightpence, to be had of his widow, 9, Liverpool-street, Walworth. And may the Lord abundantly bless you, and make you a blessing, so prays

A MEMBER OF EAST STREET CHURCH.

STOWMARKET.—Mr. James Clark has preached his farewell sermon, and has finished his ministerial career in this town. We cannot tell why he has left. His ministry has been useful and acceptable; his conduct and conversation has been strictly honourable; and the only conclusion we can arrive at is, the Lord requires him in some other part of the vineyard. Young ministers often derive great good by occasional removals. Not that he would encourage a fickle and changeable desire for something new. By no means. To walk on, year after year, in fellowship with a happy and united church, and to give the people who have nursed us with their prayers in our youth, the benefit of our growth and advancement in the ministerial life, is both pleasant and right; only sometimes it cannot be. Wherever James Clark may be next settled, we hope God's rich blessing will rest upon him. There are very few in our churches who care to understand the trying position of many of our beloved brethren in the ministry, especially where there is a growing family; and every day new demands upon the minister's purse are made. During the thirty years we have been in the ministry we have seen and suffered much; and we do feel for our brethren, who are expected to live, and dwell, and appear, like gentlemen, and yet have scarcely sufficient for the common necessities of life. We refer not to Stowmarket, nor to Mr. Clarke's removal. Neither the parson nor the people complain; but we do pray that our churches might become more spiritual, more charitable, and more devoted to the Lord.

ISLINGTON.—PROVIDENCE CHAPEL. Public services were held here on Lord's-day, July 9th, with very cheering results: two excellent sermons were preached morning and evening by Mr. Glaskin (the late

pastor), which went to the hearts of the people, who were truly glad once more to see him in the old spot, for they responded nobly to the appeal made to them for good collections; it proved a good season to many of the Lord's dear people, whose souls were fed with the rich and savoury truths delivered on the occasion. Some good and wholesome advice was also given to the Church and people under the present circumstances to continue to keep together in love and peace till the Lord shall appear for us in sending a pastor, for which we are anxiously praying. We are having excellent supplies, and hope the time is not far distant when we shall be settled; we are very thankful to the Lord for the peace and unanimity of feeling among the friends. Mr. Stringer gave us a good sermon in the afternoon: on the Tuesday following Mr. Wall, of Gravesend, dwelt most sweetly on the first verse of the 23rd Psalm. A good company sat down to tea, after which we had a most cheering meeting, at which Messrs. Flack, Wall, Meeres, Palmer, Webb, Frith, Silverton, and Griffiths, were present, and spoke well upon their subjects, being the various names belonging to Jehovah. Collecting cards were called in during the evening towards the small debt remaining (for the improvement of the place), which together with the collections, amounted to thirty pounds, for which we think we ought to be abundantly thankful to the friends who were present on the occasion, and seeing there is no pastor at present, may the dear Lord very soon answer our cries in this respect, and more abundantly bless the Church here, and not only here, but every Church throughout the world, whose aim and object are to exalt the name of our dear Lord and Saviour.

E. WILLEY.

KNOWL HILL CHAPEL.—REVIVAL TEA MEETING. DEAR MR. BANKS.—For the love we all bear to our highly esteemed brother Mason, I send you this. He has been laid on a bed of affliction for eighteen months. We unitedly hope this will meet the eye and rejoice the heart of all who love to promote our great and glorious Redeemer's kingdom. We met recently at 3 p.m., and found our brother Mason rather in the low lands; but he gave out two favourite hymns, which we sung, and assistant pastor, brother Webb, offered prayer, at the close of which our aged brother Mason feelingly acknowledged our great Lord had been pleased to give him a sip of the brook by the way. Tea being announced, we were agreeably surprised to find the chapel nearly full of smiling faces. After tea brother Webb addressed the meeting on the great importance of the unity of the brethren: the assistant supplies from Providence chapel, Orchard-road, Reading, brother Hasker, on true wisdom to be found only in Christ; and deacon brother Vige, on love to Christ. He read some verses he had composed, very

suitable to the occasion, which were sung in good earnest. Brother Brown on exhortation to the diligent use of all the means God of his sovereign grace and mercy has so bountifully bestowed, and for unceasing prayer on our brothers Mason's and Webb's labours in this place, and for Zion universally. It was a joyful day. On the 4th of July, our anniversary was holden, when brethren C. W. Banks and G. Wyard preached Gospel sermons.

OXFORD STEET.—SOHO CHAPEL. On Wednesday, July 5th, I had pleasure in accompanying my Christian friends, and our school to Erith Gardens, it being our nineteenth annual excursion, on which occasion a goodly number of the friends went with the school. We had four or five ministers with us; we love them for their work's sake; it had a tendency to remind us of olden times, when we saw our aged pastors. But oh! my brother, to tell you my feelings whilst on the journey and in the gardens I cannot; there was one that usually went with us that was missing. I felt we were going alone, like children without their parents, if I may so explain myself; although we had the eye of our gracious heavenly Father over us. We had a very happy day. That dear saint of the most high God, John Peter, was with us last time. Where is he? I answer, his immortal spirit has left the body, and taken its flight into the realms of the blessed on high. There he is, with that great multitude who have washed their robes and made them white in the precious blood of the Lamb. He knoweth now in its perfection, something of those lines he oft used to quote:

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

I cannot wish him back; nor sorrow like those that have no hope over my dear departed pastor, knowing that our loss is his eternal gain; be it our eternal mercy to be amongst that glorious number. So prays, yours in Christ, A MEMBER.

I shall never forget the sermon Mr. Pells preached at Mr. Alderson's, Walworth; all who heard him that night concluded that he was ripening for glory; if you can allow space in the VESSEL, I will give you the substance of it, it being the last sermon but one; he preached it on Sunday evening. [We have been obliged to abridge this for want of room:—the sermon we shall be thankful for. Ed.]

BOROUGH GREEN.—Mr. W. Frith having resigned the pastorate of the Baptist church in this place, at a meeting convened July 3rd, for devotional exercises, he was presented with a very handsome copy of Bagster's Comprehensive Bible in morocco, with philological and explanatory notes. Mr. Foltick, one of the deacons, made the presentation in the name of the subscribers, which was duly acknowledged by the late pastor. A very handsome work-box was also presented to Mrs. Frith by a

few of the ladies of the church and congregation. In addition to the above, Mr. Frith has received, through the kindness of the friends, a fine alpaca baptizing gown, Dr. Hawker's Commentary on the New Testament, in calf, gilt; a Hebrew Bible, Bridge's Commentary on the 119th Psalm, Cyclopaedia of moral and religious truths, by John Bate, price 15s.; Bishop Cower's work, besides many other smaller presents in money and books. Thus he leaves his late charge with the best wishes of an affectionate and devoted people.

HORNSEY.—At Newbury House, Hornsey Rise, London, N., on Thursday evening, June 29th, 1865, our friend, Mr. G. Wyard, came over expressly to recognize us as a Strict Baptist Church. The meeting commenced by singing 751st hymn (Den.); after which was read Eph. iv. Then 449th hymn: "Union with Christ." Mr. Wyard addressed us from 1 Tim. iii. 15: "The Church of the living God;" giving each the right hand of fellowship, and Mr. Waterer as their pastor, acknowledged us as a Church of Christ according to New Testament order. The 801st hymn, "Jesus Sovereign Lord of all," was then sung; after which Mr. G. Wyard committed the little Church and its pastor to the great Shepherd's care, concluding with the benediction. Seven of us united: three more stand for membership. W. S. WATERER.

STOKE ASH, SUFFOLK.—**BAPTIST CHAPEL.** The Sunday school children's treat, in connection with the above cause took place on Wednesday, July 12th. The children, numbering upwards of 150, together with the teachers and friends, congregated in the meadows of Mr. Matthews, of Wickham, Skeith (which were kindly lent by that gentleman on the occasion), where during the afternoon they enjoyed themselves according to their various tastes in almost every species of out-door sports, from cricket to football; after which, they, and then many of the friends present, sat down to a sumptuously provided tea. In the evening, we should judge, from 900 to 1,000 of the friends met in the large association tent: the pastor, Mr. Hill, opened the meeting; and Mr. Pegg, of Fressingfield; and after him Mr. Harris, of Rishangles, addressed the people; after which the friends dispersed much delighted with the proceedings.

KNOWL HILL.—Anniversary services were holden July 4th. In afternoon, Mr. Webb, one of the pastors, read the hymns; Mr. Griffith offered prayer; C. W. Banks preached; Mr. Wyard, of Reading, preached in evening. A party of kind friends came from Reading, Wokingham, Wooburn-green, &c., and the season was both pleasant and edifying. Brother Benjamin Mason lies in his bed close behind the pulpit; many were glad to visit him, and to find him happy in the Lord; and we

were all glad to hear that the cause at Reading, under Mr. Wyard's ministry, is doing well. Unity and peace are blessings there enjoyed.

FRESSINGFIELD, SUFFOLK.—**BAPTIST CHAPEL.** The celebration of the thirtieth anniversary of this place of worship took place on Tuesday, June 20th. Mr. Collins, of Grundisburgh, assisted by Mr. Austin (late of Tring), conducted the afternoon and evening services, which were blessed of God, the Holy Spirit, to the comforting several friends. A public tea was enjoyed by many. On the 25th, two believers were immersed in the name of a Triune Jehovah, by the pastor, Mr. Pegg, making the 36th member received into the fellowship of the Church during his pastorate of two years.

IPSWICH.—On Lord's-day, July 2nd, seven persons were baptized by T. Pooch in Bethesda chapel, Ipswich. We had the witness of the Holy Ghost upon the heart, the example, and command of Zion's Head in the word, and the presence of a thousand spectators to behold us. "And after these things I heard a great noise of much people in heaven, saying, Hallelujah, salvation, and glory, and honour, and power, unto the Lord our God."

SHOREDITCH.—**PROVIDENCE BAPTIST CHAPEL CUMBERLAND STREET, CURTAIN ROAD.** Our pastor, Mr. W. Lodge, baptized five persons on Lord's-day, May 28th: one, our pastor's dear partner. She could not stay out any longer; so after a good testimony, she put on Christ by baptism; also a man and his dear partner. The dear Lord has blessed, and is still blessing, our pastor's testimony to the souls of the people. We were like a tree cut down, but the dew of heaven has fallen upon our parched ground. We have begun to shoot forth. Come and see the works of the Lord.

ASHILL, DEVON.—The public recognition of the Church, and the pastor, Mr. Thomas Jones, took place on Tuesday, July 18th, 1865. Mr. Shephard, of South Chard, opened the morning service. C. W. Banks gave a short address. In afternoon, Mr. C. W. Banks asked the questions. Mr. Jones gave intelligent and satisfactory replies: he is a brother of strong principle, of soundness in the faith; and highly esteemed by all who know him. Mr. Turner, of Exeter, married pastor and people. Mr. C. W. Banks described the work of the ministry; and Mr. Turner asked the church to "encourage him" in a very happy address. We hope soon to record fuller and further particulars of the rather rural-like hill of Zion.

FAREWELL TO OLD ENGLAND.—**DEAR EDITOR,**—A very interesting valedictory, or farewell meeting, was holden at Bethel chapel, Ware-street, Kingsland-

road, Monday, July 10th, when friends from some of the causes where Mr. Best has preached the word, met to bid him farewell, previous to leaving England for the Cape of Good Hope; also to supplicate the throne of grace for his safe arrival, and future prosperity in the land of his adoption. Mr. Whitteridge was asked to preside: he read the 107th and 121st Psalms; Mr. Dixon engaged in prayer, followed by friend King, from the cause at Ilford, testifying how the Lord had blessed brother Best's ministry to his soul. After appropriate hymns, Mr. Kelsey, from Bexley, prayed for our brother, and all faithful ministers of truth, and for the minister of Bethel. Mr. Whitteridge rose and said, he felt it to be a solemn yet blessed meeting: he felt a deep Christian regard for brother Best; he had found him to be a man of sound principle, and a sterling Christian; he felt sorrow when he first heard of his leaving England, but after hearing of how it was brought about, he said, "The will of the Lord be done," and he said we are not all intended to be of the stay-at-home disposition, or we should have no sailors to bring us the treasures of foreign lands; but in going to the Cape of Good Hope, he was sure a man of brother Best's good common sense would not look for a paradise on any part of this earth. We sometimes want a change, even if it were only a change of sorrows, but as brother Best's mind was not in old England, why let his body go; for where the mind is, there we are sure to be most at home. Brother Best being called upon, made a statement of how his mind had been exercised to get out of England, from his present position and calling; he made it a matter of prayer for a long time, and the Lord had by connecting links given him the means, so that all seemed bound to say, it appeared to be the Lord's doing. The Chairman said, praying breath is never spent in vain; God is faithful to his tried people, to deliver them; he then read the blessing Aaron was to pronounce on the typical people of God (Numbers vi. 24); and asked the friends if they wished that to be experienced by brother Best and his good wife, to hold up their hands, which they cheerfully did. Then the Chairman proposed, and commenced a collection, as some tangible expression of Christian respect for our brother and wife. The friends cheerfully responded. Brother Best acknowledged the kind feeling; after which, brethren Beresford and Milbourne addressed the meeting, and Mr. Frith prayed; Mr. Whitteridge asked the Lord to preserve the mortal life of our brother and wife, and family, crossing the mighty deep, and that the Lord would prosper in basket and store, and make them a blessing to his people in that far-off land. So closed one of the most happy, fraternal, and solemnly pleasant meetings we have attended.

ONE THAT WAS THERE.

OLD FORD.—BETHEL CHAPEL. The

Strict Baptist cause in this new and rising locality, where Mr. C. W. Banks laboured with acceptance and success for several years, is steadily progressing. God has blessed the labours of the present pastor, H. E. Maycock, specially to the rising race, and an expression of their Christian love was given on July 5th, by a social tea; after which a meeting was convened, Mr. H. G. Maycock presiding, who gave an address on "The Bible better than gold," founded on the passage, "The law of thy mouth is better unto me than thousands of gold and silver; after which the Secretary, Mr. Beecliff, gave a report of the rise and progress of the Sabbath school, referring especially to the encouragement the late pastor, Mr. Banks, had given to its formation. After a piece being sung, Mr. Cruise, in the name of the teachers and members of the Bible-class, presented Mr. Maycock with an elegant copy of the Scriptures and Denham's hymn book, bound in morocco, as a memento of their Christian love; after which Mr. Egerton in a manner that excited the admiration of all present, by the unassuming and Christian spirit in which he delivered himself, placed in the books some beautiful book marks, worked by the female members of the class; after which Mr. Boyton, the clerk, was presented with a copy of Denham's selection, and Mr. Kempson, in a neat speech, having presented Mr. Beecliff with a purse containing some gold, as an expression of their appreciation of his services in conducting the singing class, the meeting was brought to a close by a soul stirring address from brother Alsop, and thus ended one of the happiest meetings ever held in Bethel.

WILLENHALL, NEAR WOLVERHAMPTON.—We must not touch the letter of "A Sparrow alone under the house-top, and in an empty barn." We weep sorely over such a state of things; and fear the consequences. Among our correspondents, one brother says:—"Brother Banks; things in general are in a dreadful state. Where will this end? Truth is fallen in the street, and error prevails; where is the power of the Spirit? men turning about; all the religion of the day is tending to Popery. I stand at times like one amazed, and wonder where the scene will end. I often think if there was not a spark of heavenly fire left in my soul, where should I go to? but that spark holds me in the storm; preserves me in the fire; and comforts me in all my affliction. I cannot feed on husks. I can feed on nothing but clean provender; so striped, and so filthy, I can be satisfied only with the best of garments, the best robe. I want to wear the garment of praise more. My beloved deserves all praise. My beloved is fairer than the sons; O when will he appear? he is all my comfort. Well, he that shall come, will come; he is now, and will be, more than a match for all the bubbleings up of this troubled sea which continually casteth

up mire and dirt. Ah, the time is hastening, when there will be no more sea; no more mire and dirt to bubble up—

"Then will we sing more sweet, more loud,
And Christ be all the song."

July 13th, 1865.

SHARNBROOK, BEDFORDSHIRE.—On Tuesday, July 11th, 1865, the old Baptist chapel held its preliminary re-opening services. The old chapel has now disappeared, and an enlarged one taken its place. The enlargement and restoration has been effected in a very pleasing and judicious manner by the following building committee:—Messrs. A. Peet, B. Pickering, R. Allen, J. Ward, J. Archer, T. Fountain, J. Pacey, G. Sturgess, F. Fountain, W. Norman, and D. Brockett. The style of architecture is of Venetian character; the exterior front is of white brick, with coloured arches and cornice; the side walls have been lengthened with native stone; the interior is fitted up with open seats, platform, and open roof; the gallery fronts of chaste open iron work; in the rear is a school-room and vestry; the baptistry is on part of the platform. On the right of school-room there is to be built a place fitted with copper for tea meetings; also for coal, wood, oil, candles. The chapel burial-ground will be enclosed with suitable walls, and frontage to the street will have iron palisades and entrance gates. The total cost will be about £650. The service commenced in the morning at eleven by the pastor, Mr. A. Peet, offering up prayer. The hymns were read by the pastor, and Mr. G. Wyard, of London; and Mr. J. S. Wyard, of St. Neot's. The sermon was delivered by Mr. James Wells, of London: afternoon service commenced at two. Mr. Wells was again the preacher. Mr. Wyard, sen., prayed, and Mr. Willes, of Raunds; and Ward, of Irthingborough, assisted in reading the hymns. The evening service commenced at quarter-past six o'clock. Mr. J. Foreman was the preacher. Mr. Wyard, of St. Neot's, read and prayed; Mr. Kitchen, of Ringstead; and Mr. Wilson, of Risely, assisted in reading the hymns. The following ministers were also present:—Mr. Dexter, of Thurlleigh; Mr. Short, of Finedon; Mr. Corby, of Radwell. A godly number partook of dinner, and nearly 500

of tea. The proceeds of the day amounted to £178 5s.; also a fire-proof safe to deposit the deeds of the chapel is given by Mr. J. Ward, one of Mr. Peet's congregation, who gave a gift of £75 during the day, and promised £200 towards the £250 still required by the Church; so that no debt remains; also pulpit Bible was given by Miss Ward, and hymn books, costing 17s., collected by Mrs. J. Fountain. The chapel is not yet finished, but the congregation will worship in it on the Sabbath.

SOUTH CHARD.—This rural church is rising happily under brother Shepherd's ministry. South Chard has had many pastors; during the last few years, Messrs. Edwards, Benjamin Davis, Cresswell, and others, have laboured here. God is in the midst of us. Sometimes in him we can rejoice. I am only a little singing bird in this Zion; but I love God's precious truth. On Monday, July 17th, our Sunday school anniversary was holden. The Exeter bishop, Zechariah Turner, minister of Zoar chapel; and many of his friends, came over. Our pastor, brother Shepherd; and our neighbour, brother Walters, of Chard, came also to cheer us; and in the evening, Mr. C. W. Banks came from London, and preached to us, as lively, as zealously, and profitably as ever.—A SOMERSETSHIRE COTTAGER.

CONLIG, NEWTOWNARDS, IRELAND.—On Lord's-day, July 2nd, Mr. Brown baptized a young man who had formerly been connected with the Presbyterians, in the presence of a large and attentive congregation.

To our Churches.—A Christian brother (J. W.), pastor for many years, in the extreme West of England, says: "I hope to visit London some time in August, or in September; and if my services would be serviceable (by the Lord's blessing), I shall feel willing: the second or third week in August will suit me best to leave home." [Should any Church, or minister need a good supply, they can direct, "J. W.," care of Editor of EARTHEN VESSEL, 5, Cambridge-terrace, Hackney.]

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Blake, J.	Artillery street, Bishopsgate	1865—May 28	5
Cozens, S.	Newport Pagnell	July 23	4
Everard, R.	Cuckfield, Sussex	June 22	4
Lodge, W.	Providence, Cumberland st., Shditch.	May 28	5
Poock, T.	Bethesda, Ipswich	July 2	7
Silverton, E. J.	Chatteris	July 2	1
Taylor, Benj.	Pulham, St. Mary	July 16	8
Webb, George	Little Wild st., Lincoln's Inn Field...	May 28 & July 25	5

Extracts from Memory's Page.

BY JEPHTHA.

I.—OUTWARD BOUND.

"I AM sure you ought not to venture on such a night as this; it really is not fit for any human being to be out," exclaimed *Mio Cara Sposa*, breaking the silence which had reigned for some time.

"Does it snow now?" I inquired, laying down the book I had been perusing.

"Snow! Why, just look out and see for yourself." I turned my head and saw the large flakes driving past the window, while I heard the cold bleak wind howling fiercely round the house. Rising from the fireside I walked to the window; cheerless, indeed, was the prospect without. The snow lay on the ground to a considerable depth, and, mingling with the rain, froze as it accumulated upon the branches of the trees, the sturdy branches of which snapped off frequently with the continually increasing burden. The atmosphere was darkened by the raging storm, and the water from the hills surged rapidly down the narrow lanes with a dull roar, while a fierce north-easter swept furiously over the open country.

"You cannot go, can you?" was queried again.

"I scarcely know," I replied; "a little thing should not set aside an engagement."

"A little thing, Jephtha! Why, you will be wet through before you get to the water (a place I had to cross); and I do not believe you will have any one to the meeting on such a night as it is; I cannot think any one would venture out unless obliged."

I thought of wet garments, of which I had lately obtained considerable practical knowledge; I thought of ploughing my way homeward in the dark night, in danger from the falling boughs of the trees which over-hung the narrow lanes; looked upon my boots, all of which were perfectly soddened with travelling in the snow; thought of walking several miles through the slough of mingled snow and rain; the lonely country and the piercing cold; and the expedition was invested with anything but a romantic aspect; and flesh and blood was nearly carrying the motion.

"There, now, you had better sit down and take tea at home to-day; I am sure they will not expect you; and, besides, you have been so wet lately that I expect I shall have you laid up, and then I do not know what I should do in this out-landish place; and then there would be no meetings, perhaps, for weeks."

"Forcible reasoning, ma'am, certainly."

I sat down again and looked at the fire, and endeavoured to weigh possibilities. My little wife certainly had the advantage of me in point of reason; flesh and blood argued powerfully; and old unbelief said flatly and positively, there will be no one there; it will only be a fool's errand if you go. O, sweet, sweet words—

"His way was much rougher and darker than mine."

I rose, went into my little study, and asked the Lord to guide His lonely one. But ah! cold without, cold within; no bright gleam of the sunlight of His countenance broke into my soul; no sweet word of promise or consolation. There were the utterances of prayer but not the sweet nearness, not the blessed communion, which cheers the heart and strengthens the soul, and invigorates the whole man for the struggle; it was winter within and winter without; fagged with successive journeys through darkness and storm; no text, no subject if I went. The outer man worn down, the mind jaded, and the soul mourning its own darkness. I stood irresolute and undecided; walked into the little kitchen; took up one boot, and then another; all alike—cold damp, flabby.

“You are not going?” was queried again. One boot was slowly pulled on. “Well, really!” was uttered again. The other boot slowly followed; then the cape, the muffler, the hat, the kiss of peace, and out I sallied to battle with the elements without.

II.—THE TEMPEST.

Dark were the lowering clouds, loud the hoarse roar of the storm; but as dark, as wild, as fierce, was the conflict within;—truly it was the hour of the tempter and of the powers of darkness. Bending beneath the wild blast slowly I struggled onwards; and now before the soul passed the images of bygone days—the snug little workshop, the ample salary, the professional fame, the circle of friends, the domestic comforts, the little deposit in the bank—the prospect for old age and sickness. All gone! all gone! And how? Ah, the old Adam rose, the heart felt sick, the spirit rebelled, the enemy came in like a flood; his cursed insinuations injected in the mind produced a perfect chaos in my breast; I was enveloped in thick darkness of soul. See, see, said he, what your preachings have come too! You cannot say that God took away your position in society, for that was your own act—you voluntarily gave it up. Is this, exclaimed the enemy, your Christianity? Is this providing for your own household? Where will you be when sickness overtakes you? Where would the wife you love be if you should leave her behind in this world? You had an opportunity to have provided against all this; God placed you in a position to have anticipated it all; but you have thrown it all away because you fancied He had called you to preach the Gospel. My poor heart sank, the storm howled around me, my feet were soddened with the soft wet snow; it lay on my cape, it beat in my face, the keen blast seemed to pierce me; but keener still o'er my soul swept the sharp taunt, “If any man provide not for his own household he hath denied the faith, and is worse than an infidel!” Where is your religion? Give it up, give it up; you know nothing about it; God has permitted you to come out as a preacher to make an example of you, and a terror to all who presume; He has suffered you to leave all your temporal prospects; He surrounded you with earthly comforts, and you have ungratefully thrown them all away; and now He will leave you to accomplish your own ruin. Your trade, friends, and savings, all gone; you have thrown them away by your own act, and the trifle you now receive is all ordered to bring you to beggary and ruin. You see that the majority of the people will not receive your testimony; your Calvinism is canvassed among them, and they

hate it; many do not scruple to declare that you do not preach the Gospel. Look at all the preachers around, yea, through the country; see what congregations they draw, what kindness they meet with from the people. Can they be all wrong? Can what you call a mixed Gospel be wrong, when its praise is sounded in pulpit and pew, and you, just come out, to set your own notions up in opposition to the whole! Is there no presumption in you? Give it up, give it up. Ah! thought I, what the end will be the Lord only knows! I tried to lift my heart to God; but the heavens seemed as brass and the earth iron. There, said the enemy, God will not hear you; you cannot pray; God hides Himself from you; you are like King Saul—the Lord will answer you no more. You go and talk to the people about religion!! Where is thy God? This is only the beginning of sorrows; this is nothing to what you will experience, when it is made manifest that your religion is like your fancied call to preach the Gospel, self-deception and delusion altogether. Truly, this was the blast of the terrible ones against the wall. Weary, faint, and cast down, I reached my destination. “Dear! dear! dear!” was the salutation which greeted me as I entered the farm-yard. “Well done!” was uttered again by lips shrouded beneath a sou-wester; “well, I am sorry to see you; I was hoping you would not come, for it is not fit for a dog to go out. Glad to see you, though,” exclaimed sou-wester, shaking my hand rather demonstratively; “glad to see you; go in, you must be very wet.”

“Ah, it is rather rough,” I replied.

“Rather!!!” exclaimed sou-wester, increasing in tone, “I hardly know how you could face it.”

“Well,” I replied, “I thought it should not be my fault if there were no meeting.”

“Well,” replied my friend, “I do not for a moment expect any one will come out to-night; but dry yourself, and we’ll have tea.” A little chat, a little tea, a few smiles, a good fire, and one began to feel comfortable.

“Dear! what a night,” exclaimed sou-wester, as the wild blast howled round the farmstead, rattling the windows and doors, and sending the smoke from the chimney out into the room.

“Ah, we shall have no one to-night, I am sure,” replied the lady president at the table, “so Mr. J. will have a rest to-night; he will be better here than in that cold chapel; not but what we should be glad to hear him, but it is so miserably cold in there one cannot listen to profit.”

“Well, there, we shall see if anybody comes,” replied sou-wester; “when it is time I will go and light one of the lamps, and if anybody comes I will let him know.”

“You will stay here to-night,” queried the lady.

“Much obliged, indeed,” I replied; “but what will my little wife do?”

“What a pity it is. I do not know how you will find your way in the dark,” soliloquised the lady; “it is bad enough in the daylight.”

I thought of the journey on the stormy dark night, when the road could only be found by feeling for the hedge-side with my stick; I thought of the comforts of the town we had left; I thought of my little wife’s loneliness, in a small detached house in a wild place all alone, with no neighbour or friend, and was just concluding, as I watched the

hands of the old clock escaping over the dial-plate, that my services would be dispensed with, and anticipating an early arrival home, when sou'-wester looked in at the door, exclaiming, "One come."

III.—ONE COME.

"Where are you," I enquired, as I left the door of the house.

"Here I am," exclaimed a voice, which I recognised as that of my worthy friend of the sou' wester. "Here, give me your hand, sir." I reached out my hand in the direction of the voice, for I could distinguish nothing, and felt it grasped in a broad palm, and myself drawn along. "This way, sir, please;" and emerging from the large wooden gateway I caught a glimpse of the lights of the little chapel. Slush! slush! as near as I could guess, in the middle of the road for a little distance, and I was at the rural Bethel. Splash!!! into a pool of water lying near the little gateway and I was in the sanctuary. The walls humid, the atmosphere damp and clearless, *and one had come!!!* O ye who issue from snug vestries to appear before an admiring audience, what think ye of this? The heart, torn with conflicting emotions, sighing in plaintive wail, "O that I knew where I might find him. O that I had the wings of a dove, then would I flee away and be at rest." No light, no comfort, no text. Was it not presumption? But the Lord never had failed me. ONE had come, and I ascended the little rostrum, glanced round, and there was *one!* who, although invited to our little meeting, had never appeared among us when the weather had been favourable; but now, upon this wild night had suddenly come in, and as yet was the only one. I took up the hymn book with a—Who can tell? And from our voices rose the sound of devotion—

"Our God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home."

Then a stamping of feet at the door, knocking off the wet snow from the boots, then an addition to our number; another, and another, until nearly a score were scattered about the chapel. The sweet and solemn words of SACRED truth, a little liberty in prayer, the second hymn singing—but no text, no portion; a cold damp upon the forehead; and how the heart went up to God for a portion for myself as well as the people. The hymn finished—now for the text. I opened the Bible mechanically—I could think of nothing. In a state of abstraction I gave out the 92nd Psalm; but which was the text? A pause! My eye caught the 13th verse; I read, "Those that be planted in the house of the Lord shall flourish in the courts of our God." While I was musing the fire burned; a thought flitted through my mind: Where did they grow before they were planted in the Lord's house? Where were they taken from to be planted there? Then slowly before my mind passed the wild field of nature, in which all are found in their unregenerate state of condemnation and death, out of which no human power could take them, but only the hand of the Omnipotent could pluck them thence, and according to the sovereign will of Him, "who hath mercy on whom He will have mercy," plant them in the sacred enclosures of His grace, by the regenerating power of the Holy Ghost; and each plant thus translated pur-

chased with the blood of Him who delighted to walk in their midst. Then the pruning time. Ah, I could speak feelingly here; that sharp pruning knife seemed to be busy about me, even searching to my very roots. I could speak a little of the operations of his pruning in providence and grace. Then the watering time; and my heart yearned as I spoke of the precious bedewings, of the distilling showers, and the sweet influences of the blessed Spirit's operations. I longed to feel those showers descending into my soul once again; then the north wind keenly sweeping over the garden, purifying and cleansing, and bringing forth the fragrance of many a plant by crushing and bruising the leaves; of the evidence of a work of grace by enduring the storm, thus proving God working in the soul. Then of the transplanting to the courts of glory, to flourish in the sunlight of holiness for ever; to have done with sorrow and sin; where God's own hand shall wipe the tears from off all faces, to see the face which was marred more than that of any man, that ours might be adorned with beauty and holiness; to kiss those sacred feet, which, while they were pierced for us, trod down and destroyed all the enemies of the Lord's little plants of righteousness, and gave a place for our feet to stand in His presence as long as eternal ages roll; and then, turning round, pushed home the question, where are you growing? In the wilderness of nature, marked for the cutting down to destruction? Or has the hand of the Lord planted you in the garden of his grace? Which is it? It is of His free sovereign mercy that any are the subjects of His love—for all alike have merited condemnation. And which are you? May the Holy Ghost seal this upon thy heart, that thy roots may be loosened from the rank soil of nature's condemnation, and that His own right hand may plant thee amongst the living in Jerusalem. Amen.

The doxology, the benediction, out into the wild night again, the lights extinguished, the chapel closed;—but that night there was joy in the presence of the angels in heaven.

(To be continued.)

THE STRUGGLE.

"Ye must be born again."—John iii. 7.

My sins rose up in bold array,
I trembled at the sight;
I looked in vain for bright noon-day,
Alas! 'twas darksome night.
I strove and prayed, but oh! how hard
The treach'rous heart within,
The fearful wound which guilt had made,
Re-echoed nought but "sin."
"I'll mend my ways," vain self replied,
Some hope my soul to give,
When up rose law with seeming smile,
"Do this and thou shalt live."
I struggled on with earnest zeal,
And knowledge far away,
"Stone tables suit a stony heart,"
I was constrained to say.
Despair came on with quickened stride,
On nought could I rely,
My efforts failed me in that hour,
And justice cried out "die."
Barnsbury.

Now tempest-toss'd by night, by day,
A voice rose in that storm,
"Weeping may endure the night,
But joy comes in the morn."
That morn arrived with gleam of light,
The first my soul had known,
A heavenly halo seemed around,
So bright its glories shone.
'Twas then I saw my guilt was laid,
On the sinner's only Friend,
Who lived, and died, and rose again,
The Comforter to send.
Then sing aloud, ye angel throng,
Another soul relents,
We know all heaven is astir,
As oft as man repents.
And blessed be dear Jesus!
How I long to see His face,
To praise Him as He's worthy,
In the strains of sovereign grace!

JOHN HARVEY.

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, SEPTEMBER 3RD.—“THE HOLY OF HOLIES.”

“The secret place of the Most High.”—Psalm xci. 1.

WHERE is the secret place of the Most High? Reader, do you know of it? It is the “holy of holies”—“the sanctum sanctorum”—of the temple, into which the high priest, alone, went every year. There was the mercy-seat, and there God met the people, through the priest, and communed with them. Now the veil is rent in twain, the new and living way opened, and every poor sinner who feels his need of mercy may go in and worship at Jehovah’s feet. Here is the only refuge from the wind and covert from the tempest. Hence the true believer dwells in the *secret place*.

1. We have a secret union with Christ in the mystery of grace which was hid from ages and generations, but is now made manifest to the eye of faith. Hence, “the secret of the Lord is with them that fear Him, and He will show them His covenant.” (Psalm xxv. 14.) Yes, all who are in Christ shall, by the Holy Ghost, be led to see it, therefore—

2. We have a secret hiding place in Him where the enemies of our souls seek for us in vain, as saith the prophet (Isaiah xxxii. 2): “And a man shall be as an hiding place from the wind, and a covert from the tempest.” Mark, “an hiding place.” Our heaven-born life—“the new man”—is there hid. (See Col. iii. 3) : For ye are dead, and your life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

3. We have a secret source of all needful supplies; in that blessed place are laid up all the treasures of heaven, and the believer has “access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Rom. v. 2.) Here is food for the hungry, rest for the weary, medicine for the sick, clothing for the naked, pardon for the guilty, life for the dead, liberty for the slave—yea, everything—an infinite fulness of grace and truth. How blessed are they, then, who dwell in the secret place of the Most High! Tried, tempted, afflicted soul, let this comfort thee, that thy eternal concerns are secure, and soon the Lord will come and relieve thee from all thy present woes, and then thou shalt fully know what is meant by dwelling in this blessed secret *place*. Amen.

SUNDAY, SEPTEMBER 10TH.—A SURE SUPPLY.

“And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.”—Kings xvii. 16.

How could we know the worth of an interest in covenant love but for trials? Religion is not a mere Sunday matter—something to be taken up at the close of the week’s labours, and laid aside again on Monday morning. No, it is a living principle, not only designed to fit us for heaven, but to sustain and comfort us amid the trials and cares of this

lifo. The Bible supplies us with many proofs of the power, faith, and the faithfulness of God in connection with temporal afflictions. Here was a poor widow with one child. She had no credit; no, not a tradesman in all the town would trust her a farthing. She had no money, and only a small portion of food; hence there seemed nothing but a lingering death before her. Ah! and the boy too. Perhaps your mothers can tell how she felt as she thought of his pining away before her eyes. Well, there is nothing too hard for the Lord; you see, He sent her first a promise (verse 14); now have you not *many* great and exceeding precious promises? yea, there is not anything you need, either for the body or soul, that he has not promised to supply. She had faith. "She went and did according to the saying of Elijah;" that showed she believed, trusted in, relied on the word spoken, as God's word; and the Lord fulfilled it; "*the barrel of meal wasted not.*" "And she, and he, and her house did eat many days;" in the margin, "*a full year.*" Did you, dear soul, begin last year with only a "handful?" You have got through, but you cannot tell how; no, the widow could not tell how her small share lasted out. God knew. He still lives, and can bring thee through the future, as well as the past. Look not, then, into thy empty cupboard, but at God's faithful word; for—

"His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

SUNDAY, SEPTEMBER 17TH.—THE BEST SIGHT.

"Then took he him up in his arms."—Luke ii. 28.

BEHOLD in the temple of God a grand sight! A young mother, modest and beautiful, with her infant offspring in her arms: attendant friends, full of love and congratulations; an officiating priest, going solemnly through the appointed ceremonies of the law; an old man, with snow-white head, flowing beard, and bent frame, totters feebly across the floor of the building, when the ceremonies were over, and takes the infant in his arms, and with tearful eyes and faltering voice, he blessed the God of Israel for a sight he had for years wanted to see. Consider, then—

1. What he Saw. What all who feel their sins would like to see; what some would give all the world to see; that is, salvation. "Mine eyes have seen thy salvation." Carnal eyes only saw a babe. Jesus had no halo round his head; nothing was there to attract attention; yet Simeon's faith could see in Him the end of the law, the end of sin, and a full and finished salvation in His person and work. Consider,—

2. What he Did—"took Him up in his arms." He was not satisfied to see; he must possess—take hold—clasp in his arms. Yes, true faith will put her arms round the Saviour, and cling to Him, and, like Jacob, will not let Him go (Gen. xxxii. 26) without a blessing. Thus man lays hold of God; the feeble sinner and the mighty Saviour become *one*. But consider—

3. What the old man felt. Thankfulness filled his soul; the sting of sin, fear of death, and love of the world were taken away, and he was ready—willing—yea, desirous to die. Hast thou, poor soul, put thine arms thus round the dear Son of God? Then be assured He has His arms around thee. If Christ had not first loved Simeon, and embraced him

in covenant love, and put his hands upon him, and blessed him, Simeon could not have seen, loved, and taken hold of Him. The Lord help thee, then, to see thyself in Jesus, for there, and there only, is light, liberty, joy, and peace.

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SUNDAY, SEPTEMBER 24TH.—A GOOD SHEPHERD.

“The Lord is my Shepherd, I shall not want.”—Psalms xxiii. 1.

God's people are often compared in the sacred word to sheep; and He has not, like the owners of huge flocks in general, committed them entirely to the care of servants. He has appointed under shepherds, and all the members of the flock should be thankful for such as feed them with knowledge and understanding. But Jesus himself takes care of His own dear flock. Now the office of the shepherd is—

1. To prevent the flock from going astray. This they are very apt to do, and would if left to themselves, soon all be lost. Hence the shepherd puts up fences such as they can neither find a hole in, or get through. Bless the Lord, He will suffer us—

“Only to be led, or driven where,
We best and safest may abide.”

2. The work of the shepherd is to find pasturage for his flock. But none are like our Jesus. He is both the Shepherd and pasture; where He is there's plenty. His flesh is meat, his blood drink, His word life, and His presence joy and peace—yea, “*Christ is all.*”

3. The work of the shepherd is to save the flock from every foe. David took his father's lamb out of the paw of the lion and the bear; and think you that Jesus will not deliver every one given to Him by His Father from the roaring lion, who walketh about seeking whom he may devour? Yes, “they shall never perish, neither shall any pluck them out of his hand.” More happy, but not more secure, are the glorified spirits in heaven. When the great reckoning day shall have come, He will set them all before His face—

“He will present our souls,
Unblemished and complete,
Before his Heavenly Father's face,
With joys divinely great.”

O, my soul, canst thou say the Lord is thy Shepherd? Then listen to His voice; watch His hand; lean on His arm; give thyself up to His care, and thou shalt never perish. Amen.

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God promised to be with Joshua, saying, “I will not fail thee nor forsake thee.” Even so, the Lord Jehovah was with His Son in the execution of His mediatorial office; and the same promise that was made and verified in the Head will be accomplished in all the members. The body can no more be forsaken than the Head.

It devolved upon Joshua to divide the land of Caanan for an inheritance among the children of Israel. Even so, mansions in glory are prepared by Christ for all the godly. There are countless numbers of saints, and there are countless numbers of inheritances; and to every saint there is an inheritance, incorruptible, undefiled, and that fadeth not away. Heaven must be an unmeasurably large place; but as large as it is I shall never be there unless saved by great and abundant grace.

On the Evil of Mixed Marriages.

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

THE history of the Church in all ages proves that mixed marriages necessarily lead to corruption. The unnatural union between "the sons of God" and the "daughters of men" was the first step towards the general apostasy, which prepared the way for the flood; and the tendency of such unhallowed unions in every age has been the same. For this reason the children of Israel were strictly forbidden to join in affinity with the heathen: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. * * * And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and *make thy sons go a whoring after their gods.*" "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *For they will turn away thy sons from me, that they may serve their gods.*" "Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved by his God, and God made him king over all Israel. *Nevertheless, even him did outlandish women cause to sin.*" (Exodus xxxiv. 16; Deut. vii. 3, 4; Nehemiah xiii. 26, 27.) In these passages marriage is prohibited between the children of Israel and the heathen; and not only so, but the reason of the prohibition is given; viz., its tendency to withdraw the people of God from His service. And if this was a good reason *then*, it is equally a good reason *now*; for every day's experience proves that the same danger attends mixed marriages still; it is still true that "evil communications corrupt good manners," and the Lord, therefore, guards His people against the *effect* by disallowing the *cause*.

In 2 Cor. vi. 14, Paul delivers a very solemn injunction to Christians to separate themselves from all worldly connections: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" It is admitted that the apostle here speaks of church-communion rather than marriage; but all unnecessary communion with the world is implied. The Lord's table is not surely the only place where we should separate ourselves from the world. If we ought to shun evil company in general, it cannot certainly be lawful to enter into the most intimate relation on earth with those who love not our Lord Jesus Christ. A child of God, and a child of the devil, voluntarily becoming "one flesh," is incongruous in the extreme. This language may be considered harsh; but it is only calling things by their right names;—between a child of God and a child of the devil there is no medium.

But in 1 Cor. vii. 12—16, 39, Paul lays down the Christian law of marriage with such precision, that it cannot be innocently mistaken: "If any brother hath a wife that believeth not, and she be pleased to dwell

with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife? * * * *

* * The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." In these words the apostle teaches us—

First. That the marriage of unbelievers is lawful, marriage being the appointment of God for the benefit of *man*. "Marriage is honourable in all,"—in all men and in all respects. (Heb. xiii. 4.)

Secondly. That in the case of those who have been married in unbelief, the subsequent conversion of one of the parties does not dissolve the marriage contract. Should one of the parties afterwards believe in Jesus, the marriage is not thereby rendered of none effect. The believing Corinthians appear to have had some doubt on this subject. As Ezra commanded those who had married heathen wives in his day to put them away (Ezra x. 13); as the apostle taught that Christians should have no familiar intercourse with the heathen (2 Cor. vi. 14—18); and as the Corinthians, probably, well knew, that he disapproved of mixed marriages, it was natural for them to inquire whether they could lawfully live with their unbelieving partners. Paul, therefore, removes their scruples, by showing that those who are *already* married are to abide in this relation; and that, as the believing party could not be said to violate the Christian precept in entering the relation, both being then in unbelief, so he is not guilty of sin by remaining in it after conversion. The marriage union is "sanctified" to the believer in such a sense as to render his offspring legitimate, and prevent the necessity of a separation between the husband and the wife. (v. 10—14.) The apostle teaches—

Thirdly. That in such cases the believing party ought to labour for the conversion of the unbeliever. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (v. 16..) Peter gives an exhortation to Christian women to the same effect: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may, without the word, be won by the conversation of the wives: (1 Peter iii. 1.) These wholesome exhortations, we are aware, have sometimes been sadly perverted. Not only have been construed into a permission to a Christian woman voluntarily to place herself in marriage relation to one who does not obey the word; but we have known some to make a virtue of entering into such a union with the view of becoming instrumental in the regeneration of the unconverted party, as if the end could justify the means, so as to render it proper for us to do evil that good might come. But in such cases, as might be expected, the consequence is generally the reverse; viz., the apostasy of the professor. Nothing better could be expected to come of such a gross perversion of the word of God. To put such a construction on the apostolic precept

is a perfect abuse of language. Is an exhortation to a *married* woman to seek the conversion of her ungodly husband to be understood as a permission to an *unmarried* woman to marry an ungodly man? Certainly not. Peter's exhortation implies the possibility of those who are *already* married so walking together, that the one may become the means of the other's conversion; but it gives no license, far less encouragement, to a child of God to become "one flesh" with a child of the devil! In such a case were the bands of matrimony proclaimed in plain terms, all heaven would blush, and all hell would triumph. No—the apostle's argument leads to an opposite conclusion, and that is—

Fourthly. That while a Christian woman may lawfully dwell with an unconverted husband, "as long as her husband liveth;" and that while in the event of his death, "she is at liberty to be married to whom she will;" yet there is one indispensable limitation: he must be "only in the Lord" (verse 39): *i.e.*, he must be a converted character, for such is the meaning of the phrase, "in the Lord," "in Jesus," or "in Christ." Of this take the following examples:—"I commend unto you Phebe, our sister, which is a servant of the Church which is at Cenchrea; that ye receive her *in the Lord* as becometh saints." "Greet Priscilla and Aquila, my helpers in *Christ Jesus*." "Greet Amplias, my beloved in *the Lord*." "Salute Urbane, our helper *in Christ*." "Salute Apelles, approved *in Christ*." "Receive (Epaphroditus) *in the Lord* with gladness; and hold such in reputation." (Romans xvi. throughout, and Philip. ii. 29.) In all these instances, to be "in the Lord," or "in Christ," is equivalent to being a true Christian, for the apostle says, "If any man be in Christ, he is a new creature." Such is the character of the party whom Paul allows a Christian to seek in marriage; and he considers himself bound by the same rule, "Have we not power," says he, "to lead about a sister, a wife?" (1 Cor. ix. 5.) As he leaves the woman at liberty to be married to whom she will, provided she choose a husband "in the Lord;" so he claims "authority to lead about a wife," provided she be "*a sister*;" but as 1 Cor. iv. 5, implies, that he had no "authority to lead about a wife," unless she were "*a sister*;" so 1 Cor. vii. 39, implies, that she was not "at liberty to be married," unless to a man "in the Lord." But the apostle's language, we think, also implies—

Fifthly. That *where the case is clear*, no Christian Church ought to tolerate such a gross violation of the law of God. If the apostle grants no liberty to a Christian professor to be married out of the Lord, neither should we. The duty of a Christian Church in relation to those that openly transgress this commandment, appears to us to be sufficiently clear; and if a Church neglect to exercise discipline in such a case, she is chargeable with suffering sin upon a brother. It is perfectly possible, however, that a man may marry *in the church*, and yet not marry "*in the Lord*;" for though none but regenerate persons ought to enter the Church of God, yet we too often have painful evidence, that persons whose hearts are not right with God, find their way into the purest churches on earth: In such a case, however, as the Church must regard both parties as being "in the Lord" so long as the character of the believer has not become publicly manifest, she cannot consistently object; the matter must be left with their own conscience. But in the event of a church member marrying *out of the church*, we think the Church ought

to ascertain the Christianity of the other party, and retain the member in fellowship only on finding evidence, that the professed brother or sister is marrying "in the Lord." It is desirable that Baptists should unite in marriage only with Baptists; but this ought not to be made imperative. A Christian is at liberty to be married to whom he *will*, only "in the Lord;" and we have no right to abridge this "liberty." The only thing that God makes indispensable is *grace*; all other things must be left to the prudence of the parties concerned.

Were the attention of Christian Churches more directed to this subject, we believe we should see a more marked separation between the Church and the world, and we doubt not the discipline might be blessed in this case, as well as in others, to the souls of such as might incur censure. We once knew of a woman being excluded from a Church for committing this sin, and we are glad to state that her exclusion was the means of *her husband's conversion*. We need not say that the Church was overjoyed to receive both into her fellowship, on a profession of repentance towards God, and faith towards our Lord Jesus Christ; the woman being restored on acknowledging her sin, and her husband being received as a new convert.

The Surrey Tabernacle Exposition.

EXPOSITION OF REVELATION XIV. 6—14.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, BOROUGH ROAD.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

I HAVE often said that this Book of the Revelation is an embodiment and representation of the New Testament Dispensation, stretching, of course, into everlasting glory. Now, here is an angel, that is, not a literal angel, but a messenger. You are aware that, in the beginning of this book, ministers are called angels because they are messengers, and also because they work as spirits. Angels are spirits, and those whom the Lord sends are spirits. Now, observe, here is a commission to preach the Gospel to every nation, kindred, tongue, and people. And will any one try to persuade me that this is something yet unfulfilled; that this is something that lies yet in the future? Is it anything else but a repetition of the mission the Saviour gave to the apostles, "Go ye into all the world, and preach the Gospel to every creature." Here then, is, in vision, a repetition of the same thing. Let us remember, friends, that the Lord blesseth His people with all spiritual blessings; and that the object of the Bible is to bring us into possession of those spiritual blessings, and to make us spiritual; and even the very body itself will, in the resurrection, be spiritual. Here, then, is an everlasting Gospel, in contrast to those gospels that, like Jonah's gourd, come up in a night and perish in a night.

"Saying, with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"The hour of His judgment is come." When did it come? Why,

especially at the Saviour's resurrection ; then the judgment, a judgment-day, commenced ; for we are not always to understand *judgment* in the same sense. And what was the judgment that then commenced, and that has been going on from that day to this, and will go on to the final judgment? Why, it is this,—the judgment that came then was this ; and that same judgment continues now, and will to the end of time ; “ He that believeth shall be saved ; he that believeth not shall be damned.” That's the judgment with which the dispensation of the Gospel commenced ; and thousands have been brought by the grace of God to believe, and, consequently, have escaped the condemnation threatened in the other part of that verse. And what was it when you who know the Lord were first brought into soul trouble? It was then the day of judgment ; God brought you into judgment, and He so chastened you as to put a negative upon you and upon all your doings ; and you felt that you were a poor condemned sinner, and you began to exalt the Lord in judgment ; you began to confess that He was right in His judgment. Presently, the Lord takes another position, comes in, and by His mercy releases you from the judgment of condemnation, and brings you into the judgment of justification. Thus, then, this Gospel is that by which men are brought away from all creatures to worship Him that made the earth, the sea, and so on ; that is, we are to pass by all creatures ; and God in His eternity, God in His supremacy ; God, in the order of this Gospel, He alone is to be the object of worship.

“ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.”

This does not mean literal Babylon ; nor does it mean any city at all literally ; but it means the whole body of false professors who possess a spirit of enmity against the truth of God. That's what is meant by Babylon ; made up of all sorts and shades of professors, and the only oneness among them is, that they agree all of them to hate the truth. Well now, this Babylon, this mystic, multitudinous Babylon, is fallen. There is a fourfold sense in which it is fallen. If you go to the 2nd verse of the 18th chapter, you read, “ Babylon the great is fallen, is fallen, and is become the habitation of devils.” The original word there translated *devils* might be better translated *mediatory gods*, “ become the habitation of mediatory gods.” So you have nothing to do but just look at Popery and Puseyism, and there you have at least a part of Babylon pointed out. “ It is become the hold of every foul spirit,” every spirit of foul enmity against the truth of God ; “ and a cage of every unclean and hateful bird.” Such is the state of the professing world, that thus embody human inventions and hate the truth of God. That's one sense, then, in which Babylon, the professing world, is fallen. The second sense in which it is fallen is, that it is fallen in God's purpose. He intends its ruin, He intends its destruction. “ He that believeth not shall be damned ;” “ that all might be damned that received not the truth in the love of it.” The third sense in which this Babylon is fallen is in the estimation of the people of God. When we were in a state of nature, peradventure, with us then one religion was the same as another ; but it is not so. The world is fallen in our estimation now ; error is fallen in our estimation now ; the false church is fallen in our estimation now, to rise into our appro-

bation no more for ever. And then the fourth sense in which Babylon is fallen is, that the Lord calleth things that are not as though they were, so that the time shall come when the eternal destruction of all that are not found in Christ must be brought about; for He shall come at the final judgment in flaming fire, taking vengeance on all them that know not God, and that obey not the Gospel. Thus, then, you can understand the mission of the Gospel to all nations; you can understand the discriminating judgment, and you can understand what this Babylon is, and the respects in which this Babylon is fallen.

“Made all nations drink of the wine of the wrath of her fornication.”

That is, Popery is a system that unites the soul to all sorts of gods, different systems, and therefore it is called harlotism; that Church is spoken of, and very properly too, as a harlot or a prostitute, because they are united to all sorts of gods and systems. And the wine means their doctrine, which intoxicates the people. It is astonishing how superstition will intoxicate the mind; how it will infuriate its followers with zeal, though, like drunken persons literally, they know not what they are talking about. Now, can there be any difficulty about the understanding of this? What a mercy it is to be delivered from it all, and to be made a citizen of that pure city where God and the Lamb reign and shine for ever.

“And the third angel”—
message after message—

“followed them, saying, with a loud voice, If any man worship the beast,”
that is, the main body of error; does not matter by what name it goes at all;

“And his image;”
that is, the representation of it, whether it is Canterbury, or whether it is Rome, or Constantinople, or St. Petersburg, for all these places are images, representing in various shapes and forms human tradition;—if any man worship the beast, the main body of error, and his image, the representative of it;

“And receive his mark in his forehead, or in his hand;”
whether he openly worship it or secretly favour it, as a great many of our countrymen do now among our legislative assembly; there are men there afraid to speak their real sentiments; and hence, I believe some of them are nothing else but Papists and Puseyites in disguise. They won't receive the mark in their forehead, they will not openly profess it, but they will secretly encourage it; so you can keep your hand shut, and not let any one see the mark that is there. But then let us read the doom of such:—

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

So much for that infamous sentiment that tells us it does not matter what we believe; that all religions are alike. They are not all alike: there are but two religions in the world, in reality—the one from the devil, and the other from God; the one is made up in great part of falsehood, and the other is entirely composed of the pure truth of God. See the awful destiny of the man that misses the truth, lays hold of error, and is governed by the same.

“And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints.”

To bear the opposition, and to see and witness the prosperity of the adversaries of the truth in the world, for here's their prosperity indicated, making all nations drink of their doctrine, and drink into their spirit; and the saints must bear this patiently.

“Here is the patience of the saints, here are they that keep the commandments of God,”

In contrast to the traditions of men,—

“And the faith of Jesus;”

that is, they keep the faith of Jesus by the commandments of God, if you can understand that. A good many in our day have a faith in Jesus Christ, but that faith in Jesus Christ is held by the doctrines of men. Now it is one thing for you to believe in Jesus Christ by the doctrines of men, and another thing to believe in Jesus Christ by the doctrines of God, by the commandments of the blessed God. All the Jews had a belief in the coming Messiah; but when the Saviour came, and preached the doctrines of God, they all with one voice said, “Away with Him, away with Him.” Now if they had believed in the coming Messiah by the commandments of God instead of the traditions of men, they would have received Him. See then how great the mercy of being delivered from error, and brought into the truth.

“And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

I shall once more say it, and some of you love the doctrine; if any of you are Pharisaic enough to hate it, God have mercy upon you for it, namely, that the good works of the saints of God shall follow them, but not one of their evil works; for he shall present them at the last without spot, fault, or wrinkle, or any such thing. And there's one good work that will follow them all, infants and all, and that's their right reception of Jesus Christ. If an infant dies, it dies by the will of God, and the Holy Spirit brings into the soul of that infant the grace of God, and that infant receives into its soul a life that is eternal, embodying in that life the Son of God, and God himself, the new covenant, and all that pertains to eternity; and when that infant's soul departs, it finds itself in the sweet order of the new covenant. And that good work of rightly receiving Jesus Christ shall follow all the saints. But we hope that will not be the only good work that will follow us; we hope and trust that the Lord will enable us to show a great deal of sympathy and kindness to his people, and to the poor of his flock, and to the world at large, and these works shall follow us not as in any way forming part of our salvation, but as evidences and testimonies that we were sincere in our profession, that our faith was not a faith without works, but a faith with works.

“And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”

All the remaining part of this chapter refers literally and historically to the destruction of Jerusalem; but while it refers to the destruction of Jerusalem and the desolation of the land of Canaan at large, it does not refer to that only, for one judgment represents another judgment, and the judgment that follows is always more tremendous than

the judgment that preceded it ; just the same as the glory that will follow with you will be greater than that you have yet seen. The state of the sinner gets worse and worse, the state of the saint gets better and better ; the path of the one gets lighter and lighter, the path of the other gets darker and darker. The one goes from weakness to weakness, the other from strength to strength ; the one goes from unbelief to unbelief, the other from faith to faith. Here is the mighty contrast between the two. Therefore He that sat upon the white cloud here is none else but the Lord Jesus Christ appearing in his judicial character, destroying Jerusalem, and desolating the land of Canaan ; but this is not the only meaning, he will come by and bye in a more tremendous way.

READY TO SAVE.

BY SAMUEL COZENS.

MY BELOVED SISTER IN CHRIST,—As you are a prisoner of *hope*, shut up in affliction's chamber, and cannot come forth into the ways and ordinances of Zion, I will send you an ex-prisoner's testimony to the Lord his deliverer. You will find it in Isaiah xxxviii : "The Lord was *ready* to save me." Thus said Hezekiah *when* he was recovered of his sickness. He talked a very different language *before* he was recovered. The furnace of affliction will bring out the awful dross of our *depraved* nature ; but as the refiner is *ready* to save the precious metal from the furnace at the proper moment, so Christ is ready to save the precious sons of Zion, comparable to the most fine gold, from their *fiery* trials, when those fiery dispensations have accomplished the end designed. You may depend upon it the thermometer of God's purpose is in every furnace regulating the heat, and when the clock of God's decree strikes the hour of our deliverance, we, like Israel of old, shall come out of the iron furnace. *Thus* we are enabled to glorify God in the fires ; when we submit to the cross that is to crucify us ; when we possess our souls in the fire that is to consume our wood, hay, and stubble. We must have a vast quantity of these combustible things to need so many fires ; the fact is, we are like a forest ; if the wood is cut down and consumed, the roots will sprout again ; and we are like the grass field, if mown this season, it will want mowing again next.

The Church is compared to a garden, and I think nothing so fully represents our need of constant discipline. Late in the autumn, after the fruit gleanings, the poor garden looks only prolific in *weeds* and *rubbish* ; well, so it is ; but the fruit-producing roots are there too ; and the gardener will come and cut down, and dig up all those vile things, and *burn them away*, and that is generally done *IN* the garden. Well, I have forgotten my text—"The Lord was *ready* to save me." I must write you another line upon that.

Yours, very sincerely,

SAMUEL COZENS.

13, Lincoln Street, Bow Road E., Nov. 17th, 1864.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain, that nothing be lost.”—John vi. 12.

86.—HE who judges and condemns himself upon God's footstool, shall be acquitted and absolved from God's throne.

87.—Self-denial makes a man consistent ; therefore, learn to take up thy cross.

88.—Consolation in religion does not depend on the Christian but on Christ ; not on the members, but on the Head ; but in proportion as we walk with the Saviour will be our peace.

89.—True religion is doctrinal, experimental, and practical ; if we possessed only doctrinal religion it would lead to antinomianism ; if only experimental, to enthusiasm ; if only practical, to Pharisaism ; therefore, if we would be partakers of the religion of Jesus all three must be united—we must not attempt to separate them.

90.—Were we free from the in-being of sin there could be no conflict ; and if no conflict there could be no victory ; and if no victory there could be no triumph ; and if no triumph there could be no thanks to God, who giveth us the victory through our Lord Jesus Christ.

91.—A man, in whom dwells the Holy Ghost, is, if God send him, qualified to preach the everlasting Gospel, although he hath no human learning. But a learned person cannot preach the Word from what he himself hath experienced without Divine teaching.

92.—Hard words are like hailstones in summer—beating down and destroying what they would nourish were they melted into drops.

93.—To fall one step short of heaven is to fall into hell.

94.—A wicked man is at peace with the world and at war with God ; a righteous man is at peace with God and at war with the world. Easy it is to decide who will conquer.

95.—Zeal should not be too hasty either to censure or commend, where knowledge has not run before to send back a command.

96.—Were there no hell to be delivered from, nor any heaven to be enjoyed hereafter, I prefer the ways of God to the ways of sin.

97.—I pray for humility, but cannot always approve of those means which the Lord makes use of in order to make me humble.

98.—When human assistance fails, and the world frowns most, then are the smiles of Jesus most precious.

99.—Neglect of duties cannot thrust us out of the covenant, and dissolve our union with Christ. Yet, like a ghost, it will haunt and terrify us. Secret neglects are like to produce public defects.

100.—Sin, though it cannot damn a justified sinner, yet the commission thereof doth strike a spark of damnation in the conscience.

When Christians stray they feel the rod ;
 But Jesus makes each sudden fall
 Productive of some real good
 To the repenting humbled soul.
 In knowledge and experience, too,
 The tried and tempted richer grow.

CONSTANT SUPPLIES IN A BARREN WILDERNESS,
AND GOOD LIVING FOR HUNGRY SOULS.

BY WILLIAM HENRY EVANS.

(Concluded from last month.)

Secondly. There is everything consistent with sound reason in this determination, as will be seen when we think, first, upon the perfection of God's wisdom. He has a very intimate knowledge of us. How this cheered the Psalmist—"He knoweth our frame; He remembereth we are but dust." He who formed us, and orders our path, knoweth full well the strength of every bone, the capability of each muscle, and the tenderness of each nerve. Surely we may trust His word more than Satan's lies. Art thou ready to cry out, "I shall surely perish by the hand of this Saul?" Well, then, let us hear what were the last words of David: "The sorrows of hell compassed me about. In my distress I called upon the Lord, and He did hear me; and my cry did enter into His ears," 2 Sam. xxii. Read the entire chapter, poor doubting soul, and then see if Habakkuk's determination was not agreeable to sound reason, though at complete variance with carnal reason. But this is not all: think again upon the continuance of His Omnipresence, and remember that His eye never slumbers nor sleeps, he wearies not in His watchfulness; it is not limited to place, neither does it vary with time. Is it not declared that the eyes of the Lord are in every place? Ah, do I hear some tried believer say, my way is hid from the Lord. Oh, wait, dear brother, till the shadows flee away; for thou hast a perfect right to trust in the shadow of His wings till the calamities are overpast; for the darkness hideth not from our God, day and night are both alike to Him. And for the further strengthening of thy confidence, thou wilt find a very suitable promise Isaiah 1. and 10th verse; also, Isaiah xl. 27th and 28th verses. Read for yourselves, and remember that the Lord's eyes run to and fro through the earth; first, to watch thine enemies—you will never perish from this quarter. The hairs of your head are even insured, much more your entire body, and very much more your soul. Second, He watches you; and 'tis a mercy 'tis so. 'Tis only because His eye keeps us or we should ruin ourselves. Remember how it rested upon Peter, and preserved him from impenitency; while the reverse is seen in the case of Judas—and fearful was the consequence. And, thirdly, His eye rests upon the trouble itself. "He sitteth as a refiner and purifier of silver; and He will purify the sons of Levi," Malachi iii. 3. Therefore, thou mayest adopt the sentiment of the prophet, saying with Job, chap. xxiii. 10, "When he has tried me I shall come forth as gold, for He knoweth the way that I take.

Thirdly. Consider His love—this is where I want to rest. Oh, there is nothing quiets the soul so much as the thought, the feeling, that it is a Father's hand that smites, that His arm rules, and His heart of love guides; or His love regulates and manages all our affairs. 'Tis resting in the love of God that keeps down rebellion, crucifies the flesh, and enables us to say, "'Tis the Lord, let Him do as seemeth good in His sight." Oh think, as did the good man years gone by, how great that love was which made thee a rational creature instead of a toad; but

above and beyond, think of that love which has made thee a child of God, and taught thee to trust in His name. Hast thou no brother or sister, child, or dear relative, still in nature's darkness? Where are the companions of thy youth? Have not some filled up the measure of their iniquities, and with a shattered constitution gone to an early grave, and passed to their last account? And who hath made thee to differ? Think of that love which so orders all events for thee, that they tend to thy real profit; and as thou thinkest, may God the Spirit strengthen the pinions of thy faith, and enable thee to say—

Though dark be my way, since He is my guide,
'Tis mine to obey, 'tis His to provide;
Though cisterns be broken, and creatures all fail,
The word He hath spoken shall surely prevail.

And lastly, consider the all-sufficiency of Jehovah in Himself to make thee happy. Oh, what tongue can tell or pen write of that inexpressible joy there is realised in the soul as it is raised above all creature ties and earthly things, and finds its home, its joy, peace, and all in Jehovah Jesus, who is the God of our salvation. Here faith triumphs. 'Twas this feeling which enabled the Christian widow to triumph, when her best furniture was a broken table and stool; her only companion in the wretched hovel a dying husband; and her richest food a glass of water and a dry crust; we say it was the all-sufficiency of Christ which enabled her to triumph and say, looking at the scanty meal, "I have all this, and Jesus Christ."

Dear tried child of God, there is a blessedness in hanging upon the Lord; we have sipped from its fulness; that sip at times has been as much as the earthly house could contain. What will it be in eternity, when we shall gaze upon His person, and for ever discover fresh glories in himself! Yours affectionately, in Jesus, WILLIAM HENRY EVANS.

A SONG IN THE NIGHT.

By T. JONES,
Pastor of the Baptist Church, Ashill, Devon.

WHAT though the green vine and the pomegranate languish,
And what though the herd be cut off from the stall,
The dark page of Providence blotted with anguish
Be written in dark lines with wormwood and gall.
And what though the friend round whom twined thine affection,
Whose voice woke an echo which thrilled in thy breast,
Now shuns thee as one with some deadly infection,
And burdens thy spirit and troubles thy rest.
And what though the powers of the dark one assail thee,
Keen though his bright falchion and fiery his dart;
The arm of the loving One never can fail thee,
Who quenched the fierce flame in the streams of his heart.
And what though the foul stream of Calumny's chalice
Bespatters thy fame, makes thy heart sick and sad;
Remember the sinless One branded in malice,
Winebibber and glutton, blasphemers and mad.
O, hush the low murmur, the angels are listening!
Turn not from the cup which thy Father hath blest;
Though on thy pale cheek the big tear-drop is glist'ning,
The fruit will be joy in the regions of rest.
Thou seest not the face beaming tenderly o'er thee;
Thou read'st not thy name on his bosom above;
He drained the dark portion of anguish before thee,
And left in the cup the perfume of His love.

COMING TO THE LORD'S TABLE.*

How many thousands are perplexed about this ordinance! How few seem to have right views of it! Never did we either read, or hear, a clear and satisfactory exposition of that one word, "*in remembrance of Me!*" The word "*remembrance*" implies a previous acquaintance, a precious soul-reviving and heart-comforting knowledge! That word "*remembrance*" looks back upon other words expressive of the saving work of the SPIRIT. We mean *regeneration*. By this great spiritual act the soul is "created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them." In regeneration, the HOLY SPIRIT mysteriously communicates a divine nature; it is called "good seed," "incorruptible seed," "the root of the matter," &c. &c. From this implantation of the life and light of God in the soul, springs conviction of sin, condemnation for sin, a mourning over sin, desires to fly from sin, with godly fear, holy jealousy; and cries for mercy, and conflicts of spirit, no philosopher can describe, no merely natural theologian can ever enter into.

In celebrating the Supper of the Lord, we are to *remember* this "beginning of the work within;" for Jeremiah, the great representative prophet of the Old Testament Church, speaks the feelings of all the spiritual family, when he says, "Remembering mine affliction and my misery, the wormwood and the gall, my soul hath it still in remembrance; and is humbled in me."

This is, certainly, a good beginning of the soul's preparation for celebration of the doing and dying of the LORD JESUS. But how much is this forgotten! How seldom do we come thus humbled in us, remembering the wormwood and the gall! "*Call to remembrance,*" saith the Apostle to the Hebrews, "the former days in which, after ye were illuminated, ye endured a great fight of affliction." So, Christian, in coming to thy Lord's table, call up in recollection those days, when clothed in sackcloth and ashes, you sat down almost in despair, because the weight of thy sin lay heavy on thy soul. And to us, how suited for the commencement of the commemoration, seems that one stanza by Kent,—

Ne'er had ye felt the guilt of sin,
Nor sweets of pardoning love,
Unless your worthless names had been
Enrolled to life above.

That word "*remember*" looks back also upon the *revelation* of the LORD JESUS CHRIST which the HOLY SPIRIT had made in the soul of the true believer, whereby faith in HIM, love to Him, some knowledge of Him, was produced. In all the days of the Saviour's sojourn here, there was but *one* transfiguration scene. After His resurrection, there were but a few of His disciples who saw Him more than once, (1 Cor. xv. 6.) Christians in this their journey homeward, think much of Him, they hear many things about Him, they seek continually after Him, but the revelation of Him to the soul may be but once. The poet puts it in the singular.

* "*Christian Perfection, a Delusion,*" &c. A Sermon by W. Parks, B.A. rector of Openshaw. Published in Manchester by Edwin Slater. One penny.

"E'er since by faith I saw the stream,
Thy flowing wounds supply
Redeeming love has been my theme,
And shall be till I die."

"This do," then, "in remembrance of" that clear shining into thy soul, whereby the darkness passed away, and the true light lighted up thy mind with the light of truth for ever.

Mr. James Nichol, of Edinburgh, has just issued the fourth volume of Charnock's works, in which there are several discourses on the "end of the Lord's Supper," "the subjects of the Lord's Supper" "the unworthy receiving of the Lord's Supper," "Self-examination," &c. &c., wherein the whole of this great subject is discovered; and presented to the view of men in a most holy and weighty manner. But we cannot review them now.

In the introduction to Mr. Parks's last tract entitled "Christian Perfection, a Delusion," he gives some thoughts upon "Coming to the Lord's Supper" which may be worthy of examination. We quote them word for word. He says,—

"I have often been asked by persons wishing to come to the Lord's Supper whether I had any objection to their coming, and I have invariably replied — "Certainly not: you have been long enough under my teaching to understand what coming to the Lord's table means, and what my views of fitness and unfitness for the ordinance are, but this I will frankly tell you, that if you wait until you are better, you will never come at all.

"I say the same to you all. There is no more fitness required to come to the Lord's table than there is to come to Christ for pardon and salvation. If a man feels fit for the one he is fit for the other. Only, mark you, there must be no hypocrisy—no pretence—no saying with the lip what the heart does not feel; but if any man can conscientiously say with the publican in the parable, "God be merciful to me a sinner!" *that* man is every way fit to come to the Lord's table.

"Ah, but," says some one, "I am so afraid of breaking down, and falling into sin *after* I have been to the Lord's table, that I dare not come."

"Then, I answer, if you wait till you are *not* afraid of such things, you will never come, unless you come as a hypocrite and a self-deceiver!

"We *all* break down—we *all* sin continually, either knowingly or unknowingly, and the only way to obtain pardon is by coming to Christ again and again; and if we come to *Christ* for *such* a purpose, we are *fit* to come to *His* supper.

"Ah, but," objects another, has not Paul written—

'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation* to himself, not discerning the Lord's body.'—1 Cor. xi. 27—29.

"Yes, I reply, all this is Scripture; but let us see that we understand it, and not needlessly terrify ourselves. The explanation of the difficulty is this, viz.—Some of the Corinthian Christian professors had either mistaken or forgotten the design of the Lord's Supper, and had made it a carnal feast. The consequence was, the Lord showed His

displeasure by chastening them with sickness and death. They did not come to the Lord's table as poor, self-condemned, seeking sinners, hungering and thirsting after righteousness; but as giddy, ignorant, sensual simpletons, who were glad of any excuse to assemble for a meal and a merry-making. But, surely, *you* are very different to them! *You* know the design of the Lord's Supper. *You* have "examined" yourself, and desire in your inmost heart to eat and drink *worthily*—*i.e.*, with a becoming sense of the Lord's work upon the cross, and of your own utter worthlessness of His favour towards miserable sinners, of which you are chief in your own esteem. Is not this your view of the matter? Well, then, my good friend, be assured there is no fear of the Lord visiting *you* with His displeasure. *You cannot* eat and drink unworthily. *You cannot* come into condemnation on this account, and though you were the vilest sinner on earth, you are *fit* to come *now* to the supper of the Lord!

"O that I could persuade men to fling to the moles and to the bats their copies of "*The Week's Preparation*," "*The Whole Duty of Man*," and all the beads, baubles, and rosaries, that Protestant Popery so tenaciously clings to, and that are so ruinously working upon immortal souls! I would tell every man that all that is needed to *fit* him for Christ's company and Christ's feast is *a sense of his want of Him*, a belief that if CHRIST does not cover his nakedness, heal his sickness, cure his wounds, and wash out his sin, he must perish for ever! Who amongst you believes this in his heart? *You* are fit to come to the Lord's table, and fit *now*!

"It is the silly and unscriptural notion of hoping to attain to *perfection*, or something near it, before we publicly confess the Lord Jesus, that is robbing poor sinners of their rights and privileges and peace."

THE EXPERIENCE OF MISS MARY TOGHILL, LATE OF GLOUCESTER.

It appears that the subject of this very brief narrative was severely afflicted about nine years before her death. During this illness, God the Holy Ghost convinced her of sin, righteousness, and judgment to come; and manifested Christ to her soul; and all this seemingly without human instrumentality. She then received the spirituality of God's law, and was convinced of the sinfulness of her past life, although that was moral in the sight of the world. She would often say, "How awful is the state of a Pharisee, vainly imagining himself all right, when, in fact, on the brink of destruction." She then saw that a person might be moral without knowing God savingly; but could not thus know Him without being moral indeed. She felt herself, by nature and by practice, a poor lost and guilty sinner. In short, she began to see and feel all things new; and thereby manifested that she was a new creature in Christ Jesus. It might now be said of her, "Behold she prayeth;" for although she had been in the habit from her childhood of daily repeating a form of words, but, till then, with the heart untouched. She felt Christ revealed to her soul, and by the eye of faith saw Him bleeding

* Condemnation, *i.e.*, judgment, or temporal punishment.

and dying on the cross for her sins ; and therefore rejoiced in her personal interest in those sufferings ; and realised the preciousness of that blood which cleanseth from all sin. By this blessed experience, she was constrained to love Him, and to manifest the same, by her walking in the ways of His commandments, who had thus brought her out of the kingdom of Satan, and translated her into the kingdom of Christ.

Her first desire, after her recovery, was to partake of the Lord's Supper : this she did in the Established Church, as at that time she did not see those errors and human inventions which, after a short time, became so glaring, that it compelled her to leave the National Establishment, though she was so much attached to it from custom and education. She had many trials, on this account, to contend with ; but at length she was enabled to say, "I can do all things, through Christ, who strengtheneth me ;" and to "rejoice in persecution."

After leaving the Church of England, she joined the Independent Church at Painswick, under the pastoral care of Mr. Martin, where she remained for some time, and was much beloved by her Christian brethren and sisters in Church fellowship.

By reading a tract on Believers' Baptism, she was convinced of its heavenly origin, and soon felt it her duty and privilege, as a believer, to follow Christ in this despised ordinance ; and, therefore, she was baptized, and admitted into the Baptist Church at Painswick, under the ministry of Mr. Hawkins. Being now somewhat experimentally established in the truths and ordinances of God's word, she was enabled to love and walk in the same, and to manifest her Christian love to the people and ministers of Christ, esteeming them very highly for their work's sake.

During her last illness she said but very little, being, for the most part, insensible ; but on the Sabbath before her death, she exclaimed, with great feeling and earnestness, "I have put all things into the hands of Christ ; he does all things well."

Her immortal spirit took its joyful flight to the realms of eternal blessedness on Saturday, the 8th of May, 1841. On Sunday evening, May 23rd, her funeral sermon was preached in the room in Oxford street, where she was in the habit of hearing the truth proclaimed, from the 71st verse of the 119th Psalm : "It is good for me that I have been afflicted, that I might learn Thy statutes." This was the text that she had chosen for this occasion, long before her death, and which was so sweetly verified in her happy experience, as we have before related.

May we "show the same diligence to the full assurance of hope unto the end ; that we be not slothful, but followers of them who through faith and patience inherit the promises. Amen." R. C.

THE LATE MR. JOHN FULLER, OF LONG LANE, BERMONDSEY.

IN the erection of those immense buildings which are everywhere rising up in London, we have noticed how deep they dig in laying their foundations, and what huge unpolished stones they lay in, as underground pillars by which the buildings are sustained ; quite hidden out of sight they bear the burden well.

In the erection of His temple on earth Jesus has His hidden ones :

some of them are unpolished, as regards natural acquirements; but they are strong men in times of trouble—in seasons of danger—in all Zion's sore calamities they, instrumentally, bear her up in their prayers, which in secret they pour out before the Lord.

A black-bordered card informs us that "Mr. John Fuller, of Long-lane, Bermondsey, departed this life on Wednesday, August 9th, 1865, aged sixty-five years;" and his mortal remains have been laid to rest in Nunhead Cemetery, his last minister, Mr. Thomas Chivers, speaking in prayer and exhortation over the grave, while the bereaved family keenly mourned over the loss of a father more valuable than it falls to the lot of all people here to enjoy.

For many years Mr. John Fuller worshipped in Crosby row chapel, and as a man of faith, of charity to the poor, of decision for the truth, and of a sterling experience in Divine things, he was highly esteemed. A native of Berkshire, and living originally near to Wantage, he knew good Daniel Smart, in his early days, and was a lover of all such ministers. In raising a large hat manufactory Mr. Fuller evinced great business tact, and travelled the kingdom over and over; but now from all his toils and cares he rests in peace.

Mr. James Cox, of the Surrey Tabernacle, has written the following sympathetic lines, which we insert, in memory of one we knew and loved in our happiest days:

Our brother is gone, his earthly race is run,
His toils are o'er, his final victory won;
He's gone to meet his Father on His throne,
And hear Him say, "Come hither, soul,
well done."

He's safely landed on that happy shore,
Where fear of parting can torment no more;
No wave of sorrow now can cross his breast,
Nor Satan's fiery darts his mind molest.
No, all his doubts, and fears, and toils, are
o'er;

He's gone to be with God for evermore.
We mourn the loss of father, brother, friend,
And up to heaven our sighs and tears
ascend;

Sorrow and mourning mingle in our strain,
Yet, we rejoice in his eternal gain.
He now has entered where all sufferings
cease,

Where all is rapture, harmony, and peace.
While we are weeping o'er his breathless
clay,

And dread to bear his last remains away,
He's with his Saviour, heaven's great Lord
of all,

Without whose will a sparrow cannot fall.
His faith is turned to sight, his hope and
love

Into perfection in those realms above.
No more shall we, dear friends, his converse
share,

Nor hear the dictates of a father's care.
Yet, could we see him in his present state,
And hear him with immortal tongue relate
How swift he cross'd dread Jordan's narrow
space,

And met his heavenly Father face to face;
We then should know what he so oft did
say,

That mercy had directed all his way.

August 10, 1865.

Could we but pierce the clouds and lower
skies,
And see what's spread before his wond'ring
eyes;

Could we behold him as he now appears,
The robe of righteousness, and crown he
wears;

Could we but hear the notes he now can
sing,

While chanting forth the praises of his
King;

Should we complain that God had called
him home,

To take his seat beside him on his throne?
Oh! no, we should rejoice in Jesu's name,

For by His death our brother's victory came.
Ah! when our little race on earth is run,

And our short web of earthly race is spun,
Shall we appear in that bright world above,
And join our friend to sing redeeming love?
Shall we be with our brother and our friend,
A long eternity with him to spend?

Yes: we've a hope to meet no more to
part,

And this good hope delights and soothes the
heart;

No hope should we have had had not our
God,

Saved us in Christ, and washed us in his
blood.

Sweet hope, it strengthens us along the road
Of life's hard way, and helps to bear the
load

Of our bereavements, and gives us gleams
of joy,

And seasons with our God without alloy,
And all the praise and glory must be given
To Him who took our friend safe home to
heaven.

JAMES COX, 100, Borough Road.

Our Churches, Our Pastors, and our People.

SHEFFIELD, AUGUST, 1865.

A NOTE TO SAMUEL FOSTER, IN HIS OWN LITTLE HOSPITAL, AT STURRY, NEAR CANTERBURY.

DEARLY BELOVED BROTHER,—I feel my mind led this morning to address a few lines to you once more. Many years now have you been mysteriously bowed down beneath that heavy affliction of body; yet the Lord hath sustained you; and oftentimes I think of you, and should have been down to sympathize and pray with you long ere this, but I have had neither time nor means at my command; or you should not have been forgotten or neglected by your poor, despised, oppressed, and oftentimes distressed original pastor. No man can work much more constantly than myself; but my work is not reckoned of much value, consequently, you may guess the result. The other evening, when deeply groaning beneath the weight of all things around and within me, those words were to me useful indeed: "Cast thy burden upon the Lord, and he shall sustain thee," &c.; and sustained as yet I certainly have been. For all His mercies I desire to praise His name.

At the beginning of this month, I was favoured to baptize some truly Christian people in our chapel at Squirries street; and at the table on the first Sunday, seven were added to our number. Sometimes in preaching I have great spiritual liberty; and hope I am where the Lord will bless my labours; but I suffer greatly from both external and internal commotions.

On Saturday, August 19th, I travelled down to this great outlying town, where 200,000 souls and more dwell together; and yet not one Strict Baptist Church in the whole of this large body of people. On Sunday morning, August 20th, I had no engagement; I was announced to preach in the afternoon and evening at Masborough for the Sunday school; but they held no service on Sunday morning. This I did not know until late on the Saturday night; or I think I should not have been idle. It is many a long year since, it could be said, on a Lord's-day morning, I had no pulpit to stand in—no sermon to preach. You may guess what kind of Baptists they are here;—had I been made acquainted with the fact that no service was to be holden on the Sunday morning, I certainly should have sought for some open-air scene, where, by Jesu's blessed help, I would have lifted up my voice in proclaiming that Gospel which I know to be the power of God unto the eternal salvation of every one who doth in Him most truly believe.

I am staying at the house of a very godly and really Christian man by the

name of Mr. Joseph Elam: and kinder friends than himself and his wife I could not have, as far as provision, protection, spiritual association, and fellowship in the faith, is concerned. It so happens, my friend Joseph Elam worships God in the church where the Rev. James Battersby is the minister; and my friend, assuring me Mr. Battersby preached Christ's Gospel, and inviting me to go with him, I walked off to church, and sat me down to hear the prayers read, and a sermon preached. The text was out of Leviticus—"The fire on the altar;" and a truly Biblical discourse was delivered.

Could you have left your bed, and stepped into our large hall, or British schoolroom, at Masborough, in the afternoon and evening, you would have seen and heard something rather unusual for us plain and simple Kentish clod-hoppers.

Remember, it was Sunday-school anniversary; and on such occasions, in these parts, great preparations are made, and friends from all quarters come to help. When I entered the room, I saw, at the long, far-off end of it, a gallery full of pretty girls and boys; and an orchestra full of singers, musicians, teachers, and friends. The immense room soon became filled, hymns were sung, anthems were chanted, pieces were recited, Scriptures were read, prayers were offered, sermons were preached, collections were made, and all appeared pleased and happy. I stood in the midst of this large group; and in preaching, my very heart and soul went out of me in inwrought, burning desires to do good. How far God's blessing might attend their labours, I must leave with Him who doeth as seemeth Him good, both in heaven and on the earth.

The little Strict Baptist cause at Masborough is subjected to most malignant and contemptible persecution. In fact, a neighbouring Baptist Church, who professes the same faith and order, and is under the patronage of the great English bishop, actually fixed their Sunday-school sermons on the same day, and fetched in two Congregational ministers from other towns to preach their sermons.

The Masborough little Strict Baptist Church asked the other Baptist Church to lend them their chapel for their anniversary. The matter came regularly before the Church; and the Church (if such a word is not too good for it) actually obtained a majority, not only to refuse our friends the use of their chapel, but also to have their own anniversary on the same occasion; so to prevent, if possible, their own people from coming to help our people in their efforts to do good.

I can tell you, my dear afflicted brother, I believe there is more under-hand opposition against myself, and against all the churches who dare to abide by New Testament principles, than against any other man or sect in all the world. Nevertheless, the cause of God and truth goes on; and although we are a sect everywhere spoken against; and although I am everywhere opposed, God is in the midst of us; and He will help us, when the morning ascendeth, as the Old Bible renders that beautiful sentence, "and that right early."

JAMES KEYWORTH

was a Sheffield man. I have his Life, which has been published by Morgan and Chase; and it presents a clear testimony of the real effects of sovereign grace in the heart and life of a chosen vessel of mercy. There are some striking features in it. At the public meeting of the

MASBOROUGH SUNDAY SCHOOL, I was led to make some reference to the late James Keyworth's life. He was a Sheffield man: he was a prize-fighter: he was what we all are, a sinner in the sight of God; and I felt I ought to show the Sheffield people something of the amazing grace of God in saving such a sinner.

In fact, it was laid thoughtfully upon my mind to make some attempt to shew forth clearly wherein the Strict Baptists of this kingdom stand; and why it is they are a separated people from all the people who dwell on the face of the earth. In doing this, I say distinctly we are not Calvinists; we are not Baxterians we are not Owenites; we are not Gillites; yea, we follow no man, no further than he followed Christ; and we follow, or wish to be one, with every good man, so far as his faith, and experience, and practice, stand in harmony with the Word of God. If I know anything correctly of the real faith and practice of the true church of Christ, then I declare roundly and fearlessly, her faith and her practice stands,

I. In the eternal purposes of the New Covenant.

II. In the proclamation of HIM, of whom Paul said, He was "the minister of the true tabernacle which the Lord pitched; and not man." And,

III. In the privileges and powers which the SPIRIT of the living God imparts unto, and implants within the chosen vessels of mercy.

We stand, in the eternal purposes of the New and Everlasting Covenant. Our text is this, "God hath saved us, and called us, not according to our works, but according to His own purpose and grace which He hath given us in Christ Jesus before the world began." In the developments of the divine sovereignty there are, at least, three leading attributes discoverable. Infinite wisdom, unlimited power, and a perfect freedom, to do in all worlds, in all kingdoms, in all dispensations, and with all creatures, as seemeth Him good.

In the worlds of nature, God hath done,

and still doth do, and will do, as seemeth Him good. The clouds, the winds, the thunders, the lightnings, the storms, the earthquakes, and all the convulsions of these lower spheres are hurled about at his command, as seemeth Him best! "He commandeth," and then "he raiseth the stormy wind," and when he pleaseth, he saith, "Peace! be still." And, then, there is a calm.

Let this truth be spoken, God hath no sympathy with sin, nor with sinners, as in the abstract considered. God determined to take out of the fallen lump, a people for his praise; and as these people were in the fallen mass, and could be saved only upon the grounds and merits of a substitutionary sacrifice, therefore the Son of God was ordained to be the mediator between God and man; and he, that is Jesus Christ, came into the world to save sinners, and all he came to save, he did save, and they are saved; and he said, no man should pluck them out of his hand. Rivers are good things in this world; and the river of God's everlasting love, is that pure river of the water of life from whence comes our salvation. Every thing shall live wheresoever this river cometh. Where God's electing love does not come, life eternal cannot be found, for it is only in this river that life divine is found at all. Let men beware how they put creature power in the place of divine sovereignty.

HOMERTON ROW. On Tuesday, Aug. 15th, was celebrated the forty-fifth anniversary of the Church of Strict Baptists worshipping in the chapel, situate in Homerton row, Homerton. Mr. John Foreman preached in the afternoon; and at five, there was a tea meeting. The public meeting commenced at half-past six, Mr. Wm. Palmer, the pastor, presiding. At the request of the Chairman, Mr. Bordman pronounced the prayer. In his opening address, which contained less of detail than is usual on such occasions, but which was full of good sense and solid instruction, the Chairman said that this was the forty-fifth anniversary of this cause, and that, though he was not quite sure of the terms on which the place was engaged, still he supposed that about one half of the lease had expired. For upwards of forty years the anniversary had been held on the second Tuesday in August; and surrounding friends had been used to that; but now it was being held this day with a tea meeting and usual services. Forty-five years had rolled away since this building was first dedicated to the service of Almighty God; and few of the members now remained who were then alive. He himself had occupied his present position some ten or eleven years, and during that time, some two-thirds of the members had left them from death or other causes. Thus very few of those who were present at the opening were present now. How marvellous are the changes in this world! Changes

are constantly going on, except in God, who remains ever unchangeable. All his creatures change, all creation changes, perhaps even the angels may change; but our God remains ever the same, self-existent, for he never changes. The Divine sovereignty has been exercised; death had been busy among them. God is the Author of our existence, and of all creatures; all creatures out of God have a dependence on God for the continuance of their being, and He alone is independent by the excellence of His being. Many of God's creatures expire at their appointed period: some of them die, but only in order to exist. When man dies, he does not cease to exist, but he continues to live without a material body. God was pleased to make man in the image of Himself, and to make him an intellectual being; but man fell, and great was that fall. The image was marred; man was shut out from Paradise; but still God was pleased to promise him the Messiah, to set him up over his people, to gather his children together. The Gospel of God and of his Christ is a blessed Gospel, it is a Gospel of grace, and the preaching of that Gospel is an important thing. Therefore the preacher of the Gospel requires a locality where he may exercise his calling. And now Mr. Palmer touched upon the history of chapel building: how that the first Christians met together in the Synagogues; then they were turned out from these, and assembled in private houses, and so they went on until the time of Constantine, when they turned heathen temples into places of Christian worship, and erected splendid churches. Where there had been least vital truth, there had been the most sumptuous edifices. He then said that the Baptists possessed more truth than any other, and among them, one part possessed more than the other. He regretted that the Church of England was turning towards Rome, and he regretted equally that the Dissenters were turning towards the Church of England. It mattered not how plain a place of worship was, if there were but an invisible agent to fill it; for without God, it was a thing of nought. The great necessity is the Spirit of God: he is the great Teacher, Revealer, and Testifier of Christ. He inspired men of old to write the Scriptures; and the same Spirit of grace and supplication is now wanted to inspire men to preach the truth. He then said that Messrs. Brunt and Bloomfield, who had been expected to take part in the proceedings of the evening, were, from some unknown cause, absent. The Chairman then called on Mr. J. Webster to address the meeting on the "Rod of Moses." (Exodus iv. 2.) Mr. Webster, in a very able and sensible speech, recounted the history of Moses as the man of God, the sage, and deliverer and lawgiver of his people; and showed him to be the prototype of the Messiah. He compared the miracles of Moses with those of Christ, the great difference between them being, that Moses

with his rod wrought miracles, which were a punishment; whereas, those of the Saviour were such as conferred blessings. The last miracle which Moses wrought was the striking of the rock, whence gushed out a stream of water. This is said to have been Christ himself: and it was typical of his being rejected by the Jews. Mr. Thos. Chivers spoke on the "Song of Moses." (Exodus xv. 1.) Mr. Flack gave a short, edifying address on the "Blessing of Moses (Deut. xxxiii. 1); and Mr. Geo. Webb, in a short speech, supplied the place of the absent gentlemen by taking the subjects allotted to them; viz., the "Death and Burial of Moses." The Chairman then made a few concluding remarks, pronounced the benediction, and the meeting separated.
H. A. H.

CANADA, WEST.—York River, Hastings Co.—Dear Brother Banks,—It is my painful duty to inform you of the sudden death of one of your most esteemed and valued correspondents, Mr. W. H. Peck, of Halloway, C.W. Our brother was leaving home to go to Belleville when his horses took fright, at what we know not; he was thrown out of the waggon, and died in fifteen minutes; he had gone but a few yards from his own door, and in sight of wife and children, who are mourning his loss. He was born at Wreslingworth, in Beds, February 16, 1829. At the age of five he lost his father, who died suddenly. His mother seems, from his diary, to have been a "mother in Israel." He notes her earnest pleadings at the throne of grace, on behalf of himself and little brother—

"How can I bear the piercing thought,
What if their names should be left out;
When thou for me shalt call?"

She ever had them with her at all religious meetings, and trained them in the ways of the Lord. In 1840 his mother died, leaving the orphan boys in the Lord's care; and well the trust was kept. He was happily preserved from the excess of riot in his youth; but still he felt a sliding down the incline to the gates of death. In 1848 and 1849 the Almighty fiat went forth, "Arrest that man;" the law entered; and its light revealed the deformity of his nature. He withdrew from his companions, and went with those that "feared the Lord." He sat for a time under Thomas Rowe, Grandson. In 1852 he joined himself to the Lord and the church, at Mount Zion, Dorset square, where he profited much under John Foreman, of whom he ever spoke in the most affectionate terms, and oftentimes sighed for an opportunity to hear him again. In 1853 he came to the United States, and was in fellowship with the Baptist church, Cleveland, Ohio; but, like Noah's dove, found no resting-place till he came to Canada. Whilst in the United States he lost his wife, leaving one daughter, who now survives. He came to Halloway in 1858, and there commenced business, in which the Lord prospered him. Here he married again, in

the Lord, a help-meet every way worthy—who can discern between the precious and the vile? When I was appointed to this mission the first letter I opened was from our dear brother, and from that moment we were like David and Jonathan, so that I feel the removal acutely. There was the largest concourse of people at the funeral ever seen in these parts. His parson, Mr. A. Anderson, preached from Ps. lxxxiv. 4, and at the Old Thurlow Baptist burying ground his uncle, J. Cox, Esq., of Ottawa, made some excellent remarks. On Lord's-day, May 13th, I preached his funeral sermon from Rev. xiv. 13, to a large congregation. The widow and three little ones are left to mourn his premature death. May the great Head of the Church be their guardian through this vale of tears, and their everlasting portion above.—Yours, affectionately,

SAMUEL JACKSON.

MAPLE HOUSE, KELSEALE, SUFFOLK.—On Lord's-day evening, August 13th, a very interesting open air service was held on the lawn, in front of this pretty country residence. Maple House has for some few years, been occupied by our beloved brother Roots, whom the Lord has been pleased to make very useful as a preacher of the Gospel of Christ among the churches. We have always found our brother ready and willing to serve both the churches and his brethren in the ministry, which he has done with acceptance and success, the Lord being pleased to own his ministry, in the edification of His people, and the conversion of sinners. We regret that our brother Roots is leaving this country, and the service in which we have been privileged to unite, is the last of the kind with which we may be favoured. On this occasion a very large assembly of dear friends, connected with neighbouring churches and congregations met together, to testify their high appreciation of the character and services of Mr. Roots. At six o'clock our brother commenced the service, with much trembling, by giving out the sweet hymn,

Now to the Lord a noble song.

Having read the scriptures and offered prayer, we were again favoured to hear him preach Jesus, with much earnestness and affection, from the words of our Lord, "Peace be unto you," John xx. 19, from which the preacher dwelt upon the blessing of peace, the nature of this peace, Jesus the peace-maker, our peace, peace a legacy to the Lord's people, Jesus the giver of this peace, peace enjoyed through faith in the Redeemer, peace perfected in heaven. There was marked attention, deep feeling, and we trust the Lord was indeed there. Brother Brown, of Friston, followed with a short address, full of truth and fraternal love, and brother Pawson, of Morningham, after a few remarks, expressive of regret that our brother Root is called in providence to leave us, and his gratification

at seeing so large an assembly present, and among them, not only so many of his own beloved people, but so large a number from Friston, and other churches and congregations, gave out the closing hymn and offered the closing prayer. After the service the friends lingered as though unwilling to part. Again the dear friends who most efficiently led the singing, raised their voices in solemn praise to God, to whom we desire to give all glory, and then we were obliged to say farewell to our dear brother, and his beloved wife. Mr. Roots leaves followed by the good wishes, and fervent prayers of those who knew him best, and consequently loved him most.

THOMAS.

TAXING "SUPPLIES."—Faithful are the wounds of a friend. Believe me, dear sir, I love you for the sacred truth you proclaim, from both pulpit and press. I have known you, and frequently heard you ever since you preached in an upper room in Windmill street. I only mention this to convince you of my sincerity in writing on the following subject, which has been as a fire in my bones ever since I heard it from a friend of mine. I hardly know how to approach it, but I must. The thing I have been obliged to hear laid to your charge is that you supply destitute churches with supplies on commission; receiving so much out of what they get for preaching; whereas, if they preach for you, they receive a mere trifle, say "eighteenpence." Dear sir, forgive the liberty I have taken.

FLORA FOSTER.

[This "Aged Pilgrim" says a friend of ours has announced this falsehood. We ask Flora Foster, of 5, Crown street, Old Street road, to tell us who the friend is? We have written hundreds—perhaps thousands of letters, and have devoted time and money to get churches supplied, and to get churches for brethren out of a charge. If the man can be found of whom we either ever asked or received a commission; or to whom we have given eighteenpence for preaching, we should be glad to see him. Towards that race of self-denying men, called "Itinerants," we have ever entertained a desire to help—not hurt them. One wild, if not wicked Irishman, told Mr. Myerson, in the presence of Mr. Jeffs, of Richmond, that we received commission from supplies. When this Irish gentleman next called on us, we charged him with this falsehood: he denied it; and fled off. We have never seen him since. We frequently have ministers writing to, and calling on us now, for the purpose of obtaining pulpits; but there are very few we have either time or mind to attend to. We would gladly; but we cannot serve them. This is a day for children to play in the streets. The old men, and many others, may rest now.—Ed.]

RYE LANE PECKHAM SCHOOLS.—On Sunday afternoon, July 30th, the happy and affectionate pastor of the Baptist church presented Mr. G. T. Congreve, superintendent of the school for seven years past, with a very handsome inkstand from the teachers and children, as a token of their long-standing love and esteem. The inkstand bears the following inscription, beautifully engraved:—"Presented to Geo. Thos. Congreve, Esq., by the teachers and scholars of the Rye lane Sunday school, in token of their grateful appreciation of his valued services as their superintendent." The school was densely crowded. The pastor, as chairman for the occasion, presented the gift in a most kind, hearty, and telling speech, in the course of which he remarked the significance of the present, and the great things that had been done through the means of the inkstand. Mr. Congreve was deeply affected as well as surprised. Having been away from London for five Sabbaths, the matter had been kept secret. With much emotion, he acknowledged the gift, saying that, "whatever advantages his time and services had rendered to the school,—to God their thanks were due, and not to him. It was his earnest desire that they all, both teachers and scholars, might continue loving and united still: he should always look upon this beautiful present with feelings of pleasure as a memorial of many happy hours spent in the Rye lane school."—N.B. On Lord's-day evening, Aug. 13th, six females were baptized by Mr. Moyle; two of them teachers, and one of them a scholar of the school.

MR. THOMAS CHIVERS'S JUBILEE.—**EBENEZER BAPTIST CHAPEL, WEBB STREET, BERMONDSEY.**—A public meeting was held on Monday evening, July 31, 1865, to celebrate our pastor's Jubilee, but owing to the inclemency of the weather the attendance was rather small. The meeting was opened by our pastor giving out that favourite hymn,

"God moves in a mysterious way," &c., and then read a portion of God's Holy Word. Brother William Stringer offered up an affectionate prayer. Our pastor then gave an interesting account of the Lord's leadings and goodness to him during his 50 years' journey in this wilderness. Brother Kennett, after a short address to our pastor, wishing him every blessing, and that his last days might prove his best days and brightest days, both in providence and grace, then presented him with a neat purse containing £21, which was acknowledged by a short address. A hymn was then sung,

"The year of jubilee is come."

Each deacon followed by an address, wishing our pastor every prosperity and blessing might accompany him in his labours and in his family. The meeting was closed by prayer by our pastor.—We sincerely thank

those friends that responded to our circular, both for their contributions and their kind Christian feeling manifested toward our pastor. Yours, faithfully, on behalf of the deacons,
JOHN KNOTT.
198, Bermondsey street, S.E.

WARE, HERTS.—The anniversary was held at Zoar Baptist chapel, July 16th, 1865. Mr. Flack and Mr. Bloomfield fulfilled their engagement. Mr. Sampford, the pastor, opened the service by giving out the well-known hymn—

"Amazing grace, how sweet the sound!"

Mr. Bloomfield, in the morning, spoke from Hosea xi. 4. It was a blessed time. In the afternoon Mr. B. gave a discourse on 1 Tim. iv. 8. The friends increased to double the number; those that came with empty vessels were not disappointed; the oil and meal had so increased as to fill their vessel to overflowing. One hundred partook of tea, and the friends were cheerful and happy; and well might those be who were possessors of that godliness which is profitable unto all things, having the promise of the life that now is, and of that which is to come. Mr. Flack came in most seasonably in the evening. His discourse was Mark v. 19. Mr. F. preached on the Lord's-day following. In the morning, Psalm cxvi. 6: "I was brought low, and he helped me." In the evening, Exodus iii. 14: "I am that I am;" and we have reason to bless God for the benefits bestowed upon us through the instrumentality of his servant. We thank our ministerial brethren for their work of faith and labour of love, and our kind friends who favoured us with their presence, and for the aid they afforded on the occasion. "Is anything too hard for the Lord?"—I hope in the bonds of the everlasting covenant,
WM. ROBINSON.

BEARFIELD, WILTS.—**DEAR EDITOR,**
Will you insert the following:—There is at Bearfield, near Bradford-on-Avon, a small and very poor Baptist cause, who are, I believe, truth-loving and error-hating people, who glory in the cross of Christ, honour the Holy Ghost, and worship the Father in spirit and in truth. A short time since, they found it necessary to erect a schoolroom adjoining the chapel, and also to make a few alterations in the chapel itself, but had no funds, and were unable, so far as they could see, to find them; nevertheless, in faith, they set to work, and have now a debt of £20 to clear. Should this meet the eye of any of the Lord's stewards I trust the Holy Ghost will lay it on their hearts, that it is required in stewards, that they be found faithful, and that if they feel led of the Spirit, they will come to the help of their poor brethren. Contributions will be acknowledged in the VESSEL, and may be sent to J. H. Lynn, 364, Albany road.

CINDERFORD, FOREST OF DEAN.—On Sunday, August 6th, we celebrated our third anniversary. The services were held in a tent on the green, near our room. Mr. Cozens, of London, preached morning and evening. On the Monday following, upwards of one hundred took tea under the tent. In the evening at half-past six, Mr. Cozens preached again. On each occasion there was a goodly number came together. This is the best anniversary we have had so far as numbers go. Mr. Cozens preached three of his best sermons, which, we hope, will be made a great blessing; however, we shall ever remember this his second visit.

R. S.

MR. EDITOR, DEAR SIR.—The Cinderford chapel case is one that I can most heartily recommend. I believe Mr. Snaith to be a good man and a genuine lover of the truth. He is a speckled bird among the general professors in the Forest who call him Antinomian. I always think it a good sign when the men of Sibboleth denominate the men of Shibboleth Antinomian. I hope the required number of shillings will be contributed that the few poor people may soon have a convenient place in which to worship the **GOD OF ALL GRACE**. I am, my dear Sir, yours truly, S. COZENS.

[We shall be exceedingly pleased to learn that this deserving cause has met with that sympathy and support it so much stands in need of. Friends of truth cannot but help so urgent a call. Ed.]

MR. SAMUEL COZENS'S REMOVAL TO AUSTRALIA.—Our readers will be surprised to hear, a meeting is to be holden in October, in London, to take farewell of Mr. Samuel Cozens and his family, who are emigrating to Australia. This step is the result of sound medical advice. It is hoped the voyage, and the thorough change of air and atmosphere, may be the means of restoring Mr. Cozens's health, while his labours in those immense colonies may be a great blessing. Now, there is a double point of view from which this movement should be looked at. First, Christian Sympathy. Brother Cozens has laboured for many years in defence of truth in this country. Can we send him away without such a substantial testimonial as shall prove our gratitude to God for all the service he has rendered? We hope not indeed. But the higher point of view is that of a missionary enterprise. Our Strict Baptist Churches in England have been so busy at home, they have had no time to do anything for the colonies. Brethren John Bunyan M^cCure, Ward, and others, have gone out; they have laboured successfully. Let us now put our hands together to fit and furnish this gifted and devoted man for Australia; and may God Almighty crown the effort with His blessing.

PLAIN SPEAKING.—An intelligent minister, in the Eastern counties, in a note

on the state of the churches around him, says:—"Suffolk Calvinism is not Bible Calvinism. We have a great deal of Andrew Fuller and Richard Baxter in the pulpits around; in fact, we are flooded with Spurgeonic theology. The man who does not turn pale at opposition, and will abide by the truths of God's Gospel, for God's people, in God's time, will be the man to create enemies. And as you and I will, and do talk about the fulness and freeness of covenant mercies; so these people who like a creature-pleasing ministry, will, and do let us know how full and free opposition is. On this ground I am determined to act toward those who dare to be valiant upon the earth for God's truth as those who are enlisted in the same warfare, have the same help, hope, and end as I have; that is, I will throw all my energies forth to serve them."

HEMEL HEMPSTEAD.

TO THE EDITOR.

DEAR BROTHER.—I just drop a line to say my dear partner Eliza Hutchinson departed this life on Friday evening August 11th, about a quarter to nine o'clock in a fit of apoplexy. This has a voice to us which says, "Be ye also ready." I trust she was ready, though unconscious her end was near; but I trust she was regenerated by the Spirit of grace, redeemed by the blood of Jesus. She was a believer in Jesus and a humble follower of the Lamb. She was a member of the Particular Baptist Church, Bethesda Chapel, Bedmond. She was a kind mother, and indulgent wife, but there is a parting time for all here below. But she has gone where the wicked cease from troubling and where the weary are at rest. At the early age of forty-three, her happy spirit leaves the clay tenement, to dwell with Him she loved, and who had manifested His love to her many times. I take this opportunity of expressing my gratitude to those brethren who have written so very sympathetically to me on the occasion. I remain yours in the truth,
H. HUTCHINSON.

BAPTIZING IN THE RIVER THAMES.—**DEAR SIR,** Would you kindly insert the following notice for the information of interested friends in England, India, and America? On Tuesday the 8th inst., the small section of the Church of the living God, formerly in H. M's. 14th Light Dragoons, had the pleasure of receiving into its communion four persons according to the practice set forth in the person of Christ, our only authority and head: baptized by immersion in the river Thames, at Hampton, Middlesex. W. Castle went into the water with them, in the name of the Father, Son and Holy Ghost. The elder or deacon of this section of the church, H. Richardson is still in India, at Jelgaum, Bombay. J. BYATT, 15, Deverell street, Dover road.

STRICT COMMUNION BAPTIST
SOCIETY.

TO THE EDITOR.

DEAR SIR,—Allow me through your columns to inform the members and friends of the above society, that it is intended to hold a general meeting of its supporters during the month of October, the particulars of which will be given as early as possible.

Although the action of the society has been retarded to some extent, its objects have been kept steadily in view. It has however done the important work of placing within the reach of the Strict Baptist Churches, a model trust deed, that will go far to prevent altogether a repetition of the unworthy scenes enacted at Norwich and Ramsgate. The usefulness of this has been felt in various directions, by convincing certain parties that there existed a body of men who were carefully watching over the interests of the Strict Baptists.

All communications, or suggestions as to the best course of future action, should be addressed to me, 71, Robert street, C.-on-M. Manchester, and will receive prompt attention. I remain, yours sincerely,

WILLIAM STOKES.

Honorary Secretary.

Manchester, August 17, 1865.

BIRMINGHAM.—Sheffield is no very fruitful field for Calvinistic or Strict Baptists: there is not, in a population over 200,000 souls, one church of that order to be found. One young gentleman from Mr. Spurgeon's College commenced a series of services in some of the halls; but he did not succeed in planting a church. After the school services at Masborough were over, I gave two addresses in defence of Protestantism; one in the Temperance Hall, and one in Wandsey street Reform church. At both these meetings, Mr. Todd (the highly-esteemed Protestant lecturer), presided; and he was a great help to me, and to the meetings. I shall ever gratefully remember him: he encouraged me in my work, and heartily bid me God-speed. The *Gospel Guide* gave the substance of the first lecture in Sheffield; and I heard a whisper that both lectures would be issued in a cheap pamphlet, under the title of "God's sevenfold characteristic contrast between Protestantism and Popery." On Thursday morning, August 24th, I left Sheffield, and my very worthy friend, Mr. Joseph Elam (at whose house I was kindly provided for) travelled with me to Rotherham; there we parted; but my Christian brother Roper (the Sunday school leader) came to see me off. I had no sooner taken my seat in the carriage that morning than I opened the Bible for a text for Birmingham that evening. Paul's beautiful words met my eye, my heart, my soul, and all my feelings, in a moment: "So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but even our own

souls also, because ye were dear unto us." As I travelled on that day near one hundred miles, through Derby, Burton, Tamworth, &c., on to Birmingham, I thought a little on those words; and in the evening, in the new Baptist chapel, I preached from them with freedom and comfort. That chapel, which stands on Constitution hill, opposite Bond st., is a most pleasant and commodious place of worship. The brethren, Thomas and Henry Drew, my son Vallis, and my ministering brother Abraham Howard, with their friends, have certainly made a noble advance; with all my heart and soul I wish them abiding peace, a long and a large prosperity, and a happy realisation of all those blessings promised to flow out of a faithful ministration of the Gospel, and the obedience of a devoted following the Lord in the ordinances of his house. Having this week travelled about 500 miles, and spoken several times, am now returning home to my cares and labours there. Dear brother Foster, Abraham and I talked of you and of Sturry this morning; but I must say adieu.—C. W. B.

OUR LONDON CHURCHES.

THE NEW SURREY TABERNACLE is now nearly ready for opening; and, we believe, any friends can enjoy a quiet view of the interior any evening. Those who have had the privilege of walking through it since the brilliant mediums of light have been completed, express themselves highly delighted and satisfied. There will not only be the true light of truth shining through the ministry of the word, should the Lord spare Mr. Wells's life and strength, but the many improvements for conveying the gaslight are so perfect and superior, as to render the whole place one of real comfort and pleasure. Thousands are looking forward to the opening services with anticipations of joy and gladness. In a recent tour through some parts of Yorkshire, Staffordshire, Warwickshire, &c, we were thoroughly interrogated as to the probability of friends finding room even in this large Tabernacle, as all the truth-loving tribes of Israel from all parts of the kingdom have deferred their holiday-making until this happy period shall arrive; and as the opening services extend over so many days, no doubt, all will find accommodation during some parts of those high, and, we hope, useful days. Every church in the country should make a collection for two objects:—namely, first, to pay their ministers' fare to London and back; and secondly, to enable him to present the Surrey Tabernacle Building Committee with a substantial token of their decision for the whole Gospel of Christ, as it has now been so many years preached by Mr. James Wells, and others of his brethren who will on that occasion assemble together. We purpose to publish a memorial of the opening services, either in THE EARTHEN VESSEL for October, or in connection therewith; orders for the same

should be sent to our office as early as possible.

Mr. THOMAS STRINGER's first anniversary, in Wellington street, was celebrated July 30th and 31st. The London Strict Baptist brethren gathered round Mr. Stringer and his friends, rejoicing greatly with him in the prosperity with which the Lord has favoured him. We are expecting soon to hear that a much larger tabernacle is to be erected. Mr. Stringer has laboured for many years in the Gospel; but happier smiles of heavenly favour perhaps never rested on him than now. Our brother Thomas Chivers's Jubilee Meeting has been holden in his "EBENEZER," and a grateful token of the high esteem in which his friends hold him was presented. We wish it had been sufficient to erect for him a new chapel in a better position; but for that desirable object we wait a little longer.

Two ministerial brethren from America have recently visited us; they have each of them preached once or oftener in London, and have been heard well. They represent America as really in need of sound ministers of the Gospel, and think such men would be acceptable. But both the brethren from America referred to are men of good educational and natural parts; and can hardly understand how unlettered brethren succeed at all. The English Churches of truth have, for years, been fed, instrumentally, by good men of small scholastic powers; but we believe the day for such original and spiritual teachers is passing away. The little cause at Stratford, under Mr. Smithers's ministry, has come to an end; not because his ministry was not acceptable, but funds to meet expenses were not forthcoming; and the burden lay heavy on Mr. Fowler; and no one was willing to bear it with him. The Gospel was faithfully preached there by Mr. Thomas Stringer, and others; and we hope the seed will yet spring up, and produce fruit. While the various free-will and national churches are springing up in all directions, it is painful to witness the indifference of thousands toward planting churches of truth. Mr. Maycock's ordination services at Old Ford, we hope to notice fully next month. The church, and the school, and the cause altogether under him, is progressing very happily.

We have many communications respecting Soho chapel, Oxford street; but the fact is, when a brother, a minister, a pastor, like John Pells, is removed by death, the deacons and church find it difficult to supply his place. We hope presently the Lord will find them the right man—if the present excellent supply is not the heaven-ordained one.

Our hearts have ached again over old Unicorn Yard chapel. We were instrumental in raising the old building in 1854 to a substantial and comfortable place of worship. Seven hundreds of pounds was expended on the building, and hopes were entertained that a prosperous cause would, once more, be found within its walls; and for a few years these hopes were encouraged. During the last three or four years it has gradually sunk. We understand Mr. Chamberlain has left, and that the chapel is likely to go into other hands. Will the Bermondsey and Horsleydown friends of Christ allow this?

At Trinity chapel Mr. Silverton is gladly heard. It is thought by some he will settle there.

Mr. James Wells's sermon on "Rahab the harlot" has caused no little commotion in some quarters; and R. King's letter, of Walworth, leads us to conclude there are some things in it we have not noticed. We will endeavour to get a copy and fairly read it, and reply to R. King.

Frederick Burrow, Esq., of Cullompton, a talented author and lecturer, has just issued a small volume, entitled, "The Dissenters' Manual"—a shilling book of much information. Can be had at Paul's.

"Spiritualism and other Signs," is a volume full enough of powder and shot to blow all the Spiritualists further into the clouds than they are at present. We say decidedly, if any one wishes to have full proof of the nature of this last Satanic effort to uproot the Gospel, let them read this volume.

Pratp.

DIED, August 11, 1865, in her 22nd year, Grace, the beloved daughter of Samuel and Eliza Rutter, of 36, White street, Borough.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Banks, C. W. ...	Baptist Chapel, squirms street ...	1865—Aug. 2	4
Beazley, Mr. ...	Bethesda, Cranmer Ct., Clapham Rise	July 6	1
Branch, Mr. ...	Baptist Chapel, Wellgtn. st., Beth. gn.	Aug. 2	3
Drake, T. ...	Winsor ...	Aug. 6	1
Gill, W. ...	Farnborough, Kent ...	Aug. 24	2
Hearson, G. ...	Baptist Chapel, Vauxhall ...	Aug. 6	4
Moyle, G. ...	Rye Lane, Peckham ...	Aug. 6	6
Peet, Alfred ...	Old Baptist Chapel, Sharnbrook ...	July 30	4
Waterer, W. B. ...	Chapel House, Hornsey Rise ...	Aug. 22	4

The Inward Life of a Real Christian.

“Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.”—Psalm lv. 22.

THIS Psalm furnishes a full view of the inward life of a real Christian. In this inward life there is a deep sense of the working of iniquity from without and from within. As a public man—a man in a high position—David had against him “the voice of the enemy and the oppression of the wicked.” In his nearest friends he was deceived, and by some of them overthrown. Ahithophel was David’s counsellor, and he is said to be a type of Judas, and David a type of Christ. As it was with David and Christ, so it was with Paul; there was Demas and Alexander the coppersmith, once friends of Paul and then his greatest foes. Now, consider this—sin and Satan come in so close they sometimes separate you from those who may be nearest to you.

This leads David to complain bitterly. How full of meaning is that one verse: “My heart is sore pained within me: and the terrors of death are fallen upon me.” Who can fully expound these two sentences?

But all these lead to fervent prayer: “Give ear to my prayer, O God!” “Evening and morning, and at noon, will I pray, and cry aloud: and He shall hear me.” Faith and gratitude recount the mercies past, and anticipate greater still: “He hath delivered my soul in peace from the battle that was against me.” And now, mark you, while he returns to, and continues in his complainings, the SPIRIT OF GOD comes in, as I think, to stop this complaining, and to turn his heart and soul, and thoughts and feelings into another channel, and says, “*Cast thy burden upon the Lord, and He shall sustain thee: HE SHALL NEVER SUFFER THE RIGHTEOUS TO BE MOVED.*”

There is a direction. This is followed up with a promise; both are based upon a solid doctrine.

The word burden is by some rendered “gift”—meaning the cup of affliction is a gift; a useful gift from the Lord. How worthy of long thinking over is that word of Paul’s to the Philippians: “And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Suffering for His sake is as much given as is faith in His name.

The word burden is sometimes rendered *hope*; cast the anchor of thy soul still on the Rock of Ages, whatever winds may blow.

But “burden” implies all that heavy load of trouble which comes from sin, self, Satan, and all the outward trials of the way. Gill says, the Arabs knew not the use of the word till they heard in Arabia merchants say, “Take thy burden and cast it on the camel’s back.” So saith the Spirit—“Cast thy burden upon the Lord.”

The People that have Eyes.

By S. COZENS.

“The righteous shall see it and rejoice.”—Psalm. cvii. 42.

NONE but the righteous can see the things that are freely given to us of God; for the god of this world hath blinded the minds of them that believe not. When he turned the eyes of our first mother from the tree of life, and fascinated her into sensualism and sin, he blinded her mind, and all her children are born blind, with the film of moral darkness on their minds. Darkness covers the earth, and gross darkness—dense darkness—the people. Before we were called by grace, we had no knowledge of God; we were dark as to the character of God,—as to the character of God in His covenants. We knew neither law nor Gospel; neither the sin that the one condemned, nor the salvation that the other proclaimed.

And hence our first business will be to look at the *sight seers*, “the righteous;” then, secondly, at the *sight seen*, “They shall see it;” and then thirdly, to the *song of admiration*, that concludes the drama, “The righteous shall see it and rejoice.”

I. Character is not always to be found in a good reputation; a man may have a good reputation, and yet be an infamous character; *vice versa*, a man may have a character that heaven approves, and the vilest reputation that the devil or the wicked can invent. It is not what we are in man’s opinion, or Job would have been a miscreant. It is not what we are by the devil’s assertion, or Job would have been a consummate hypocrite. It is not what we are in our own estimation, or poor Job would have come short of the kingdom. for he is not only condemned by his friends, and the devil, but he condemns himself. The world gave him a bad character—“There is some secret thing Job, which you have been guilty of—something very bad, I am sure of it, or else all these calamities would not have come on you.” These nasty insinuations (excuse the word) of Job’s friends so embittered the heart of the dear man, that he said, “Miserable comforters are ye all.” The devil said, “Why what a wretch! he is serving God for what he can get; if you will only just take away what you have given, you will soon see what kind of character he is; he will curse you to your face.” He gave himself a very bad character: “Behold, I am vile. I have heard of thee by the hearing of the ear, but how mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.” You see the character that God gave to Job; upheld him amidst all the rage and fierce assaults of the adversary—it held his soul alive in the midst of death. “He is a perfect man, one that escheweth evil,” saith the Lord. Was it true that Job was perfect? Yes. In himself? No; but in God’s estimation, in God’s purpose, in God’s provision, in that Redeemer that lived for him, in the Day’s-man that laid his hand on him the offender, and on God the offended. Young Christians give themselves a bad character; they repent in dust and ashes, because they have been so rebellious against God, because they have sinned against

heaven, and as sure as they begin to publish themselves as rebels against God, some one else will join issue with them, and try to make them really worse than they are, were it possible : oh, it is no use your praying—no use your asking God to have mercy on such a wretch as you—look here ! look there ! look yonder ! see this ! see that ! They are for awhile ignorant of the fact that it is by the principle of righteousness and true holiness that they seek the right, whilst they denounce the wrong. Now right is the opposite of wrong ; by nature we are wrong, and not right ; by grace we are right, and not wrong. Let this be distinctly understood ; if I am a saint, I am not a sinner ; and if I am a sinner, I am not a saint. We cannot be both ; that is, in God's estimation. We may change our estimation of ourselves ; we may be, according to poor old John Wesley's creed, a saint to-day, and a sinner to-morrow ; but it is not so ; if I am a sinner, then I am not a saint ; or, in other words, if I am wrong in God's estimation, I am not right ; and if I am right in God's estimation, then I am not wrong. I may, like the apostle, feel the working of right and wrong (Rom. vii.) ; but this working of right and wrong proves that I am right and not wrong. The wrong is weak, the right is strong. You may think it is not so, because sin ever and anon seems to have the mastery over you ; but then has it always the mastery over you ? It is not what a man is by incident or accident, it is what he is by habit. Swine wallow in the mire ; a man may fall into the ditch ; but he will not like his position there, because mire is not his element. The sow wallows in the mire because it is her habit ; it is not the habit of a man to wallow in the mire. I say it is not what a man is by incident, but what he is by habit. To illustrate this, if a carpenter were to go into a smithy and work a work in iron, he would still be known as Joseph the carpenter ; he would not be called a blacksmith because he did a work in iron ; no, he is still a carpenter, that is his profession. If a godly man is overtaken in a fault, that fault is advertised and circulated from Dan to Beersheba ; whilst the ungodly may commit the same sin with impunity, day after day, and year after year, and no one takes the trouble to talk about it. Why ? Because it is an incident in the one case, and habit in the other. If Noah falls, if he takes too much wine, oh, they say, have you heard about that old Noah ? he was seen intoxicated, so they talk about Noah being overtaken with a fault. Why ? Because it is not the habit of his life. So you may depend upon it, that when a man is branded for some fault, that he is a good man in the main ; in the habit of his life. We don't say much about the ungodly reprobates ; but let those that make a profession of religion turn aside from the right way ; every one's mouth is open, and the poor man's transgression is bandied about all over the world.

I make these remarks not to apologize for sin—God forbid—but to show you that it is not the habit of his life. Read the word of God : we are told “ there is not a just man on the earth that doeth good and sinneth not.” I take that to mean there is not a just man on the earth that doeth good universally and sinneth not occasionally. “ If we say that we have no sin we deceive ourselves, and the truth is not in us.” But then, if we confess our sins, this proves that we do so from another principle, that is opposed to sin, and rises superior to it. “ If we

confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" by His precious blood, and thus are we righteous even as He is righteous. Furthermore, right is the opposite of wrong: by nature we are wrong and not right; we are negatively wrong: "There is none that seeketh after God." We are positively wrong: "They have all gone out of the way." We are wrong by birth; we are shapen in iniquity, and born in sin. Hence the necessity of the new birth. We are wrong by practice. "We go astray from the womb speaking lies." Our character is wrong, "for all have sinned and come short of the glory of God." Our conceptions are wrong. "There is none that understandeth." Our conduct is wrong. "We have forsaken the fountain of living waters, and hewed out cisterns that can hold no water." Our constitution is wrong. There is no soundness in it. "In me, that is in my flesh, there is no good thing." The head is wrong. For "the whole head is sick." The heart is wrong; it is "deceitful above all things, and desperately wicked." The eyes are wrong. "There is no fear of God before their eyes." Our mouths are wrong. "Cursing and bitterness is in their mouths." Our feet are wrong, for they are "swift to shed innocent blood." Hence we are all wrong, and altogether wrong, and always wrong by nature. Now just as we are wrong by nature, so are we made right by grace. We are negatively right. "Blessed is the man to whom the Lord will not impute sin." This man is one whose sins were imputed to Christ; He bare them—He carried them away—He cast them into the depths of the sea—the atoning sea—indeed, He cast them behind His back, nailing them to His cross. I do not apprehend that Jesus Christ (as a man) could see the hand-writing on the cross—nailing it to His cross—casting it behind His back. It is a figure of speech, a person takes a thing he does not approve of, and he throws it away behind his back. God has thrown away our sins behind His back. That they may never be seen, nor found, He hath cast them into the depths of the sea. I like the oceanic idea, they are not cast into the depths of a river, or of a lake; no, but into the depths of the sea; so that "when they are sought for, they shall never be found." I believe that as it would be impossible after dropping a drop of ink from the point of a pen into the mighty ocean to gather up that ink again, so is it impossible to gather up the sins that God hath cast into the depths of the sea. They are positively right, by the imputation of righteousness without works. How blessed! without works! This doctrine was preached all through the Old Testament ages. I find God preaching the doctrine of justification without works again, again, and again in figure. In the garden, the Lord God made coats of skins, and clothed our first parents. What were their works? Flimsy fig leaves. God's clothing was sacrificial clothing—"coats of skins;" a LIFE had been sacrificed in order to clothe them. "In the day thou eatest thereof thou shalt die." God proclaimed the law of substitution in the very act of His clothing Adam and his beloved Eve in coats of SKINS. Was it for his good works? O no! If God had dealt with him after his transgression, he would have sent him to the place prepared for the devil and his angels. My belief is, that Adam was guilty of a sin that was greater than all the sins that ever were, or shall be committed by his offspring. Yes, put all the sins of all his children into one scale, and Adam's sin would outweigh the whole.

Why? Because it was the sinful cause that produced all manner of sin—our sins are the effects of his sin as a cause; and as the cause is greater than the effect, so Adam's sin was really greater than all the sins that grew out of his sin. But God clothed them in coats of skins, preaching the doctrine of justification by grace without works.

We have a great many figures of this. You know under the law, he sacrifice must be perfect to be accepted, and then the perfection of the victim was given to the offerer, and the offering itself was consumed on the altar. I say the perfection of the sacrifice is left with the offerer, whilst the creature offered takes away the imperfection of him for whom it is offered. "He was made sin for us," as the sacrifice under the law, "that we might be made the righteousness of God in Him;" so you see the offerer had two things in his sacrifice, the benefit of losing his sin and the benefit of having the perfection of his substitute; so whilst we lose our sins in the atoning death of Christ, we are also justified from all things by the perfect life of Christ. Again, we are right by birth; we are born of God, kine begets kine; that which is born of God cannot commit sin. God does not commit sin, there is no iniquity in Him, that new life that comes from God is as incapable of sinning as God Himself. That which is born of God doth not commit sin. The old man cannot do anything else but sin, for there is nothing but sin in him, "in my flesh dwelleth no good thing." The new man which after God is created in righteousness and true holiness is as holy and righteous as God himself. Did you ever see "Quarles' Emblems?" In his day he taught great moral lessons and some very blessed spiritual lessons. I was very much struck some time ago in looking at the personification of Rom. vii. There was a living man with a skeleton round him, and I suppose the skeleton was the old man of death; there was the living man within this man of death; so there is a living, new man of grace which is created after God in true holiness and righteousness in this body of sin and death. The body is dead because of sin, but the spirit is life because of righteousness; so there is a moral death in the old man, and a spiritual life in the new man. I wish the dear children of God would pay a little more attention to these distinctions, then they would not measure themselves by themselves; for I always find that as soon as ever I get measuring myself by myself, I measure the wrong way. How should we measure ourselves? By Christ, for "as He is, so are we in this world." "He of God is made unto us wisdom, and righteousness, and sanctification," &c. Measure yourself by Him who is our wisdom and sanctification. "As He is, so are we." Then we are right by practice, we were as sheep going astray, blessed be God we went astray, AS SHEEP, "All we like sheep have gone astray." Judas went astray like a goat; he was not restored, because he was a goat. If the sheep go astray, the great Shepherd will go after them. He came to seek and to save His lost sheep, we went astray like sheep, but we have returned to the shepherd and bishop of our souls. Bishop is a beautiful word, it means to cure, to keep, hence we say a bishop has the cure of souls; literally, it means to cure, and if you cure, you keep; that is, you keep the person cured from the effects of that disease that was consuming him. We have returned to the shepherd and bishop of our souls. Now the shepherd is one that takes care of the flock, and the bishop is the doctor or physician that cures the diseases among the flock. We have returned to the

shepherd to take care of us, and to the bishop, doctor or physician to cure us. And you know the poor sheep often wants curing; there are no creatures so liable to so many diseases as the poor sheep; but the shepherd of the sheep understands all their ailments. He saith, I will heal that which was diseased and bind up that which was broken. We are right in our conception, the eyes of our understanding being enlightened. We are right in our conduct, we follow the Lamb whithersoever He goeth. We are right in our constitution, we are new creatures, created in Christ Jesus unto good works. The eyes are right; looking unto Jesus. Our mouths are right; our mouth shall show forth thy praise. Our feet are right running in the way of His commandments. So I say just as we are wrong by nature, so are we right by grace, as we are universally wrong by nature so we are universally right by grace. Hence the Lord's people have vital life, a life from God, a life that can never die, a life that is hid with Christ in God beyond the shafts of death. He that believeth shall never die. How often do we think we are going to die? What foolish creatures we are. He that liveth and believeth shall never die. You are looking for that you will never see—death. Why, shall we not die? No! Jesus DIED. He died our death. He died that sinners may die? No; that they may live. He is the resurrection and the life. Dying is but going home; it is not death. We are absent from the body and present with the Lord. It is not death. Why the children of Israel did not go into Jordan; perhaps some of them thought they should, but they did not. The priest put his sacred feet in the river, and back went Jordan from the majesty of his presence; and the ransomed passed over. Why the swellings of Jordan were nothing to them; they knew nothing about it. We shall not die, my brother. This body may fall asleep, but we shall not die. You do not fear to go to sleep, then you may not fear what people call death. "Lazarus sleepeth; I go to awake him." No death! The wicked die, not the righteous. What a mercy; a child of God, when he comes to the verge of Jordan, asks, "Can this be death?" The thing that I have been fearing all my life long. "Is this death?" "Tell me, my soul, can this be death?" Why death is only a shadow to the child of God. Death throws its shadow on a believer, but it is only a shadow; it passeth away into the sunshine of eternal glory, where God and the Lamb is the light thereof. I have been going to die so long that I try to realize my standing in grace; and if I can only realize that, then I can contemplate death with pleasure. They are right, altogether right, right in Christ, right with God, right for heaven. O what a mercy to have nothing between God and the soul, to stand in that blessed position, "There is, therefore, now no condemnation." How Paul had been condemning himself in Romans vii., "But there is, therefore, now no condemnation to them which are in Christ Jesus." No, "not one damnation to them." Dear Dr. Hawker was given to use very strong language at times: in one of his beautiful hymns, speaking of the work of Christ, he saith, "He drank damnation dry." "There is, therefore, now no damnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Then the righteous shall see it and rejoice. Do you belong to the righteous, to those whose hearts are right with God, to those who are justified freely from all things? Are you one in the Saviour's family? How shall I know it? I will give

you a very sweet evidence of your being in the family: "Unto them that believe He is precious." Is He precious? then I am a believer. Am I a believer? then I am righteous. Am I righteous? then it is well with me. For it is well with the righteous. Amen.

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, OCTOBER 1ST.—JESUS STILL A MAN.

"Jesus wept."—John xi. 35.

WEeping is a very common thing, for there is the "valley of tears;" bless God for a prospect of entering that land where the inhabitants shall not say they are sick, and where all tears will be for ever banished. But while all true pilgrims to that land come with weeping and with supplications, none ever wept as the God-man. He, beyond all others, was the Man of sorrows and acquainted with grief; who, in the days of His flesh, offered up prayer and supplication with strong crying and tears. He weeps not now, His sorrows are all at an end; but He is the same Jesus who did weep, and can be—yea, is—touched with the feeling of our infirmities. Many friends, when they get up a bit in the world, forget their old acquaintances, who still remain in poverty; they'll slip by without seeing them in the street, or remove away from the locality where they earned their wealth, to avoid old associations. Not so Jesus. Although He weeps no more, He sympathises as deeply as ever with His sorrowing people on earth. Go to Him in all thy troubles; remind Him of His own tears; tell out to Him all the feelings of thy heart, and thou shalt not go in vain. He is still a *man*, to come in the hour of sorrow and pour consolation into the broken heart; and He is still God, and can say to the dead, "Come forth," and they obey. Oh! believer, there is nothing too hard for the Lord. If He deliver thee not He will give thee strength to bear, and all things shall work together for good. "*The mouth of the Lord hath spoken it.*"

SUNDAY, OCTOBER 8TH.—OUR EXTREMITY.

"Weep not."—Luke vii. 11—18.

It is easily said—"O, don't cry. You must not look at the dark side; come, come, cheer up; it's all for the best." If you cannot give your friend better comfort than such, hold your tongue. "Well," you say, "what am I to do?" Why, the Bible tells you, and Jesus sets you the example. Don't strive to bung up the soul's safety-valves by stopping tears by force. If you cannot remove the cause of grief then say to your friend, "*Come, lay your head on my shoulder and weep there;*" and as you do it weep yourself; and that tear of sympathy which you shed will do more to heal the wounded soul than all your "come, comes," and "cheer ups," and that sort of cold-hearted twaddle. When our Blessed

Lord said, "Weep not," He did not do violence to our nature, but in love took away the cause of the sorrow. The case referred to above was an extremely touching one. The young man was dead—an *only son*—and his mother a *widow*. Ah, poor soul, her cup was now full; the last drop of bitter was just going into it. But One saw her and felt for her, though she saw not Him. Her extremity was His opportunity; a few moments more and it would have been too late—the body buried, the guests returned, and the widow left in solitude to grieve. But Jesus is *never too late*; no, nor yet too soon. His time is the right time. Weeper! He is on His way, and thou shalt hear His sweet voice saying unto thee, "Weep not;" and a power there is in His words sufficient to wipe away all tears. "Even so, come, Lord Jesus."

SUNDAY, OCTOBER 15TH.—HEAVEN'S DESIGNS.

"My times are in thy hand."—Ps. xxxi. 15.

WHAT a mercy; were our times in the hands of any other they would be hard times indeed. Every Christian has his own times, or events, or circumstances. In the battle of life we toil on, and fight with all sorts of influences, just as though all things were dependent on ourselves. And on looking back on our many mistakes and failures we say, "If I had done so and so, this and that and the other would not have happened." And again, when success has crowned our labours we say, "Ah! if I had not done so and so at such a time, things would have gone wrong." Perhaps so, very likely, for God is daily bringing about the accomplishment of His own eternal purposes by human agency. There is not a good done or an evil permitted, but fulfils some grand design of heaven. Believe, thy times are in the hand of God. Then,

1. Hast thou good times? Does providence smile upon thee? And, above all, does the candle of the Lord shine upon thy soul, and art thou happy in the love of Christ, and able to say, temporally and spiritually, that the lines have fallen to thee in pleasant places? Then thank the Lord for it, and remember that He can soon make a great change.

2. Are thy times very hard? A hard lot in providence, a hard heart to contend with, and a hard world to live in, and a hard fight to live at all, either for this world or the next? Not a few of God's dear people know what all these hard things are. But they are in the hand of Him who can make no mistake. Perfection is the end He aims at; we are predestinated to be conformed to the image of Christ; when first dug out of the quarry, we are very unlike Him, but then He began a good work, and He will not cease until the great Worker sees His own perfect likeness on our souls. These times, seasons, or events, we experience, are the tools by which He is polishing the stones of the house. When the work is done, and we awake with His likeness, we shall be fully satisfied, and say, "He hath done all things well." Amen.

SUNDAY, OCTOBER 22nd.—A SPECIAL GIFT.

"I have given them thy word."—John xvii. 14.

WHAT a gift! Reader, are you a Christian? Then surely you will set a high value upon this Divine donation presented by Jesus; the word of God is yours in a special sense. And what is that word? Why we

cannot tell, for when we have expended all our powers to set out its many qualities and glories, you might exclaim, like the "Queen of the South," "Behold, the half has not been told me."

1. It is a never-failing light to guide our feet into, and along, the way of life and peace. (Psalm cxix. 105.) By the teaching of the Spirit, it works a true knowledge of divine things in the soul, whereby we are made wise unto salvation.

2. It is the food of the living soul. I found Thy word, said one, and did eat it. Without this you cannot live—spiritually—any more than the body could continue to exist on air—the doctrines, promises, revelations, sacred songs, and biographies and histories of the Bible, are precious stores of food for hungry souls.

3. The word is the Christian's title deed to a glorious inheritance; we are sons of God, and joint-heirs with Christ; and His word, says Paul, "is able to build you up, and give you inheritance among all them who are sanctified." Yes, blessed be God, faith's far-seeing eye does not merely see the land, but that same eye sees a good title to it in the sure word of covenant and promise. 'Tis here we read our title clear to mansions in the sky. And, once more, the word is the Christian's *armoury* whence every needful weapon may be found for the good fight of faith.

O, then, let us value this gift, and not only read, but daily search therein for fresh supplies of all we need; and as often as possible go to hear the Gospel preached. Some profess to read at home, and forsake the preaching of the Gospel; others hear the Gospel, but never read it at home; both parties are in fault, for the word says, on the one hand, "Search the Scriptures," and on the other "Not forsaking the assembling of yourselves together, as the manner of some is"—a word to the wise is enough.

SUNDAY, OCTOBER 29TH.—AN ANCIENT SALVATION.

"The old is better."—Luke v. 39.

ALL old things are not best, and there is a wide spread influence of the Athenian spirit. Many people "spend their time in nothing else but either to tell or to hear some new thing." (Acts xvii. 21.) Yet many old things are better than the new, and in every case old wine is acknowledged to be the best.

Now God's way of saving a poor sinner is very old, and that is, in a word, by grace,—“By grace are ye saved through faith, and that not of yourselves; it is the gift of God.” And it is of faith that it might be by grace. Now what is grace? Favour, free, undeserved, Sovereign favour—that is what grace is. And what has grace done? Why, everything that law and justice required of God's people—salvation, so far as doing is concerned, is "*finished*," and therefore sinners are not saved by *doing*, but *receiving*. Now have you received; or, in other words, tasted that the Lord is gracious? Then you have tasted the real old wine which cheers the heart and strengthens the soul. Then beware of the stuff so generally taken as a new, and in the estimation of some—yea, of most—better wine. O! say they, we must go with the times; we cannot receive these old and worn-out doctrines. Poor things, they do not know their taste.

I was once in a public room, when a man ordered a glass of "black beer." He was served, but protested that they had given him wine. A third party was appealed to. He said, "It's wine." A judge was called, and O! how he laughed, saying, "They don't know spruce from port wine!" And the men confessed that they did not know the taste of wine. No more do carnal men know the taste of free-grace; there is nothing like it. Beware, then, of drinking any other doctrine than that which exalts Christ, and lays the sinner low in the dust; for of all the novel things called Gospel, we say, the old is better.

The Surrey Tabernacle Expositor.

EXPOSITION OF REVELATION XIV. 14.—20.

By MR. JAMES WELLS, OF THE SURREY TABERNACLE, WALWORTH ROAD.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

WE have in the margin of our Bibles the year ninety-six as the time in which the book of the Revelation was written; but we must take no notice whatever of that; it is of no authority whatever. There is, I think, very little doubt that the book of the Revelation was written before the destruction of Jerusalem took place; and the verses I am about to read describe the destruction of Jerusalem; but at the same time, that judgment which the Lord brought upon Canaan, and by which he destroyed the Jews, as a nationality, scattering them over the face of the earth, represents future and heavier judgments yet to come. Hence the Saviour here appears upon a white cloud, to denote the majesty of his appearance; having on his head a golden crown, to denote that he had conquered death, that he had conquered Satan, that he had conquered all adverse powers, and appears with the golden crown upon his head, according to the prediction in one of the Psalms, "Thou hast set a crown of pure gold upon his head;" to denote that his victory was a victory of purity, a victory of righteousness, and a victory of preciousness, and a victory more than golden, even of eternal value. But this same person who is a Saviour is also a judge, and as such did, by agents he was pleased to employ, minister judgment then; so he has done since, and he will do so in the future, making use of both saints and angels at the last great day in ministering the final judgment to which all his adversaries shall be subjected.

"And another angel,"

that is, another messenger, another minister; or it may be the same one with another message; for the same minister has a variety of messages; sometimes mercy, sometimes judgment; for it is by preaching mercy and judgment side by side that the Lord doth take forth the precious from the vile; it is by this that the saints of the Most High are enabled to trace out the distinguishing grace of God in making them to differ from what they were by nature;—

"Another angel came out of the temple, crying with a loud cry to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe."

Now this is a bad ripening ; they were ripened for destruction. The Jews, in crucifying Christ, and then after that persecuting His apostles, they were hereby ripened unto destruction. Here is one judgment, therefore, compared to the sickle being thrust in to cut them down. Let us not think, friends, for one moment that though this judgment took place so many centuries ago, that we ourselves shall not be subjected to a very much heavier judgment, even the final judgment, if we ourselves are, as they were, crucifiers of Christ, haters of His truth, and despisers of His people. But if, on the other hand, we have through mercy transited, or been translated, over from what we are by nature into reconciliation to God, and sweet friendship with the dear Redeemer, then the golden crown, the crown of life, belongeth to us, and not the sickle to cut it down.

“And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.”

The Jewish nation cut down.

“And another angel came out of the temple which is heaven, he also having a sharp sickle ;”

messenger after messenger, trouble after trouble. And those who have but a slight acquaintance, we will say with the five years' history of the Jews previous to their entire destruction as a nation, will see how this was fulfilled ; how message after message—that is, how judgment after judgment—kept falling upon them until their ruin was complete. So with the ungodly man, if he live and die in that state, calamity after calamity, and loss after loss, and affliction after affliction, will follow him up, until his ruin is completed. On the other hand, the man that is a lover of Jesus, all his troubles, all his calamities, shall be subservient to the furthering of his soul's present and everlasting welfare. How infinitely different, then, the two states—that of unbelief and enmity, and that of faith in and love to the Lord Jesus Christ.

“And another angel came out from the altar, which had power over fire ;”
that is, the fire of God's judgment ;

“And cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.”

Now here is the harvest first, and the vintage afterwards ; but this is the harvest of judgment, and the vintage of judgment. The same similes are used sometimes to set forth a rapid succession of mercies ; but here it is evident that these same similes are used to set forth a rapid succession of judgments ; their condemnation neither lingered nor slumbered.

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth ;”
that is, of the land of Canaan ; let us look to the historical meaning of this, and after we have got the historical meaning, we can look at it in its further application to the judgments which are yet to come ; “and cast it into the great wine-press of the wrath of God.”

And who trod that wine-press ? Why, the Roman armies rolled in upon that nation as upon a wine-press. And I must make one more remark here, friends ; that as they had perverted God's truth, that which they thought would have been their shield and their protection became a snare, a trap, unto them ; for there were thousands upon thousands from different parts of the land, and from foreign lands too, gathered

together at the passover. Titus then, the Roman general, saw that was his time to roll his armies in upon the people while they were shut up in that city ; so that the city became a wine-press ; the Roman armies rolled in and trod that wine-press, and most frightful, most dreadful, were the consequences. And yet this judgment was but temporal, and was as nothing, the Jews being thus shut up in their own city. Ah ! what was that to our being shut up in hell, when all our sins, infinitely more mighty than Roman armies, will roll in upon our guilty souls, and that for ever and ever ? Oh, those of us that know a Saviour's name, and have a hope in God's mercy, we may well say with the apostle, that " he hath delivered us from so great a death, and in whom we trust that he will yet deliver us." You will thus see that these things are not so difficult to understand as is generally supposed.

"And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

If you reckon this up, a furlong being the eighth of a mile, you will find that this was much about the length of the land of Canaan ; so that it seems so expressive thereof, and the blood coming to the horse bridles, of course, is expressive of the dreadful destruction of human life, the dreadful deluge of blood, which then occurred. Nevertheless, while it thus refers by its limitation to the whole land of Canaan, there is another view you must take of it. You observe that while the measurement here spoken of seems to refer to the whole length of the land of Canaan, in order to direct our minds to where this has been fulfilled, not but what it has, as I have hinted, another fulfilment yet to meet ;— you observe that here is a limitation ; it went a thousand and six hundred furlongs, but it could go no further. You will always see, that as the enemy is limited in his power, so the judgments of God are limited. The flood cannot enter the ark ; the angel will not enter the house where the blood is sprinkled on the side posts and on the lintels ; and the judgment of God will not enter into the house where believing Rahab is, where faithful Rahab is, where highly-honoured and blessed Rahab is ; judgment would not come there ; she perished not, doing by faith all that was pleasing in the sight of the blessed God. And so when Nebuchadnezzar rolled in upon Jerusalem, we find that he could not touch those that belonged to the Lord. Thus you will find many instances in the Bible of the limitation of judgment. The fire shall not hurt the three worthies ; the lions shall not touch Daniel. The Lord knoweth how to deliver His people, to take care of them, and keep them as the apple of His eye.

Thus, then, these judgments represent, in the first place, the destruction of the land of Canaan, according to prediction ; and that, secondly, they represent heavier judgments that are yet to come upon those that shall live and die unacquainted with Jesus Christ ; and thirdly, you observe that here is a limitation ; that these judgments cannot go beyond their bounds. And so it is said of the saints, that no plague shall come nigh their dwelling : " Only with thine eyes shalt thou behold and see the reward of the wicked." A thousand may fall at their side, and ten thousand at their right hand, but no fatal evil shall ever befall them.

Extracts from Memory's Page.

BY JEPHTHA.

IV.—JOY AMONG ANGELS.

AH, that night was the turning point in the history of a soul. Satan's empire in a human heart was assailed and overthrown. The kingdom of God came not with observation—silently, unostentatiously, wrought the power; and that night angels beheld One Come to Life, from the dead in trespasses and sins! Yes, that night one of the wildest hearts that ever beat to the sound of worldly pleasures was touched by the hand of Omnipotence; one of the most iron wills that ever rebelled against the authority of a holy God was paralyzed before Him; one of the most thirsty spirits that ever sought to satisfy its cravings from this world's broken cisterns, found the draught of creature pleasure pall upon the palate; one spirit buoyantly sailing down the stream of worldly delights, was stranded upon the rocks of conviction; one harp, which had hitherto discoursed its sweetest melody in praise of the worldling's joy, found its joyous cadences turned into a solemn wail, slowly stealing through the heart's lone chambers, and sounding a wild dirge of penitential sorrow. That one came to our little meeting confessedly for the purpose of glean- ing substance upon which to vent its sarcasm; all the artillery of the carnal mind was in position to storm the feeble instrumentality raised for the defence of the Gospel; the shafts of ridicule lay impatient upon the bow-strings of nature's pride, ready to assail the truth with their fierce and deadly shower.

And why was the assault not made? why was the attack abandoned? Let the tongues of angels tell the tale who saw the issue. Let the sons of light who watched the contest tell, how one glance of His eye caused the proud spirit to quail; one touch of His hand rent the caul of that heart, and tore the veil from that understanding. Instead of the shafts of carnal enmity flying at the heart of truth, and searching out its vitals, the arrows of conviction were sharp in the heart of the King's enemy; instead of the sparks of creature-kindling burning up and consuming the truth, the light of heaven gleamed into that soul, and, like another Saul, it arose from the place where the Lord met it, and saw no man. In that mind all was darkness, in that heart all was confusion—the stronger than the strong had come and taken away all his armour in which he trusted; it was the hour of God's power and of the creature's mercy; it was the time of removal, out of the wilderness of nature and condemnation, into the garden of adoption and grace; it was the hour of angels rejoicing over an heir of glory born; the time when they witnessed another gem taken from the pit of nature to adorn the diadem of Jesus, and sang of another trophy of his sovereign power and grace, of another brand plucked from the everlasting burning. Ah, had I but known this as I pursued my way over that lonely down on that dark desolate night, I should not have sighed, I have laboured in vain and spent my strength for nought. Methinks the assaults of the enemy, striving to insinuate hard thoughts of God into my mind, as I almost staggered homeward on that wild night, would have been ineffectual to have marred my joy; and even I should have lost the sense of desolation which brooded in my breast. Nay, could I but have known what angels saw, I too should have joined their song of praise which celebrated the

marvels of His grace. Ah, ye who talk of calling dead sinners to believe, to arise to come to Christ, here was proof that Christ comes to the sinner's soul, comes to dead souls, and speaks with resurrection power to the spirit. Then, and not till then, will there ever be a broken heart.

Such was the issue of this night's work; from this came not the sickly sentimental profession but a coming out of the world; old habits broken off, old acquaintances and partners in sin and folly forsaken, and old debts paid, until the question was bandied about, From whence so great a change? And the children of God rejoiced when they discovered a love manifested to themselves for the truth's sake; in that soul the lesson of the heart's total depravity was slowly unfolded; the silent watches of the night were witness to the bended knee; the yearnings, the strugglings, the lisplings of the new-born principle of grace which wrought in that soul, and over which there was joy in the presence of the angels in heaven. O ye toiling servants of the Most High; often weary and cast down, could ye but see with the vision of those bright beings for one moment, you might behold that which would make your souls thrill with delight, and make ye gird yourselves afresh, to be instrumental for other conquests, and the gathering in of the outcasts of Zion. Let this little episode in the history of an unworthy brother encourage you, as it did myself when I became acquainted with it some time afterward; while it laid me in the dust, caused my heart to adore the grace which used me as the instrument to gather one of His hidden ones, and fold it in the Visible Church.

V.—THE STUDY.

How many persons visited, how many hours employed, how many meetings held, how many attendants, how many times read Scripture and prayed, how many sermons preached, how many times visited sick, how those who departed this life died, how many persons induced to attend public worship, how many hopeful conversions, how many tracts given away—such were the ITEMS I had to enter in the journal which was sent for me to keep. The place and date of every meeting, and the visits to be specified, and such journal to be submitted to the inspection of the committee once in each month. I laid down the pen; it was a question with me whether I should throw it (the journal) back into the portfolio or into the fire. Could I ever continue to bear this as a cross? Did not the filling of it up prove me to be one of the most abject slaves of an associated despotism? My soul revolted against it; my liberty was gone; I was the tool of a party instead of the Lord's free man. I cast it back into the portfolio. A letter was brought to me requesting me to make a report of my services to lay before the committee, in order to *show how I spent my time!* Bondage! bondage! bitter bondage! I sat down and covered my face; truly I felt the galling fetters. I knelt down and told the Lord all about it. I had accepted the call to the post of labour which I occupied from a love to the work; I had fondly expected that the glorious Gospel of the grace of God would have gladdened the hearts of the Church to which I was called to minister, the articles of which were as clear as noonday, instead of which I found a very nest of Arminianism, covetous formality, and downright worldliness; and with the exception of three or four poor old nobodies, stowed away in odd corners, whom few knew and fewer noticed, none received my testimony. But those few unknowns rejoiced in liberation from

fetters in which they had long been held, by the insidious Arminian mixture which had been dealt out as Gospel, and which, while it puffed up the genteel professor and ignorant formalist, starved the children of the kingdom, and kept them in legal bondage.

But the reputed props and pillars of the Church rejected the counsel of God against themselves, sneered about hyper-Calvinism, and proclaimed unblushingly that I did not preach to sinners, although I never had any other class in view, and to which class the Lord had taught me that I belonged. Marvellous! I did not preach to sinners! Yet these fastidious gentry, who were among the righteous, could not accept the Word, which they declared was only fit for such. I told the Lord all about it, and begged Him to show me whether He had yet a purpose of mercy toward that Church. I yearned over it; I would be spent for it; and long did I struggle before the Lord for it; and could those four walls become vocal, they could bear testimony to many such struggle. Before God I cast myself on the ground, and lay there before Him, but I could not feel one grain of faith work in my heart. One word seemed to express the impression on my mind; and that word—I shrink as I write it—was ICHABOD; and I felt as I arose that it had a name to live, and was dead.

Variou were the ways in which feeling was expressed toward me. Those who had conveyances, and formerly carried the preacher back to the station nearest their residence, several miles distance, suddenly became advocates for pedestrian exercise, and manifested more sympathy for their horses than the poor preacher. One exceedingly great pillar of the church compelled his family to walk to chapel, a distance of three miles, on one of the stormiest Sabbaths in mid-winter, when I had to preach at the station near his house, in order, as he expressed himself to a friend after his own heart, not to begin it with me—meaning, that he would walk, and I must do the same; and after which exploit he had wife, daughters, and himself laid up, and a medical man quartered upon his household, and enjoyed, no doubt, the intelligence that his carefully kept horse ate his hay with his accustomed relish. All this passed before my mind as I leaned back in my chair, in a state of moody abstraction, by that little study fire, weary, spent, worn down, exhausted by exposure to the weather, and preaching almost every night in the week. Could it be that the Lord had brought me here? Would He not have given evidence thereof if it had been so? Ah, poor blind humanity; my eyes were too crooked to look along the straight lines of God's providence. I knew myself to be the theme of the professing churches around; preached against, talked against, and wrought against. I stood a mark and a butt for the Pharisee's venom and the Arminian's hatred; the doctrines of grace which were dear to my heart, which I had felt experimentally to be true, were branded as abominable doctrines, most awful teachings; and gentle professors denounced me as impostor, Antimonian, deceiver, and prophesied that God would make an example of me. Aye, and all this uttered in the hearing and silent approval of a minister of long standing, professing great love and anxiety for the spiritual welfare of the little church of which I had the oversight. Poor, poor heart, how it heaved! Ah, I was as a sparrow alone upon the house top. But this would not do; I must at it. Again, another meeting, and that upon the scene of a modern revival.

THE HARVEST.

BY PASTOR W. FRITH, BEXLEY HEATH.

THE inspired penman has said, "Everything is beautiful in its season," and the sanctified observation of the Christian cannot but assent to the same. The season of harvest presents extensive scope for pious reflection. In it we observe Divine Sovereignty, Divine Mercy, and Divine Bounty.

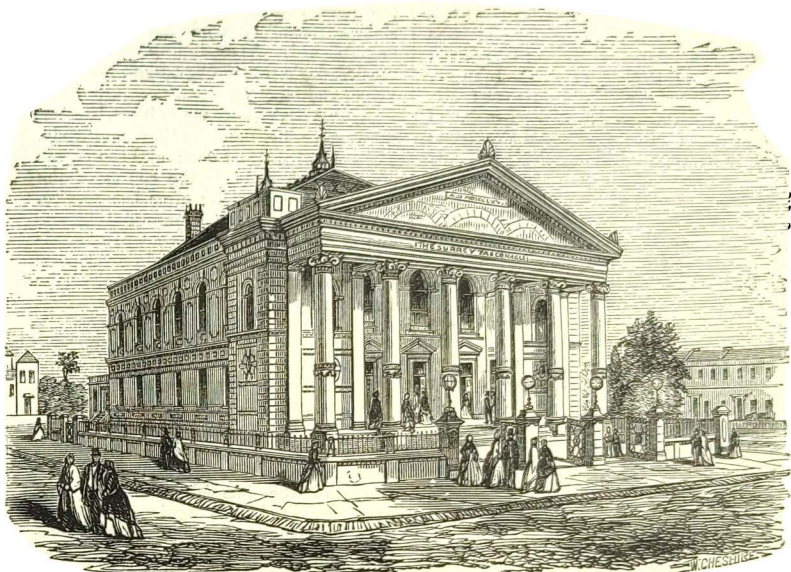
The sovereignty is seen in the fact, that the covenant of Noah, which insures it, was made by Jehovah as the Sovereign of the universe. He insured a perpetual harvest when He might have insured a perpetual desolation, without violating the sanctity of His justice; and ever since the declaration of that covenant sovereignty has ruled, more or less, in every harvest. For, although the industrious husbandman does expect a good crop after his toils, and in general has one, yet we see that he does not always secure it; because, though God generally "reserves unto us the appointed weeks of harvest," yet sometimes "He withholdeth the rain (as Amos says) when there are but three months to the harvest;" causes it to rain upon one city, and upon one field, and not upon another; and "withholdeth the rain in the time of the latter rain;" and makes the earth like the summits of Gilboa, "for the iniquity of them that dwell therein," to show us that "all our springs are in Him."

Divine Mercy is also seen in the harvest. All that any man receives this side "the blackness and darkness for ever," must be of the nature of a mercy. Life continued and life sustained is a mercy, for "His tender mercies are over all His works." Indeed, it is through mercy that the world stands at all after man's apostasy. Thus, the cup of cold water, the crust of bread, the cottage home, the cruse of oil, the flowing brook, the vital breath;—all, all are mercies. But, O how infinitely better are those "sure mercies of David," by which we "eat and live for ever!" O, is that our portion? Do we "eat of 'the finest of the wheat" produced by the sufferings of a crucified Redeemer? This harvest "truly is great." "The barns are filled with plenty," for "it hath pleased the Father that in Him should all fulness dwell."

Divine Bounty must also be visible in the harvest-home. Go to the fields of Boaz in Bethlehem, and there you see "enough and to spare." There is "barley harvest and wheat harvest;" there are "handfuls of purpose," and "shocks of corn fully ripe;" reapers busy, and Ruths gleaning, and all indicating a plenitude which is the offspring of the Divine Bounty. Not an ear picked up by the industrious fingers of the pious and dutiful Ruth but is the gift of His liberal hand, who "giveth us rain from heaven and fruitful seasons, filling our souls with food and gladness."

O, who will not "praise the Lord for His goodness, and for His wonderful works to the children of men?" Shall we not say for these and all other mercies, "Bless the Lord, O my soul, and FORGET NOT ALL HIS BENEFITS?"

Our Churches, Our Pastors, and our People.



OPENING OF THE NEW SURREY TABERNACLE.

THE OPENING DAY.

TUESDAY, SEPT. 19TH, 1865.

THE 19th of September, 1865, will ever be a memorable day with the Strict Baptists of England. It was the opening day of the largest and noblest chapel connected with that body; and as such was worthy to be remembered. Although the time for commencing the service was not till half-past eleven, yet so early as nine o'clock, persons began to gather round the building; and by the courtesy of Mr. John Carr, one of the deacons, we were shown over the whole of the building, a description of which will be found in another column.

The morning was beautifully fine; the sky was cloudless; the sun shone forth with brilliancy and warmth; and everything in nature favoured the occasion. Just as we had finished our view of the building, Mr. Wall, the pastor of the Gravesend church arrived, and expressed himself much gratified with the place. Next came Mr. Butt, the Secretary; and afterwards, during the succeeding services, we noticed the following brethren:

Mr. Anderson, of Deptford; Mr. William Palmer, of Plaistow; Mr. Steed, of Shadwell; Mr. W. Frith, of Bexley; Mr. Webster, of Stepney; Mr. Silverton, now at Trinity street; Mr. Higham, of Camden Town; Mr. Parsons, of Brentford; Mr. John Corbitt, of Norwich; Mr. Geo. Webb, of Somers Town, and his brother William; Mr. R. G. Edwards, of Sutton, Isle of Ely; Mr. Henry Hanks, of Woolwich; Mr. Samuel Cozens; Mr. Chivers, of Bermondsey; Dr. Allen, the Rector of St. George's, Southwark; Mr. Lambourn, of West End, Chobham; Mr. Comfort, of Ramsgate; C. W. Banks, the Editor of the "E. V.;" Mr. Benjamin Davis, of Greenwich; Mr. J. A. Jones, of East road; the Venerable Mr. Henshaw, of Watford; Mr. C. Drawbridge, of Wellingborough; Mr. Rowe, of Mansion House chapel, Camberwell; Mr. Harris, of Buntingford; Mr. Glaskin, of Brighton; Mr. C. Aslop; Mr. W. Wilson, of Risley; Mr. Puntis, of Southampton; Mr. R. Searle, of Two Waters; Mr. Nichols, Editor of *Zion's Trumpet*; Luke Snow, of Wimbledon; Thomas Stringer, of Stepney; Mr. Baker, of Chelmondiston;

Mr. Henry Hall, of Clapham; Mr. Lodge, of Shoreditch; Mr. Wise, of Pimlico; Mr. P. W. Williamson, of Notting-hill; Mr. Drake, of Staines; and many other ministers, whom, possibly, we have omitted. Among the lay friends we noticed: Henry Carr, of Brighton; Thomas Pocock, sen.; Albert Boulden; Geo. Thos. Congreve, of Peckham; J. C. Johnson, Esq., Mayor of Gateshead-on-Tyne; Mr. Jeffs, of Richmond; Mr. Beach, of Chelmsford; Mr. Jackson, of Peckham; Mr. Fielding; Elijah Packer; and deacons and members of churches in nearly every part of England.

At half-past eleven, Mr. Wells was introduced to the pulpit by Mr. Pocock; and the platform was then filled with ministerial brethren. Mr. Carr gave out the 154th hymn, after which, Mr. Wells read and expounded the 127th Psalm. Mr. E. Butt gave out the second hymn; and Mr. Wells followed with the first sermon in the New Tabernacle. The text chosen was from Micah iv. 8, "The kingdom shall come to the daughter of Jerusalem." In the course of the sermon, the preacher stated the doctrines that would be promulgated in that place; and a general view of the principles held by the church there. The discourse was listened to with much attention by the vast concourse of people who crowded the building from end to end. This sermon will be printed *verbatim*.

After the morning service, about four hundred friends dined together in the large vestry, and other rooms connected with the place. In the afternoon, at three o'clock, the place was again filled to hear Mr. John Corbitt, of Norwich, deliver a discourse from the words, "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. iv. 35.) Mr. Corbitt appeared to enjoy considerable liberty in showing the plan of salvation from these words. And many enjoyed the word as delivered by him.

Tea was supplied as well as it was possible to do to such a multitude of people, and such friends as could not get proper attention were better pleased than if they had received every consideration, seeing they were happy in the thought that such a multitude had gathered to rejoice with them in their taking possession of their new house of praise.

If, as we said, at the morning service, the place was crowded, we hardly know what words we are to use, to tell the number of people that were densely

packed in the place at the evening service. Hundreds went away who could not get near the doors. After the singing and prayer, Mr. Wells announced his text, (Gen. xv. 6), "And he believed in the Lord, and he counted it to him for righteousness." This discourse will also be published. As an appropriate close to the first day's proceedings, those beautiful verses ending—

"A day's march nearer home,"

were sung by the standing multitude. Thus closed the first day; and the people seemed loath to leave the courts of the Lord's house, for long after the service, they lingered about, congratulating one another upon the evident manifest goodness with which the Lord had crowned the labours of the Church and pastor of the New Surrey Tabernacle.

THE PUBLIC MEETING.

WEDNESDAY, SEPT. 20TH.

THE services were continued on Wednesday afternoon, when a sermon was delivered by Mr. C. Drawbridge, of Wellingborough, from the words, "The Glorious Gospel of the blessed God." A vast concourse of friends again gathered to tea; and before the public meeting commenced in the evening, the place was as full as on the previous day. At half-past six, the meeting was opened by singing the well-known hymn—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

MR. THOMAS STRINGER offered prayer.

Mr. WELLS then introduced the Mayor of Gateshead, J. C. JOHNSON, Esq., who presided over the meeting in a most able and Christian manner.

The CHAIRMAN said he had been invited by the committee and Mr. Wells, not so much because he was Mayor of Gateshead, but because he believed and loved the same truths as they did. He should have felt it an honour to be there as an obscure individual, but still he appreciated their kindness in asking him to preside over such a large audience of God-fearing persons. More than thirty years ago he went to the Old Surrey Tabernacle as a very humble individual. He was seeking for something he could not describe; a something he did not possess; and there the Lord was pleased to supply that need; and to burn into his soul those truths which the preacher even at that day so powerfully delivered. For this reason, he always took a lively interest in their progress, and was always rejoiced to hear of their prosperity. He

was also baptized in the Old Surrey Tabernacle; joined the church there, and walked for some years in fellowship with the saints; and those truths which he heard there had been the sheet anchor of his soul: they had kept him from the temptations and the snares of the world; and they had sustained him in every position; and he believed they had laid the foundation, not only of his spiritual, but also of his temporal prosperity. He might just be allowed to say, respecting the building, they were now showing a bold front; and having some knowledge of architecture, he could only say, that in all his travels, he had never seen a chapel that came so near his idea of perfection as the place in which they were met; and, in conclusion, he trusted the minister would be spared many years yet, and that his voice might be heard by thousands who should be brought to know and receive the same grace that they had themselves received and rejoiced in.

The SECRETARY was then called upon to read the report of the Building Committee, from which we gather the following:—

“From the time of their appointment, the committee have held upwards of fifty meetings, besides six of their number acting as a sub-committee, who have devoted much time and attention in looking at the materials used, and steadily watching the progress of the building in all its departments. We cannot pass over our friend Mr. J. Beach, who may be said to have acted as an overseer of the works, and is well deserving the thanks of the whole congregation. We cannot at present state the entire cost of everything connected with the erection, but all has been done with an eye to economy, as well as to the comfort and convenience of those who are to occupy it. The seats are cushioned throughout, without any additional expense to the seat-holders. We have every reason to believe that the whole will not exceed the sum first estimated, £10,000. The stained glass window, with the design of the dove returning with an olive leaf, is the gift of one of your committee, with his earnest desire that peace and prosperity may long reign within these walls. The clock was presented by a member of the church, who has received much benefit from the ministry. The Bible, for the pulpit, is the present of another member of the church. When this enterprise was first started it was thought, as our minister had been the means of assisting many causes in town and country by his labours, that application might be made to them to allow him to preach and make collections for the object. This was cheer-

fully done by fourteen churches; but the deacons fearing that this would entail a burden and an amount of labour, as well as lay Mr. Wells under obligations, abandoned the idea; while at the same time we thank those churches who kindly aided us, the amount raised being £71 10s. 11d. Our ladies undertook to collect weekly; they have laboured hard and effectually and though some times discouraged they have persevered, and the results of their twenty-four monthly payments have realised the sum of £2,500. Many of our young friends aided, by the means of collecting cards, which has brought in £280. Other friends preferred giving donations at specified periods; and some have acted as in olden times, bringing the results of the first-fruits of their cattle, and the first-fruits of their vineyards and fields, as their various businesses have prospered, to the amount of £2,828 3s. 1d. In May last, the Worshipful Company of Fishmongers voted from their funds the sum of One Hundred Guineas. The members of the Surrey Tabernacle Benefit Society have voluntarily subscribed in cash and promises the sum of £116 8s. 8d., in consideration of their having had the use of the vestry, fire, and gas, for so many years free of expense. The deacons having accepted an offer from the Congregational Chapel Building Society, for the purchase of the remainder of the lease of the Old Tabernacle; the proceeds, when received, will be passed to the Building Fund account. The whole results have far exceeded our most sanguine expectations. The committee considered it desirable to raise by way of loan the sum of £2,000, repayable at 12 months from the 25th of August, with interest at the rate of 5 per cent. per annum. They at once raised among themselves £1,000, and applied to a few of the friends, who completed the loan in less than a week; more being freely offered than was required. Your committee feel this a favourable opportunity of sympathising with our esteemed minister, for it may indeed be said that he has borne the burden and heat of the day; and when real work called for untiring workers, he sustained the brunt of the battle, and has lived to see the accomplishment of what his heart was set upon—a noble structure for the worship of God. This Tabernacle is erected as a testimony of love and esteem for the pastor, and stands as an honour to the people with whom he is, and has been so long associated, and who has thus set an example to the whole body of Strict Baptists throughout the metropolis, and is a practical illustration of the power of the voluntary principle. We say sincerely and

affectionately to him who has thus laboured from the formation of the church of twenty individuals, 'Though thy beginning was small, yet thy latter end shall greatly increase.' And on looking at what the Lord has done, and what we trust He will yet do, does not each whose heart the Lord hath touched say, I beseech thee, O Lord, send now prosperity, and long may he be spared to proclaim within these walls the unsearchable riches of Christ. We conclude with the prayer of Solomon, believing it to be the humble desire of the church, of the congregation, and of this meeting, 'That thine eyes may be open towards this house night and day, even toward the place of which Thou hast said, My name shall be there, that thou mayest hearken unto the prayer which thy servant shall make toward this place. Amen.'"

Mr. CARR, the treasurer, then gave the financial statement of the Building Fund; remarking, that, with the £2,000 borrowed, they saw their way quite clear; they would want the assistance of the ladies for one or two years, when he hoped they would be able to write the debt clear off. He was sure all the friends who had engaged in the undertaking must be highly pleased at the result; and he felt confident, had the work been double, he, and all those who had been employed in it, would have been adequate to the task; and the meetings of Tuesday and Wednesday would well repay them for any amount of toil they might have spent in so excellent a cause. They now were in possession of a building that was an honour to the land, and would be, he hoped, of great use to them, to their children, and their children's children.

Mr. SAMUEL COZENS said he felt thankful for an opportunity of expressing his sympathy with the movement. He had known their good minister for twenty-three years, and had been much blessed under the Word as delivered by him; and he could rejoice with their chairman in the prosperity that had attended the church. He then moved the following resolution: "That this meeting desires to express its sympathy on this occasion with the pastor, the church, and congregation of the Surrey Tabernacle; and rejoices at the success which has attended the preaching of the Gospel for so long a period; and earnestly prays that the Lord may still bless the Word to the ingathering of many souls." He was sure such a resolution needed no comment from him. Should he ever return from Australia, he hoped to see the chapel extended and enlarged. They were not such narrow-minded souls as some people might suppose, and they had no desire to be shut up in the corners

and out of the way places of the land. He hoped the Lord would abundantly bless them in their new sphere of labour.

Mr. J. A. JONES, in seconding the resolution, said that, notwithstanding his great age, he was present to express his great Christian regard for the pastor and the church there. He was present at the laying of the foundation-stone, and afterwards addressed a large meeting in the old place. They had his most hearty sympathy; and he hoped the Lord would abundantly prosper them in their new habitation.

Mr. JOHN CORBITT moved—"That this meeting rejoices at the success which has attended the erection of this new place of worship, and earnestly desires that it may be the means of the further extension of the glorious Gospel." He fully and heartily concurred in the sentiments expressed in the resolution, and sincerely prayed that the Lord would help them in every sense; and should they at any time need his services, he would always be willing to serve them to the best of his ability.

Mr. CHARLES DRAWBRIDGE, in seconding the resolution, made a few appropriate remarks on the occasion, and said he believed that this was only the beginning of greater things yet to follow. They had his best wishes and prayers that such might be the case.

The CHAIRMAN, before putting the resolution to the meeting, said there was cause for thankfulness that no fatal accident had occurred in raising the building; an accident happened, but the person he was happy to say had recovered.

Mr. STRINGER moved the next resolution: "That the thanks of this meeting are due, and are hereby presented to the ladies, for the devoted way in which they have laboured in the present undertaking." He considered it a great credit to the Baptist denomination that the minister who, he might say, stood at their head, had been enabled with his people to erect such a building. Whatever place the Israelites had for the ark to be brought into under the Old Testament dispensation, they never brought a new ark in, but always the old one; and so it would be with his brother Wells; although he had a new tabernacle still he was sure it would be the old gospel. For the very excellent way in which the ladies had worked, he was certain the meeting would heartily concur with the resolution he had the pleasure of moving.

C. W. BANKS, in seconding the resolution, said he desired to congratulate the pastor, the church, and the congregation, upon this important occasion, an occasion that had excited interest throughout

England. After the services of Tuesday, numbers of persons from all parts of the country had shaken him heartily by the hand, and he was astonished to find that brethren whom he had met in nearly every county in England had come up to be present at these services. Some said they had heard of it in the *VESSEL*, and had come to see it for themselves; he had spoken with friends from Lancashire, from Lincolnshire, from Yorkshire, from the home counties; and when they came and saw for themselves, like the Queen of Sheba, they said, "The half was not told us;" and they praised God for his goodness. He was to second a resolution thanking the ladies, and he believed what they had done had been in love to Christ. When Rahab sent out the spies it was in love—in love to God, to his people, and to his cause; and in building this noble structure, he believed the same love had actuated them all. They had done it nobly; they had done it honourably; they had done it successfully; and the Lord's blessing would now be found. After preaching in Hertfordshire a few days since, a poor man came to him and said, "I love James Wells; I love his work; and I have saved a half-sovereign, as I want to buy a slate in the New Tabernacle; so take this half-sovereign, and give it to him; and may God bless him, and strengthen him; and tell him to fear not, for God will bring it to pass." He called that a free-grace half-sovereign. He was sure the Lord was with them; and would bless the ladies, the minister, the people, and all connected therewith.

Mr. JAMES WELLS said they were happy in seeing such a number of ministers there. He was glad he had not been asked to speak that evening as the meeting had been almost too much for him: had he not witnessed what he then saw he could never have believed that by the simple instrumentality of honestly and decidedly preaching the Gospel, they could have arrived at what they had. Respecting the "Rahab" sermon, he began to think at one time, they should not have many at the communion service on the following evening from other churches; but happily he found great numbers clearly understood his meaning, and that meaning was right; and until they could convince him from the Bible that he was wrong, he would not give up one sentence in that sermon. James, the Lord's brother, says, that Rahab sent the messengers out "another way;" but if she had said they were there, they certainly would have been slain. She saved their lives by thus concealing them, and used lawful evasion, not criminal falsehood; and the Holy Ghost

declares that she was justified. He would just mention that one minister who stands strongly against him, some time since gave an opinion on Sunday travelling; that note was in *THE EARTHEN VESSEL*, and it justified Sunday travelling if the motive was good. Now he wanted to know where the difference lay:—Is not the commandment to keep the Sabbath day holy, a moral commandment? And there is no Scripture that justifies Sunday travelling; but James Wells has a scripture to tell him that Rahab was justified. After some remarks on the new baptistry, which he hoped would often be opened; and some kind words to the chairman, Mr. Wells introduced to the meeting—

Mr. SILVERTON, at present supplying at Trinity street, Borough, who expressed the pleasure he felt in being associated with his brother Wells, and he hoped as long as his life was spared to preach the same truths as Mr. Wells had done for many years. He felt happy in seeing such a house raised for the worship of God, where the truth would be preached, and in whose pulpit there would be no free-will or duty-faith men. He had much pleasure in moving a vote of thanks to their excellent Chairman.

Mr. BURR seconded the vote, which was carried unanimously; and after singing and prayer, was brought to a close one of the largest, most enthusiastic, and successful meetings ever held in London connected with the Strict Baptist demonstration.

The collections and donations on Tuesday and Wednesday amounted to £750.

At the close of that most glorious meeting at the New Surrey Tabernacle, on Wednesday evening, Sept. 20th, Mr. James Wells said, publicly, the Tabernacle should be at the service of Mr. Cozens in which to hold his last farewell meeting previous to his departure for Australia. The people received this announcement with such bursts of approbation, that we believe a very large meeting might be convened. This, however, we hope, will not at all hinder the attendance of the friends of truth on Monday, Oct. 9th, at Exeter Hall. It appears more and more evident that Mr. Cozens must go; and we feel assured, we all must help him, and his heavy family, in going.

THE COMMUNION SERVICE.

The closing service connected with the opening was held on Thursday evening. It was felt to be a kind of sacred resting-place, a time of solemn worship, of earnest prayer, of soft and sacred praise: a time to bring to remembrance the agony, the

sufferings, and death of Him who had done such great things for us; a time of thankfulness; a kind of halting-place while on the journey of life; a time when for a few moments we shut out the world from our thoughts, and under the bedewing influence of the Holy Spirit, realize in some small measure the holy and blissful joy that shall one day break in upon our happy spirits, when we shake off this house of clay, and enter the regions of the justified.

At half-past six Mr. James Wells, accompanied by many ministerial brethren, came on the platform; and the service commenced by Mr. P. W. Williamson reading Watts's sacred hymn—

"How sweet and awful is the place," &c.

C. W. BANKS was led out very sweetly in prayer, in which a blessing was sought on the service especially; on the pastor, on the Church, on the congregation, and on all the institutions connected with the place; but especially asking that more amity might exist among the brethren in the ministry.

Mr. WELLS then delivered a very suitable address; at the close of which he expressed himself much pleased to see such a large number gathered on this occasion, and he felt thankful for the union and happy feeling that was manifested there that evening, hoping that this would only be the first of many such meetings to follow.

The elements were then taken round to the communicants by the following ministers:—Messrs. Wise (Pimlico), Parsons (Brentford), Drake (Staines), Williamson (Notting hill), C. W. Banks (Squirries street), Hanks (Woolwich). Mr. Hall, and Mr. Drawbridge also assisted in the services. At the close,

Mr. GLASKIN (of Brighton) said he had been much blessed at the whole of the services, and the words that had been specially impressed upon his mind, and more especially that evening were, "Behold how good and how pleaeant it is for brethren to dwell together in unity." There had been a unity of spirit and affection; and he felt thankful for such mercies. He prayed God very abundantly to bless them in every sense, and to shower down on them, as a church, much prosperity.

A hymn was sung, and Mr. Wells closed the meeting with prayer.

The body of the chapel was kept for those who partook of the Lord's Supper, and was quite full. Those who did not communicate occupied the galleries, which were nearly full.

Thus closed the opening services of the New Surrey Tabernacle.

THE PRAYER MEETING.

THE final closing service at the Old Tabernacle was held on Monday evening, Sep. 19th. There was a large attendance, the body of the chapel being quite full, and many were in the galleries. Mr. John Corbitt read the 126th Psalm, a psalm of thanksgiving for special and particular mercies received at the Lord's hands. Some suitable remarks were offered on the psalm; and a tone of thankfulness was given to the proceedings which appeared to influence the brethren who afterwards followed in prayer. Mr. Glaskin, of Brighton, and Mr. Comfort, of Ramsgate, with the brethren Smith, Mead, Martin, Fothergill, Butt, and others, assisted at this service.

Prior to the close of the meeting, Mr. Wells, offered some observations on their past position as a church, on the influence the church had exercised not only in England, but also in many parts of the world: members from that church had gone to India, to Australia, to Africa, to New Zealand, and in many other parts, and they had carried the truth with them to those distant parts, and had been the means of establishing causes in some places. The penny weekly sermon, in its quiet way, had also been the means of conveying the glorious truths of the Gospel into many and many a house where otherwise no such truth would perhaps have been read. This silent messenger had found its way and continued to do so, in many parts of this and other lands; and hopes were entertained that yet much good would be effected thereby. After some further remarks, Mr. Wells referred to the breach of friendship between himself and Mr. John Foreman. He deeply regretted that unhappy circumstance; and his hand and his heart were ready at any time to welcome his brother, and the sooner the breach was made up, the better he should like it. A minister had been to him that day, and asked if he should write to Mr. Foreman, desiring him to come to the meeting. Mr. Wells said, he should be glad if this good brother would; for nothing could give him greater pleasure than to see his brother Foreman at the public meeting in the new place on the Wednesday. What the result would be, he must leave; but in these days when Arminianism, Puseyism, and Popery were making such rapid strides, he was more than ever anxious to see all the ministers of truth banded together in the bonds of the Gospel, so that a bold front might be shewn to the enemy. He earnestly prayed that such a state of things might be seen before long. Mr. Wells then referred to the new place;

as a church they had done wonderfully, they had sought no extraneous assistance; the friends had taken the matter up with their usual zeal, and they had so far done valiantly.

The doxology was sung; and Mr. Wells offered prayer for the last time in the Old Surrey Tabernacle, Borough road.

THE LAST SUNDAY AT THE OLD TABERNACLE.

SUNDAY, Sep. 17th was the last Sabbath, the church and congregation under Mr. Wells' pastorate met in the old place of worship in the Borough road. After meeting for thirty-two years there, it was quite to be expected that some feelings of attachment to the house might be brought out; and recollections of the prosperity and success that had there been given to the church and its pastor were almost sure to be reviewed in the minds of the friends. Not that the attachment for the old place had created a desire to tarry there; but a review of the Lord's goodness for so lengthened a period was not only profitable, but an absence of such a feeling would have been unworthy a body of Christians who had received so much "goodness at the Lord's hands." This feeling was evidently uppermost in the pastor's mind. In prayer, he was led very sweetly and humbly to acknowledge the great work the Lord had been pleased to make him instrumental in doing there, in raising the dead, satiating the weary, binding up the broken-hearted, and in "casting out devils."

The subject of the morning's discourse was particularly appropriate to the circumstances of the church. The text was from part of Moses's address to the children of Israel after they had been forty years in the wilderness; "Behold, I have set the land before you; go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them." Deut. i. 8. The subject was divided into three parts: first, how the Lord had set the land before them; secondly, how they were to possess the land; and, lastly, how they were to retain possession of the land. After briefly referring to the circumstances of their removal, the preacher proceeded to take a spiritual view of the subject under the different heads named; and although little further direct reference was made to the removal, it was plain that the circumstances under which Moses spake these words to the children of Israel, and the position of the church there, were in a degree somewhat similar. "Ye have dwelt long enough in this mount;" "Behold, I have set the land before you, go in and possess it." The pastor, deacons, church and congregation, feeling confident the Lord has bidden them to do this work, and having sustained them in the execution thereof, they were rejoiced in the anticipation

of taking possession of the land. The spacious building and large vestry were quite full on the occasion.

MR. WELLS' LAST SERMON AT THE OLD SURREY TABERNACLE.

On Sunday evening, the 17th inst., Mr. Wells delivered his last discourse at the Old Surrey Tabernacle. It was a solemn and a memorable season. The minister who entered on his pastorate in that place thirty-two years ago, is now removed in the order of God's providence to a wider sphere of duty. The old court in the Borough road will no longer resound with the footsteps of the Surrey Tabernacle congregation. There was something peculiarly solemn in the gathering on Sunday evening, and the chapel was densely crowded, even the pulpit stairs being occupied; and hundreds were unable to gain admittance. Mr. Wells selected for his text, Psalm lxxi. 16, "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only;" from which he delivered an impressive sermon, which is to be published. Near the close Mr. Wells said—

"I, weak as I am, poor and needy as I am, poor trembling creature as I am, 'I will go in the strength of the Lord God.' And I shall look back at the Old Surrey Tabernacle for the thirty-two years we have been here, with feelings very different from any other person in the place; for although I have had innumerable mercies, my sorrows have exceeded my joys, my agonies have exceeded my triumphs. I look back, and I see a long season of hard labour; many, many times have I suffered in this pulpit a martyrdom; and yet those very sermons have been wonderfully owned, and wonderfully blest. Many have been the cares, the labours; and were it not for the infinite value of the souls of men, and a hope of being useful, not all the New Surrey Tabernacles in the world would make me prefer staying in this world. I have lived long enough to know its emptiness, its deceptiveness, its vanity, its cruelty, its wretchedness altogether; it may well be called a waste howling wilderness; and if we attempt to lay our heads down, and think we have found all we need, then I say we shall soon find out that we are dreadfully deceived. Nevertheless, while I thus speak, I rejoice in the thought of abiding in the flesh; I rejoice in the thought of going on a few years longer. I care not how much I am afflicted if it be for your consolation; I care not for dark shadows in me if light but work in you; and if I may but see at the last great day that God has granted, as he has granted already, some seals to my labour, to prove that I did not assume the office of the ministry, that I did not come into it by human authority, but was thrust into it, and I preached the Gospel for a long

time without the slightest idea of ever being a minister."

THE NEW BUILDING.

We paid our first visit to the New Surrey Tabernacle early in the forenoon of the day of opening. It wanted yet some two or three hours ere the first song should be sung; but yet stray knots and groups of persons, evidently interested in the affair of that day, came ever and anon to view the building. An aged widow, who, no doubt, had subscribed her mite to the cost, stood there leaning upon an ancient umbrella of somewhat extended properties. "What do you think of the New Tabernacle?" asked the writer. "Well," said she, "it's a beautiful place; but still I like our old place best." Probably that is the kind of feeling with which many at first will enter the new chapel: of which we give an engraving, which very correctly conveys to the eye a notion of what it is. But walk with us, dear reader, while we count its columns, and mark well its construction. The pedestrian, or the equestrian, who has passed, within the last few months, either up or down the Walworth road, cannot fail to have noticed, within a few hundred yards south of the railway bridge that spans the road, a noble red brick building of large proportions—the new vestry hall of St. Mary Newington. This stands at the corner of one of the new streets formed out of the Fishmongers' Company's estate, known as Wansey street. A little way down on the left, and fronting the street, stands the New Surrey Tabernacle. The main front consists of a massive portico of stone, having six columns of the Ionic order, thirty feet high, with boldly-curved capitals and wreaths, and the whole is crowned by a lofty entablature, cornice and pediment. The sides of the building are of white brick, with stonework to all the dressings, and have sunk bands and panels, and a cornice of the new moulded bricks. Access is afforded to the chapel by five double doors at the front, and two other entrances at the ends, which will admit of the whole of a very large congregation effecting an exit in a very few minutes. Ascending some four stone steps, we entered the house that day to be dedicated to the service of God. Our good brother deacon Carr, cloth in hand, was busily engaged in dusting here and there. The thought of the opening services so filled his mind that he could not sleep the previous night, so he arose early and made his way for the Tabernacle in order that he might assist in the completion of the necessary preparations for the opening services. There were in addition a number of workmen engaged in the operation of what they call "finishing up." We were at once struck with the light and beautiful appearance of the interior.

Architecturally speaking, the building consists of a spacious nave, eighty-nine feet long by sixty-eight feet wide, having

a double row of light ornamental iron columns to support the side galleries and roof. The ceiling is boldly coved both to the nave and on both sides over the gallery; and is divided into panels of very ornamented, moulded, and enriched ribs, having flowers at the crossings, and springing from corbels of leaves and flowers. At the extreme end or back wall of the chapel is a large moulded arch filled in with Greek flowers, and forming a recess for the pulpit, the platform, and baptistry. The space above is filled with smaller arches and foliage, and a bright stained window occupies the centre exactly over the pulpit.

The pulpit (so called) and stairs, are of polished oak. It is of a hybrid character, partaking of the character of the platform as much as of the pulpit. The platform upon which this handsome structure stands is ascended by three steps on either side, and is also of oak filled in with light iron-work balustrades. Beneath the platform is the baptistry, which is both spacious and elegant, being easy of descent, and lined with glazed tiles. The approaches to the vestries for the male and female candidates have been carefully and cleverly arranged with a view to the greatest amount of convenience.

The main floor of the building has been formed to a gentle slope or inclination, in order that the congregation may obtain a better view from the entrance end of the chapel. The seats next the walls, on either side, are placed diagonally, so that the occupant may face the pulpit more easily. No more "shall pew-doors rattle" in the Surrey Tabernacle. Following the progress of the age in the way of chapel-building, all the seats are open commodious benches, stained and varnished. Every seat throughout the chapel is covered with scarlet cushions stuffed with horse-hair (of which one ton has been used for the purpose), at a cost of £400. The sittings are so contrived that every occupant can both see and hear the preacher. The end wall has been boarded to prevent an echo. The galleries to the staircases are of stone, easy of ascent, and without any of the objectionable winding stairs and open well-hole, so dangerous when any panic occurs in a crowded building. This has been avoided by enclosing the steps by an inner wall. The staircases and lobbies are entirely without the general area of the building. The galleries occupy three sides of the building, the front being formed of light open iron-work, very similar to those in Mr. Spurgeon's Tabernacle. The sittings here are very commodious, and exceedingly comfortable.

With the exception of a few burners under the galleries, the whole of the spacious building is brilliantly illuminated by two of Strode's patent sun-lights placed in the roof.

In the rear there are vestries, and all necessary appliances for the minister, for the ladies, and for baptismal services; and in the basement below these there are lava-

tories, closets, and other needful accommodation for the general congregation.

Parallel with the eastern side is a large public vestry, 65ft. long and 25ft. wide, capable of accommodating 500 persons, and is so constructed that, in case of need, it can be thrown into the chapel. Close to the front entrance, on the same side, is a spacious room set apart for the use of the deacons.

Within the chapel seat accommodation has been provided for about 1,650 persons, and there is probably standing room for about 300 others.

Altogether, the New Surrey Tabernacle is all that could be desired; indeed, we might adopt the words of our poet Watts, and say that it—

“Stands like a temple, built for God.”

It is about the first attempt to wash from off the escutcheon of the Strict Baptist body the stain of building their places of worship in holes and corners in the plainest possible manner, while some of them have ornamented their own houses in the highest degree. May the honoured pastor long live to enjoy the fruits of his labour there is our most ardent prayer.

The contract for the erection of the building was taken by Mr. J. W. Sawyer, builder, of Dulwich, for the sum of £7,771; and the whole of the works have been executed from the designs, and under the superintendence, of Mr. E. P. Loftus Brock, architect, of the firm of E. Habershon, Spalding, and Brock, 37, Bedford place, Russell square. We have to acknowledge Mr. Brock's kindness, in rendering us every assistance in giving a description of the building.

We were permitted to view the new and very handsome royal 4to pulpit Bible. It has been presented by a lady, and bears on the inside of the cover the following inscription:—

“Presented to Mr. James Wells on the opening of the New Surrey Tabernacle, by one of its members, in grateful commemoration of the Lord's mercy to her, praying that the word of Divine truth, recorded in the 13th chapter of Paul's Epistle to the Hebrews, verses 20 and 21, may be richly experienced by him.
“September 19, 1865.”

R.

OUR OCTOBER MEETINGS.

Scarcely will the opening services of the New Surrey Tabernacle be ended, ere other meetings of a stirring and pleasing nature will come on. We refer to three of them.

MR. SAMUEL COZENS

is desirous of emigrating to Australia, and his friends in England are preparing to present him with a grateful testimonial ere he leaves, which is to be made at a public farewell meeting, to be holden in Exeter Hall, on Monday evening, October 9th. We know some good men are very anxious that this testimonial should speak

loudly and clearly (not only in England, but in Australia, and all the world over), as regards the benevolence, charity, zeal, and intelligence, of the body with whom Samuel Cozens has been identified; whose churches all over this country he has ministered unto; and whose heaven-taught principles he has advocated with his pen, perhaps more than any other man in these modern times. We are gratified to find literary gentlemen of all sections, and ministers and friends of all shades, are uniting to give Mr. Cozens a noble and bountiful memorial of their esteem for him, and of their gratitude for his work. But it will require every man to do his duty. The expenses of carrying such a family to Australia will be immense; and a long pull, and a strong pull, and by our churches, a pull altogether, will be required.

MR. JOHN FOREMAN'S JUBILEE

comes off on Tuesday, October the 10th, in Mount Zion Chapel, Hill street, when the venerated pastor of Rye lane, Mr. Moyle, will preach in the afternoon; and Mr. Collins, of Grundisburgh, will preside over the meeting in the evening. We would hope that this jubilee meeting will be a kind of turning point in the history of our churches; and that henceforth Christian unity, Gospel love, spiritual fellowship, and a hearty, evangelical co-operation for the defence of our great principles, might be seen powerfully raising our churches from their comparatively low estate. Let our Strict Baptist churches look around them, and behold with what vigilance and with what sacrifices all other denominations are endeavouring to occupy every inch of the ground. Are they not professedly aiming to have the Gospel, in their way, planted everywhere? Seeing we have, and hold the truth—

Shall not we take up the strain,
And send our echo back again?

Oh! Christian brethren, let us plead, and may our churches, our principles, and our Gospel practices yet prevail!

THE JUBILEE.

We stop for one moment to read Hawker on this grand subject. He says:—

“JUBILEE—Or Jobel more properly, which signifies a ram's horn. The day of Jubilee was a high feast in the Jewish Church, and appointed by the Lord for the great year of release, every forty-ninth year, or seven times seven. In the twenty-fifth of Leviticus we have the whole account of the appointment. Some have taken for granted, that the name itself was taken from Jubal, or Jobel, the son of Lamech, because he was the father or inventor of music: but others, more proba-

lly, derive it from the verb *Hebiel*, to bring back, because it was the year of general restoration, or bringing back. The imagination cannot conceive the effect of the morning of the day which commenced the Jubilee, which must have been wrought upon the different orders of the people among the Jews. It began, we are told, on the first day of the month Tizri, the first month of the civil year, and the seventh of the ecclesiastical year, and corresponded to our month of September; and on the ninth day of Tizri, when the trumpets sounded, at that instant, every poor captive among the Jews was freed, and every mortgaged inheritance returned to its original owner. I leave the reader to his own reflections, what feelings must have been wrought on the different minds of all concerned, both of the master and the servant, both of the man with whom was vested bonded land, and the one who received back his mortgaged inheritance. But while I pass over the Jewish camp on these particulars, I cannot help observing how infinitely surpassing must be the effect of the Jubel trumpet in the Christian Church, when the captive sinner, and the poor soul who hath mortgaged his inheritance, first hears the joyful sound of redemption by the blood of Christ, and is brought "to walk in the light of the Lord's countenance," Ps. lxxxix. 15. And this is not limited to every forty-ninth year, but is every year, and every day, yea, every hour of the day since Christ wrought salvation for His people, and the type of the Jubilee trumpet done away by the thing signified being come. Concerning this blessed event the Lord hath said, "The year of vengeance is in mine heart, and the year of my redeemed is come," Isa. lxiii. 4. It is said, that after the Jews returned from Babylon the Jubilee was discontinued, but they observed the Sabbatical year."

We may notice the first anniversary of

THE RE-OPENING OF SQUIRRIES STREET CHAPEL, in Bethnal-green-road, is fixed for Monday, October 16th. It will be the 22nd anniversary of the Editor's ministry in London, and the presence of friends will be gratefully welcomed. Mr. James Wells has kindly promised to preach in the afternoon; and after tea some good brethren will speak their mind.

On the following day, Tuesday, October 17th Mr. Williamson's annual meeting will be holden in Johnson street, Notting-hill, when Mr. Wells and many ministers are expected. We hope the pastor and his people at Notting-hill will experience a great revival on that day, and go on prospering more than ever. Mr. Williamson has stood in Notting-hill, for several

years, as almost the only Strict Baptist minister of Gospel truth in that immensely large and influential district. All friends who have the truth near their hearts should rally round this intelligent, most unflinching, and laborious servant of the Lord. We yearn most deeply for copious showers of the heavenly rain, to fertilize and unite all our churches.

KEDINGTON.—A note to Mr. Robert Powell, minister of New Baptist Chapel, Heywood. Dear brother in the same faith,—As you were the means in God's hands of raising the church of Christ at Kedington, and as you were the minister there several years, I have found in my soul a desire to write you a line respecting the new chapel opened there on Wednesday, Sep. 13th, 1865. It is fifteen years this October, since the first chapel was erected there, and was opened by myself and Mr. Hanks, now of Woolwich; yourself also taking part in the services. From that time until the present I have always been invited; and enabled to visit them. A kinder people I never knew; and on them, and on the services of His house, the Lord's blessing has rested. I left London on Tuesday, Sep. 12th, and travelled by rail to Sturmer; which is quite a new feature in that lovely rural district. I preached that evening in the Baptist chapel, Haverhill; which I am sorry to say, is now unoccupied. Surely a living man of God in a compact and quietly-enclosed sanctuary like that, surrounded as it is by so many people, might raise a good cause! Woodland Green; its pretty cottages; its gardens, nurseries, hot-houses, and meadows around, appear just the same as when I first knew it. My beloved brother John Dillostone is not a hearty man, in fact, he suffers greatly. He has travelled and laboured hard for many years; and their nursery grounds look splendid; beloved John's family is growing up; and his kind wife is earnestly seeking for salvation. I hope you will soon hear she has become united to the church. Many old faces I still saw there; and many of course have been removed. Mr. Sergeant Dillostone and his good wife; their sons and friends were there; the venerated and devoted Miss Wallis, now over eighty, as cheerful as ever, was there. Our old friend, Mrs. Bowyer, though very unwell, was there, the pastor, Mr. Murkin, and his kindly anxious wife, were there; far, very far above all, the Lord was there; and by His presence, by His word, by His blessing, the place was consecrated; the Saviour's glory shone forth in majesty, beauty, and power. Brethren D. Wilson of Clare; his fellow labourer, Mr. Willis;

G. Cook, of Braintree; Wheeler, of Sible Hedingham; and friends from surrounding districts, came to strengthen the hands of the pastor and people at Kedington. And, indeed, when the roughness of the way is considered; Satan ever opposing, the world ever troubling, the flesh always burdening, the heart deceiving, friends changing, foes uprising, it is no small mercy to behold a people like those at Kedington not only holding on; but growing, extending, and withal, standing fast in the truth, and by the ordinances of the Lord's house! I desire to praise God, I found the pastor, Mr. Murkin, a man mighty in prayer, devoted to his work, prospering in his way; and living in the hearts and confidences of the people. God Almighty bless him and them; and you, dear brother, in all your labours, Amen. One feature in that opening day's proceedings I must not omit. As I sat in the heated and crowded chapel in the afternoon, listening to brother D. Wilson's sermon, my mind was stirred in me with the in-coming of this Scripture "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Having obtained permission to address the audience for one moment, as soon as dear Wilson closed his discourse, I mounted the seat, and told the people of this text, and tried to move those who had come from a distance to come forward and engage in three months to raise the balance due on the building. I engaged to raise one sovereign; and I ask liberal Christians to enable me to do that, and even more; I think Mr. G. Arwood, of Brockley, smiled consent to do something; Mr. Cornwell engaged to give 10s. and I earnestly beseech the lovers of Zion to send help to this loving little sister. The statement of costs and balance is one of great interest. It reads thus; Kedington Baptist chapel rebuilding,

	£	s.	d.
Contract	99	12	0
Extra Expense	4	13	5
	104	5	5
Collected in cash	78	18	3
	£25	7	2

This £25 7s. 2d. we want cleared off. I paid in the 5s. sent by the dear friend in Golden lane; and hope soon to know all is finished. Yours truly,

C. W. B.

ORDINATION SERVICES AT OLD FORD.

DEAR BROHER BANKS,—I went to the ordination of brother Maycock at Old Ford, Aug. 27th. The service commenced at half-past two; Mr. Higham, of Camden Town, read Ephesians iv., and offered solemn prayer; after which, Mr. G. Wyard gave a short outline of the nature of a Gospel church.

Mr. Maycock was then called upon to give in as concise a manner as possible his call by grace, which he did in a most becoming way. He said, "My dear friends, I feel at this present time unprepared to address you, having been engaged at my business almost up to the moment of my coming here; and having to hurry very much this morning over my work, I may say I have done a day's work in half a day; but while I have been sitting here, my mind has been thrown back upon the mysterious and extraordinary way that God has led me all my life long. I was born in Delhi; my father was an officer in the army. When I was about twelve or fifteen months old I was brought by my parents to England; my father took a tavern, and commenced in the public line; the first thirteen years of my life were spent in a public-house; and you may imagine for yourselves what my eyes saw, and my ears heard in that place of sin. My mother died while I was very young. I had not those checks and kind advice that a mother can only give; my father was a High Churchman, and would not have me neglect going to church on a Sunday. But I am sorry to say that instead of going to church I would play truant, and waste my time in all manner of wickedness and sin. After a while, I was apprenticed to a trade, in a Roman Catholic family. It was my custom in the evening to go to theatres; my fond and foolish father used to supply me with plenty of money, which I would squander away in company and theatres. My passion became so strong for theatres, that I would sacrifice almost anything to get to them. After the play was over, I would stop out with the theatricals; I was delighted to be in their company. At the age of nineteen I formed an acquaintance with my present wife: and we commenced business; but in less than fifteen months it was all gone. Then it pleased the Lord to send a burning fever upon me; just as I was recovering one night, I began to wonder what would become of me. I felt miserable beyond degree. I called my wife to my bed-side, and opened my mind to her, after which she began to sing one of Wesley's hymns to me, and while she was singing, the Lord broke into my soul, and what I felt of His love, no tongue can tell. I promised if the Lord would only restore me, what I would do; but when the Lord did restore me again to health, I fell into sin worse and worse. I took a deeper plunge; but after a while God appeared and opened the old wound. While I was

sitting in a club-room amongst my wicked companions, I was called upon to sing a song, but I attempted to sing a hymn in derision, and then God smote me; so terrified was I that I trembled from head to foot, which sent me home smitten to my very heart. But something suggested to me not to yield to these impressions; so I determined to have three months' longer enjoyment in sin; running all risk, and oh! I wonder God did not cut me down, but, however, God met me again after a few months. One Sabbath night, while I was walking in Cremorne Gardens, I was attracted by sounds of singing, and thither I bent my steps. I found a few people congregated, and a man give out his text, "Bethou in the fear of the Lord; for surely there is an end." First, he described the kind of fear; secondly, surely there is an end: he said some things have no end, and he showed how there was no end to the punishment of the lost. The words struck me to the heart; I trembled from head to foot, while I lingered at the post of the door. After a while, I entered in with a faltering step and a broken heart; here I began to cry, "God be merciful to me a sinner;" soon the words were whispered in my ears, "The blood of Jesus Christ, God's Son, cleanseth from all sin." The words were applied to my wounded soul, and light, liberty, joy, and gladness sprang up within, and filled me with delight." After this, Mr. Maycock gave his call to the ministry amongst the Wesleyans, and after, how he left and joined the Primitives, with whom he had laboured twelve or fourteen years; and that by reading THE EARTHEN VESSEL he began to see things in a different light than he had ever done before. He then gave an outline of his faith, and the doctrines in which he believed, and which he intended to preach. Brother Maycock behaved himself like a workman that need not to be ashamed. May God bless him. Amen.

Brother Webster, of the Cave, then said that he had a very solemn office to perform: he then took hold of brother Maycock's hand, and joined it in brother Edinborough's hand, and said, "What God hath joined together, let no man put asunder;" after which, he offered up a most earnest and appropriate prayer, which concluded the afternoon service.

After tea brother Benford gave out a hymn; Mr. G. Webb, of Camden Town, read the 27th chapter of Numbers, commencing at the 15th verse, and offered up prayer.

NOTES OF MR. BLOOMFIELD'S CHARGE.

He said that on this occasion he was there, not so much to address the congregation, as rather to direct his remarks to their pastor. This time, they (the congregation) were there as solemn witnesses, and he humbly prayed that he might be prompted by the Holy Spirit to say that which would be

useful and instructive to their pastor and them, and acceptable in the sight of God. He said that the ministry in all its aspects is most important and solemn; but it is doubly solemn when one man must, like himself, this evening speak to another on the duties which he will have to perform. There are many works of importance in which the human mind may be engaged, but none of such boundless importance as the preaching of the word. A man that is at the head of the Government of a state has vast duties and high responsibilities; but the duties and responsibilities of the pastor of a church are of a nature infinitely more exalted; and of all work in which the human intellect may be employed, none can be compared to the work of the ministry. From Mr. Maycock's own confession that afternoon, it must be inferred that he was a man who was by no means a novice to the arduous duties of his office; but, on the contrary, that he had had much experience, and was fully sensible of the requirements and the nature of the ministerial work. Ministry meant service, but it meant service of the most exalted kind. A man, in order to be a minister, must have heart, head, brains, and tongue: without these he cannot be an efficient minister; but with these even he cannot be an efficient minister without the Spirit of God. We have sometimes complained of colleges, because they pretend to make of a man what we hold that God alone can do; they may give him an education, but they cannot make of him an efficient minister. We hold that none but God can make a Christian; and none but God can make a minister. It is a work which requires such qualifications as God alone can give; and by His aid alone can it be productive of blessings. Truth, he said, comes to us in different forms. Some men preach experience, and some doctrine. He counselled Mr. Maycock not to confine himself to the one, but freely to preach the other; for what bone and muscle are to the human body, such is doctrine to the preaching of God's truth. What have we to build upon as a foundation if it be not doctrine! If the doctrines be true, why should they receive the glory? because they may not be popular? Religion, true religion, never was popular; and Christ Himself was the most unpopular Teacher. All great teachers have been unpopular, and have been called heretics: witness Luther, Calvin, Knox, and others. If Mr. Maycock were at any future time to be called a heretic by the world, he (Mr. Bloomfield) would love and esteem him all the more for it. Still doctrine alone is not everything; it may be bone and muscle, but it is not life. Life and soul must needs be there, and that may be supplied by experience. Experience is knowledge gained by trial, and this judiciously applied may be very valuable. It is a great work that requires such qualifications, which God alone can impart. Furthermore, he charged

him, while preaching the Gospel, not altogether to omit preaching the law. The one is Calvary, the other Sinai; though of the two the peaceful majesty of the one is greater even without the thunders and lightnings of the other. If you preach all law, he said, there will be starvation to your people; and if you preach not the Gospel, they will not know the full beauty of the atonement.

Promises form another part of Divine truth; and precept again another. Moreover, the preaching of the Word is a work where there must be a continual lifting up of Christ. Christ is the great Bridegroom, and she must be a miserable spouse that loves not to hear her husband praised! He forms an all-sufficient theme to fill up every sermon! It must ever be Christ in the garden, on the cross, on the throne, Christ in the Church, the salvation, the glory of the Church! The ministry, he continued, is not an easy work; but is full of anxiety and labour. I have never found the work of the ministry easy, and I hope I never shall. It is like the work of the gold-digger in this respect; but unlike him whose work is frequently unrequited, the work of the faithful minister is sure to bring a rich reward. Though it is a work of immense solemnity, however, it does not follow that we should never be cheerful. We may be cheerful without being silly and stupid. Some people say that Jesus never smiled; but on the other hand, we only read twice that he wept. We should mourn with the sorrowful; but this need not preclude us from occasionally enjoying a good hearty laugh. We have not only to do with eternity, but we have also to do with souls that are present with us on earth. We don't want you to be always melancholy and unnatural; such is the hypocrite; there is no wrong either in weeping or in laughter. He must be a bad man who cannot sometimes laugh outright. We ministers have to do with all things; with God and man, with time and eternity. All things should, therefore, be done in a proper spirit, and nothing but the power of God can enable us to do this. On that power we are ever dependent, and by that power the dagon of error must fall. Let your studies be ever carried on in that dependence, and let your preaching be ever guided by it. Truth is composed of many parts; each part is of importance; it is all so much gold-dust. Be not afraid of preaching the truth, though sometimes it may be wounding. Christ preached many hard, wounding things, but he did it always in love; so you must ever preach the Gospel in a loving spirit, and fully, freely, and with godly affection. Be at war with all that is opposed to the Gospel, and preach ever with a full sympathy with mourning and tried souls. There are four ends to be obtained by a faithful administration of the truth. First. Conversion of sinners to Shiloh, for we are always preaching to sinners. Secondly. The unity of

the Church by a faithful administration of the Church; and by never trying to lower a brother minister, but rather by lifting him up. Thirdly. The edification of the whole body is secured by the faithful administering of the truth. And the last and chief end to be secured is the glorifying of the Son. Seek ever to lift up Jesus and honour him, and then God will honour you. Such is the substance of this excellent charge, which at its conclusion was greatly applauded.

Mr. Stringer then rose, and quoting Philip. ii. 29: "Receive him, therefore, in the Lord with all gladness, and hold such in reputation," gave advice and admonition to the people, as the preceding speaker had done to the pastor. He told them that, since they had chosen him to minister unto them in things spiritual, it was their duty to provide amply for him in things temporal, and to support and strengthen him in the great work. Mr. Stringer spoke at some considerable length in his usual warm impressive manner; and concluded, it being nine o'clock, with pronouncing the parting prayer and benediction. Besides the ministers already named, there were also present Messrs. Allsop and Benford. It was a truly happy meeting; and we hope that it may be greatly blessed in its results.

NORWICH. — A CORRESPONDENT. — "Made nigh by the blood of Christ." These words came to me the other day, and showed me it is possible to rest contented with being brought nearer to Christ in our feelings; but there is a being made nigh, and this is by the blood of Christ only. I can see myself in the poor man at the pool. I say, here will I lie, but there is nobody to put me in; I sit thinking of these things. Yesterday, Christ's prayer came to me when He said, "Now, O Father, glorify me with thine own self," as if all the glory besides were nothing. At these words my heart did break; I could see what I wanted. In the same prayer He said, "I in them, and thou in me;" and unless I know I am in Christ the Gospel can do me no good. O, dear friend, I want so much to satisfy me; I want a whole Christ, all to myself; then I know I have all things. Sometimes I think I want too much, according to other people; but less will not satisfy me, a bare belief of the truth will not do; I want to feel sanctified through the truth. O, that I could have a minister to open up these small things, as some would call them. I often think of you, because you deal in the small things. Mr. ———— commenced his labours at ———— to-day; he will be no minister to me. We have had the Murphy here making a fine stir; I heard him preach last Sunday. He seems full of zeal for God and His honour, and it seems from having His love let into his heart; and if it is so God will give testimony to His truth in His servants. He is not clear in the faith. He says he cannot see anywhere in the Bible

where it is said, "Christ's righteousness is imputed to us;" he says it is God's righteousness. It's a strange idea; but I believe there are some who have the love of God in their hearts, and have not a clear knowledge of the truth in their heads. I hope he will be made to see things clearer; and I am sure such men are wanted. The Catholics are increasing wonderfully, especially here; this is a DARK corner of the earth."

STOWMARKET.—Meetings in connexion with third anniversary of New Baptist Chapel were held on Sunday and Monday, September 17th and 18th. Mr. G. G. Whorlow, of Sudbury, and Mr. H. F. Griffin, preached on the 17th; on the 18th a tea meeting was held in the open air; public meeting in evening. Mr. William Houghton, of Bury St. Edmunds, presided; Mr. Smith, of Ipswich, prayed. Addresses were given by Mr. Lambert, of Occold; Mr. Griffin, of Reading; Mr. Whorlow, of Sudbury; Mr. Hoddy, of Horham; and Mr. Snell, of Ashfield. Altogether this proved the best anniversary we have had; it was pleasant, profitable, and successful. On the same afternoon, a sincere friend of the cause, a judicious and useful member of the Church, Mr. Samuel Ormes, was buried in Stowmarket cemetery, followed by many friends of the town. Mr. Hoddy officiated on the occasion in a very solemn and impressive manner. Thus, instances are constantly given that we are living in a world of changes. This is not our rest, because it is polluted. The Church here is looking to the Lord to appear, and to remember His feeble flock; to send them one of His own tried servants, who is able to sympathise with them in their trials and afflictions, and whom He will own as an instrument to raise the walls of Zion. The Stowmarket church is not at all in debt. The remaining debt on the chapel 'tis hoped the people will soon set to work in right good earnest, and clear this off also. Send, O Lord, send prosperity. A LOOKER-ON.

AYLESBURY.—The anniversary of the Walton street chapel was held on Thursday, Sept. 7th, when Mr. Wells and Mr. Foreman of London, preached with their usual ability to a numerous auditory convened from the town and from the churches in the surrounding district. Mr. Wells took the morning service, and preached from Isaiah 48th chapter and 8th verse, appearing quite happy and at home in his subject. In the afternoon Mr. Foreman occupied the pulpit, and preached from Psalm xlv. 3, on which, in his familiar style, he said a good deal about the good land, the inheritance of God's people, and how they got it in possession. His text in the evening was Isaiah l. 10, from which he delivered an excellent sermon full of encouragement to the tried and afflicted of God's family. After the morning service a numerous company dined together at the Cock Inn, and

after that in the afternoon upwards of two hundred persons assembled in the Castle's Lecture Hall, and sat down to an excellent tea supplied by the ladies of the congregation. The collections for the Sabbath school, made after each of the services, were liberal and encouraging. Among the ministers present were Mr. Meelins of Waddosdon, Mr. Colyer, of Ivinghoe, Mr. Caughtry of Eaton Bray, Mr. Corby, of Radwell, and several others resident in the immediate neighbourhood. The weather was exceedingly fine, the word was blessed, and it was a good day.

LANCASHIRE.—MR. EDITOR,—I know you take interest in the progress of truth. It pleased the Lord to cause me to come here in November in the last year. I found a few Particular Baptists meeting in a room; they were building a chapel; they opened it last month; but the Lord was not at the opening. There were three rev. gentlemen preached at the opening—Association men—men that condemn such men as yourself, and Mr. James Wells, my beloved pastor; and one of them was so kind as to recommend that they took no hypens into their church. It so happened that your correspondent fell in with a few that loved the Lord, dissatisfied ones, and in debt. They said they could not hear at the chapel. I invited a few to my house: we held a meeting; agreed to take a place; by the good hand of the Lord we succeeded in getting a room; opened it on the 3rd of September; twenty-five persons came in the morning, and upwards of forty in the evening. A member of the Surrey Benefit Society, F. Low, then preached the Word to us simply, but sweetly. We hope shortly to form a church, and to sit at the Lord's table. We call ourselves "The Free Grace Particular Baptists." Yours, in Gospel bonds,
JAMES BETTS.

Barrow-in-Furness, Lancashire,
September 12, 1865.

HIGH WYCOMBE.—The anniversary of the laying of the foundation-stone of Zion chapel was held on Tuesday, September 12th, when two sermons were preached by Mr. Wale, of Blackheath. The attendance was not so good as usual, being chiefly those who attend this place of worship. But the collections were good, and the debt reduced by £23 4s., this being the amount left after all expenses were paid.

RISELY.—Our harvest meeting we held on Wednesday, September 13th. A tea was provided, and in the evening a sermon was delivered by Mr. Peet, of Sharnbrook, from the text, "The harvest is past, the summer is ended, and we are not saved." Between tea and service Mr. Peet made an effort to obtain promises to the amount of £16, a debt we have on our chapel, and was successful.

RIPLEY.—**MR. EDITOR.**—Knowing that you are at all times glad to know how the churches are going on, allow me a small space in **EARTHEN VESSEL**. In the order of providence, I was called to supply the pulpit at the old Baptist cause at Ripley. I found them in a very low state—a people that had tasted the joys of salvation, but for some time past had been starved almost to death, so much so, that they thought of shutting up the place in despair, but the great Head of the Church had otherwise ordered it. Brother J. Smallwood has laboured among them for the past three months with evident signs of success; but the church has unanimously invited him to take the oversight of the church, and go in and out among them, as the under shepherd, with every sign of heaven's best blessing resting upon them. August 29th, brother Hall preached three excellent Gospel sermons at the Harvest Home meeting, brethren Smallwood and Drake, of Windsor, taking part in the services. We had a good day for our souls.

FRESSINGFIELD, SUFFOLK.—The harvest thanksgiving meeting was celebrated in this place by the Baptist friends on Tuesday, Sep. 12th. A public prayer meeting was held in the afternoon of that day, when five of the members connected with the Church were enabled with much fervour to wrestle with Jacob's God, and we trust with Jacob's success. About 100 members and friends sat down to a tea which reflected creditably upon the provisioning abilities of the females. At the urgent request of the friends Mr. Pegg, the pastor, consented to occupy the pulpit in the evening. The subject of the discourse, was Isa. ix. 3., and we trust the Spirit of the living God was ministering to the heirs of promise. On the following day seventy children and teachers connected with the Sunday School were gratuitously supplied with a good tea; and after a distribution of small presents as rewards, and the children had indulged in out-door sports to their hearts' content, all returned to their homes highly gratified.

ENFIELD HIGHWAY.—On Wednesday, Sept. 13th, this people that for some time sat under the ministry of our late brother Strickett, was formed into a Baptist church on New Testament principles. Our brother Dickenson was assisted by brother J. Smallwood, of Ripley, and brother Alfrey, who has been supplying the pulpit with much acceptance for the last six or seven months. They began this infant cause with sixteen members. Twelve sat down at the table, after they had given each other the right hand of fellowship, and brother Dickenson spoke in the evening from Psalm lxxiv. 7. It was indeed a time of refreshing from the presence of the Lord, a day long to be remembered. They have been brought through deep waters, but the Lord of Hosts is with them: the God

of Israel is still on our side. Brother Alfrey has promised to stay with them for some time to come. If the Lord will, our brother Flack was to take a part in the services of the formation, but we were sorry to hear that he was prevented by indisposition.

NORTHAMPTON.—On Lord's-day, September 17th, Mr. Leach preached in this town to large and attentive congregations. The hearts of many were revived and cheered by the services of the day, and thanked God for bringing His dear servant again among them to preach the everlasting Gospel. Sweet is the fellowship of the saints on earth, while it is a prelude of eternal communion with each other and the Lord in heaven. May the gracious power of Jehovah be manifested in this place as in former years, in the conversion of sinners, the edification of believers, and the honour of a triune God.

T. P. STROTLGER.

HORHAM, SUFFOLK.—The harvest home celebration took place on Thursday Sep. 8. Mr. J. Wilkins of Ipswich, preached two sermons on the occasion. Between the interval of services, about 200 friends were regaled with an excellently provided tea. Collections made on the occasion to liquidate a debt of £100 for stabling built for the accommodation of friends on Lord's-days, exceeded (we understand) £10. This cause enjoys a wonderful degree of prosperity. The chapel (although capable of seating 800 people) is almost invariably filled on Lord's-days. On the 10th Sept., Mr. Pegg, of Fressingfield, broke to the people the bread of life, in preaching a crucified Christ, designed for needy sinners.

HOXNE, SUFFOLK.—A meeting to acknowledge the beneficence of Almighty God in favouring us with the blessings of the harvest time was held here on Thursday, Sep. 14. Mr. Collins, of Grundisburg, preached a sermon in the afternoon. We should judge from 100 to 120 then sat down to an excellent tea. In the evening a public meeting was held, when Mr. Harris, of Rishangles, being called to the chair attended to the customary preliminaries, and was followed in brief speeches by Messrs. Hoddy, of Horham, Pegg, of Fressingfield, Lambert, of Occold, Masterson, of Hoxne, Thornely, of Stowmarket, and Collins, of Grundisburg; and we conceive all the friends present were gratified at the success of the arrangements.

CRANSFORD, SUFFOLK.—The ordination of believer's baptism was administered on Sunday, Aug. 27th by Mr. Pegg, of Fressingfield. In the afternoon the Lord's Supper was celebrated, when the church had the pleasure of receiving into fellowship another brother in heaven's family.

AYLESBURY.—A friend says, Thomas Corby, late of Sharnbrook, preaches in Walton street with much acceptance; which we are glad to hear. As the author of "The Golden Candlestick," Thomas Corby is esteemed by many who never saw him. We believe him to be a golden pipe; but B. King, of Walworth, warns us not to speak well of any man.

STEPNEY — CAVE ADULLAM. — On Wednesday evening, in the presence of a large and attentive congregation, our pastor, Mr. J. Webster, assisted by our brother Lodge, of Cumberland street, baptized three females, who, with two others, were received into church fellowship on the following Lord's-day.

THURLEIGH, BEDS. — Our harvest sermon was preached on Tuesday night, September 12th, by Mr. A. Peet, of Sharnbrook. We had an excellent congregation. Mr. Dexter, our late pastor, gave out the hymns; Mr. Peet had for his text, "Gather the wheat into my barn."

TAXING SUPPLIES.

DEAR BROTHER BANKS.—It accordance with an announcement in this month's VESSEL, I was last Lord's-day preaching to that united body of Christ's followers at Providence Chapel, Winchmore-hill. In the afternoon our esteemed friend and brother Blagdon placed in my hands the EARTHEN VESSEL, which at that early period of the month I had not had the opportunity of reading, although it lay on my table at home. I was somewhat surprised and exceedingly grieved to read the aspersions which had been cast upon you in the matter of taxing supplies. It is perhaps not generally known that I was a member at Old Ford during your ministry there, and that I have been sent by you to supply vacant pulpits. In consequence of this it must be admitted that I am in a position to know whether there is any truth in the statement of your receiving part of the money paid by the churches to the supplies; and I at once emphatically deny that such is the case, and denounce the assertion as a most foul and wicked calumny, which is as base as it is mischievous, as false as it is mean and vile. I have not only never given one fraction to you of any thing I have received, but have never been asked for, or

paid for, the postage stamps when you have written me on the subject. I trust you will favour me by publishing this letter in next month's VESSEL. Yours in Jesus,

H. STANLEY.

SUDBOURN, SUFFOLK.—Believing several readers of VESSEL are interested in the little cause at Sudbourn, that emerged from the "blacksmith's shop," I send you the following information:—On Lord's-day, July 2nd, I had the pleasure of baptizing three persons on a profession of their faith in the blessed Saviour. And on Lord's-day, Sept. 3rd, one who was brought to know himself under my ministry fifteen years ago, whilst I preached at Sutton. Thus we are encouraged to cast our bread, and sow our seed upon all waters; it shall be seen after many days. There are others waiting: we hope soon to hear them say, "Give us room that we may dwell with you." Our congregations are good; 71 children in our Sabbath school. May the Lord incline others to lend us a helping hand; that the place may stand free from debt. Our friends are working well.

WILLIAM LARGE, Minister.

BEXLEY HEATH. — The venerable Joseph Wallis, after more than seventeen years' labour amongst us, has brought his useful career in the ministry to a close. Our esteemed brother has been compelled to resign through the infirmities of age and failure of sight, though his bodily health is still pretty good. He parts with his flock on the best of terms, and respected by a large circle of friends.

DEATH.—Sarah Bower, aged 71, widow of the late Mr. Charles Bower, twenty-six years a member of the Church at Mount Zion Chapel, Hill street. She was baptized at the age of fourteen, and has, through grace, held on her way. She was subjected to much darkness of mind through fear of death; but at even time it was light. She was interred at Kensal Green Cemetery by Mr. James Wells, whose ministry of late has much refreshed her soul. Her last words were, "Precious blood, precious Jesus." She spent her last earthly Sabbath at Mount Zion on the first Lord's-day in September, and departed this life on Thursday, Sept. 7th.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Hall, H.	Ebenezer Chapel, Clapham	May 31 & Aug. 3	5
Jones, Thomas	Ashill, near Uffculm, Devon	Sept. 14	3
Palmer, W.	Mount Zion Chapel, Barking road	June 18 & Aug. 27	6
Tooke, Mr.	Jireh Chapel, Bromley-by-Bow	June 18 & Aug. 27	4
Webb, Geo.	Little Wild st., Lincoln's Inn Fields... ..	Aug. 27	3
Webster, J.	Cave Adullam, Stepney... ..	Sept. 6	3

A Good Man's Life and Death.

A BRIEF MEMOIR OF THE LATE MR. THOMAS FAVELL, OF ALCONBURY WESTON, HUNTS, WHO DEPARTED THIS LIFE ON TUESDAY MORNING SEPTEMBER 10, 1865, IN THE 76TH YEAR OF HIS AGE.

"How blest the righteous when he dies."

THE subject of this memoir was born at Alconbury Weston, of godly parents, in the year 1790. He was a weakly child from his birth, as he was not able to walk without some assistance until he was three or four years old; but he had a vigorous mind when but a youth, although of a weakly frame, and always evinced a desire for books and learning; and to get with men of intelligent minds, from whom he could learn something, was always his study. By this conduct and bearing he became respected generally, but especially by those who, by their position and influence, moved in a higher sphere of society; and if anything was to be done that wanted a little more intelligence and tact than ordinary, Thomas was the lad that was sent for, and that he would be likely to succeed. Being light, and of slender make, he was naturally quick and nimble; and many are the hairbreadth escapes from death he had in the days of his unregeneracy; but being preserved in Christ his natural life was impervious to what, in our simple parlance, we call accidents, until the hidden purposes of God's love and mercy towards him were developed. Through the tender mercy of God upon him, whether through fear or shame, he was preserved from running into those outward lengths of sin and transgression that many are left to; but being no doubt self-confident in his knowledge and attainments, he began to pride himself that he knew something of religious matters, and, consequently, began to think that his dear father must be in error, as he was a member of the Particular Baptist church at Great Gidding, and held the doctrines of free and sovereign grace in their fulness, freeness, and efficiency; and because these doctrines cut at the root of all natural attainments, and tended to stain the pride of man, he could not brook them, and would often be found arguing the point with his dear father on the side of free will. But before he was twenty years of age God, who is rich in mercy, for His great love wherewith He loved him, even when he was dead in trespasses and sins, was pleased to quicken him by His Spirit, and give him to feel that *if he was saved*, it must be by free and sovereign grace. What were the precise means used, or how long in a bondage state he lay is not now known; suffice it to say he was some time groaning beneath the rebukes of a broken law, before he was brought into the sweet experience of the blessedness of the man to whom the Lord imputeth not sin.

It was somewhere about this time that that precious promise in Isaiah's prophecy was made exceeding sweet to his soul—"When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him." This, he has been often heard to say, greatly cheered his soul and refreshed his spirit. He used now to accompany

his dear father to Gidding, to hear a Mr. Whitney proclaim with freedom and feeling the unsearchable riches of Christ. His soul drank as from a rich fountain into the sweetness of the truths and doctrines which this servant of the Most High God was commissioned to deliver, and grew in grace, and the knowledge of Jesus Christ as *his* Saviour. He has been heard to express the many happy seasons he enjoyed under his ministry; and though he had to travel a distance of six miles, he has been heard to remark that the journey appeared as nothing to him, although the roads at that time were something fearful, but praising, and blessing, and rejoicing in God, removed every difficulty and overcame every obstacle met with in the way. To show how very precious the courts of the Lord's house were to him at this time, he once remarked a particular place while coming through a field, where the words of the Psalmist were particularly precious to him, "Blessed are they that dwell in Thine house, they will be still praising Thee."

About this time he became acquainted with her with whom he was to travel nearly the remainder of his journey through life, and was to be *really* a help-meet for him—one to whom he could relate feelingly his joys, and to whom he could confide all his sorrows, the buffetings of Satan, and the lifting up of the light of God's countenance upon him; one, in fact, with whom he could enjoy sweet communion, and who together could bow at the mercy throne with him, to seek the same favours, to ask the same blessings, and who could each, with thankful spirits, take up the sweet exultation of the apostle and say, "Herein is love; not that we loved God, but that He loved us, and gave His only Son to die for us." In the year 1811 they both entered through the gate of believer's baptism, and became members of the church at Great Gidding, under the pastoral care of Mr. Whitney, whose ministry was indeed a rich patrimony unto that part of the Lord's vineyard, until it pleased the Lord of the harvest to remove him to the heavenly garner in the year 1814, as a shock of corn cometh in his season. There are those still left in the wilderness, to whom the ministry of this dear servant of the Lord was made the sweet savour of life unto life.

After Mr. Whitney had entered the joy of his Lord, the church chose a Mr. Crockford for their pastor; but it does not appear that they were unanimous in their choice; and finding that the ministry was not blessed to the profit of his soul, nor so discriminating as formerly, our dear brother migrated, and became a member of the church at Godmanchester, and was admitted into its community at the same time as the late Mrs. Susannah Harrison, of blessed memory, the church being under the pastoral care of the Rev. Thomas Freeman, a man mighty in the truth, and of whom it might be said he was a *Master in Israel*—the sweet and sacred doctrines of God's eternal forethought in the choice, and everlasting love towards the objects of Sovereign mercy, that in the ages to come He might show the exceeding riches of His grace in His kindness toward them, through Jesus Christ, was the theme of his ministry, and fell in eloquent but simple strains from his lips in demonstration of the Spirit and with power Divine, so that there was a numerous in-gathering of the remnant according to the election of grace in that little hill of Zion. Here the soul of our dear brother was sweetly refreshed, strengthened, and supported, while he had to do battle with the world, the flesh, and the devil. He was no stranger to the plague of his own

heart, but often had to groan out in the bitterness of his spirit, "Who shall deliver me from the body of this death?" Truly he felt that to be carnally-minded is death; but he also knew from sweet and sacred and blessed experience, that to be spiritually-minded is life and peace. Being far removed from affluence in his circumstances, his temporal means were often a source of deep thought and earnest prayer, that the Lord would keep him upright in his way, make him a living epistle of the grace of God, and preserve him from bringing a disgrace upon that dear name and cause that lay so near his heart, and appeared wrapped up in his very soul; and he would cheerfully suffer any privation to carry out in his life that sweet exhortation of the apostle, "Owe no man anything." Would that those who profess the name of Christ were more careful in this respect, it would save them many a bitter and cutting rebuke from the ungodly, and the Church from many a painful reproach. The church of the living God is composed of many members; and each individual member being a component part of the whole, it is stigmatised by the loose walk and conversation of an individual member, or stands approved before a crooked and perverse generation, as each is enabled to let his light shine before men. In this respect our dear brother was enabled through life to maintain an honourable reputation; but,

"Tis to the praise of grace we sing,
Though of a dying saint we tell."

Like a star of the first magnitude the late Mr. Freeman, of Godmanchester, arose upon the horizon of the church, endowed with rich grace and rare gifts and abilities. His soul, enflamed with zeal in his Master's cause, and faithful in His work, above many, but withal possessing a weak constitution and a light frame, which appeared ill able to sustain the wear and tear of a soul so full of spiritual life, and inspired with such ardent zeal to make full proof of his ministry, the work began to tell upon the system, and in a few brief years it was evident to his friends that, without some radical change, he could not long abide with them as their minister. An eminent physician was applied to, who told this witness for truth that "except he forbore to preach for twelve months he could him no hopes whatever." Staunch in the cause of God and truth, and steady in his purpose to the great work for which he believed himself to be by the Eternal Spirit specially qualified and sent, he said, "Well, sir, were I sure that I should die at the twelvemonths end I shall, God helping me, continue to preach." About 1824 or 1825 this distinguished saint, having finished the work which was given him to do, was removed to the Church triumphant. The subject of this memoir and his dear partner walked six miles, on a very wet day in one of the winter months, to attend his funeral; and now the church at Godmanchester was broken up and reformed.

Mr. Crockford having removed from Gidding, and a Mr. Tandy being settled there the deceased, now felt a deeper attachment to the ministry there; his attachment to the church had never abated; his dear wife, Mr. John Lettice, her aged parent, and his own dear parent, still continuing among its members. He again returned, and was with them mutually edified, until it pleased God, in the order of His providence, in the year 1827 to remove him, with his dear wife and two children, to Isleham in Cambridgeshire, a distance of forty-two miles. Here he found the living waters of the sanctuary, fouled and polluted by

legal performances and moral duties. Moses, the servant, was often put in the place of Christ the Son, of whom, in some things, he was but a shadowy type; and as there were a few others that were dissatisfied, also, with such a mixture of law and Gospel, of grace and works, a room was hired, and thus a door was opened for those ministers who preached a full, free, and finished salvation flowing from eternal love as its source, through the blood of Atonement, and applied and made known to the election of grace, who are the heirs of salvation, under the especial teaching and blessed unction of God the Eternal Spirit. Amongst the first of these who preached those soul-establishing doctrines was Mr. Thomas Webb, of Great Swaffham, whose ministry was much blessed to the people. Other ministers used occasionally to minister amongst them; and when they were without a minister our departed brother used to exercise his gifts amongst them; and many times has the dear Lord fulfilled His precious Word in that little assembly, that "where two or three are gathered together in my name there am I in the midst." Yes, many sweet Bethel visits could be recorded, while this little few worshipped beneath that humble roof; with heart and soul they could sweetly sing with dear Watts,

"Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus hold His court."

This continued about seven or eight years, until it pleased Him who hath fixed the bounds of our habitation, in 1837, again to remove him to his native village Alconbury Weston, again to join in the assembly his soul had so often longed after, and again to tread the sacred courts of Zion, where his soul first drew her vital air—as he always considered this as his birthplace.

The past ten years often passed before his mind as a dream, while he and his dear partner oft conversed respecting the dealings of the Lord with them, and His will concerning them. When returned from Isleham they occupied the very same house in which he was born, and which his dear father, a brief memoir of whom is in the *Gospel Herald* for 1845, many years before had procured a license for, that he might have the Gospel preached in his own house, there being no other place of worship in the village. Here men of truth were invited to preach Christ unto the people; and who can tell but it will be said, when God maketh up His jewels, that this or that man was born there?

Great Gidding (as before remarked) is a distance of six miles from Weston. This journey was regularly performed on a Lord's-day morning. Nor was the roughness of weather or roads of much consideration by either himself or his dear partner. Of them both it might in truth be said, that they loved the habitation of God's house, and the place where His honour dwelt. When they reached home in the evening their house was open to the villagers for worship, and a goodly number generally convened beneath their roof to offer with them solemn prayer and praise, and hear our dear brother read the Word and make a few remarks thereon. This continued until the year 1855, when, by the united efforts of the villagers and friends, a neat little chapel was erected; and in the April of that year Mr. Foreman, of London, and Mr. De Frane, of Lutterworth, came to open it, when numbers from the vil-

lages round, came to assist that little hill of Zion by their presence and their purse, where there is now a church walking in Gospel order, although now destitute of a pastor to go in and out before them. The Rev. T. Wilson, now minister of the Gospel at Swansea, was the last to break the bread of life amongst them. With this minister of the New Testament, the subject of this memoir was one in heart, and should the eye of Mr. Wilson meet with these lines, I am sure he will pardon me when I say, in cases of peculiar emergency and trial, he generally sought the counsel and prayers of his departed brother. As the infirmities of age now began to creep on apace, it was but seldom they could worship at Gidding, except to commune with their dear brethren and sisters in Christ at the table of the Lord; these seasons were looked forward to with pleasure and delight, and often proved to be seasons of refreshing from the presence of the Lord; and although his soul often yearned to commune with them more frequently, still the little cause at Weston lay near his heart, and when new converts were added, it comforted his spirit and rejoiced his soul. With these young Christians he was an especial favourite, as he had a peculiar tact in drawing out their various feelings, and (to them often) perplexing exercises, and was frequently enabled to pour into their broken hearts and contrite spirits the precious oil and wine of Gospel truth. He had always a word of comfort for the downcast, and the tried and tempted, whose name is Legion, in the living family of heaven, often found his conversation cheering to their wounded spirits. Prayer, private and public, was the especial element of his soul, and in this precious grace and gift he was favoured above many; and although more than seventy summers and winters had whitened his brow, and enfeebled his frame, he would often be first, and with a deep sigh, he has sometimes had to remark, that he has been the only one at the seven o'clock prayer-meeting on a Lord's-day morning. Would that the children of God more appreciated the privilege of those meetings for prayer. The Master Himself declares that he will be present; do we believe His word? and shall we not make some little sacrifice of ease and comfort in worldly or bodily matters, and hasten to appreciate the blessing?

(To be concluded next month.)

The Surrey Tabernacle Expositor.

EXPOSITION OF REVELATION XV.

BY MR. JAMES WELLS, OF THE SURREY TABERNACLE, WALWORTH ROAD.

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.”

THE heaven here, as we have before said upon this book, does not mean heaven itself, but the heavenly or the Gospel dispensation. And you observe in the beginning of this book the seven ministers of the seven churches are called seven angels; and one part of their work was to preach mercy, and the other part of their work was to bear testimony of judgment. Hence we have here these seven angels as ministers

of the judgments of God. And they are said to be a great and marvelous sign, because those ministers stand as the signs on the one hand of great salvation, and as the signs on the other hand of great judgment; in a word, there is nothing little about our destiny; we must either be saved with a great salvation, or else we must be condemned with a great condemnation; in either case, therefore, the matter is great. How solemn, then, are the purposes for which we thus assemble, to deal with the judgments and with the mercies of the Most High God.

“And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

There is an allusion here to the Israelites standing on the eastern shore of the Red Sea when the Lord had wrought victory; and the sea mingled with fire denotes too that the Red Sea was mingled with the judgments of God; and those that got the victory stood as you are aware, as described in the 15th of Exodus, upon the shore; here represented as standing upon the sea, namely, upon the sea shore, and there they rejoiced in the victory God had wrought; and they were in this a type of that interposition and of that victory that should be achieved by the Lord Jesus Christ.

Now it is here said they got the victory over the beast, over his image, over his mark, and over the number of his name. And I cannot in order to make this clear, do better than we have done before; the four acts of faith recorded of Moses in the 11th of the Hebrews will explain unto us all that is here meant. By the beast you are to understand sin in general; whether it appears in an irreligious shape or in a religious shape; in whatever shape or form hostility to God's truth appears, that is the wild beast of sin, that hath devoured us in the first Adam. Now “Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward.” Thus he overcame the beast. And so you, by faith in the Lord Jesus Christ overcome the beast of sin in every shape and form; because laying hold of that atonement that cleanseth from all sin, it is that that giveth us the victory. Then it is said they got the victory over his image. Now the next act of faith of Moses was to forsake Egypt, not fearing the wrath of the king, namely, king Pharaoh; and king Pharaoh is spoken of as a dragon, because he was a tyrant, and therefore represents Satan, or any other person who embodies in himself tyrannical powers over the people of God. Now Moses forsook Egypt, not fearing the wrath of the king; so he overcame the image of the beast. And so any of you, if there be any great man or great woman, or any organization against you in your seeking after God's truth, you must not fear their wrath, you must fear Him who is able to cast both body and soul into hell; you are not to fear the wrath of any human opposer whatever, but to forsake Egypt, “Egypt, where our Lord was crucified;” you will not, if you are sincere in seeking after Him, stay where He is crucified, but you will seek to be where He is glorified; thus you will overcome everything. And then the third act of faith on the part of Moses was that he kept the passover, by which he overcame “the mark

of the beast." The mark of the beast is his creed. For instance, if I am a believer in Catholicism, then I have that creed, or that belief, as the spot or mark of the beast; but if I believe in the perfection of Jesus Christ, then I overcome that mark of the beast. And also "the number of his name;" and so the fourth act of faith of Moses was passing through the Red Sea, and in passing through the Red Sea he overcame Pharaoh and all his host; that is called the number of his name. I need not enlarge here to shew how easily these things when taken in the Christian sense can be by Christians understood. Thus the powers we have to overcome are summed up in this four-fold form. First, the body of sin in general, denoted by the wild beast; this we overcome by faith in the blood of the Lamb. Secondly, the embodiment of tyranny in any person or persons, denoted by the image; this also by faith in the blood of the Lamb we are to overcome. Third, delusion; by which people subscribe to error; this also, this part, his mark, we overcome in the same way, by faith in the blood of the Lamb. Then there may be a great number against you as there were against the Israelites, Pharaoh and all his host, and those numbers may appear very powerful; but these will be also overcome in the same way, namely, by faith in the blood of the Lamb.

And those that stand thus are said to have "the harps of God," and these harps of God, spiritually, of course, are the truths of the Gospel.

"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Thus you see that the salvation from Egypt was a type of our eternal salvation, and the two are here united, because the one is a type of the other.

"Who shall not fear Thee, O Lord, and glorify thy name? for Thou only art holy; for all nations shall come and worship Thee; for Thy judgments are made manifest."

Here you see John, though living in the very beginning of the Gospel dispensation, saw that the Gospel should spread into all nations, and that there should be a people out of all nations that should thus be brought savingly to know the Lord.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened;"

that is, the New Testament church was opened. The pharisees had taken away the key of knowledge, and the true church of God was closed; they entered not in themselves, and they hindered those that were entering. But now John sees that the true church is opened; and he beholds from east and from west, from north and from south, thousands rushing into that church by the grace of God to augment its numbers, and thus demonstrate the faithfulness of the blessed God, that his glorious truth should be heard, and felt, and known, to earth's remotest bounds.

"And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles;"

clothed in pure and white linen to denote that they were sanctified and justified, and were arrayed in the habiliments of purity, and righteousness, and acceptance before God; and their breasts girded with golden

girdles, because the truth is their girdle; their loins girt about with truth.

“And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.”

Now there are two classes of people in this book called “beasts;” the one a wild beast, denoting enemies; the other a tame beast, such as the ox, laborious, and therefore representing the people of God. So the “four beasts” spoken of around the throne would be more properly translated “four living creatures.” Now then, here is one of these living creatures takes these vials and gives them into the hands of the angels. That is just what every church ought to do with its minister. Every church ought in private to pray for its minister, and by prayer in private commit to him, as it were, the judgments and mercies of God; and on your knees before God in private say, “Lord, guide our minister in judgment; help him faithfully to declare thy judgment; and above all help him faithfully to declare thy mercy.” For the people of God have a great deal to do in governing their minister, not by dictating to him, but by praying for him; and as they pray for him to be useful, the Lord hears their prayers, and puts judgment or mercy into his hands from time to time; so that the very text he preaches from shall come from the people. The Holy Spirit indites those prayers, the Lord hears and answers them; and so the people put into the hands of the minister the very subject upon which he is to preach; and in turn he pastorally and paternally governs them; and then, thirdly, the Lord himself governs the whole. There is, therefore, a sweet unity running through the living church of the blessed God.

“And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”

The meaning of which verse I will notice at some future time, when we go through the next chapter to notice these seven plagues.

THE PROPHETIC YEAR 1866.

DEAR SIR,—Now that we are advancing so near the great year (1866) of prophetic anticipation, allow me to send you a few remarks extracted from the writings of one who wrote on the subject early in the present century, and which, to say the least, coincide very remarkably with our views of the fast coming future.

On Dan. vii. 7, he thus writes: “Some expositors have explained this fourth beast of the successors of Alexander, and have endeavoured to make out that Antiochus Epiphanes was ‘the little horn.’ But were any of Alexander’s successors, or even all of them together, more powerful and dreadful than he had been? Were their conquests more extensive and destructive than his? For it is most evident that those of this fourth beast were.

“The ‘ten horns’ were ‘kings,’ or kingdoms (according to the language of prophecy), all existing at once, and not individual princes rising

in succession. 'The little horn' was not one of the ten, but arose among and after them; and this beast, in one form or another, was to subsist till the establishment of the Kingdom of Christ, and the universal prevalence of His religion, as it is afterwards predicted. These reasons have induced all modern Protestant expositors to look elsewhere for this 'fourth beast;' and the emblems are so apposite that there can be little danger of mistake, or reason for hesitation as to the grand outlines.

"This 'fourth beast' evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions; and no animal could be found so terrible and furious as to lend it a suitable name. This was, doubtless, an emblem of the Roman state, the invincible fortitude, hardness, and force of which, perhaps, were never equalled. By wars and conquests the Romans bore down all opposition, reduced almost every kingdom or state in the known world into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations to enrich their proud capital; and tyrannized over all that did not quietly yield obedience to their authority.

"This fourth empire was governed in another manner and by other maxims than any of the preceding; and in process of time it was divided into ten kingdoms. These are indeed reckoned up in several ways by different writers, according to the date assigned to the enumeration; but, in general, it is clear that the principal kingdoms in Europe at this day sprang from them, and comprise them, excepting some of the more northern regions, and those possessed by the Turks. The various ways in which these ten kingdoms have been enumerated, as the catalogue has been formed for different periods, is indeed an interesting subject to a student of history and of prophecy. Mr. Faber's remarks on this point are well worthy the accurate student's attention, and his conclusion from it seems well grounded: 'The historian Machiavel, little thinking what he was doing, reckons up the *ten primary kingdoms* as follows:—1. The Ostrogoths, in Mesia; 2. The Visigoths, in Pannonia; 3. The Sueves and Alans, in Gasgoine and Spain; 4. The Vandals, in Africa; 5. The Franks, in France; 6. The Burgundians, in Burgundy; 7. The Heruli and Turingi, in Italy; 8. The Saxons and Angles, in Britain; 9. The Huns, in Hungary; 10. The Lombards, at first upon the Danube, afterwards in Italy.' The same catalogue is exhibited by that excellent chronologer, Bishop Lloyd, who adds the dates when these ten kingdoms arose. These, then, upon the concurring testimony of an historian and chronologer, are the 'ten kingdoms' into which the Roman empire was originally divided. Thus, it is certain, that the Roman Empire was divided into 'ten kingdoms;' and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire, which suffices for our general purpose. For though the Romans subdued those countries in the east, which had successively belonged to the Chaldeans, the Persians, and the Macedonians, yet their empire (or the body, head, and horns of the beast) was in the west. 'All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast; those of Media and Persia

are still the second beast ; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt are still the third ; and those of Europe, on this side Greece, are still the fourth.'

" While the prophet was considering these ten horns (v. 8) he saw ' another little horn' springing up among them. This evidently points out the power of the Church and Bishop of Rome, which, from small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them. If even three kingdoms were ' plucked up' before a little kingdom, which arose imperceptibly among the ten *primary* kingdoms, they must be three, the names of which occur in the preceding list of Machiavel and Bishop Lloyd. Accordingly, we find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the *little Papal horn*, which at length became a *temporal*, no less than a spiritual power, at the expense of those three depressed primary states.

" In this *horn* were ' eyes like the eyes of a man.' This denoted the policy, sagacity, and watchfulness, by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions ; and the court of Rome has ever been remarkable for this, above all the states in the world, as every person at all acquainted with history must know. It had also ' a mouth speaking great things ;' and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity of this horn. The style of ' his Holiness,' ' our Lord God the Pope,' ' another God on earth,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve as a specimen of the great things which this mouth has spoken. He would also ' wear out the saints of the Most High' (and we all know what dreadful persecution the Church of God has suffered from the hands of the Papal Antichrist), and think to change times and laws. And they shall be given into his hands until ' a time, and times, and the dividing of time.' Thus matter would be left in his hands ' till a time, and times, and the dividing of time,' that is, for three years and a-half, or forty-two months, which, reckoning thirty days to a month (and this was the general computation), make just 1,260 days ; and those prophetic days signify 1,260 years. At the expiration of this term the dominion of this horn will cease ; he will be judged, condemned, and consumed. From carefully comparing what different writers have stated concerning this ' little horn,' and the time at which the predicted term of 1,260 years began, with the prophecies themselves, I am led to conclude that the ' little horn' was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion ; that he sprang up soon after the empire was divided into ten kingdoms ; that, though the Bishop of Rome even then, nay, before, made arrogant claims, yet the ' little horn' was comparatively harmless, till, by the decree of Phocas, he was constituted ' *universal bishop, and supreme head of the church,*' A.D. 606.

" That by this decree, the saints, and the times and laws were given into his hand, he had the power of persecuting and domination ; and that the 1,260 years are to be dated from his being thus invested with absolute *ecclesiastical* dominion. From the obscurity, however, of

prophecy, previous to its fulfilment, we are cautioned not confidently to assign the date of future events ; but, probably, at the end of 1,260 years from A.D. 606, the events predicted will begin to receive a remarkable accomplishment."

The above is extracted from the writings of Scott, the commentator, and his conclusions, as to the year 1866 are, I think, worthy of notice in these times. Yours, faithfully,
C. W.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.

BY MR. ALFRED PEET, OF SHARNBROOK.

"Gather up the fragments that remain that nothing be lost."—John vi. 12.

101.—The worst hearers of the Gospel are not sinners, but crotchet, cruel, cunning, careless, conceited, cross-grained, pretended saints ; woe unto such hypocrites ; who hath warned them to flee from the wrath to come ?

102.—The worst livers of the Gospel are haughty, headstrong, self-willed, self-admired, doctrinal worldlings, who always want high doctrine, high and strong meat ; yes, so high that it taints their very words, and causeth their walk to be very offensive to the babe in Christ, the young man of God, and the father of Israel.

103.—The worst preachers of the Gospel are such as would rob Christ of the glory of the Gospel ; this the Arminians do who want to be saved by works ; and the Antinomians, who want to be saved without works.

104.—That which the Lord makes his children afraid of He will preserve them from.

105.—Our Lord will have no merit-mongers in his flock ; he wants none but mercy-seekers ; and such He makes mercy-receivers.

106.—The sincere lover of Christ will break through all to get at his beloved, in which heavenly course he is not ashamed, being emboldened by the exercise of a good hope of glory to come.

107.—The path of profession abounds with so many impostors, that the real saints of the Most High, instead of improving the privilege of communion, seem all to be afraid of one another.

108.—The best of men will have their foes as well as friends ; but as the eternal God is their friend, and they fear Him, although they have many inveterate enemies they need not fear them. Their Divine Father can, if He please, make even their very foes to act the part of a friend towards them, for they are all under His control.

109.—If one drop of heaven is so sweet and exhilarating to the weary pilgrim below, what must it be to bathe in the immense, the unbounded ocean of glory above !

110.—The praise and esteem of men is but a poor trifle, not worth the seeking after ; and, if obtained, not sure of being kept.

111.—Although we are not what we would be, yet we are what God would have us to be.

112.—It is impossible that we, through neglect of watchfulness, can be finally lost ; yet for the want of it much may be lost unto us, and much may be fallen into.

The Table of Shewbread :

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, NOVEMBER 5TH.—“IT IS FINISHED.”

“It is finished.”—John xix. 30.

THE words of the dying saint are precious—how carefully we treasure them up like so many gems; with what feeling they are repeated as so many evidences that the departed is at eternal rest. But the words of the dying Saviour are of infinite worth. Art thou anxiously asking, as some of whom we read, “*What must I do?*” Ah! if sin has become a real burden to the soul; if its evil has been seen, and its guilt felt, thou wouldst do anything, however hard. But hark! the dying Saviour’s voice proclaims, “*It is finished.*” What is finished? Salvation; the prophecies are fulfilled; the law magnified and made honourable, by the perfect obedience of Jesus; sin atoned for by his blood; yea, not anything left undone. Observe, then, poor soul, thou who wouldst do anything and everything to save thyself, even give the fruit of thy body for the sin of thy soul. But thou feelest that thou canst not do anything worthy of God’s approval or acceptance. We speak to thee and say, the “finished” salvation is for *thee*—yes, *thine*! It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. And again, “To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” And how can God justify the ungodly? Why by putting down to their account the “finished” salvation of Jesus Christ. Turn away thine ear, then, from the instruction that causeth to err; our best works are as filthy rags. By the work of Christ alone can any sinner be saved. There are none so good as not to need Him, and none so bad but He can save. His finished work cannot be mended; nothing can be added thereto: beware of that sin. Do not insult the Saviour by putting thy poor defiled doing to His! And blessed be God, His work cannot be *undone*. In spite of sin, death, hell, and every foe, His work will stand—“It is finished;” and faith answers all the law demands by pleading what the Lord hath done! Amen.

SUNDAY, NOVEMBER 12TH.—THE BEST PORTION.

“The Lord is my portion.”—Lam. iii. 24.

CANST thou say so? Is the Lord Jesus Christ thy *portion*? then, although thou mayest be poor and needy, tried and afflicted, yet thou art rich to all intent of bliss; for *He is all and in all*; hence the great Paul could say, “Having nothing, yet possessing *all things* ;” and again, “All things are yours, ; all things are for your sakes. Thanks be unto God for His unspeakable gift.” Is the Lord thy portion? Then—

1. He is a satisfying portion; nought of an earthly kind can fill the soul; the more men have, the more they desire; the want increases with the wealth; and hence it is that the most rich are often the most unhappy and discontented, as Haman had wealth and honour, but pride and ambition caused him to say, “All this availeth me nothing.” He

was not happy because not content. Had the Lord been his portion, he would not have envied the king, much less poor Mordecai.

2. He is the portion of all His people alike. The difference in our places, possessions, and positions, is only for a time, and only has to do with the things that perish with the using. Every true believer has a whole Christ for his own— My beloved is mine ;” yes, all of Him as much as if no one else had any claim upon Him. All the merit of His blood, the benefit of His righteousness, and fulness of His grace are mine.

3. He is an everlasting portion. Every other possession is very uncertain, and the term for which held at best short. But those who can claim by faith an interest in Jesus have imperishable wealth, honour, and glory. Wait awhile ; let patience have her perfect work, and soon thou shalt hear the Saviour’s sweet voice saying, “Come, thou blessed of my Father, inherit the kingdom prepared for thee before the foundation of the world.” Amen.

SUNDAY, NOVEMBER 19TH.—THE POOR RICH.

“The Lord’s portion is His people.”—Deut. xxxii. 9.

OUR blessed Jesus was poor ; He had not where to lay His head ; His body was laid in a borrowed grave. Many of the wicked men who persecuted Him, and put Him to death, were rich ; they had all that heart could wish ; yet His Father divides Him a portion with the great. The Church is His wealth—His special treasure. The Father said to Him by Isaiah (chap. xlv. 3), “I will give thee the treasures of darkness, and hidden riches of secret places.” His people are “the treasure hid,” and “the pearl of great price,” which He came to “seek and to save ;” “for the Lord’s portion are His people.” Art thou one of them ? given to Him by the Father, redeemed by His own blood, and made alive by the Spirit ? Then be sure—

1. Thou art safe. The Lord Jesus can never be disinherited ; He loves His people too well to give any of them up to the power of sin or Satan ; they cost Him too dear to deal with them so. He is too mighty to be overcome by any foe. None can take them out of His hand.

2. He will make all His property worthy of Himself. No matter in what condition the Church was in when He came, He will not rest till every member thereof be quite recovered from all the effects of sin. Each shall shine in the perfect image of Himself. Be not discouraged, poor soul, because of thy bitterness or sinfulness. Jesus is able to make all grace abound toward thee.

“Upon a poor polluted worm,
He makes His grace to shine.”

3. He will dwell in the midst of His people. “The Lord’s people are His portion ;” that is, His inheritance—His estate—and there He dwells—in them by the spirit of grace, with them by Divine power, seen now only by faith ; but you shall by-and-bye “see the King in His beauty ;” “this,” says he, “is my rest for ever ; here will I dwell, for I have desired it.” Yes, the name of the city from that day shall be, “The Lord is there.” Amen.

SUNDAY, NOVEMBER 26TH.—NOT ANYTHING !

"Is anything too hard for the Lord?"—Gen. xviii. 14.

UNBELIEF says, Yes, many things are too hard ; my heart is too hard to be broken, my difficulties to be mastered, and a thousand questions more deep and puzzling than those put to Solomon by the "Queen of the South." Faith says, "Ah, Lord God ! Behold, thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for thee." (Jer. xxxii. 17.) Everything is too hard for the Christian, if he be left to himself, and no doubt the Lord is pleased to let us feel our own weakness that we may the more value His power. But while everything is more than we can manage, then our special times and seasons, when deliverance seems to be impossible. In temporal matters, when there is only a handful of meal left, when rent-day is near, and not a shilling wherewith to meet the ungodly landlord ; when the employment has ceased, and no other can be found, ah, the heart knoweth its own bitterness. Dear reader, it may be the water is up to thy chin, and the next wave threatens to sink thee quite,—Hark ! Jehovah speaks ; He it is who asks, "Is there anything too hard for the Lord ?"

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break,
In blessings on your head!"

Often in spiritual things, in soul matters, the Lord's people are shown sore and hard troubles. Indeed, those who have merely taken up religion without that having taken up them, they know nothing about these hard things ; their path is smooth enough, and all "down hill." But the living soul, who by the eternal Spirit's teaching, sees what sin is, and feels what the oppositions of the Adam nature are ; he is almost afraid to consider himself interested in any promise. "Is it possible," says such an one, "for me to be saved, for all my sins to be forgiven, for all the deep stains of sin to be washed out of my spirit ?" Then comes in Satan, and replies, "No ! you have gone too far. You are too bad. You cannot be saved : there is no hope for you. Reader, is this thy case ? Listen not to the tempter, but see if thou canst answer the Lord's question, "Is anything too hard for the Lord ? Ah ! like Job, thou must confess : "I know that thou canst do everything !" Amen.

A Memory and its Lesson.

IN the first frightful visitation of the cholera to this country, one particular town in the midland suffered more from it than any other town in the kingdom. It attacked the inhabitants almost by wholesale ; entire families were swept off by it, and others were deprived of their heads ; and some hundreds of children were reduced to orphanage, and many left without friend or relative in the world. The cry of distress went forth in every quarter, and British philanthropy, with its wonted promptitude and liberality, ran to the rescue with handfuls of gold and silver. Among the correspondents of the press who kept the public informed on

the ravages of death and the destitution of the survivors, the vicar was most prominent. His descriptions of the plague and its operations were creditable to his head and his heart, and greatly helped in stirring up the sympathies of both Government and people. *Honour to whom honour is due.* Bodies, endued with life, must be fed, and clothed, and lodged; and if sick, nursed and comforted; but the soul—the immortal soul—“What shall a man give in exchange for his soul?” The vicar took kind thought for the bodies, was prudently careful of his own; avoided risks from contagion by giving the infected a wide offing. He sat in his vicarage receiving hourly accounts of death’s deeds in the parish, and moulding the same into pathetic appeals to the benevolent everywhere. As might be expected there was much religious excitement in the neighbourhood, and the godly exerted themselves zealously and laudably for the spiritual good of their benighted and terrified neighbours; but many died without a word of exhortation or prayer, and the dead were consigned to the grave with heartless dispatch, and as with the burial of a dog, silent and solitary. If there was any one to offer a sympathising prayer for the stricken widow, or bereaved orphans, standing beside the grave rapidly filling with earth, most frequently it was the Baptist minister, who was indefatigable in ministering consolation to the departing, and in alleviating the grief of survivors by meeting them at the tomb, and there presenting on their behalf earnest supplications to Him who is the Resurrection and the Life.

In God’s good time the plague was stayed; charity effected all that humanity could do; the mass resumed manufacture and trade, prayer meetings were thinned, and ere long discontinued; and the conviction, lately so acute, that “all men are mortal,” even *ourselves*, faded away, and the cholera, and death, and judgment, facts present and pressing just before, became to most matters of yesterday, or of a much earlier period. Still, there are sad memorials existing thereabout of the havoc wrought by the destroying angel; and there are yet living witnesses that Jehovah, in the midst of wrath, remembered mercy, and that not *all* who were frightened into devotion were allowed to return, like the sow that was washed to her wallowing in the mire. The aforesaid Baptist minister, a few years later, lost his voice, and was disabled for work in the pulpit. Part of his family had removed to Australia, and thither he was invited to go, to dwindle out his remaining days in quiet and uselessness. “God’s thoughts are not as our thoughts.” Christian people who knew and esteemed him, kindly subscribed for his outfit and the expenses of his voyage, and prayerfully dismissed him to what appeared a dreary future. He had scarcely passed the northern tropic when he was conscious of improvement in his articulation, and before he sighted the continent he was sailing to his voice was nearly as perfect as ever. The port at which he landed was some hundreds of miles from the home he sought; but there was a congregation at that port longing for a pastor. He preached to them with acceptance, and when he would go on his journey they said, “No, we have long waited and prayed for such an one, and now we claim you as sent in answer to our prayers, and shall not allow you to slip out of our hands.” He reasoned with them on the circumstances under which he had been partly compelled to forsake his fatherland, and the expectations of his kindred who were waiting to receive him. To all this they replied, “It may be proper for you to go, and if you will promise

to come back we will consent, and will furnish you with the means of transit in both directions." It was a bargain to which both parties were faithful. Names of persons and places are purposely omitted. These reminiscences suggest the hope that our brother Cozens will derive similar advantages from his tossing on the Pacific, and that he will reach his destination with a new lease of health and vigour, able to blow such a blast on the jubilee trumpet of the everlasting Gospel as shall awaken echoes from Sydney to Shark Bay, and from Cape Otway to Clarence Strait. Change of air and scene, though for a few weeks only, is found to be so beneficial to the animal health and spirits, one cannot help pitying the laborious pastor who is so isolated by position, or so poor in circumstances as to be unable to pay a visit, once a year, to some marine or mountainous region where bracing breezes blow, and where the magnificence of God's creation must expand and elevate the Christian mind. And it is quite possible that some of our good brethren, who suffer from tenderness of the chest, and general debility, if they could muster courage to strike out for a southern climate, would find large fields to labour in, and increased strength for the work.

Wishing great grace and blessing for those who emigrate, and those who stay at home, I am, &c.,
 Blackheath. THOMAS JONES.

Letters from the Heart.

DEAR BROTHER IN CHRIST,—“Christ!” What a name! well the apostle says “Christ is all and in all.” Christ is all—God the Father found all in Him—God the Holy Ghost finds such a fulness in Him as to bear an eternal testimony concerning Him. (John xvi. 13—15.) Angels are always delighted with His infinite excellencies; creation stands forth at His command; providence pours out His everlasting resources; His salvation yields an abundance unto unnumbered millions of loved, chosen, redeemed, quickened, and called sinners. The living soul finds in Christ all riches. To know Him is eternal life, security, happiness; they being pavilioned in His meritorious perfections, enjoy quietness and assurance for ever. (Isaiah xxxii. 17, 18.) Christ is essentially all that is great and glorious. He possesses all that is desirable; He *unboundedly contains* all that is enriching for time and eternity—yea, He is the fulness that filleth all in all. (Eph. i. 23.) To be in Christ is to be unspeakably happy and eternally enriched with grace and glory. To be like Him is the highest dignity. The enjoyment of the excellence of His knowledge sinks all else into the shades. To apprehend Christ is the grand, the divine realization of the treasure hid in the field, which, when once enjoyed, all else is parted with as entirely insignificant. Truly, my dear brother, it is the greatest happiness of the renewed soul to *know that it is in Christ*, and in having a knowledge of Him, in whom the whole glory of the Godhead dwells and shines forth to all eternity, and the vast ocean of our endless blessedness will consist in beholding the unfolding of the mind, will, and pleasure of Jehovah in and through

Him, which will be opened in His Person, manifested in His perfect work, and exhibited in His righteous reign. *In Christ all the Lord's designs centre*, and by Him will all the Divine purpose be consummated. In Christ we have a fulness of life, light, wisdom, grace, and righteousness, or righteousness in its perfection. Christ is not only righteous *himself* in His own Person, but He hath performed and brought *in* everlasting righteousness to justify, to give His people acceptance with God, and render them fair and beautiful, amiable and perfectly righteous in His sight ; so that the eyes of pure strict justice cannot see any spot nor blemish in them as clad and adorned with this righteousness (Sol. iv. 7) ; but how can this be, that such a vile, polluted, guilty wretch as I am be *all* fair ? Blessed be God, we have an answer in the following texts—(Ezek. xvi. 14 ; 1 Cor. i. 30 ; 2 Cor. v. 21 ; Jer. xxxvi. 6) ; so that we may confidently say, as the church in Isaiah xlv. 24 : “ Surely *in* the Lord have I righteousness,” &c. O blessed transfer ! Christ comes into our wretched state, and puts us into His blessed state, so that He is our righteousness ; it is in Him subjectively and inherently ; it is ours by *imputation* and connection, not by *inhesion* ; it resides and abides in Christ ; but through rich grace it is *imputed* to us, and accounted ours, and their righteousness is of me, saith the Lord. (Isaiah liv. 17 ; Romans iv. 6, v. 16—19.) But I must cease for the present. May the Lord the Spirit lead us into all truth is the prayer of—Yours truly,
Frampton, Aug. 24th, 1865. D. WILSON.

Extracts from Memory's Page.

BY JEPHTHA.

V.—A MODERN REVIVAL.

A LONG walk through a rough tract of country, a wild by-road, or rather no road, through a wood, and by-lane, upon the hill top, brought me at the end of an hour's walk to my destination. The weather still remained intensely cold, and had commenced snowing, when about half way there. After calling at a few houses, I reached the house which was one of my stations connected with my little church, and this was the scene of a reputed revival, the astounding wonders of which had been sent forth from the press, and filled the country with the burden of marvellous exploits accomplished. Can it be possible that the corresponding accounts which we read concerning revivals can bear any comparison with this ? What could any Christian think of it who had tasted, and felt, and handled of the good things of life for himself ? Here had come a man whom no one knew, his antecedents unknown, his principles only conjectured, his manners coarse, his bearing self-sufficient and rude, his whole proceedings questionable, yet forsooth, he was the author of a wonderful revival. Let me give you a brief view of this great work, as it was termed. Our worthy revivalist enters a house where three females are seated at their afternoon meal : unceremoniously he seats himself. A pause ensues. Our worthy breaks the silence by exclaiming, “ *There is no tea in Hell.* ” One of the females being in an exceedingly low, nervous state, became dreadfully agitated, and obliged to leave the table ; the

others followed; and in the upset which ensued, our great light evaporated, passed down the road whistling a hymn, and relieved it by singing one of the revival ditties to a ballad tune; cast tracts right and left, pushed them under the doors, and accosted a sturdy blacksmith, who knew more of divinity than himself, and enquired, as he held forth a tract—

“Can you answer that?” Our worthy smith turned the question upon his inquisitor, who unhesitatingly replied,

“I can; I am saved.” He then transferred his attentions to the blacksmith’s worthy wife—

“Are you sure of heaven?” he enquired, in a coarse, rude manner.

“Well, I hope to get there through my Redeemer’s merits.”

“Well, are you happy?”

“Sometimes I feel something of the peace which flows from believing,” she replied.

“Sometimes! But why are you not always so? Are you sure of going to heaven?”

“Well, I hope to get there through Christ; there is nothing in myself.”

“Hope! Hope! Hope will not do; you must be sure; it is only believe, and be saved; and if you are not sure, your state is doubtful.”

Ah, poor man, if his state were as hopeful as hers whom he had nearly brought into bondage, it were a blessing for him. Down the road he passed into another house; here he meets with a young girl—a mere child. He attacked her with a few rough remarks. Poor girl, the tears stood in her eyes; this was enough. Our precious revivalist laid claim to another convert; and what think you, reader, a little boy, not six years old, was made the subject of prayer in that very house, and being exceedingly frightened, was pronounced converted—aye, to such a state had things arrived, that mere children prated and aped the phraseology of our worthy, and asked each other, “Are you saved?” and declared that they were—aye, and were baptized publicly as believers. Such was the rage for baptizing, that they were baptized in dozens. Some of the candidates actually asked the advice of their friends in words like the following:—

“What would you do—would you be baptized if you were in my place?” Yes, and afterwards declared, when led under another and different ministry, that they had then only just begun to think and feel concerning it. It was my lot to see and converse with some on the subject of this revival, but I could ascertain very, very little evidence, or mark, of the life of God in the soul; it appeared to me to consist of an assurance which strongly savoured of presumption, an entire ignorance of the deceitfulness of the heart, or the horrid nature of sin, or how Christ’s death benefited the soul; they believed God’s testimony concerning his Son, as they said, and believing that they appeared to have fulfilled the *conditions of the Gospel*, and resting upon that, they declared that they were saved, and lectured old pilgrims upon the *sinfulness of fears*, chanted revival ditties (I will not call them hymns, for they were many of them written after the model of the negro melodies), and sung to ballad tunes to wit—“Buffalo Gals,” “Lovely Dinah,” &c. &c., and proclaimed themselves saved, and as sure of going to heaven as though they were there; to which place the Rabbi

insinuated, it was most likely they would be taken without tasting of death, for the very doctrine which was used to alarm and excite (that the day of Christ's coming was exceedingly near) was the doctrine which was kept prominently in sight to dazzle and alarm, as well as to fan the feelings of the proselytes into enthusiasm, causing them to anticipate that they would be alive and remain, and would be caught up to meet the Lord in the air, which event was anticipated to be within a *year* or *two*. Such was the state of things which I found introduced into one of our own stations, and myself considered an intruder.

LITERARY NOTICES.

The Last Sermon preached in the Old Surrey Tabernacle, by Mr. JAMES WELLS, from Psalm lxxi. 16 (one penny). We had this sermon taken down in order to give the churches and friends of truth, universally, an opportunity of possessing a copy of the last discourse delivered in that honoured sanctuary. Since the days of William Huntington, no minister, we believe, has more faithfully, experimentally, and constantly, proclaimed the whole counsel of God, than has Mr. James Wells. We recently entered the chapel in Gray's Inn lane—once called "Providence Chapel"—once the scene of the labours of that spiritual giant, "The Coal-heaver." We solemnly reviewed the sacred edifice, and thought of the "Sinner Saved"—of his study behind the pulpit, where on Saturdays and Sundays (between the services), he looked and laboured, wept and prayed, studied and preached, and was indeed as "God's mouth to many thousands." We confess we entertain a strong feeling of attachment to the memory of that eminent servant of Jesus Christ; his words and his works have been very precious to our souls ever since the Son of God was revealed in us, and by the Holy Ghost, formed in our hearts as the hope of glory; and in times of heavy affliction, having been encouraged and edified by the ministry of Mr. JAMES WELLS, we entertain kindred feelings of strong attachment toward him; and honestly rejoice in all the prosperity God has given to him. The present onslaught made upon his ministerial reputation, we have viewed with the deepest grief and sorrow; and in the very humble efforts we have put forth to defend his position, we have acted most sincerely; and out of pure evangelical love to one who has more of the mind and spirit of CHRIST than we can discover in those who so fiercely, so publicly, so wantonly, and, we think, so jealously, pursue him.

We are not capable of fully justifying all the *words* Mr. Wells may have used in the "Rahab" sermon. We know his motive and his meaning were consistent with the whole course of his ministry. We know that ministry to have had its *origin* in heaven; and its one grand object ever has been to glorify God in the exaltation of CHRIST, in the ingathering of ransomed sinners, in the establishment of true believers, in the restoration of fallen saints, in the recognition of many hundreds of ministers, in rendering assistance to churches in all parts of the country, and in helping poor pilgrims on their way homeward to their Father's house above; and while we are persuaded that for nearly forty years the whole tenor of that ministry has been most stringently Biblical, powerfully

experimental, and almost universally acceptable; while we confidently believe that heaven contains no small multitude of justified spirits, who, on this earth, were fed and nourished under the ministry of Mr. Wells; and so long as we know beyond the shadow of a doubt, that on the face of this globe, there are still thousands who revere the man for the good our God has made of him to their souls: furthermore, seeing his life, labour, mental, and physical powers, have all been sanctified and preserved by God, consecrated to the noblest of all causes, and honoured by the Three Glorious Persons in the Eternal Godhead; while all these premises are plain before us, we would sooner cease to be—we would rather ourselves and our works be burned in Smithfield, than that we should be guilty of signing a protest, the object of which is to hold up before an ungodly world, and a Romanising and truth-condemning army of professors, a long-standing servant of JESUS CHRIST, as a propounder and preacher of the most awful heresies; and that protest, above all things, signed by men who have for years been proclaiming to the public that Mr. James Wells has been their spiritual father, their “beloved pastor,” and their “dear brother.”

If the times we live in are not fearfully alarming, we have no judgment at all. The Fenians, the Romanists, the Jesuits, and the Apostates, make up a motley and many-millioned multitude, all in deadly opposition to God's most holy and ever-blessed truth. We have no doubt whatever but that thousands upon thousands of Gospel professors will join the ranks of the common foe in some shape or other; and those who hold fast by the faith once delivered unto the saints, must be resigned to their fate, let it be what it may.

As regards ourselves, God is our witness, we have silently mourned over every kind of evil for many years; and in labours most earnest have we sought to render some service to the great Redeemer's cause; but the present dark cloud of contention is the heaviest trial the true Churches of Christ have been visited with during the whole course of our existence in a profession of the Gospel; and if there is not some consistent vindication of the Christian character and Gospel course of our friend and brother, Mr. Wells, at once put forth, the adversaries will influence thousands to believe that some most awful deed has been done; whereas, in their consciences, they know that in reality not one foundation principle of the Gospel has, in this case, been touched; and if they thought there was danger in Mr. Wells's “Rahab” sermon, why, in the name of all that is holy and good between God and man, and between brother and brother, why did they not visit him, and petition him, ere to all the world they proclaim the heresy so fatal? for thereby they would have had God's word on their side; and thereby Christian charity would have been exemplified; but, instead of this, war is proclaimed, eternal separation threatened, and many godly Christians are made sad.

In closing this brief notice, we again express our deepest conviction that Mr. James Wells is still highly favoured by heaven. He is gathering multitudes under the sound of the Gospel; he is, instrumentally, lengthening Zion's cords; and early in November, we understand he will deliver his defence; after which, we may more fully review this, to us, painful event.

“*The Sword and the Trowel*,”—Several numbers of this monthly

magazine, edited by C. H. SPURGEON, have been sent to us, and in which articles of considerable interest are found. In this monthly record, a clear statement of all that is done, doing, and to be effected, by Mr. Spurgeon, and his large company of students and ministers, is given; immense sums of money are collected, chapels are being erected in all directions, old places are bought up, and raised up, young pastors are settled in all parts of the country, and in some places large and exciting assemblies are gathered. God forbid that we should ever entertain one unholy thought, or give expression to one unhappy feeling; but two things often wring our spirits with grief most acutely. First, the determination to throw down that separation between the Church and the world, which in an ordinance of baptism our Lord and His apostles did set up; and secondly, the manifestation of a high mind, and a haughty spirit, looking with contempt upon the old soldiers who have for many years fought and bled too, on the battle-field, and by whose instrumentality there has been continued, and preserved, on the earth, a living testimony for God, a labouring Church for CHRIST, a medium of expression for the SPIRIT, and a ministry by whom the redeemed have been quickened into life, instructed in the truth, trained for a happier home, and helped even up to their journey's end. Whatever may be written, published, preached, or proclaimed, in order to make all the world believe we are a set of vile Antinomians, dangerous characters, preaching what some choose to call "a Gospel of Perdition," &c., &c, we know "our record is in heaven; our witness is on high." In the main, nearly half a century has been spent even by us, in searching God's book, writing Gospel truth, preaching heaven our salvation, pleading at mercy's gate, and publishing to perishing men how great things the Lord hath done for us. If God is about to give the world a larger, holier, and more successful race of men, the Churches will rejoice; while we, sitting down weary and faint beneath the shadow of the cross, will sing—

"Within the clefts of His dear side,
There all the saints in safety dwell;
And whom from Jesus shall divide?
Not all the rage of earth or hell.
Blest with the pardon of her sin,
My soul beneath thy shade would lie,
And sing the love that took me in,
And others left in sin to die.
And when that awful storm takes place,
That hurls destruction far and near,
My soul shall refuge in thy grace,
And take her glorious shelter there."

In our little tract, "*The Antinomian Ghost*," we may have room to say much more than this EARTHEN VESSEL can contain.

"*The Headship of Christ*." — We have looked again into No. 1 of "*The Dacre Park Pulpit*" (published at Paul's), and at this moment when the terrible doings of men are painful to every tender spirit, when Satan seems permitted to rend in sunder ministerial and friendly ties; when the family is more than ever divided; when the *Pride of Man* sets itself in a deadly antagonism with the *power of God*; when empty heads are terribly roaring at contrite hearts; when Gospel Churches are burning all the writings of long and friendly intercourses; at such a time, how apposite are the words of Mr. Wale, in the sixth page of his sermon, where

he says:—"Sin has sundered man from his brother; but all who are gathered together in Christ are brought into a sweet experimental oneness and union to each other. They are one in experience, in the great distinctive features of spiritual life, for they are all under the tuition of the same Spirit. 'He must increase, but I must decrease,' is their daily experience and their daily prayer.

"The living creatures touch at the mercy-seat; they are *one* there, and they touch at the *wings*. They may diverge at a thousand points from each other in temper, disposition, character, age, circumstances, position, and denominational name; but they are one in their views of self, and their views of Jesus, one in their felt-need of mercy, in the object of their highest love, worship, and praise. Mounting on the wings of faith and prayer to the mercy-seat of Jesus, they meet in happy oneness there, however diverse in all things else; no clashing interests divide them there; self in each is laid low in the dust; and Christ reigns supreme in every heart. Instead of each working to a separate centre in a circle of his own, all these petty circles are absorbed and lost in the infinite circumference of Divine mercy, of which Christ is the centre, the point of departure, and the place of rest; from whom all blessings flow, and to whom all love and praise return. And this, my brethren, will constitute the happiness of heaven, and the security of that happiness. Here, on earth, each man is the centre of his own circle; a point to which he is constantly working, and, as far as he can, bending all the opposing circumstances of life. From this fact springs all the discord, envy, malice, clashing interests, wars, bickerings, and evil speakings, which characterise and divide human society, and which has divided it into a series of hostile camps. Now, if all these are to be abolished in the redeemed people of God, it must be by the casting down of self, the breaking up of all these sinful centres of action, and gathering together all interests, all affections, and all aims in Christ; and this is the purpose of God, the ultimate result of redemption, that Christ shall be *all* IN ALL. Self shall cease to be the centre of a thousand circles; there shall be but one infinite circle, of which Christ shall be the centre and the circumference. All interests shall meet there; all hearts, hands, and energies shall work to that centre; and in that fact, find happiness, holiness, and God."

Rejoicing for Lovers, and Joy for Mourners.—This is a title of a sermon of great length and variety, preached in Buntingford, by W. HARRIS; and now published by J. Paul, Chapter House Court; price 2d. We will not criticise this sermon now; but give one paragraph from the preface. It will speak more for the merits of the discourse than anything we can say. In the preface, Mr. Harris says:—"There is a little history in connection with my text, which is as follows:—Five days before I preached from it, it presented itself to my mind, and in less than a quarter of an hour, nearly the whole of the texts I have quoted rushed through my memory, and my meditation was sweet; and as the text abided with me until the next Lord's-day evening, I preached from it with some freedom. Soon after a friend called on me, and expressed a desire to have it published, which I at once discarded; but afterward the desire arose in my own mind to have it printed, especially for the inhabitants of this little town, that they might have an opportunity of judging of those things which I continually preach, and which are so vilely scandalised.

The guides I use in preaching are the Bible and my own heart ; what these preach I preach, and where these are silent, I must be."

The Union of the Churches.—Charles Hastings Collette, Esq., (the author of several first-class books in defence of our much-beloved Protestant faith) has written an "Essay on the Union of the Great Catholic Churches," which proposed union is calculated and designed, we fear, to merge the Church of England into the Romish Church ; and to drive Nonconformity and Dissent out of the field altogether. Such a course, if adopted, would soon wrap Old England in the black mantle of the Papacy ; and make her streets run down with the blood of the faithful saints again. We ask the Protestants of England to read carefully and prayerfully the words of the venerated John—"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. LOOK TO YOURSELVES, that we lose not those things which we have wrought, but that we receive a full reward." These words of John ought to be posted in the streets, and churches, and chapels, and houses, and chambers of our land ; and Mr. Collette's "Essay" on the Union of the Churches should be read, and its powerful arguments considered, by every man who reveres the religion which our God has given, through His dear Son, and by the Holy Ghost. Oh, brethren, awaken, we pray you !

"Remarks on the Unbelief of the Age." By T. W. FLETCHER. London : Cardwell and Stevenson. From the history we have heard of the author of this volume, we have realized great interest in his work. Mr. Fletcher has evidently seen the world, with all its vanities, the false Church, with all its deceitful temptations, and the true grace of God, with all its valuable and eternal beauties and glories. He has read heathen writers, inspired authors, and plunged deeply into the varied branches of gay, commercial, and serious life. From all these studies and pursuits, he comes up out of the deeps, passes through a spiritual change, flies to the cross of Christ for salvation, and with the hope of being useful to some of his fellow men, he writes a book. The title is hardly sufficiently expressive or attractive ; but the contents are well suited to catch hold of, and lead many a careless one to think to some good purpose.

"Melchizedek."—Such is the title of a thoughtful sermon, preached by S. Baker, in Baptist Chapel, Chelmondiston. It is published in a cheap form ; contains precious treasure. We have permission to give it in some of our publications ; which we hope to do.

"The Protestant Dissenters' Manual," by F. BURROW, Esq., is worthy of special notice. Its title is fully justified : and being well printed and bound for one shilling, renders it a cheap and permanent hand-book. It is published by J. Paul, 1, Chapter House Court, St. Paul's.

"The Holy Spirit's Operation in the Ministry of the Word."—This is a lecture by G. WYARD, minister of Bethesda Chapel, St. Luke's ; it

is, we think, sound and definite, very brief, full of thought, worthy of much enlargement in meditation, and will be helpful to all who are seeking knowledge in the right direction. At the close of the lecture, the following paragraph appears:—"The London Particular Baptist Itinerant Association hold their meetings (by permission) in the vestry of Little Alie street chapel, on the first Tuesday in each month. Applications for membership, or information, to be made to R. Dowdall, Secretary, 1, Brecknock crescent, London, N.W.

PERSECUTION IN THE PROVINCES.

WE wish to call attention to a severely trying case, in which a good brother minister is involved. We give not names; but can give full address, if required. The writer says:—

"Dear Brother Banks, I once more trouble you on account of our poor, down-trodden, persecuted little cause. I have made it a matter of earnest prayer to the Lord for direction, not wishing to abandon it while the slightest hope remained of my stopping; but I am just at that point at which I may say that I am fairly thrust out; and I lay down my little charge of sheer necessity, for I have not the means of staying, or of bearing up against the tide of opposition which is brought to bear against us. We are now fairly turned out of our room where we meet in U—; because they are going to have service in the Independent Chapel, and the people in the house tell me they should not like to have our meeting kept on, in opposition. The ejection of Mr.— from his little farmstead by the church parson, who is his landlord, seems to have struck terror into the inhabitants of the locality; many of whom seem afraid to be seen talking to us. The church parson says he has been pestered with letters, which according to his account charge us with circulating the vilest heresy; and he is over-ready to believe those anonymous epistles, because they furnish him with an excuse to exercise his influence against us. I give you one of the charges brought against myself in those letters. I am represented as publicly preaching that if a person is elected it matters not how immoral he lives, or how wicked his course of life; he will be saved. I am also represented as preaching that baptism effectually saves the soul, however loose the life afterwards; and also as preaching that all people who attend the Church of England will be damned. Could you suppose that any man would believe such a farrago of nonsense who makes the least pretensions to common sense? But could you suppose that a man pretending to be a Christian, and a preacher, would employ all his power and influence at the instigation of such anonymous, cowardly, lying assailants of a little feeble cause, which has evidently had the blessing of God upon it? My dear brother, I am sorry to leave it, but alone, with no support from any one, I lay down my charge of sheer necessity. I have no alternative, and in a week or a fortnight, shall leave this place. May the Lord direct my steps. I have only my little all in it; and shall go forth, leaving my wife here for the present, having taken a little house over which our enemies have no control. And now, my dear friend, do you know of any church requiring a supply? if so, I shall be glad to know.

Our Churches, Our Pastors, and our People.

MR. SAMUEL COZENS'S FINAL FAREWELL.

WE must press upon the attention of our readers the fact that brother Cozens's final farewell to his English friends will take place at the New Surrey Tabernacle on Monday evening, Nov. 6th, which Mr. Wells, and his deacons, have kindly lent for the occasion; and when, we believe, a large concourse of Christians will be gathered together.

We would suggest a PRAYER MEETING should precede the more public and social assembly. The prayer meeting should commence precisely at six, and close at seven. Eight or ten brethren might pour out their hearts to God for His special blessing to rest upon, and to go with this self-denying Missionary and Evangelical Emigrant to the colonial shores.

We also venture to suggest that a letter of sympathy and of encouragement, an epistle expressive of our faith in the new covenant, and of our fellowship with all the Australian Churches of truth, should be prepared, and signed by all truly experimental and faithful ministers in England whose names can be obtained; and that such letter be read at the meeting;—then presented to Mr. Samuel Cozens for him to carry over the seas with him; and on his meeting with the different churches there, he would then have an authorised and fraternal document to lay before them, which we know would be received with joy and gladness by thousands of British Christians whose lot has been cast in those fruitful valleys.

This Exodus of Mr. Cozens and his family furnishes an opportunity for our churches to prove their care for those of their friends who have been either constrained or compelled to leave their native land. Let us embrace this opportunity; and may the rich blessing of Almighty God rest upon the meetings, the letter, the voyage, the family, and all the subsequent labours of our esteemed brother.

THE MEETING AT EXETER HALL

It is generally known that a handsome testimonial meeting was holden in Exeter Hall, on Monday evening, October 9th, 1865, presided over by that kind and intelligent Christian philanthropist, George Thomas Congreve, Esq., on which occasion a large platform of Gospel ministers, and a hall full of sympathising Christians, met to bid brother Cozens a most hearty God-speed.

We were present at that meeting; and never did we witness a scene more expressive of good Christian feeling, of brotherly kindness, and of gentlemanly bearing, than was exhibited and exercised on that memorable occasion.

The weather indeed was dreadfully unfavourable; but hundreds thronged the hall. Mr. Wall, of Gravesend, read the first hymn—"God moves in a mysterious way." Messrs. Silvertown and Blake engaged in prayer. Mr. Congreve ushered in the business of the meeting in a pleasing and telling speech; after which, Mr. James Wells, Mr. Thomas Jones, C. W. Banks, Mr. B. B. Wale, Mr. Wall, Mr. Silvertown, Mr. Benjamin Davis, Mr. Butterfield, and others, addressed the meeting. The presentation of £130 was made by the Treasurer to the fund, James Mote, Esq., Hon. Solicitor to the Strict Baptist Union; and this part of the business being carried out with so much of cheerful and kindly emotion, the recipient, Mr. Cozens, was powerfully excited; and was hardly able to commence his acknowledgment; but he recovered; and after fetching Romanism a few heavy blows, he thanked his friends; and the meeting closed with a vote of well-deserved thanks to the worthy Chairman, Mr. Cozens, bearing along with him the solemn prayers of hundreds of earnest and honest hearts.

PECKHAM—RYE LANE.—The second anniversary of the opening of the new schools in connection with Mr. Moyle's church was celebrated by a tea and public meeting, on Tuesday, Oct. 15th. The friends had beautifully decorated the school with evergreens, flowers, and mottoes; and the ladies provided an excellent tea gratuitously, so that the whole of the receipts for the same were given to the school building debt. At the public meeting, Mr. Pillow took the chair, and addresses were given of an interesting and practical character by Mr. Silvertown, Mr. T. M. Whittaker, B. B. Wale, James Mote, Mr. Caunt, and others. The children sang most delightfully; and the friends were highly pleased with the efficient manner in which they sang. In giving the financial statement, Mr. G. T. Congreve referred with pleasure to the penny weekly collecting cards; by this means £17 had been gathered during the last quarter. The debt stood at £407 in May; was now reduced to £332; and he felt quite sure the odd £32 would be realized at that

meeting. The friends then brought in their donations, and we are glad to say that Mr. Congreve's hope was more than realized, for before the close of a very pleasant meeting, we were told that above the £32 had been given. Mr. Moyle, the pastor, appeared as well as usual, and the friends happy and united.

HACKNEY.—SHALOM CHAPEL, OVAL. The gathering at this chapel on Tuesday evening, October 17th, 1865, was in all respects most satisfactory. The meeting commenced by Mr. Chamberlain offering prayer. Mr. Myerson, the pastor, as chairman, said he would express his gratitude to God. He had, indeed, done great things. At the commencement of the year God had condescended to hear the prayers of the church, they had sought God's blessing and help, and He had heard and delivered them. This year had begun in prosperity, and it had continued in prosperity. During the year, the Lord has added to their number thirty-nine members by baptism, and four more were to be added on Wednesday next, among them his own daughter. Altogether, their position was very good. He was blessed with Christian, well disposed deacons. Then, as to the people, they were all he could desire; he loved his people, and the people loved their pastor; and altogether they lived in peace and unity of spirit. Finally, he prayed that God might bless them all. Mr. Lodge addressed the meeting in a quaint and humorous, but earnest speech, on Christian love and unity among the brethren of the ministry, and made a few appropriate remarks on the desirability of education. Mr. George Webb spoke in kindly terms and gratitude for past mercies. Mr. Meeres was glad to hear of peace and prosperity reigning at Shalom, and made a good sound speech on the work of the ministry and its results. Mr. Butterfield said, that as now-a-days all works were illustrated with plates, so there would also on this occasion be an illustration with plates. The plates would therefore go round; he hoped there would be a good collection, and then, if that were satisfactory, he would give a speech. Mr. Butterfield then made an earnest address, in the course of which he said, that as there was variety in speech, as there was variety in the human countenance, no two human faces being exactly alike; and as there was variety in thought, no two men thinking exactly alike; so there was variety in the beauties of nature. He had latterly been making a tour, and among other places he had been staying a week at Portsmouth. There he observed on Southsea Common, two landmarks for guiding ships from the sea into the channel. One of these was painted red, and the second was black; and the mariner, in order to have the proper bearing of the passage, must so see the two landmarks, that the black must be

totally hid by the red, in which case the entrance into the harbour is perfectly safe. This might be thus symbolized:—The black is the minister of the Gospel, himself a weak sinner lying at the throne of grace; the red is the blood of Calvary, and the weather-beaten mariner represents the saint fleeing from the world, looking to the minister of Christ as a guide, but above all looking to the blood-red Cross of Christ, which covers all, and by which alone he can reach the place of safety. To such he, the speaker, would say, remain in the harbour, and don't go out any more on the stormy sea of the world. Then, in company with a friend, he went to view Portchester Castle, to himself a novelty, but not so to his friend. He wanted to go up the tower, and his friends took him up a narrow winding staircase without the least glimpse of daylight, and where the steps were in utter ruins, so as to cause a considerable amount of labour and fatigue in ascending. About half way up there was a little more room, and a small crevice admitting a little light. Here, after a short rest, he wished to take the lead, which his friend readily granted; but on going a little further the darkness became again so intense, and the ascent so laborious that he offered to fall behind, and as before, take hold of his friend's coat-tails; but on account of the narrowness of the passage this was impossible, and he was forced to proceed. At last they attained the summit, and stood upon the ramparts; and here lay spread out before them one of the most glorious prospects he had ever seen. This amply repaid him for all past fatigue; but had he to return by that same dreadful winding staircase, where the descent would be more dangerous than the ascent? Happily, no, for his friend took him down back by another, a broad staircase. Now this ascent might represent the winding staircase of the Christian's experience, whose motto should ever be, *Excelsior!* or, onward, upward! He had also gone aboard of some of the ships of war, and among others the "Warrior," that splendid ironclad. Here he saw a number of sailors at all sorts of occupations; some mending clothes, others shoes, others reading and so on; but all at once there was a cry of "All hands on deck!" and without a moment's hesitation the whole of the men left their various employments, and hurried on deck. Then some 200 tars took hold of an immense rope, and with apparent ease hauled away at it, and at last they hauled up at the bow of the ship a huge anchor weighing some tons. Now this was likewise capable of illustrating something practical. Firstly, it proved that "unity is strength," and then he would exhort them all, when their chapel bell was tolling on Lord's days, and particularly on Monday evenings, for prayers they would then remember that cry of "All hands on deck," and leave their various occupations, and rally round their pastor. Mr. Butterfield then said, that there was a debt of some £10 for cleaning and whitewashing

the chapel to wipe off, and he proposed that ten ladies take each a card for collecting £1. These cards he had provided, and to the first lady that offered her services, he would give twenty of his sixpenny books, the "Basket of Good Fruit," which also contained an account of the incidents he had narrated. Then Mr. Maycock made a capital speech, alluding to a lack of education among ministers as to be deplored; and enlarging on the principle of mutual dependence, and all depending on God. Mr. William Webb spoke on the glory of the Cross. Mr. Palmer, of Plaistow, who had preached the afternoon's sermon, did not speak on account of the lateness of the hour. The chairman pronounced the benediction.

H.A.H.

THE MAN THAT WILL PREACH.

—"M. E." asks what Paul can mean by advising us to have nothing to do with those who are given to change? "Here is a minister who was with the General Baptists: then with the Strict Letter Baptists (as some call them), and now he is getting in with those termed deeply-experimental Baptists:—is it safe to commit one's soul to the teaching of such a man?" We suppose "M. E." refers to Proverbs xxiv. 21: "My son, fear thou the Lord, and the king; and meddle not with them that are given to change." The minister he refers to, no doubt, believes he is right in trying the Baptists all round; and, perhaps, by reading, by trials, by soul-conflicts and cares, he is being led more deeply into the mysteries of God's grace. If so, the generals cannot be his companions; the letter-men will not have much sympathy with him; therefore, his only alternative is to try those men considered experimental. We can say one thing of the minister referred to: he has persevered most wonderfully; he has tried almost everybody; and almost every means. He has met with many discouragements. His wife tells him not to preach: an empty chapel proclaims the people do not desire him to preach; his over-strained purse has often hinted he cannot long continue to preach; his laboriously-studied manuscripts tell him he can write sermons, and learn sermons, and rehearse sermons, and print, and publish, and advertise sermons; but he cannot *preach* sermons. Still a chapel he will have; in the pulpit he will stand; and a pastor he will be. And who in all the world will dare to say, the Lord is not with him in all this? We cannot; although from seeing so many men (as we have seen) changing their coats and their colours, and their companies, so often, and yet no apparent success with any of them, we really have our fears; and our conviction, with reference to this minister, is this:—The Lord is practically saying to him, as he did to David, "The Lord said, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless, thou shalt not build the house." This shows a good man may

have in his heart, and in his head, many things which he can never accomplish, and how a good man can persevere in trying to stand in the ministry by climbing up upon the backs of everybody some, is a mystery too much for our weak minds to unfold. This minister has now planted himself under that banner, where some of the poorest things in all the world do succeed in a certain sense, for a time; and if this good man succeeds with them, he will be a respectable addition and characteristic ornament to their ranks. We shall see it if we live long enough. We cannot, this month, review his sermons—that may come.

THE SUNDAY SCHOOL ANNIVERSARY AT MASBOROUGH.—DEAR SIR,

—Allow me to correct one or two mistakes contained in the *VESSEL*, respecting the Sunday school anniversary at Masborough, 29th of August. I should not have troubled you but a charge has been made against us by some of the leading men of Rotherham, that we have made statements to you that were false; those statements appearing in *VESSEL* for September; and we are commanded to forthwith retract them. As I am the person who gave you the information, I feel called upon to write and give you a plain statement of facts, for the truth of which I can vouch. In the first place, the neighbouring church did not hold their school anniversary, but the chapel anniversary which should have been holden in April last, but was deferred until the day when we held our school anniversary. Secondly, the church at Masborough did not ask for the use of the chapel at Rotherham, but for the schoolroom, where, on the Monday, we desired to hold our school tea meeting. That is all the correction necessary. Now for the facts. It was resolved at one of our teachers' meetings to ask for the schoolroom at the Rotherham Baptist chapel, bottom of Westgate, for us to hold our school meeting in. Accordingly, one of their deacons was spoken to, and he promised to bring the matter forward. One of their members was also spoken with, in case the deacon should forget. Well, the church meeting night came, the deacons met as usual before the church, and the subject came on, when it was decided not to bring the matter before the church, but to refuse at once, and let the thing drop; but at the church meeting, the member above referred to, brought the subject forward; he was told it had been settled, and it would not be discussed there; and although he tried all he could, they would not allow it, but prevailed on the meeting to confirm their decision. Much has been said here about malignant and contemptible persecution. After refusing to lend the schoolroom or even to allow it to come before the church, and also to have their own anniversary and tea on the same days as ours, I will leave the readers of the *VESSEL* to draw their own conclusions. If our neighbours wish, I can give them many more proofs that what you published is only too

true. May the Lord enable you, and us also, to still press forward in the cause of truth, so prays yours in the Gospel,

J. JOHNSON.

[The Rotherham Baptist church profess to hold the same faith as their little sister at Masborough; and the members composing the Masborough church are honest, laborious, devoted, godly men. Why then, should not Christian charity and neighbourly kindness, on the part of the Rotherham people, have induced them to help their younger and weaker sister? Must we, some day, say why?]

OUR FIRST ANNIVERSARY.—Dear Brother Lincoln. As you were much exercised in mind respecting my removal from Old Ford to Squirries street, in Bethnal green; and as you were present at our opening services, now twelve months since, I will give you a line to acquaint you of the nature of our first anniversary, which was holden on Sunday and Monday, October 15th and 16th, 1865. On the Sunday morning I had these words given me to speak from, "Hitherto hath the Lord helped us;" and in the evening—"That her name may be famous in Israel." I hope the Lord did both teach and strengthen me. On the Monday afternoon, Mr. James Wells preached a clear Gospel sermon, and a chapel full of friends had tea, which the ladies of our congregation kindly provided. At the evening meeting our chapel was literally crammed; and all the speakers manifested a kind and Christian spirit. Our deacons (Messrs. H. French, Barnes, Fulser, and Hall) with their wives and families, all did their utmost to render the meeting comfortable. Mr. Mumford, as a deacon, told the people of our progress and prospects. Mr. R. Blyth (a good brother of the Scotch Baptists) gave an opening and congratulatory address;—my esteemed brethren, Thomas Jones, P. W. Williamson, Samuel Cozens, B. B. Wale, Elijah Packer, H. G. Maycock, H. Myerson, W. Palmer, Steed, and others, helped us to render the anniversary edifying. Truly it was "a glorious time," as Brother C. also declared; and the following note written by our deacon Hall, to be read to the meeting, will show you something of the feeling and the faith we now enjoy. God bless you, prays C. W. B.

DEAR CHRISTIAN FRIENDS,—In giving you some account of the Lord's dealings with us, we have mingled feelings of joy and sadness; joy, that the God of our grace does condescend to bless our souls with his mercy; and sadness, to think we have not a more abiding, keen, and happy sense of His rich love in our hearts. We have not had any rushing mighty winds; no sudden outbreaks of heavenly strains, or overwhelming floods; but we have to bless our God there have been silent distilling dews, and gentle showers falling, whereby hearts have been made glad.

Twelve months have rolled away since the church was formed, which at that time numbered forty-three; since that time twenty have been added, seven of which been baptized by our esteemed pastor, C. W. Banks. Our present number of members is sixty-one; two having been removed by providence. We pray God to increase us and Zion all over the world; and that a deep inward longing for the prosperity and growth of the Redeemer's kingdom may abound; that his name, power, grace, blood, and righteousness may be known where'er the sun doth his successive journeys run.—[I may add, his special prayer meetings were holden, asking the Lord to bless us; and surely these petitions were not disregarded.]

HEYWOOD.—OCTOBER, 10TH.—DEAR BROTHER BANKS,—Your letter to me in the EARTHEN VESSEL, brings the intelligence of the reopening of Rehoboth chapel, Kedington, for which I thank you: I am glad to hear of their prosperity. On the day of its opening I was with you, and the Spirit did lead me to remember you and the friends at our Father's throne of grace; that it might be a good day; God glorified; sinners quickened, saints edified, comforted and fed. May it still be a temple for God, that the whole truth may be proclaimed there, and the ordinances of God maintained; may God still bless the ministry of our Brother Murkin, that many may be born there, and many fed and nourished up in the word of salvation. On the third of this month, I rose from my bed with a deep impression of the goodness, long-suffering, and tender mercies of my covenant God, in upholding me. All—was mercy! All was right! My soul was melted down in humility and thankfulness at the feet of my precious Christ. O! to see such love, care, help and grace, bestowed on the meekest, vilest, and most worthless worm. I was led to look at my first Baptizing at Kedington, nineteen years ago, the 4th of October, when five persons went forth in that holy ordinance, in the presence of more than 1,000 persons. Ten of my friends came from Botisham-lode, eighteen miles, to strengthen our hands in the Lord, and for love to their old pastor. On that day, God snatched a sinner from sin's destruction. I was called to visit her one year after, when she told me of what God had done for her soul; and shortly after she went home to heaven in triumph. In all places where I have been called to labour in the Lord's vineyard, he has given souls for my hire that shall stand as a proof of God's rich and sovereign grace. "Not unto me, O Lord, not unto me, but to Thy name be all the glory." As to Heywood, where I now am, I believe God has blessed, and will bless. I have baptised six; more desire to follow their Lord. The congregation is increasing; also the school and church. God be

praised! I feel at liberty to preach his holy word; and he has said that it shall not return unto him void: my love is in him, and my expectation is from his faithfulness. God Almighty prosper you in all your labours of love, is the prayer of your unworthy brother in Christ,

R. POWELL.

PLYMOUTH.—The services in connection with the seventh anniversary of the ministry of Mr. F. Collins, at Howe St. Baptist chapel, Plymouth, were held on Tuesday, the 10th of October. The prayer meeting which was held at three o'clock was characterised with unity, simplicity and power. Brethren Horton, Hoopell, and Bardens engaged in prayer, after which Mr. F. Pearce, Baptist minister of Newton Abbot, gave a suitable and encouraging address. About 130 persons met at half-past five o'clock, to partake of tea; a repast which appeared to be much enjoyed, and to give satisfaction to all; at 7 o'clock the public meeting commenced with singing and prayer. Mr. Foot addressed the meeting, expressing his sense of gratitude to Almighty God for the blessings of the past year, in the peace and unity of the church, and the success of the ministry of Mr. Collins, during the past year. After a very appropriate address he handed to Mr. Collins, for his acceptance, an affectionate acknowledgment of esteem and love from the friends of the church and congregation in a purse containing £21. This generous token of affection was briefly and suitably acknowledged by Mr. Collins. He observed that after being in their midst as their minister for seven years, the unity, love, and esteem between minister and people were stronger at the end than at the beginning. The Lord hath done great things for us, whereof we are glad. Addresses were delivered by Mr. Pearce, of Newton, Mr. John Pasterbrook, and Mr. Wm. Westlake, of an interesting and congratulatory and encouraging nature. The cause at Howe Street is growing, the Lord is with his servant in the ministry, the people are united and happy. May the Spirit in a double measure be poured upon both pastor and people. The meetings were closed with prayer by Mr. R. Bardens. The whole of the services, singing, addresses, &c., passed off giving much satisfaction. The Lord be praised. Amen.

CLAPHAM.—Favour me by inserting the goodness of the Lord to us as a church, by bringing two of His hidden ones out of nature's darkness, at a most advanced age; the male had passed seventy-eight years, and his dear partner, eighty-six. Our highly esteemed and beloved pastor, Mr. Ponsford, of Zion Hill, Courland grove, Clapham, after a very solemn discourse, from Acts ii. 38, administered to them, believers' baptism, they having on the Thursday previously, at a church-meeting, given

most satisfactory evidence of their call by grace, and their warm attachment to our dear pastor, whose ministry had been so much blessed to them. Our aged brother on being asked what his views of baptism were, replied he had read our Saviour's words, "If ye love me, keep my commandments"; and feeling assured baptism was one, he was desirous of testifying his love to his dear Redeemer by obeying Him, and following His footsteps in the ordinance; he spoke of the peace and happiness he felt in communion with the Lord, and expressed his appreciation of it by saying that he had been abundantly blessed in providential mercies, but rather than lose the savour of what he now enjoyed, he would part with all he possessed, and that he clearly saw the sovereignty of the Lord in having mercy on him, who had lived a long life without acknowledging Him in any of his ways, and the call appeared to him the more marvellous, for had any one told him fifteen months since that he would be a member of a Gospel church he would have answered, "You are mad, man." At the close of the service, last Lord's day evening, after a most impressive and affectionate address they were added to the church in the breaking of bread. Truly we can say, "What hath God wrought!" To His name be all the praise. Yours truly, my dear sir, A. M. N.

BURY ST. EDMUNDS, — Brother Corbitt's visit here Lord's-day, October 8th, was owned and blest of the Lord, to the building up of the saints, and to the feeding of many hungry souls; the services were well attended; and the collections were favourable. This little cause has been for some considerable time without a minister. Our brother, James Howell was the last stated minister, since he left the cause has been sinking, it has been almost closed;—about fifteen to twenty are still meeting in the vestry for prayer. Our Lord's command to his disciples was, "Go and preach the Gospel," not faults and failings—and again, "Feed my sheep," not starve them. I am grieved when I see the sheep of the Lord starving for want of food, not only at Rehoboth, but at other places in Bury. I am sorry to say the Gospel is nowhere preached in this town. Many precious souls would be glad to support the Gospel. Mr. Murphy has been here, and I believe he has been the means, in the Lord's hands of awakening many that were almost fast asleep. May the Lord send us a man after his own heart.

A WELL WISHER.

BEXLEY, KENT. — The Harvest Thanksgiving services were held on Oct. 3rd. Mr. Wale, of Blackheath, preached the sermon from 1 Cor. v. 8, and after that the public meeting was addressed by the brethren Frith, Wale, Milbourne, and Whittle.

OUR AGED MINISTERS.

MR. J. A. JONES. BIRTHDAY CELEBRATION.

The minister of Jireh chapel, East road, City road, having entered on the 87th year of his age, and the 58th of his ministry, his friends met on Tuesday, Oct. 17th, to congratulate him. It was one of those meetings pleasing to record.

Mr. John Foreman preached in the afternoon. The text was Isaiah lxiv. 5.

After tea the public meeting commenced, Mr. Andrews Jones in the chair. Mr. Ponsford engaged in prayer.

The venerable chairman referred to the glorious principles which had been advocated by his predecessors and himself for now eighty-two years. His predecessor forty-six, and he (Mr. Jones) thirty-six years. He said he was unable to preach on Tuesdays or Lord's day mornings; in the evening he tottered out and would do so as long as he could. He was very thankful to the faithful men of God who assisted him from time to time. He firmly believed the Lord had blessed His truth in that place, and his heart's desire was that when he was taken from this lower world, the same blessed Spirit would attend the ministration of the Word of Life.

Mr. Milner viewed the Gospel as the most wonderful instrument in the hand of God for accomplishing the moral and spiritual benefit of mankind. It was one of the greatest honours to be engaged in preaching the Gospel. The ministry was a noble institution. He (Mr. Milner) was the other day, at a meeting of ministers, when it was observed what a lengthened period they had been preserved together; and only one had been removed by death, (Mr. Pells.) But many of them were in an advanced stage of life. Look at brother Murrell, and brother Foreman, who was still a giant, though now 75 years of age. Then there were brethren Dickerson, Wyard, &c., all who had been preserved in the bonds of peace. These must soon cease from their labours; still, God would raise up others to preach His word, and who perhaps would labour with greater success than those they succeeded.

Mr. Alderson admired the "key note" which had been given by Mr. Milner. It was desirable the tune should be kept up. The note given was the Gospel. He had been much struck by the general acknowledgment of the universality of the Fall. All men have fallen, and come short of the glory of God. Still, many spoke of this more as a theory than a reality. It was a dreadful thing to stand in antagonism to God. As a proof of this, he pointed to the natural man's hatred of the Gospel. Yet there never was anything which had done so much for man as the glorious Gospel. It was the delight of the spiritual, and he did not conceive it possible for the saint to depart wholly from the truth. They might swerve a little, but the quickened soul could never fall away.

Mr. Dickerson said he dared not lay

down the maxim that every natural man was an enemy of the Gospel of Christ. If so, he could not make out his own experience, for long before, ever since he was seven years of age, he loved to hear of the Gospel, and admired those who spoke of the love of God, when he knew not the truth for himself. He could not endorse the sentiment, therefore, from his own experience, as he never did hate the Gospel.

R. Bloomfield thought the previous brethren who had spoken were both right and perhaps both wrong. If they differed it was as brethren. The Word was against the natural man loving the Gospel.

A man from the gallery here said that he was a Roman Catholic, and he loved the Gospel.

Mr. Bloomfield said, so did Luther, and he came out from among them; and he hoped the friend who had spoken would do the same. He then alluded to the honourable position of the chairman. By the strength of God, he had withstood many temptations. Few on that platform but had been placed in positions, when to depart from the truth it has been represented was likely to be remunerative. The question of communion had thus been put before him. But the soul who had received the truth, whose mind had been illumined, and whose soul had been refreshed, would not easily give up the truth. He hoped the venerable chairman who had been so long kept by the power of God, would finish his course with joy. That his dying pillow would be a soft one, that he would glide out of time blessed with the power of the Spirit, and in the liberty of the Gospel.

Mr. Hazelton hoped as the aged saints of God by whom they were surrounded, were taken home, their mantles, by the blessing of the Lord would fall on their successors. This was a day of intellectual light, and no doubt of morality; but still he felt it was a dark and cloudy day, as far as spirituality was concerned. The Gospel (it was encouraging to reflect) was not mortal, therefore it would live and reign when those who now proclaimed it were no more.

Mr. Wyard offered a few words of congratulation, and the meeting closed by singing the doxology.

A collection was made at the doors. A friend sent a letter which contained £2, the church privately collected £3, the whole of which was handed over to the venerable pastor as expressive of the general esteem in which he is held.

To this account, we may add a few words respecting

MR. JOHN FOREMAN'S JUBILEE.

We believe we were the first to advocate the celebration of the fiftieth year of Mr. Foreman's ministry. We had hoped it would have been an opportunity for all the ministers of joyful truth to assemble together; and in one immense body, to raise

a testimony to the Power of Divine truth, which might have been influential for good in many directions. But, alas! over our churches a cloud has arisen, which is filling the hearts of thousands with sadness and fear. On the 10th of October, 1865, Mr. Foreman's jubilee meeting was holden in Mount Zion chapel, near Dorset square. Mr. Moyle preached the sermon—Mr. Collier occupied the chair—Mr. Holmes, the deacon, made the presentation to Mr. Foreman; and several ministers gave expression to their feelings before a large assembly. We have letters and notes descriptive of the scene; but, for the present we can add no more.

MEOPHAM, KENT.—**THANKSGIVING SERVICES.**—Thanksgiving services were held in the Baptist chapel, at this place, on Monday, October 9th; the afternoon being occupied in devotional exercises, and in the evening, a sermon was preached by Mr. R. Bax, who is at present supplying the pulpit in the above chapel. At five o'clock, about 70 friends surrounded the tea-table, and regaled themselves with an excellently provided tea; making the best of the circumstances (it rained in torrents all the while) by animated Christian conversation. The evening congregation was much larger than might have been expected, considering the roughness of the weather. The presence of the Lord seemed to be realised, while thankfulness filled the hearts of the people. The text for the evening was Psalm lxvi. 8, 9, the preacher giving four general heads, as being so many distinct grounds of exhortation for praising the Lord. First, to praise God for what He is in himself. Secondly, for what He has done for us.—“Who putteth (margin) our soul in life.” Thirdly, for what he is doing for us.—“Which holdeth our soul in life.” And lastly, for what God will not do, viz.—“He will not suffer our feet to be moved,” from their grace-standing in Christ, neither in time nor eternity. Praise ye the Lord.

SUTTON-AT-HONE.—**GO THOU AND DO LIKEWISE.**—In addition to the thanksgiving services held in the Baptist chapel in this place, on Monday, October 2nd, we would note the following scrap of intelligence, as being worthy of imitation, by every lover of God's cause and people. About two years ago, when Mr. George Wyard, of London, preached their annual sermons, he suggested a plan for their adoption, whereby they might remove a debt of £100 from their Building Fund, viz., by means of collecting cards, &c. This suggestion was taken up in an excellent spirit, and produced corresponding results. At their late meeting the gratifying statement was made, that their chapel was now out of debt; but one circumstance demanded special notice and attention.

Among the collectors was a certain female friend, who said she could not undertake to collect by card, but she would help in the best way she could. She purchased a mangle and devoted the entire proceeds to the Lord; the first year producing £3 18s., and the second year £5; making a total of £8 18s. raised by her own hands. She loved much, she laboured much, and great will be her reward.

BEXLEY HEATH, KENT.—Harvest thanksgiving services were held in the Baptist chapel, Thursday, October 5th. Pastor J. E. Bloomfield, of Soho, preached in the afternoon from Psalm lxiii. 3. The discourse was listened to with marked attention, cheerful interest, and evident gratification. After the sermon, the friends (about 120 in number) adjourned to the Congregational school-room, which was kindly lent for that purpose, and partook of a very comfortable tea. In the evening, at half-past six, the public meeting came on in the chapel. The Pastor W. Frith presided. Mr. Teal, of Woolwich, invoked the Divine blessing, and Messrs. Box, Webb, Griffiths, Camp, Teal, Whittle, and Evans delivered appropriate addresses. Altogether it was a very happy day. May it be the harbinger of many similar ones.

THAME, OXON.—Mr. Wale, of Blackheath, preached three sermons here in the New Baptist chapel, on Lord's day, Sept. 10th, from 1 John iv. 3, Hosea xiv. 5, 6, 7, and Isaiah xxx. 10. All the services were well attended, but in the evening the chapel was crowded to excess; the galleries, aisles, vestries, pulpit stairs, and in the pulpit itself, or rather on the platform, there were six persons, beside the minister, while great numbers were unable to get in. The collections which were for the Building Fund, were remarkably good. Mr. Wale preached again on the afternoon of the next day, after which a public tea meeting was held, and the day closed by Mr. Wale delivering a lecture on the “Wisdom and goodness of God, as manifested in the constitution and manifold uses of the atmosphere.”

EYNESFORD, KENT.—The Harvest Thanksgiving services were held at the Baptist chapel here on Sept. 26th. Mr. Wale, of Blackheath, preached the sermon from Romans i. 20. Several of the neighbouring ministers were present.—Mr. Webb, of Little Wild St., Mr. Frith, of Bexley Heath, Mr. Neville, of Sutton-at-Hone, and the pastor, Mr. Camp. The evening meeting was addressed by the brethren Wale, Frith, Neville, and Jackson, of Sevenoaks. The pastor presided; the meeting was a pleasant, and we trust a profitable one.

SHARNBROOK, BEDS.—The opening services of the New Baptist chapel were held on Sept. 19th. Mr. Wale, of Blackheath preached the sermons from Psalm xcii. 12, and 1 John iv. 16. Many of the friends expressed a wish that the sermons might be printed. About two hundred of the friends sat down to tea in a large and commodious barn, kindly lent for the occasion. Friends were present from Thurlough, St. Neots, Raunds, Carlton, Bedford, and Finedon. The chapel, which has been almost entirely rebuilt, has been restored and decorated with extreme good taste, and is the prettiest village Baptist chapel we have ever seen. Much of the expense has been borne by the princely munificence of one of the friends. Mr. Peet, the pastor, seems exceedingly happy in his work. May he long continue so!

GLEMSFORD.—PROVIDENCE CHAPEL.—The sixth anniversary of the above chapel was held on Tuesday, Sept. 26th, when two excellent sermons were preached by Mr. Alderson. We were favoured with a goodly number of ministers and friends from neighbouring churches. Tea was provided in the chapel, and about 180 persons partook of the repast. The congregations were large and collections liberal.

ICKFORD, BUCKS.—The anniversary sermons were preached here on Sept. 7th, by Mr. B. B. Wale, of Blackheath, from 1 Cor. xv. 56, and Revelation xv., last clause of the third verse. The word was well received. The day was fine, and the attendance good, friends being present from Thame, Crendon, Lydenham, Ashett, Princes Risborough, &c.

PLYMOUTH.—Changes are taking place here. Mr. G. Doudney, from Charles chapel, being removed home to heaven, Mr. Courtney succeeds him; the consequence will be the departure of some and the gathering of others. "Trinity" is represented in an unsettled state. Hopes are entertained of its passing into other hands ere long.

PLAISTOW.—First anniversary of opening Mount Zion chapel, Plaistow, was holden, October 8th and 10th; sermons by

the pastor, W. Palmer, J. E. Silvertown, and Thomas Stringer. Addresses by the brethren aforementioned, Myerson, Braisher, C. W. Banks, Stead, &c. The cause is steadily prospering.

BIRMINGHAM.—Anniversary sermons were preached in New street Baptist chapel, and Constitution hill, opposite Bond street, by the ministers, A. Howard, and C. W. Banks, October 8th, and on following day, public meeting was holden. The church, with its deacons and minister, have worked most successfully—their place of worship is now all that could be desired; but their debt must be speedily cleared off; and we trust that God will speedily send them help.

AUSTRALIA.—SYDNEY.—[We give the following *verbatim*.]—My dear Brother,—The bearer of this note is brother Lee, who, with his wife, is a member of our church. They are loved and cared for by us, for their love of the truth, and their consistent life, walk, and conversation; therefore, we commend them to you, and to your care, or to the care of that church whereto they may be directed, while they may reside in dear Old England. We are troubled greatly for want of help to pay our chapel debt; but for that we should rejoice. I have been from home four months and fourteen days, and have travelled 3,000 miles, all through Victoria and Tasmania, lecturing and preaching; but I have not been able to do much in the money way, for we are in debt. I shall have to be off again soon in another direction. I will write some particulars of my wanderings to the VESSEL. Wishing you and yours, and the saints that are with you, every blessing,—I remain, dear brother, yours in the Lord,

JOHN BUNYAN M'CURE.

January 28, 1865.

Death.

Mr. T. J. Smith, once Vicar of Winterton, then, until his death, pastor of the Baptist church, Peterborough (a good man), died in the early part of this year.

MARRIED.—At Walworth chapel (Mr. Howieson's) by C. W. Banks, October 10, 1865, Benjamin Stringer, Esq., to Miss Susannah Lynn, daughter of Mr. W. Lynn, of Camberwell.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Chambrack, D. ...	Strict Bap. Church, Maidstone, Kent	Aug. 27	4
Hearson, G. ...	Baptist Chapel, Vauxhall ...	Oct. 22	3
Howard, Abraham ...	Bap. Chapel, Con. hill, Birmingham	Aug. 6	3
Kemp, S. ...	Baptist Chapel, Eythorne, Kent ...	Sept. 24	7

The Coming and Kingdom of Christ.

IN closing up another volume of *THE EARTHEN VESSEL*, we gladly introduce to the notice of our readers, a new and, we may add, a most seasonable volume, by that powerful and acceptable writer, the author of "God is Love"—"Our Heavenly Home"—"The Glorious Gospel of Christ," &c., &c., now publishing by Darton & Co. The title of the work is

"THE END OF ALL THINGS."

This great theme will occupy two handsome volumes, and will comprise an amount of information exceedingly rare; and worthy of the attention of Christians on all sides of the Millenarian question. Mr. Grant having made himself thoroughly master of the whole history of this interesting subject, has given us not only a summary, but the substance of nearly all the productions of those laborious students who have furnished the church with testimonies of their faith and conclusions respecting a theory, or doctrine, now for so many years exercising the minds of the Lord's people. Were we afraid of our own convictions, we should tremble at this book. It is no medium, or half-way sort of book. With a strong arm Mr. Grant takes fast hold of the mystery, and unfolds its various features with so much ability, simplicity, and evidence, that, differ from his results much as we sometimes may, we cannot but admire the dignified, yet delightful spirit in which the whole is written.

We have lately suffered so severely from the controversial fires which have so fiercely burned around us, as to enable us to sympathise with this writer when in his preface he expresses his strong reluctance to enter the lists with so many whom he loves in the Lord, with the purest and warmest attachment. Nevertheless, he is constrained to come forth against us—and antagonistic to all who believe with us; and, assured as we are, both of his ability and sincerity, we make room for him, in order that we may, if possible, profit by his meditations, researches, and efforts to banish what he believes is not only unscriptural but injurious to the cause of religion. Well, let us read some portions of his preface. He says:—

"If I were to consult my own inclinations, I would never engage in theological controversy. There is nothing more uncongenial to my mind. Yet there are occasions when it behoves every Christian to sacrifice his private tastes to a sense of public duty, and to do all that lies in his power to resist the progress of error by earnestly contending for the faith once delivered to the saints.

"That duty is one which I now feel called on to discharge in relation to the present position of Millenarianism. Regarding, as I do, the class of views indicated by that term as being opposed to the Word of God, and as involving deplorable consequences to true religion, I feel that obligations of the most solemn kind are imposed upon me to do everything I can to expose the errors of the Millenarian system. But, while feeling this duty to be imperative, it is with a special reluctance that I

undertake its performance, because it so happens that a very large number of my most revered private friends, both among the clergy and laity, are as firm believers in the doctrine of a personal reign of Christ on earth, with his saints, for a thousand years, as they are in any other doctrine contained in the Scriptures. I need, therefore, scarcely say that, if religious controversy is entirely foreign to my feelings, it must be doubly so when that controversy is with Christian friends for whose character I cherish the very highest regard. I could name numbers among contemporary Millenarians for whom, as the result of personal intimacy with them, I not only entertain the most profound esteem, but would, in other respects, willingly and humbly sit at their feet. They are alike eminent for the greatness of their talents—for their deep and sustained spirituality of mind—for a habitually close walk with God—for their exemplary conduct in the society and sight of their fellow-men—and for their devotedness to the cause of Christ and of souls. It is, indeed, to the fact that so many of my greatest Christian friends, equally remarkable for their gifts and graces, believe in the personal reign of Christ on earth, and the other Millenarian notions which cluster around the personal reign as the great central doctrine,—that my attention has been called to the subject, and that I have been led to engage in its investigation.

“It is desirable for the purpose of removing misconception that I should here state that, in conceding the title of Millenarians to those to whom I am opposed on the question of the personal reign of Christ on earth for a thousand years, I do not, for myself, renounce the name of Millenarian in the sense in which that word points to a future reign of Christ on earth. So far from this, I glory in my Millenarianism. I feel a perfect conviction, and I rejoice in it, that there will be a period of future spiritual glory in the Church of God on earth, which will well deserve the name of Millennial. I believe that, through the spread of the Gospel in the world, and the practical adoption of its principles, the time will come when the earth will be full of the knowledge of the Lord, and that the holy principles of Christ’s holy religion will acquire such an ascendancy in men’s hearts, and exercise so great and salutary an influence on their lives, as that, speaking figuratively in the language of Scripture, Christianity, in the higher acceptation of the term, will cover the earth as the waters cover the channel of the great deep. That, however, is a very different thing from those Millenarian views which have as their ground and pillar the doctrine of the personal reign of Christ on earth for a thousand years. But, as those with whom I differ on the subject imagine that they have an exclusive right to be considered Millenarians, I will, throughout my volume, make, for the sake of argument, that concession to them. When, therefore, I use the word “Millenarian,” I wish it to be understood that by that term I mean those who believe in the personal reign of Christ on earth, with his saints, for the period of a thousand years.

“It is equally due to myself and to my readers that I should here mention that, so far from having engaged in the examination of the claims of Millenarianism, under the influence of prejudices against the system, I could almost have wished that the conclusions to which I should come, might be in accordance with Millenarianism, because so great and growing a proportion of the excellent of the earth have embraced the doctrine

of the personal reign of Christ for a thousand years, with those other Millenarian sentiments which gather around that central portion of the Millennial system. To guard against the possibility of being prejudiced against Millenarianism while pursuing my inquiries, I scrupulously avoided the perusal of any book of an anti-Millenarian character. I confined myself solely to Millenarian works while preparing the materials for this volume. I have no doubt that a goodly number of the arguments which I have used have been employed by previous writers on the same side of the question. But the book now in the hands of the reader is just as original as if no other author had preceded me in the advocacy of the views which I have here brought forward. When I had finished my manuscript, I consulted some of the leading anti-Millenarian writers, lest I should have overlooked any fact or argument of importance. In the very few cases in which I have referred to the reasonings of others who have taken the same side of the question as myself, I have duly mentioned the names and quoted the words of the authors.

“The result of my thorough examination of the Millenarian system is a profound conviction that that system is without the shadow of a foundation in Scripture. I feel a firm persuasion that, so far from this, it is at variance with the Word of God.”

Here we must pause. Mr. Grant's views may be clearly anticipated from the previous extract. Three things we purpose. First, to give further extracts next month. Secondly, to examine very closely the use he makes of Scripture texts in proof. And, thirdly, to carefully ascertain the well grounded authority and certainty of his arguments, illustrations, and evidences.

This volume will have an immense circulation. All Christians will gladly read it; and from its contents all will derive, more or less, spiritual good.

A Good Man's Life and Death.

A BRIEF MEMOIR OF THE LATE MR. THOMAS FAVELL, OF ALCONBURY WESTON, HUNTS, WHO DEPARTED THIS LIFE ON TUESDAY MORNING SEPTEMBER 10, 1865, IN THE 76TH YEAR OF HIS AGE.

[CONCLUDED FROM PAGE 325.]

“How blest the righteous when he dies.”

In November, 1861, it pleased the Lord to remove from him the dear partner of his bosom. This, at his time of life, was indeed a cutting stroke; he felt it most keenly. To be left, as it were, alone in the wilderness was, to think upon it closely, with him a thing almost insupportable. They had been together forty-seven years, and his life now appeared to be, as it were, bound up with her who was the darling of his youth, the stay of his riper years, and comfort of his age. She died in the Lord, shortly after repeating that beautiful stanza—

“There's nought on earth is half so dear,
As His delightful presence here—
What must it be in heaven!”

What struggling of flesh and spirit did he have to encounter while bleeding beneath this sore bereavement! Sometimes rebellious, and kicking like a bullock unaccustomed to the yoke, and sometimes in sweet meltings of soul and compunction of spirit, blessedly subdued and brought into sweet acquiescence to His Father's will. The words of the poet were often very sweet to him in this his time of sorrow, and he would be oft repeating them—

“And shall I impatiently fret, and murmur beneath His kind rod—
His love and His mercy forget—and fly in the face of my God?
Oh, no! in the strength He has given, and pledged His own word to bestow,
I'll fight through my passage to heaven, and sing of His love as I go:
To him every blessing I owe, above what the fiends have in hell;
And shall I not sing as I go, that Jesus does everything well?”

His mind was very prolific in poetry, and the word of Christ verily dwelt in him richly; and now as he was quite alone, and had, by the tender mercy of his Heavenly Father, sufficient of this world's goods to support him, he would more frequently be found visiting amongst the friends, where he always received a hearty welcome, while his conversation was generally in heaven; indeed, it was manifest that he was nearing his Father's house; for, as dear Watts has it,

“Like a bright setting sun he looked richer in grace,
And sweetly foretold, at the end of his days,
Of rising in brighter array.”

He had an only daughter in London a member at Johnson street chapel, and a dear brother in the Lord also—a Mr. Ivett, who had married his youngest sister, and who has been many years a member at SoLo: these, conjointly, had, for a length of time, importuned him to pay them a visit, and many were the questions he asked of his friends in the country about the propriety of his going so far from home at his time of life; but all concurred that it would be a pleasant change for him. He always had such a dread of railway travelling, and it was with difficulty that his mind was made up to go. At length, after much thought, and, no doubt, prayer, Wednesday, the 9th of August, was named as the day he would leave for London.

On Lord's-day, the 6th, he was amongst his dear friends at Gidding, being ordinance day, when at dinner time he stayed with the friends, who dined in the vestry, and joined them in their worship, as it was their custom to hold a prayer meeting before the public service commenced. They asked him to give out a hymn, and pray with them. He gave out that very precious hymn, beginning—

“Guide me, O Thou great Jehovah;”

and when they had sung the last verse once, which begins—

“When I tread the verge of Jordan,”

he said, “Oh! it won't be long; do let us sing that verse over again;” and the dear friends observed an unusual fervency, savour, and mellowness in his prayer, and were struck with his very solemn manner. “Was it,” says the dear minister of Gidding, “a sort of presentiment from his Heavenly Father, that he had met with his dear friends for the last time? he was evidently ripening for glory;” and when he left them, he took an affectionate farewell of them, as if he conceived he should see them again no more. This he did also with his friends and neighbours at Alconbury Weston, from whence he took his journey at the time appointed.

Nothing at all particular transpired in going up ; his daughter met him at King's Cross station, and being overjoyed to see her, he said the fatigue of the journey vanished ; spent a fortnight with her at Kensington most happily ; and then went to visit his dear brother Ivett, who ministered abundantly to his wants, and took him to those places he most loved—where the Gospel was preached in its pureness.

On Thursday evening, the 7th September, they went to hear Mr. Bloomfield, who preached a harvest sermon from the words, "And glean not in another field." He was much taken with this discourse (it was the last he ever heard), and would see Mr. Bloomfield after the service, Some time during that night he was taken ill ; during Friday was worse ; and that night was a night of intense suffering and pain, arising from inflammation of the bowels. On Saturday he was easier, but sinking. Physicians were of no avail. His only son was telegraphed for, who was soon at the bedside of his dying parent. His daughter had been with him since Friday. His mind was tranquil and calm as a summer sea. He said, "I know whom I have believed, and that He is able to keep that which I have committed to him against that day. "Christ," he said, is the Rock on which I stand ; all else beside is shifting sand ;" and he asked his son to read a chapter, and commend him to the Lord, which he was enabled to do, after which, he said, "Thank you." His son said, "We shall soon meet again, dear father." He said, "Yes—

"There we shall see His face,
And never, never sin ;
There from the fountain of His grace,
Drink endless pleasures in."

It was remarked to him that he would soon enter upon an everlasting Sabbath. He said, "Yes—

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above ;
To this our labouring souls aspire,
With ardent pangs of strong desire."

He spoke very much of the sermon he heard at Salem on the Thursday evening. He said, "And there were to be handfuls left on purpose for her. I have" he said, "gleaned many precious handfuls, and have been the means of dropping many precious handfuls for others. If I ever got anything in this way, it was too precious for me to keep it alone." He said, "I should have to be at the seven o'clock prayer meeting in the morning ; there is one at Salem, and one at Soho also." He talked over his little affairs as if he were arranging for a journey. He said "My times are in Thy hand ; what a mercy they are not in mine." He said, "Tell Mr. Morris, if he feels at liberty with that text, 'Blessed are the dead that die in the Lord—yea, saith the Spirit, for they rest from their labours, and their works do follow them,' let him speak from it." Toward midnight, he was asked if he felt comfortable. He said, "Yes, I will hang upon Him." He was perfectly sensible, and retained all his faculties until two o'clock. He said, "It is hard work ; hold out, faith and patience, a little longer ;" after which, he dozed, and about five o'clock, when, without the least apparent moving of a muscle, his redeemed spirit took its flight "to the bright mansions love ordained ;" and at the seven o'clock prayer-meeting, he was no more a member of the Church militant.

The dear remains were removed from Newport Market, the residence

of his dear brother, on Wednesday, the 13th of September (that very day five weeks from his coming to London), to be interred beside the ashes of his dear wife, at Great Gidding.

Mr. Morris, the minister, being absent through ill health, his dear brother, Mr. Wilson, of Swansea, officiated at the funeral, and in the evening preached a sermon from the text, "Know ye not that a prince and a great man has fallen this day in Israel?" And when Mr. Morris reached Gidding again, he preached a sermon, with sweet liberty and freedom, from the text our dear departed brother named, "May my last end be like his."

"Dear saint of God, we hail thee now!
Released from every doubt and fear;
A crown of glory on thy brow,
Destin'd by sovereign grace to wear.
True 'twas at times a dreary way,
When faith was dim, and love grew cold;
But 'twas the path to endless day,
To mansions love ordained of old.
Salvation's great and glorious scheme,
With Zion's babes 'twas thine to trace;
And cheer them with the precious theme,
Of full salvation all of grace.
These precious truths thy theme below,
The soul has gone to prove above;
Their heights and depths, and lengths to know,
And bask in everlasting love.

Cambridge.

JOSEPH.

The Table of Shewbread:

OR, A PORTION FOR EVERY SABBATH.

BY GIDEON.

SUNDAY, DECEMBER 3RD.—OUR QUIET RETREAT.

"And he took them, and went aside privately."—Luke ix. 10.

WHAT a world of bustle, and noise, and conflict this is! How weary we get of it sometimes, how glad to get away from it for a while, but where shall we go? To the church, for the promise is "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." Alas! Alas! we find the church a scene of strife and confusion. Then where shall we go for quiet and rest and peace? To the bosom of the loving *Saviour*. How sweet when He comes and takes us "*aside privately*" for a little while. Then He called the disciples into "*a desert place*," and they had but little provision. There was plenty, the bread and fish multiplied in His dear hands, and they saw how Jesus could turn the desert into a fruitful field. Yes, where he is, and manifests himself, is heaven to such as love Him. The believer has many sweet moments in fellowship with the church, and we must not forsake Zion on account of her faults but rather try to mend them, at the same time the sweetest moments of our life are to be *alone with Jesus*. Let us often go aside and beg him to come and visit our souls and speak to our hearts, and communicate to us that "secret of the Lord which is with them that

fear Him" and to shew us His covenant. It is when alone with Him that we can unburden the heart, by telling Him all our sorrows, confessing all our sins, and laying before Him all our difficulties. There are ten thousand inward conflicts going on in the soul which none but He can understand, and ten thousand wants which none but He can supply.

O, then, get every day a secret interview with him, pour out thy soul before Him, and thou shalt come forth perfumed with the fragrance of divine grace, and men will marvel when they see thee, and as of old take knowledge of thee that thou hast been with Jesus. Amen.

SUNDAY, DECEMBER 10TH.—NEARER HOME.

"Now is our salvation nearer than when we believed."—Romans xiii. 11.

READER, have you believed? All by nature are in a state of unbelief and condemnation. Grace works a revolution in the soul, old things are passed away and behold all things are become new. What a change! It is a coming out of darkness into light, and from the power of Satan unto God. Some can remember the time, place, and circumstances when they first believed, but others were brought gently and slowly, but all real Christians are born again, and there was a time when first they believed. The text at the head of this paper applies to such. The wheels of time are silently, but surely, carrying us on, and soon death will close our eyes and ears to the sights and sounds on earth. Another year has nearly run its round, and what a gloom might the thought cast over us but for the blessed word of God. We who have believed are nearer home, nearer the inheritance which is incorruptible, undefiled, and that fadeth not away, and which is reserved in heaven for you who are kept by the power of God through faith unto *salvation*—yes, it is nearer. But what is the salvation? Heaven, glory, the presence of all good, the absence of all evil, and that *for ever*; this is sure. No believer can be lost, Jesus is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. O think of that word *faultless*! Who can enumerate all his own faults? Our neighbours see many, we ourselves see more, but the all searching eye of Jesus sees more still. But, bless His dear name, He sees our faults to *remove them*; and the day is nearer when we shall awake in His image without spot or wrinkle or any such thing. For He shall change our vile body that it may be fashioned like unto His glorious body. We shall be like Him, for we shall see Him as He is.

"My griefs and my sorrows His tender heart bears,
In fellowship sweet. I cast on Him my cares;
On His bosom my head shall recline night and day,
And I'll sing of His righteousness here while I stay.

He soon shall refine this vile body of mine,
He'll raise it immortal in glory to shine;
From earth into Heav'n His praises I'll bear,
For soon He'll exalt me His Kingdom to share." Amen.

SUNDAY, DECEMBER 17TH.—SUFFICIENT GRACE.

"My grace is sufficient for thee."—2 Cor. xii. 9.

WHAT was Paul's thorn in the flesh? God's precious gift—"There was given to me a thorn in the flesh." He did not like the gift, and besought the Lord thrice that it might depart from him. O how little we know

what is best for us ! And how many times we have besought the Lord in ignorance to take away from us his choicest blessings. But blessed be His name he will not. No doubt, reader, you have your thorn in the flesh, you do not know what Paul's was, and most likely no one but yourself knows what yours is. But you know because it pricks the flesh and through that wounds the soul. Well, grace is sufficient, and unto every one of us is given grace according to the measure of the gift of Christ (Eph. iv. 7.) Mark that word "*measure*," you see grace is measured out according to need. The Lord values His own gifts, if we do not, and he will not waste anything. "My grace is sufficient for thee" not more. He that gathered much had nothing over, and he that gathered little had no lack (Ex. xvi. 18.) It all came to the same thing, they stood upon an equality after all, boasting and complaining are alike excluded. He who comes in the morning needs no more than a penny, and he who enters the vineyard at night cannot do without it—the thing amounts to the same in the end. Bless God then for sufficient grace, and bless Him that it is measured out every day just as we need.

It may be thou art looking forward to trouble, the clouds are gathering round thee, and thy thoughts are cast forward to the coming year, and a thousand questions are asked—when so and so takes place what shall I do? All is *uncertain* but this, that there will be a supply of sufficient grace.

"And shall I impatiently fret
And murmur beneath His kind rod?
His love and His mercy forget
And fly in the face of my God?
O no! in the strength He has given,
And pledged His own word to bestow,
I'll fight through my passage to Heaven,
And sing of His love as I go."

SUNDAY, DECEMBER 24TH.—HIS NAME.

"Thou shalt call his name JESUS."—Matt. i. 21.

WHAT is in a name? Every thing in this case. God can put a world of meaning into a single word. He put salvation into the Babe of Bethlehem. Good old Simeon took Him up in his arms and said "Mine eyes have seen thy salvation"—yes, faith's eye penetrated the veil of flesh and saw in the infant Saviour all that a sinner needs to make him safe and happy for time and for eternity. So the Lord could put all the meaning of that salvation into the one dear and precious name—JESUS!

"This is the name that charms our fears
And bids our sorrows cease
'Tis music in the sinner's ears
'Tis life and health and peace."

His name is dear to HIMSELF, an honour put upon Him and a treasure given Him. Therefore He must do all that His name means to maintain its honour—that is save His people. Art thou one of His people? given to Him by His Father, purchased by His blood and quickened by His Spirit? then thou art safe. *He shall save* from the guilt, power, and consequences of sin, and that for ever. Precious Jesus!

His name is a Power, there is life in it, all hell trembles at the sound. It is a weapon in the hand of faith, it is the life and soul of prayer, the sighs and groans and tears of the penitent are perfumed by that name

and enter with acceptance before the throne, while the eloquent utterances of the self-righteous fall to the earth.

His name is the treasury of the church, in searching out the full meaning of Jesus you will find all riches in it, and such as never take wing and fly away. It is a cordial for all diseases of the soul. But never forget that sinners alone can tell what His name is—that is, living sinners who feel that they need what is in Jesus. Yes, just as the Spirit makes you see and feel you are lost, will you rejoice that He came to seek and to save such. Amen.

SUNDAY, DECEMBER 31ST.—FAREWELL.

“Finally, brethren, farewell.”—2 Cor. xiii. 11.

“FAREWELL” is a word for earth, not for heaven. There will be no partings there. But

“Here we suffer grief and pain
Here we meet to part again,”

and have in parting to say farewell to each other and to many things beside. A few more hours and the year 1865 will be gone and that for ever. Dying year, farewell! We thank God for mercy during every hour of thy days, we thank Him for all the troubles thou hast borne away on thy wings—these will return no more.

Gideon must say farewell to his readers. His promise is fulfilled, and with the end of the year comes the end of his work, so far as these Sabbath day portions are concerned. Reader, have they been of any service to thy soul? Have they been the means of encouraging thee in the Lord thy God? Give all the praise to that God from whom cometh every good and perfect gift. But while thou hast obtained benefit and the Lord deserved praise, let poor Gideon be remembered by thee in thy prayers. He is a poor sinner like thyself, therefore in remembering that this is the last time thou wilt meet with him in these pages lift up thy heart to the God of all grace on his behalf. And 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, to Him be glory, majesty, dominion and power, both now and ever. Amen.

The Surrey Tabernacle Expositor.

EXPOSITION OF MARK XVI. Verses 9—20.

By MR. JAMES WELLS, OF THE SURREY TABERNACLE, WALWORTH ROAD.

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.”

THE Lord hath a variety of ways of keeping His people anxious about the welfare of their souls and their interest in eternal things. We see it was hidden from the disciples as to the real nature of the Saviour's death and resurrection; they had this to learn afterwards. And we find here that those who feared they had been deceived, they mourned and wept. Is it not just so with us when everything seems hidden, everything seems dead, and it seems as though we had been deceived? We

know that no deception could be so dreadful unto us as to be deceived in these things. And this mourning the Lord's absence only endears Him the more when he is again revealed. Now when it is said, "They believed her not," I think we are to understand this clause with limitation. I do not think that they did feel sure for a moment that He was not risen, but that they could not give full credence to it. It was what they wanted, but the tidings seemed too good to be true. And they were not just exactly where many professors are now, when they heard the good tidings of the Gospel, they lift up their eyes and hands and are quite shocked, and call it something very presumptuous, and something very awful. That is the spirit of the mere professor. But the disciples, when they realized the fact of His resurrection, they rejoiced therein. They could not at the first believe it, because the tidings seemed too good to be true; but when it was demonstrated unto them, it may well be said,—

"Then were the disciples glad, when they saw the Lord."

And, perhaps, we can hardly realize what their feelings were in actually seeing the Saviour. They had walked with Him, they had ministered unto Him of their substance, and some of them had anointed His feet, and felt a love to Him that language could not describe. Now, for the Saviour to re-appear, and they to see Him after His death, we can hardly, perhaps, realize what their feelings were. Yet, if the Lord is pleased to appear to us to-day spiritually, and to bring into exercise a spirituality of mind, that will enable us to share in some of the blessedness of the resurrection of Jesus Christ.

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them."

There is one thing very remarkable in the Saviour in His life, and very remarkable after His resurrection, and that was His diligence. See how diligent He was all His life time. And there was no self-indulgence, there was no giving way; labouring always, frequently praying all night. Now, when He rises from the dead, He directs His attention immediately to His disciples. If there be two walking solitarily down to Emmaus, He goes and joins them. And then, when He had made Himself known unto them, He comes back to Jerusalem, and appears to the disciples there. So that the Saviour never neglected anything; paid the closest attention to them. And if some of them are beating about on the ocean all night, and seeking to catch something, and cannot, He does not neglect them, but appears to them just at the right time with the inquiry, "Children, have ye any meat?" And therefore some of us lazy people might take a little reproof here, and take the Saviour as an example of diligence as well as of every other excellency which He possesses.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Now, of course, they did partly believe, but they ought fully to have believed. Because Mary Magdalene might have said, "Am I a liar, then? I have seen Him." "We don't believe you." "Then I

am a liar." And the other Mary, the mother of James—"Well, then, you charge me with falsehood; I have seen Him; we have seen Him." "Well; we don't believe you." "Well, you have got a very pretty opinion of us. And so it is." But the Saviour stepped in, and put this to rights. What a mercy it is, that when we are not believed, if we are not believed, to know that we have spoken the truth, though we are not believed.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

I know some of our friends say, that the baptism here means the baptism of the Spirit; but I think the baptism of the Spirit is included in believing. There can be no believing without the work of the Holy Spirit. The apostle says, "We are all baptized into one Spirit." I, therefore, take baptism here to be water baptism. He that believeth, and publicly owneth my name, is not ashamed of me, shall be saved. For, although the command of the Lord is the same in all ages, yet circumstances alter. Now in that day no Christian thought of disowning the Saviour; for the very first thing, when brought to believe, was to own Him in that ordinance, and thus so to believe as not to be ashamed of Him. And yet I do not for a moment understand that although it stands in such a position here, baptism, water baptism, is essential to salvation. That will not do; because the Old Testament saints had not this ordinance, the thief on the cross had not this ordinance, and many that are called at the eleventh hour attend no ordinance at all; and, therefore, though ordinances should be regarded in their place, yet none of them are essential to salvation, though all of them are essential to Gospel church order.

"And these signs shall follow them that believe: in my name shall they cast out devils."

The original word here translated *devils*, signifies *middle gods, inferior gods*. And so you will find, friends, all false religions have a great many sorts of mediators, sort of somethings invented by men to plead our cause. What are all human ordinances? what are all the ceremonies of Catholicism and Puseyism? Why they are so many middle gods, all set up to plead the causes of men. Whereas those who are brought to know the Lord, and believe in Him, they cast out all these middle gods, and fall down upon this one delightful truth, that there is one Mediator, and only one Mediator between God and man, the man Christ Jesus. And the man that is right in the mediation of the Saviour, he will not be very long wrong in any other department. So, then, our language is—

"Other gods have had the dominion over us, but by Thee alone will we make mention of Thy name."

That is what I understand by casting out demons, or mediatory gods, which are here called devils. "They shall speak with new tongues," as a matter of course. When a man undergoes this change, he has new thoughts and new desires, and he speaks now in prayer, he speaks now in love to God, he speaks now in decision for God; he speaks now, and shall do as he realises mercy, to the Lord's praise. These may well be called new tongues. "They shall take up serpents;"

not a very pleasant thing, but they will have to do so sometimes, throw them into the fire, as Paul did the viper; and if they "drink any deadly thing," and think it is a living thing, "it shall not hurt them." Or, if they have deadly tribulations, which would kill the natural man's hope. Job's cup put into his hand was a very deadly cup; it killed all his earthly comfort, but it did not hurt him, it did him good. It humbled him at the time, brought to light what he was, but ultimately endeared a covenant God to him.

"They shall lay hands on the sick, and they shall recover. 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 went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

A PARENT INDEED.

DEAR CHILDREN,—May grace, mercy, and peace be unto you, and may the God of Abraham, Isaac, and Jacob bless you and your little tribe; may the good will of Him that dwelt in the bush be with you and preserve you; and may the sweet operations of the blessed Spirit of eternal truth lead your souls into the mystery of His everlasting election of love to such vile polluted sinners as we are. My dear children, I cannot but be thankful for the undeserved mercy and grace of a covenant God in his everlasting purposes of love to such polluted sinners as we are, in separating us from the rest of the world. It is not because we are better than they by nature, for we all fell in Adam alike, and we all came into the world alike, and I am confident that nothing but sovereign grace, communicated to the soul by the power of God the Holy Ghost, can make any difference between us and our fellow creatures; so that we have nothing to boast of but unmerited mercy to the chief of sinners. You say you like your new house better than your old one. For my part, I feel the old one a clog to my soul, I mean this vile body of sin and corruption that I carry about with me from day to day, which makes me cry out with the apostle, O wretched man that I am! who shall deliver me from this body of sin and death? And I can say with the apostle, in another place, I with my mind serve the law of God, but with the flesh the law of sin. You said in your letter, that the Lord will carry on His work where he begins it; I believe He will, in His own children; but I am often afraid that I am not one of them, for I have so much sin, pride, unbelief, hardness of heart, deadness of soul, and wandering affections. My dear children, I do not know how it is with you in soul matters, whether you have got any of these inward trials to contend with, or whether you have got a smooth path; if you have, you are different from me. Recollect, the promise is, that in the world we shall have tribulation. I can assure you that I am not free from trouble long at one time, either from within or without; for I feel my carnal heart so opposite to God's sovereign dispensations in providence with me, that I often fear that I cannot be one of God's elect; though my judgment is well convinced that what he does is best; and this I have ever found, though my nature rebels so much against it, as sometimes to make me fear I must be a deceived creature. This often makes me tremble when I see so many professors of religion go on so smoothly without any of those soul

conflicts that I am led into through the cursed pride and unbelief of my carnal heart, which is an enemy to vital religion. I know what it is to groan before God in secret on account of the wretched inbred corruptions of my carnal nature. I heard J. W. describing the difference between the form and power; and in showing how far a man might go in the letter of truth in the head; I began to fear that I must have been deceived, until he said that no poor soul that ever cried to God to make known his electing love and discriminating grace in his soul was ever made a vessel of wrath, nor ever would go to hell. I felt the witness of this in my soul by the sweet effect it produced, because it led me to thank God for his everlasting electing love to such an unworthy, hell-deserving sinner as, by painful experience, I felt myself to be. I have been brought in secret on my knees before God, to tell him that if he sent me to hell, he would do me no injustice; and if it must be for His glory to damn my soul, I should say amen to it; but to let me have that place where his name was not blasphemed. But when I heard J. W. preach from that text, "Precious in the sight of the Lord is the death of his saints," and heard him say that they were set apart by God the Father in electing love, but went the same lengths as the rest in a state of nature, and that some of them had been on seas and were preserved, my soul was led to look back and wonder at God's sovereign mercy to such a wretch as I was when on board a man of war, where I delighted in all manner of ungodliness. Once when shipwrecked I told a lie to get out of the *St. George*, where all hands were lost except ten; and this has led me to wonder at God's goodness, to hate myself worse than the devil, and to beg of the Lord to keep me from sin. And now, my dear children, do you know anything of these affairs in your souls? If you do not, you are deceived, for a part of real religion is to feel sin to be hateful. It is not our being a member of this or that chapel, it is to know and feel, by the sweet influence of the Holy Spirit, that we are members of God's sovereign, electing, everlasting love. I know some that sit under J. W's. ministry, and that applaud him in his preaching of the doctrine of election, and who yet can unite with those that fight against God's sovereign appointments. But I am brought to see that every temporal mercy that I receive is of God's free sovereign gift, as well as every spiritual mercy; for I have no more claim upon God for those mercies than devils have, as I have sinned as well as they. Now, my dear children, to conclude, I pray that the Lord may bless us with a feeling sense of his goodness; and may you, my dear Mary, be often found at the feet of Christ, and early at the sepulchre seeking for your crucified but risen Lord. I pray, my dear son, that you and I may be like John, leaning on the bosom of Christ and often in the garden of Gethsemane, where pride dare not intrude, then we would use the language of the poet,

Amazing grace! how sweet the sound
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

No more from your affectionate father in the ties of nature, and companion in tribulation,

J. SIMES.

Wilts, April 15, 1840.

GOLDEN FRAGMENTS BROKEN—BUT NOT LOST.
 BY MR. ALFRED PEET, OF SHARNBROOK.

“Gather up the fragments that remain that nothing be lost.”—John vi. 12.

113. The more closely the cross of Christ is examined, the more wonderful and glorious it appears. The thief who was pardoned, while Jesus hung upon it, was among the trophies taken from the hand of Satan, to ornament and adorn it.

114. The mercy of God may be compared to a fountain, and branches out into many streams; there is mercy to pardon our sins, mercy to subdue our iniquities, to heal our backslidings, to bear with our infirmities, to restore us to dignity, to meet us at the grave, to support and comfort us while passing through that dark valley, and to conduct us safe into the presence of God, where the effects of that mercy will terminate in fulness of joy for ever. Twenty-six times in one Psalm David celebrates his truth that God's mercy endureth for ever.

115. Legalists perform duties as a slave fulfils his task; whereas, a soul that loves God delights in serving Him.

116. The more a flint is struck, the more the sparks appear; so the more a hypocrite is probed by a heaven-born, heaven-taught soul, the more his spite, envy, malice, and revenge is discovered. Hypocrisy cannot endure the light, but truth does not shun it.

117. The memory may retain the letter of Scripture, but the heart only feels the power, and contains the substance.

118. When mistrust and carnal reason make head against us, faith in the decrees of God is that which gives it a mortal wound.

119. Were temptations sins, the devil would lay on a heavy load. Temptations are not sins; the sin lies in yielding to the tempter.

120. When I hear a minister is approved of, and applauded by the world, I set him down as an hireling, who careth not for the sheep, a false, deluded light, whom God never sent. On the other hand, when I see a minister hated of the world for the truth's sake, and the testimony of Jesus Christ in his own heart, I judge him to be his sent servant, a star which he holds in his own right hand. (Rev. i. 16.)

One sensual mind another loves,
 And hates the sons of heavenly birth;
 But this their different sonship proves,
 And should exalt an holy mirth.

Christian reader, who thou mayest be I know not. If one who has read the “Fragments,” but has found no comfort, no peace, no pardon, no instruction contained therein, nothing to assist thee in meditation, nothing to refresh thy thirsty soul, pardon me for presuming to publish them as dusts of gold, worthy of notice; some of them are fragments of that golden age, when ministers valued more the smiles of heaven, and the approbation of God, than the smiles of earth, and the applause of a professed Christian world; others are scattered thoughts that flowed from my own mind, that have been pleasant to myself, and sometimes profitable, and I hope they have been refreshing to some who, though

tried as gold, will be able to endure the furnace, even were it heated seven times hotter. If you are one that has perused them to advantage, and desires another series, if the Lord will, I hope to present you with one under the title of "Cut Flowers from Spiritual Gardens; or, Seed Thoughts from Plants of Grace;" and while grieved at heart to see so much discord abound in the visible Church, at this present day; one is cutting here; another is cutting there; this is a good man to-day; to-morrow he is a deceiver; while others are taking a circuit abroad, clothed in judgment gowns, seated on judgment thrones, let us remain at home, look into our own hearts, and alter not the Bible by praying, "Search others, O God, and try them, and display to us their wicked way, so that we may talk about them," but rather remembering we shall not have to die for others, nor stand before the tribunal of God for others; look well to ourselves, ponder the path of our feet, and commit our ways to our Heavenly Father, saying, "Search me, O God, and try me, and see if there be any wicked way in me. So prays the servant of Christ and His people,

ALFRED PEET.

"BEWARE OF FALSE PROPHETS!"

THIS title—or word of warning—has not originated with us. It came from the Saviour's lips. It forms the title of the last tract issued by Mr. William Parks, of Openshaw; and it is published by Edwin Slater, of Manchester. Open depravity—heathen and barbarian cruelty, with all the consequent miseries they entail, is, to us, one of the most miserable features of this present world's existence. We daily sigh, and groan, and truly weep under the awful pressure which we see every where crushing men down in darkness—casting them into premature destruction; and finally, it may be, hurling them into the bottomless pit. But the thought that within the pale of the visible Church, there are "wolves with sheep's clothing,"—not only prophets, but "*false prophets*"—this fact comes home with a keener and a closer piercing pain than anything beside. For no man can be, at all times, so comfortably confident of the genuineness and integrity of his own character in the sight of a holy God, as to be free from the fear that he himself is nothing more than a deceiver and a deceived one.

"Am I only a false prophet?" not unfrequently sighs from the soul of many a tried servant of JESUS CHRIST;—yea, while a host of proud, and iron-hearted professors are standing strong in their own conceit; and while not a few of them are bitterly bruising their brethren—the afflicted servants of Jesus are oppressed, and often fear they shall at last be found wanting.

These are awful times! And dreadful things in these our days—and in our Churches—have been done. What will be the end of all this great commotion, is a serious question with many.

Mr. Parks' alarm—"Beware of False Prophets"—comes in very seasonably. We believe it will be useful to many. We give one or two of its paragraphs. Mr. Parks says:—

To my own mind, it is plain that the "*false prophets*" against whom we are warned,

are *Christian professors*, blameless in their external walk and conversation, and many of their men of eminence, piety, and learning!

Rely upon it, Satan is too wise to tamper with *spiritual* people by the instrumentality of vulgar profanity, or open infidelity. No! He assumes the garb of sanctity, and the form of an angel of light, whenever he approaches God's elect with objections against their faith.

People often congratulate themselves upon the revolution that has taken place in the conduct of the clergy of the Church of England within the last sixty or seventy years, but I question whether they have such great reason. Morality, certainly, is preferable to immorality; consistency of walk and conversation is, certainly, a great gain, in some respects, upon the hunting, gaming, drinking, swearing parsonhood of years gone by; but has this solemn question ever presented itself to those people's minds—viz.,—Supposing clergymen to be unconverted, which class of them is the more dangerous to the faith—the jolly, rollicking fellows of olden time, or the moral, cautious, consistent, pious haters of God's truth in the present time? There can be only one reply. The poor worldlings of former years *deceived nobody*. The learned and sanctimonious formalists of modern days are *deceiving thousands!*

Reviewing the present state of Religion, Mr. Parks says:—

Whether we look at our own church, or at the churches of the Nonconformists, we are compelled to confess that vital godliness is at a low ebb. I have no fear in declaring this to be the conviction of every spiritual man in the kingdom, whether he be in or out of the Establishment. Our own church is in an awful condition. The churches of the Dissenters are all lapsing into worldliness! Of course there are parties in both communities who will be ready to protest against these assertions; but I am willing to leave them in the hands of the Lord's quickened family, to whatever community they belong. There is plenty of form, plenty of profession, plenty of zeal, plenty of action; but *spirituality* is all but extinct! I do not envy the man who can see differently; for his must be a lower standard than mine, and God knows that mine is as low as the Scriptures, and allowances for the frailties of poor believers, will admit. * * * * *

"*False prophets*," indeed, have risen up amongst us! I do not wish to speak harshly of any body of men, especially of those who are blameless in their outer walk, but when their teachings, though moral, are in direct antagonism with those of the New Testament, I, for one, am constrained to uplift my voice against them! It is high time that some one should speak out! I would to God that some one more able and influential than I would do it: but when men who "seem to be pillars," are either silent, or speak so feebly and pointlessly against this wrong doing, I must open my mouth boldly in defence of "the gospel of the grace of God," and defy all gain-sayers!

We cannot follow Mr. Parks all though his searching enquiries and exposures of False Prophets, let us read some of his words on the True Prophets. He thus writes:—

The true prophets bear the nourishing fruits of grace, and feed God's people with them. The false prophets bear the poisonous fruits of nature, and try to deceive God's people with them.

True prophets begin at the right end. They lay man in the dust. They show his utter ruin, helplessness, and hopelessness without God's sovereign mercy, or free grace.

False prophets either deny the total fall of man, or so qualify the Scripture account of it, as to make it appear only a slight accident that may be repaired by man's own exertion, aided by God's help, which is within reach of everybody.

Wherever you meet with one who talks thus of the Adam fall, and speaks confidently of the facility with which it may be rectified, be assured you are in the company of a false prophet—an accursed deceiver!

True prophets hold up Christ continually, as the Mighty God, the Everlasting Father, the Prince of Peace, to whom a family has been entrusted, whom He is bound to redeem, and to save. *False prophets*, though they speak of Christ, teach very differently. They represent Christ as a sort of an assistant, or guide, or exemplar to man, by following whom heaven may be gained, and by neglecting to follow whom heaven will be lost. I am sure it is no misstatement to say, that this latter description of Christ is sanctioned by the vast majority of churches.

Wherever you meet with a man who holds such dishonoring views of Christ, rely upon it, you are in the presence of a false prophet.

True prophets speak continually of the Spirit of God. They are explicit in their declaration that the work of the Holy Spirit in the matter of salvation is as indispensable as the work of Christ. It is by the Spirit, too, that they interpret the Scriptures, and hence they are enabled to give their spiritual meaning, where the mere letter would confuse. *False prophets*, though correct in the letter of the word, ay, often critically correct according to the original, speak without the Spirit, cannot understand the Scriptures, and, consequently, mislead their hearers. You will invariably find that false prophets lead men's minds to *outward* things—*outward* worship, *outward* ordinances, *outward* church government, and *outward* self government; whereas, they who speak by the Spirit probe to the very heart, and lead men to spiritual things, teaching that matter and form are nothing; spirit and faith are every thing.

True prophets lay the foundation of their teaching in *Scriptural* DOCTRINE, and build Christian practice upon it.

False prophets invert this, and set out with practice, leaving the doctrine to follow. Indeed, one common mark amongst *False prophets* is, eschewing the great and distinguishing doctrines of God's Word, and directing all their energy to external practice, thus ignoring Christ's own maxim—"Make the tree good that the fruit may be good" (Matt. xii. 33.)

MR. JAMES WELLS AND THE PRESENT POSITION OF OUR STRICT BAPTIST CHURCHES.

WE ask for a careful perusal of the following letter:—

TO THE EDITOR OF THE EARTHEN VESSEL.

"DEAR SIR,—The present position of the Strict Communion Baptists is deplorable; they appear more at variance than ever. Our enemies are looking on with evident pleasure and contempt. Can nothing be done to remove this state of things? It appears to me that we are divided into three parties, namely—*The Gospel Standard* party, represented by Mr. Philpot, Kershaw, and others; *The Gospel Herald* party, represented by Mr. Foreman, Bloomfield, Collins, and others; *The Earthen Vessel* party, represented by Mr. Wells, Stringer, Banks, and others.

"I beg to submit that the above ministers acknowledge each other *privately* as servants of God. Why, then, cannot they meet upon some common platform (say the platform of the New Surrey Tabernacle), and there form a union of the *entire strict communion* Baptists? Experience proves that a mere *party* union will give way. Several party associations have been formed, but they have languished.

"From observation and from *repeated enquiry* I rejoice to find that the disunion rests merely with the ministers. If Messrs. Wells, Philpot, Foreman, and Kershaw, cannot meet and hold friendly and Christian intercourse, their members can, and frequently do. The practical disunion is in the pulpit, and not in the pew. Should the ministers still stand aloof from each other, I would suggest that for the credit of our denomination, members of churches should meet in order to show that while Strict Communion Baptist ministers are at variance, the churches can and do hold fellowship with each other.

"May I beg the insertion of this in the next month's VESSEL?"

"I am, Dear Sir, yours truly,

"JOSEPH THRIFT.

"Bethel Chapel, Larima Grove, King's Cross, 22nd Nov., 1865."

We most heartily thank Mr. Joseph Thrift for his good, common

sense, Christian, and exceedingly necessary suggestion. If all the ministers were of the same mind as Mr. Thrift, we should soon see a strong and happy union of the churches, and thousands in the country would rejoice; but the darkest feature in our denomination is the fostering of divisions; and the secret and open enmity of one class of ministers against another class. And after such an awful state of things as has recently come to pass, we fear there is little hope of any spiritual, evangelical, and practical union among the ministers.

We stand entirely alone. All the editors and ministers, with few exceptions, have come forth in battle array against us, simply because we have tried to defend Mr. James Wells's character, position, ministry, and aim. As to his "Rahab" sermon, *we have never justified* some of its expressions; but we have (from the real love we bear toward him, and from the confidence we have in him as a devoted minister of Christ) done our utmost to strengthen his hands, and to encourage his heart, when we found the oldest ministers in the denomination forsaking him; and Protestants and Protestors proclaiming to all the world his heresy and his error, as they consider it. And because we have warmly espoused his cause, we are treated with contempt, held up to ridicule; and sarcastically referred to by a professing *Christian World*. Have we ever written, or spoken of Mr. Philpot, as he has done of us, in his long sixteen page review? Never. Nor are we at all disturbed at the course he has taken. We are ready, at any time, with meekness and fear, and in the Divine strength, to tell the Editor of the *Gospel Standard* (and all his ministers, yea, and all the churches in Christendom, if needful), how the Almighty God chastened us for many years, under the law; how He revealed His dear Son in our hearts, how He carried us into the ministry; how, amid temptations sharp and long, He has, in great mercy delivered us from death, wiped away our tears, and kept us from finally falling. And having obtained help of the LORD, we continue until this day. God forbid that we should uphold any man in error; but, most solemnly we declare while we could not speak at all times as Mr. Wells speaketh, yet, we cannot for one moment believe he ever intended to express anything essentially or injuriously wrong. And we as solemnly declare we could not join the armies of those who are against him; and who by their writings and speakings have done all they could do to cast him down. If by the charitable course we have taken we have sinned against heaven, we deeply implore the forgiveness of our gracious Lord. If we have sinned against the Editor of the *Gospel Standard* in any shape or manner, we ask his forgiveness too; and in this spirit we shall leave him to write of us as seemeth him good. God Almighty keeping us, we will neither write nor speak of him in an un-Christian manner for his work's sake, and we will try to love him as much as we do Mr. Wells, or any other truly exercised servant of the LORD JESUS CHRIST. And if, because we have cleaved to our brother in the day when the archers shot at him; if, because we could not believe that either Mr. James Wells, or any of his people would sanction falsehood; if, because we could not be turned against a brother who for nearly forty years now has been a consistent, bold, and valiant champion of Gospel truth, many declare they will destroy our usefulness, and take away all our opportunities for doing good, we will only say, "the will of the LORD be done." We have His promise on

our side, and we have so many years proved the exceeding greatness of His mercy towards us, that with David we venture sometimes to exclaim, "The Lord is my light and my salvation, whom shall I fear? the LORD is the strength of my life, of whom shall I be afraid?" A weekly paper in its efforts to chasten and crush us, has descended to the lowest language and figure of speech possible; if by so doing it can relieve itself of a little of its enmity and increase its exchequer, we shall not be angry; nor will we return railing for railing. Why should we? Here is one sample of the good it is doing to us. We were invited to preach for a little church in the far off northern boundary of this kingdom. The deacon, minister, and friends of the church, who invited us, thinking their own place of meeting would not be large enough, tried to obtain the use of some of the other chapels. But with a cold complimentary negative, they as much as said, "*No Rahab here!*" What was the consequence? Our friends hired the theatre for Sunday evening, and the Temperance Hall for two week evenings; and we believe we had in our congregations double and treble what we should have had in any of their chapels; and good success attended all our labours. If by the united efforts of those Critical Censors they can drive us out of all the chapels in the different denominations, they may do much good; because, shut up in little chapels as we have been for many years, we could not get at the people we desire to be useful to (we mean, the yet UNCONVERTED ELECT OF GOD); but if the Suffolk Association decrees we shall not preach in any of their chapels, nor circulate in any of their districts; if the *Gospel Standard* instrumentally keeps us out of the chapels in the north; and if the Herculean penny weekly poisons the minds of all those genteel and kind creatures who read in their pulpits their essays so clear—why, then, if our blessed LORD JESUS CHRIST will give us strength enough, and grace enough, and life long enough, we will go into all the highways and hedges in the kingdom, and publicly proclaim the free grace of JESUS our Saviour to tens of thousands of the fallen and the feeble among the sons of men. If the LORD desires not our service any longer, then grateful for the long day's work He has given us, may we, in peace, lie down and die. In conclusion, we would pray that the heavy storm lately raised by Satan may not unduly frighten any of the Lord's people. It will soon pass over. The enemy has been coming in like a flood. The Lord will rebuke him. The Lord will lift up a standard against the great adversary; and good will come out of it. This storm has troubled brother WELLS; but his best friends say he never preached so well before as now. His Church is increasing, and testimonies of his usefulness are many and unmistakable. Let every man beware how he helps on this hot fire of persecution. As regards ourselves, in closing this twenty-first volume, we will raise our Ebenezer, and on it humbly write—

"His love in time past forbids us to think
He'll leave us at last in trouble to sink."

NOTES OF THE MONTH.

THE farewell meeting at the Surrey Tabernacle, to take leave of Mr. Samuel Cozens, on Monday, November 6, 1865, was all that his friends could desire. Mr. James Wells presided; addresses were

delivered; £50 was collected in the course of the week; and in the *Young Lochinvar*, we hope, his family and himself are now sailing over the seas to Australia.

The Faith of Rahab Defended; or, The Defence, by Mr. JAMES WELLS, is now published. It is a two-penny pamphlet, containing thirty-two pages, and will be carefully read by many thousands. We ought to read it as carefully as anybody, for the "Rahab" sermon has caused us many anxious hours; it has made us many violent enemies; and not a few real Christians write us, expressive of their great sorrow at the course we have taken. We have dreamed a little in our time; but we never dreamed that, in preaching the Gospel, Mr. Wells could, for any length of time, go seriously wrong. When, therefore, this conflict commenced, we buckled on the armour, and fought without fear, because we were assured God, conscience, truth, and Gospel charity were all on our side. We fought not for "Rahab," but simply for the maintenance of that great precept, "Let brotherly love continue;" but "brotherly love" has turned very cross and contrary; therefore, we will read, review, and write our thoughts on Mr. Wells's Defence as early as possible.

"*Breaking up the Church.*"—"M. W. B." says, "I am neither minister, deacon, or member; but I wish to ask, on what ground, Scriptural or otherwise, can any man or body of men, dissolve a Christian church?" A long tale of sorrow has been laid before us, of the violent rupture of one of the churches in this country. Our communicant is not of the church at all; but being well acquainted with the solemn history of the church referred to, and having been a witness to all recent movements, believing the present effort to be ungodly and ruinous, demands of us, as "the Expositor of Truth," an answer as to whether the course now adopted is not one which ought to be laid open as a warning to all churches who are in danger of precipitating themselves into a pit of confusion and death? The character and conduct of the minister, the distress of the deacons, the scattering of the poor old members, the departure of the strength of the school, and the willingness of the sages and reverend sires to sanction and smother up this bundle of strange doings, is too much for us at present. We are fallen upon times when ministers drag poor creatures to the criminal bar for daring to speak; and when one company can publicly pour contempt upon another. Satan triumphs, an ungodly world, and an atheistical army gather strength to oppose the march of Christianity more daringly. The baldness of the presumptuous leaders is discovered, while the truly afflicted in all our churches sit down in shame and sorrow—in disgrace and despair. We are fallen upon times like those before Deborah and Barak arose; when every man is master; and if he can but gain a position, will maintain it by trampling down the children of God, and by strengthening the hands of the hypocrites. Oh! ye foolish and unwise, how long will ye walk on in darkness, and, by worshipping the golden calf, fling the pure worship of God to the winds? Think ye, we believe that men who live in the love and fear of the Lord could do the deeds of darkness now so glaringly? Never! But we advise "M. W. B." not to publish the pamphlet until it has been revised; and if "M. W. B." sends again, give us the address and pay the postage, as we have too many unpaid letters already.

Our Churches, Our Pastors, and our People.

THE EXCLAMATION, AND THE EXPLANATION OF THE APOSTLE PAUL.

LONDON AND NORTH-WESTERN LINE.

SATURDAY, NOV. 18, 1865.

As we are passing through the country this morning it looks quite cheering. It is a great relief to fly away for a moment from those gloomy regions of contention where for many months I have been dwelling. The persecutions and the reproaches recently cast upon me, and the contempt poured upon my work, simply because I could not write with those hard-irons who appeared to me to do all they could most cruelly to crush one of those high monuments of mercy God has set up—these things have made me quite ill at times, and my enemies will be pleased to hear that my soul has been dreadfully afflicted, and all things have worn a gloomy aspect. I preached last Wednesday from David's prayer, when Saul, the men of Keilah, and the Philistines were all after him, to destroy him. He knew not what to do; but one thing he did do. He fell upon his knees, and he cried out—"O, Lord God of Israel, I beseech Thee, tell Thy servant!" And God did tell him. Thus I have cried out unto the Lord to tell me what to do, for the bulls of Bashan have bellowed at me furiously. The three co-workers who conspired to possess themselves of the literary estate, over which one poor heart bled, broke, and died, and over which the bitter tears of the widow have been shed—these three dons, who profess to be such good and holy men that they can pour the direst contempt upon those who are beneath them; and with their sledge-hammers they have tried to crush me. To help them on came all, or nearly all, the Baptist parsons in London, Suffolk, and other parts, crying out—"Away with him; he shall not live!"

"My Letters"—to the metropolitan bishop, to the *Worldly Christian*, to the editors of those little things which are always angry with me, and to some smaller writers—may yet, ere long, open the eyes of some, and different thoughts may exercise their minds. Meanwhile, let me tell my readers I am at this moment secretly led to think very much upon that large and lucid conclusion to which the Apostle came at the end of the seventh chapter of his epistle to the Romans. His Exclamation and his Explanation are full of instruction. He had entered so fully into the conflict the Christian has to endure, that his soul burst out in an agony (as mine has done many a time)—"Oh, wretched man that I am! who shall deliver me from the body of this death?" And then, as though the

Holy Spirit revealed in his soul again the full and finished work of CHRIST, he exclaims—"I thank God, through JESUS CHRIST our LORD." Out of this double exercise of mind comes forth a solid, an indisputable, and an almost unexampled EXPLANATION of the two-fold estate of the real Christian—"So, then, with the mind I myself serve the law of God, and with the flesh the law of sin."

We are not yet under the iron yoke of Popery. We may, as yet, speak our mind. Therefore, if any one ask, from whence cometh all the distracting divisions of the present times, I dare to express my conviction that they arise from men who never knew this fearful conflict; hence, they are proud, self-willed, full of envy, enmity, and other evil things. Yet they are well versed in the first part of the sixth chapter of the Hebrews, and know more of those things, and materially enjoy their *profession* of religion more, and frequently succeed much better, than even God's exercised children ever can. Children of the living God!—all you who are living daily in the conflict—I ask you to consider well that most weighty text which is occupying my mind this day while travelling 280 miles to Barrow-in-Furness, in Lancashire, there, please God, to preach to-morrow the Gospel of free grace.

The Exclamation has in it the source of the Apostle's trouble. He calls it "the *body of this death*." It is the body in which is found the seeds of every evil thing which tendeth to death. If Divine Grace did as clearly remove sin from the body as faith in the blood of atonement doth take guilt from the conscience, then the body would not die, the Christian would not be so imperfect, nor would the living soul endure such dreadful temptations and sorrows, as is now the case. But this body of sin and death is not radically cured by grace. There is an influence, but that influence seldom appears so powerful as the Christian doth desire. My soul doth vehemently cry out for the entire consecration and sanctification of all I am—body, soul, and spirit. In every thought and feeling—in every passion, principle, and power—I would desire to be, and I could delight in being, pure and holy, untainted and untouched by any unclean thing. But I cannot attain unto it. As regards the course and conversation of my life, I would be thankful if it had been all that my inmost soul hath many times prayed for—honourable, honest, and humble, in every sense; but, alas! I know it has not been so. Therefore, those holy men, who sit in editorial chairs, and stand in pulpits, and creep into many people's houses, they (although as full of the old leprosy of sin

as myself) yet, never having had to tread the thorny road which falls to the lot of not a few—their leprosy never having come outside of the house—they think they are justified in hurling their curses at the heads of others who bow not at their poor throne. Ah! the body of this death is the great source of all our miseries here.

Then notice the singular expression, "O, wretched man that I am!" Is this the writer of those words—"I have learned in whatsoever state I am therewith to be content"? Yes; the same man. Is this the man that so triumphed in Christ? Yes, it is he; but I expect his shield of faith was not always where it should be; therefore, Satan sometimes crept in, shot fiery darts into Paul's soul, stirred up all the worse nests of his fallen nature, until the fire, the fume, and the fierce assaults of the adversary filled him with an horrible sense of misery, and he gave vent to his inward agony, exclaiming—"O, wretched man that I am!" Of and from himself he did complain most bitterly, as almost every Christian at times will do.

The Question. "WHO SHALL DELIVER ME?" is expressive of a strong crisis in his mind. It seems almost to amount to this—"Surely the law never can, and the Lord never will." Hence the question comes out of his soul with dreadful force—"WHO SHALL DELIVER ME?" Our case sometimes so bad appears, we assuredly fear beyond the reach of God's great mercy we have gone, and cast away for ever we shall be. Of open profanity I never knew anything. In worldly amusements and pleasures I never lived; yet hath Satan hurled me down in one evil time, and it ever makes me sad. But the Lord appears! Hear the Apostle's holy words—"I thank God, through JESUS CHRIST our Lord." What does he thank God for? He thanked God for a divine choice and decree before time which gave the whole election of grace an in-being in CHRIST, and a relationship to CHRIST; and he thanked God for having laid sin upon CHRIST, and for qualifying, and strengthening, and appointing CHRIST to bear it all away. He thanked God because he saw, and knew, and believed that, as Jesus rose from the dead with a body as free from sin, and as free from corruption, and as free from plague, pain, or peril as the holy angels themselves, so Paul saw he and all true believers would from the dust of death arise, and in their mansions in the skies adore the Lamb for ever.

The Explanation requires more careful ventilation than I can give it here. I have written these few lines in a third-class nor-western. Behind and before me the babes are crying or singing—people are talking—the train is rattling—but I commend these few lines to the notice of my readers. They know the only pure service we ever here render to God is "with the sanctified mind." The flesh is always more or less, in some form or other, influenced and disturbed by sin. May God,

our Father, give us grace in His dear Son, and through Him take us safely home.

For full twenty-one years I have been favoured to conduct this little monthly; and still my period of service is extended—God Almighty only knoweth how long; but to all my good old friends I address this word of grateful acknowledgment, and I humbly, yet earnestly, beseech them to aid me in giving still further extension to my work.

Unmoved by the cutting contempt of those who think to oppose me, I will, as long and as far as God shall enable me, aim at three things. First, to publish all the pure Gospel truth I can, contending for all the doctrines and ordinances of the New Testament as fully and as firmly as ever. And I say, with great confidence, all who esteem and value the good old paths, and the distinguishing principles of the New Testament, must buckle on their armour, and stand fast by them who in the glorious war engage.

Secondly, I will continue to record the movements and progresses of the churches, and the experiences of the children of God shall be given as often as genuine testimonies can be found.

Lastly, to render services to churches, to ministers, and to the great community at large, will ever be my pleasure and privilege; and if my life be spared, if health and strength be afforded, if the Lord does not require me in this great metropolis as a minister, I am willing to be His servant in any part of the world; but if in Bethnal Green He will build me a house where I may, as His servant, feed His sheep and publish His truth, none shall be more gratefully ready to do His will than

C. W. B.

A VISIT TO FURNESS ABBEY.

Nov. 22.

BROTHER James Betts walked with me this morning from his house in Barrow-in-Furness, to the railway station, with a heavy shower beating upon us—through mud, and wet, and wind, we onward urged our way, and reached the station in time. From this, until near midnight, I will be shut in a corner of a railway box—if the tender mercy of God will uphold me in safety; and if I give a note or two on the journey, I hope they will interest some of my readers. The uprising of a cause of truth in connection with Strict Baptist principles is an event of some interest to all who sincerely adopt and present the prayer—"Thy kingdom come; Thy will be done on earth, as it is done in heaven." The Master gave that prayer to His own disciples: in the growth of His Gospel kingdom, that prayer has been answered in measure, but the larger and more perfect accomplishment of it is yet in reserve. How sweet to my sorely-tempted soul this morning is that word in the Psalms—

"Prayer shall be made for Him continually; and daily shall He be praised." As we are carried this morning over the Ulverston sands, in fact, right over an arm of the sea, amazement of mind is felt in beholding what triumphs and victories the ingenuity, perseverance, and combined powers of men, have achieved! In stretching out these iron arms of conveyance, they have had to level mountains, fill up valleys, cut through rocks, run over seas, make solid ground on quagmire sands, break down castles, cloisters, and crowned towers, and thus bring the utmost distances near. Even so, in the progress of the Gospel, in the growth of the Saviour's kingdom, there are many oppositions to overcome, and trials of every sort and kind to be endured. But as "All power in heaven and in earth" is given to our LORD, that He should give eternal life to as many as the FATHER hath given Him, it is certain His kingdom shall grow, and His glory shall be seen in all the nations where his chosen may be found.

Last Saturday I travelled from London to Barrow-in-Furness, which is about 180 miles, and occupies near ten hours in reaching. This seaport town is fast rising into a corporate community of large dimensions. A few years since it was nothing more than a waste howling wilderness between the sea and the northern lakes and mountains; but now, in a commercial and populous sense, it is a fruitful field. Where only a solitary farm-house and a few fishermen's huts could be seen for miles, now streets, roads, shops, immense factories and furnaces, custom houses, libraries, villas, banks, churches, chapels, halls, and people to the number of 14,000 or more, are everywhere to be seen. Barrow is growing and flourishing, and all the crowds seem busy. Till lately, almost everything was there but the eternal truth of the Gospel of Christ. The Church of England, the Presbyterians, the Congregationalists, the Conference Wesleyans, the Primitives, and the Free-will Baptists, as well as Catholics, Quakers, and a noble band of teetotallers, all find places here; but the people who are strict as regards Communion, and stringent as respects the distinguishing doctrines of grace—the people who are taught to discern between the letter and the spirit of Gospel ministrations, found no place here. In the Providence of God, James Betts (for many years a member at Surrey Tabernacle, and a preacher of the truth in many of our suburban churches), was taken down to Barrow; and (not to be minute), we hope it may be said, God has made him instrumental in the formation of a Free Grace Strict Communion Baptist Church, and of encouraging an excellent young man—Mr. Francis Lowther—to be their minister; and to this little church I have been preaching, and in the kindest manner they received, entertained, and then most honourably dismissed me. Brother James Betts, and his happy wife, opened their house to me, gave me a pro-

phet's room, a bed, and all things needful for the way; and, after such a storm as "Rahab's" opponents raised, I enjoyed this little peaceful quietude beneath the shades of the mountain, and in close approximation to the Irish Sea. On Sunday morning I preached in the Baptist room; in the evening we assembled in the theatre, and I preached on the stage. Monday and Tuesday evening we met in the Temperance hall; and I enjoy a persuasion that the Lord is smiling on His little church in Barrow; on his young servant, Francis Lowther; on the hard-working deacon, James Betts; and on the church under their care. There was great opposition manifested toward me by the resident clericals and duly-paid pastors of Barrow; but I had opportunities of speaking to at least 300 people; the result I leave in faith and hope with the Lord God of Israel. I may refer to Barrow again, especially as my good brother, Francis Lowther, has promised to write out for THE EARTHEN VESSEL God's gracious dealings with him in calling him by grace, and in leading him into the ministry of the word. From the hand-book of Ulverston and the neighbourhood of the Furnesses I copy the following, intending to write my thoughts on visiting Furness Abbey. The writer of Mr. W. Stone's excellent hand-book says:—"The district is famed for its salubrious air and for the longevity of its inhabitants, a tombstone being shown in Broughton churchyard which is perhaps unequalled by any other in the kingdom. This monument records the names of seven members of one family, whose respective ages were 78, 80, 84, 92, 94, 101, and 104 years. Many other stones exhibit extraordinary ages. A very remarkable one is let into the wall of the church, near the vestry door, in memory of one Thomas Ashburner, a bachelor, who died in 1732, aged 91 years; the following epitaph, copied from it, may interest the curious in such matters:—

A Man of Sorrow, &
Adversity
Under This Little Stone
Doth Lie
Who pray'd For All Good
People Hartly
Fear Thou Thy God
Honour ye King, it is A
Comely Thing.
My Christ, This is My
Groat & Cry
Let Me Lean on Thee
Live, or, Die.
Felix quem faciunt,
Aliena pericula Gaulum
Jam Deniel Tacilo
Curva Senectapede
Friends, Farewell.
(To be continued.)

OUR CHURCHES IN AUSTRALIA.

DEAR BROTHER BANKS,—I think it is nearly six years since I last wrote to you. My communication then was of an anniversary of our brother McCure's opening of

Mount Zion Chapel in this town. Since that time you have had various communications from correspondents in these parts, and, therefore, I have refrained from writing. But I have not seen any notice of late in the VESSEL referring to the state of things in the churches here. I say the "churches;" would to God I could say the *church*. What we are coming to I dread to conjecture. The language of my soul frequently is, "Is His mercy *clean* gone for ever? will He be favourable no more?" The Particular Baptists, holding close communion sentiments, are but a handful, and yet there is no real union among us. Outwardly there is an appearance of fellowship, but in heart there is little or none. And the reason is obvious enough to those who have discernment. In the first place, we have such Christ-dishonouring sentiments propounded, that those who love His precious name, and are jealous for Him, are constrained to prepare themselves for the battle, and when it comes to this you know the kind of distress produced. First, as to the church at Ballarat. There Mr. G— D—, officiates as pastor (?) and has caused a great division by maintaining the dogma that Adam was not created immortal, and, consequently, his posterity are not immortal, only as they are united to Christ; that is, that the church only, in its several members, will live for ever, but the wicked will be annihilated! Is not this a lying spirit in the mouth of a lying prophet? Was the precious blood of Christ shed for this? Were the powers of hell subjugated for this? But, strange to tell—and yet not strange to tell, for it is almost invariably the case in such circumstances—some of those who had been conceived sound in the faith, and able to teach others, were among the first to embrace this, to them, *new* revelation, which, by-the-bye, and as one old brother readily remarked, is as old as Satan. These deluded ones derive, they say, more comfort in the reception of this sentiment than they ever knew before; whilst others of the church are fired with holy indignation at so wicked a device. Oh! my brother, how many ways there are of denying Christ! But this cometh to pass that the Scripture may be fulfilled—"And they shall turn away their ears from the Truth, and shall be turned unto fables." I have that within me which can readily understand the comfort that an unregenerated man will derive from the annihilation of the wicked, and how a *professor* of the distinguishing doctrines of grace, never having confidently realized his election of God, would prefer annihilation to damnation; but, all praise to the blessed Spirit's teaching, I have also a heart to hate all doctrines of devils, come they from whom they may. It is not my intention to dilate on this subject, although it well deserves Scriptural animadversion. I understand Mr. D—, will shortly proceed to England.

You are already aware that for some

years past there has been nothing like fellowship between any of the churches here and the church under the teaching of Mr. J— T—, of Melbourne. Besides the self-sufficient disposition of this gentleman, he holds and propounds erroneous sentiments, so that the churches of Truth could not and cannot receive him. Some time ago he essayed to establish a religious periodical, but, owing to the hateful views therein propounded, it had a very short life, and so much the better. The poison which wrought its ruin was, "That a practice of calling on the Holy Spirit by name, as, 'Come, Holy Spirit, &c.,' is more like the Romish practice of using the Virgin Mary or one of the Apostles as a mediator or advocate than a Scriptural mode of address;" and "That to invoke the Holy Spirit separately, as a separated person, to aid us in our addresses, either in praise or prayer, is not good, for it is not Scriptural; and when examined by the light of God's Truth it is found to be one of the many *delusions* which *Satan* has been permitted to set up, whereby the mind is drawn off Christ." The words, "as a *separated* person" are purely invidious, and are indignantly disclaimed by all true worshippers of the Holy Ghost. If my memory serves me, there was, many years ago, a correspondence in the EARTHEN VESSEL, commenced by one "Timothy the Elder," hailing from Brighton, and answered by Mr. Bidder, Mr. Triggs, and others. The subject was, "Prayer and Praise to the *Holy Ghost by name*." Timothy, if I mistake not, retired from the conflict—for such it became—professing to be convinced of his error; he having held the same sentiment as that held by Mr. T—, who, I feel almost satisfied, is the identical Timothy the Elder, for he did reside at Brighton, and (again I tax my memory merely) a rhyming effusion was part of Timothy the Elder's way of expressing himself. It comprised this:—

"First to the Father we did pray,
Then to the Son our prayers would say,
Then to the Holy Ghost.
The triune God we did not know,
And felt condemned for doing so," &c.

This same rhyme was reproduced in the periodical above-mentioned. Now, if this were the case, Timothy the Elder exemplified in full force the truth of the old couplet—

"He that fights and runs away
Lives to fight another day."

But as the committal of one sin leads to the committal of many, so the holding of one error makes an easy passage for another and another. Subsequently to the death of the periodical, Mr. T— published a sermon, or the substance of one, wherein he sets forth that Jesus is not in Heaven in the body in which He suffered. Against this destructive dogma I have taken up my pen, and by this post send you the production—"THIS SAME JESUS." If you think it worth re-printing, and

likely to sell, you are at liberty to use it in that way, and to apply the proceeds to the most necessitous of the charities in our denomination.

But, secondly, there are other things to lament in those who stand up as teachers in our connexion, for they are heady, high-minded, and lovers of themselves more than lovers of God. Hence, the flock is scattered; people are preached at from the pulpit, because of some *personal* unpleasantness which has arisen between them and the pastor, or them and the pastor's friends. Thus, the sacred office is prostituted to the most mischievous of all uses; thus the wicked passions of the wicked heart are stirred up; and it is only by the mighty loving kindness of our gracious God that the poor things are not crushed for ever. Instrumentally, they hold the helm of the church's present comfort—its social peace. They see the course which they are steering will run the boat dead on to the breakers, and fix her on a frightful shore; but they, in their mad determination, *will* still hold on. They see it plainly, but they are now fully possessed, and he who has such a hold upon them fires them with a proud delight in hastening on the ruin. They *must* find pleasure in it, or they would never persist in so ungodly a course. God's ministers are to be an example to the flock; but if the flock followed such an example as this what a hell upon earth the church would be! Do you know, I am constrained to conclude that very many who hold our faith hold it as a mere creed; they have never received it in the grace of it; some monster has taught it them, and, therefore, they hang to him. As to communion with the Church; as to coming into the Church for fellowship with its members, because they are Christ's, it is quite out of the question. Indeed, they are asked, in our days, whether, if the *ministry* should become objectionable to them, they will quietly walk out. Is not this priest-craft with a vengeance? I cannot but think it would be more like a sincere desire for God's glory to invite such to "The Word and to the Testimony," in the spirit of prayer and holy confidence, that the Holy Ghost would make the crooked thing straight. The constitution of Church fellowship is now regarded as a political existence, and hence there are *parties* in the Church; *parties* meet around the emblems of the body and the blood; and that all-blessed Saviour who said, "As often as ye do it, ye do it in remembrance of me" looks down to see that it is partaken of by *parties*, who feel no blessing in the highest privilege enjoined the Church on earth. Thus they go from time to time, and all is "ICHABOD;" they can bear it no longer; they feel there is no dew, no unction, and they leave the Church, and go wandering about like pelicans of the wilderness! Perhaps they open another place, and then there are two places where there should be but one.

Those who remain go on for a little while, and then the same scene is played over again. And who to thank for it? Men of ungovernable tempers, who have no more control over themselves than they had when they were great whimpering school-boys! And, if out of a sincere desire for the well-being of the individual himself, and, above all, for the peace of the Church, you attempt to point out to such a person the course he should pursue, that moment he becomes your enemy. He takes fire, and thinks you want to rule him, not being able to distinguish the difference between the counsel of friendship and the domineering of an upstart. I need not tell you that the voice of true friendship is often obliged to speak loudly, and that a true friend is often obliged to be determined; but there is always that associated with the individual which shows whether he is seeking to exercise over-bearing rule or not. But one who fears God and loves the brethren can bear, through grace imparted, the false imputations recklessly heaped upon him, knowing that it must soon be made manifest that those who are the most impatient of wholesome restraint are the very persons who most need it.

Methinks I hear you say, "Well, well, the Particular Baptist sky in Victoria is very cloudy." Well, it is; but there are bright blue spots in it, for all that, which gladden the soul; and although the clouds are dark, I know they are big with mercy. One is favoured to get behind them, and by faith to read, "*All things* work together for good to them that love God," &c., and, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;" and herein lies the great difference between the mind of the man who acts under the sacred influence of the Spirit, and the mind of him who does not—one has peace, the other has war; one has quiet, the other has tumult; one stays himself upon his God, the other stays himself, or seeks to do so, on persons who are as faulty, as tottery, and as empty as himself; and the *end* of such a trust must be shame and confusion of face. Yours in the Truth, CHRISTOPHER S. FRIEND.

Geelong, August 12th, 1865.

ISLINGTON.—PROVIDENCE CHAPEL.—Anniversary services were held Lord's day, November 12, and Tuesday 14, which were very encouraging. To give them in detail would take too much space. Mr. Wall, of Gravesend, preached two excellent sermons: in the morning, Isaiah xi. 10; in the evening, the Sure Foundation, about which too much cannot be said in these days of departure from the Truth, when its enemies are trying, to their utmost, to sap or remove it; but, nevertheless, it standeth sure. In many a dear and sacred spot, where God's Truth has flourished, it must now be said of many such, truth is fallen and cannot enter. The preacher had

occasion to go, a few weeks back, within a short distance of where the immortal Legh Richmond laboured, in a town in Bedfordshire. He walked over to see the tombstone of such a good and gracious man, and while gazing upon it in sweet meditation upon the dust that lay beneath, his eyes were suddenly attracted by tremendous long candles at the altar, and all the paraphernalia of the Roush Church. What a contrast, thought he, between the past and the present. How many such spots are there in dear old England. God bless the few faithful men we have now to protest against such proceedings. Gravesend has got a good Wall. May it long stand to repel the attacks of the enemy. We had a good sermon from Mr. Silverton in the afternoon. On the following Tuesday we had a good sermon from Mr. Baugh, a good company to tea, and a good meeting in the evening, and good collections, which the deacons received with much thankfulness. None, perhaps, can enter into a deacon's position, who is not there himself, where there is no pastor. How liable they are to hang down their heads, but half a word spoken unkindly piercing them through; and, on the other hand, any cause for rejoicing equally operates in the opposite direction. We cannot speak too highly of the speeches of the neighbouring ministers. They were exceedingly kind and sympathising. Messrs. Flack, Crowhurst, and Hazelton, especially the latter, who spoke well upon the union of the neighbouring Churches. Would there were more of it, and less strife. How good for members to dwell together in unity, and Churches, too. Messrs. Silverton and Holmes spoke well, and the meeting was brought to a close by Mr. Stutchfield repeating some poetry. Mr. Baugh presided in a judicious manner. Many thanks to him, and also for his lecture on the following evening, on Character, which should have been heard by many hundreds more, the purport of which was so good and true. We hope, ere long, to have a settled pastor.

A. WILLEY.

STOKE NEWINGTON.—Anniversary on Sunday, November 12. Preachers: Mr. Cornwall, C. W. Banks, and Mr. Osmond. On the following Tuesday a good number partook of tea, which did great credit to those who were entrusted with the management. At the public meeting the place was well filled; chair taken by Mr. Cornwall. After singing and prayer, the chairman gave an outline of the Lord's dealings with them as a Church during the last year, from which it appeared they had to endure much from Popery and priestcraft, Stoke Newington being a hot-bed of Puseyism. The Church had not made much progress as regarded numbers; but they were still going on, and hoped shortly to be in a more commodious place of worship. Mr. Osmond said he was gratified at being present; the more so because he was

called upon to present the chairman with an easy chair, an embossed ink-stand, and a lamp, the gifts of the friends there. He then spoke for some time upon the mercy of the Lord. Mr. Batson gave an address upon Unity, and read some very good verses he had composed upon the subject. Mr. Dearsly spoke at some length in a deliberate, but impressive, manner upon the Temple as set up in the hearts of the Lord's people. Mr. Henry Stanley said, as it was near nine o'clock, he would not detain the hearers more than a few minutes. He was pleased to see the esteem in which they held their minister manifested in those things which had been presented to him. He hoped, while he made use of the chair, he would remember the mercy seat; and that he would not forget in the lamp the golden candlestick; and in the ink-stand the ark of the covenant, as that contained the *written* law. These things all pointed to CHRIST, of whom he could not say too much, nor exalt him too high. At the same time, he could not lay the sinner too low. To this he believed was to be attributed the success of the Gospel minister. By singing and prayer was concluded a very happy meeting.

EGERTON FOSTAL, KENT.—MEMORANDUM, Oct. 8th, 1865.—This is the fifth anniversary of my attempt to speak the Word of God unto the dear friends at the Fostal. Five years have I been kept in the work; five years of anxiety about the work; and five years of great mercy on the part of God, and of kindness on the part of the friends in the work. After the afternoon service, my dear friend and brother, Stephen Weeks, the clerk, rose and addressed me in the name of the Church and congregation, in a few appropriate remarks, and presented me with a very handsome tea service, as a token of their esteem and affection for my poor service towards them; and I gather, from this renewed instance, as well as their oft-repeated kindnesses to me, that they are not tired of me; and although I have often to feel so empty that I seem to have nothing for them, yet that ability, and I would hope grace too, is given in time of need, and that God gives me favour with them. Oh, may He continue to bless, and so to bless, that they may see and acknowledge that God's hand is in the work, and shines through so feeble a worm, so that they may be profited, and never have cause to regret their many acts of kindness, is my earnest prayer. I do desire and pray that they may dwell together in love, and grow in the grace and knowledge of our adored Lord. To this end may I ever labour with and for them. Amen. Dear brother, I send this to you as the Editor of the VESSEL, if you deem it worthy of a place therein; if not, throw it into your waste drawer. Yet whilst in our Zion, there is much we would rather not see and exceedingly regret, yet there is here and

there a little spot or trait that shows us that life is not extinct, nor the work and labour of love. May the God of faithful Abraham be your shield, and keep you steadfast and vigilant in the great and almost finished work He has for you to do, is the prayer of your affectionate brother

ROBERT.

SIBLE HEDINGHAM, ESSEX. — **REHOBOTH BAPTIST CHAPEL.** — The anniversary of the above place of worship was held in October, when Mr. S. Kemp, of Glensford, preached three excellent sermons to full congregations on Lord's day, October the 15th. On the following Tuesday Mr. Wm. Alderson, of London, preached a sermon at half-past two. His subject was the prayer of Hezekiah, based on Isaiah xxxvii. 15. In the evening we held a public meeting. Mr. Wheeler, minister, was chairman, and amongst the speakers were Messrs. Cook (Braintree), Whorlow (Sudbury), Beach (Chelmsford), Kemp (Glensford), Smith (Yeldham), Smith (Bulmer), and Alderson (London). Our esteemed friend, Mr. Whorlow, gave an encouraging address, his motto being "Onward!" after which Mr. Beach followed very acceptably. He desired to stimulate the people to make a good collection. Mr. Kemp, in his lively manner, exhorted the people to thankfulness. He reviewed his past knowledge of this cause (having been present when the stone was laid, and at every meeting since), and he effectually called up the grateful feelings of the friends to the God of all our mercies. Mr. Alderson closed the happy meeting with a most savoury address on "Home." He alluded to the interest shown by other speakers in this cause; but said he would be second to none of them in it. He always enjoys himself at Hedingham. The singers sang two verses prior to each speech to very choice tunes, which were fully appreciated. They closed with "A Day's March nearer Home." There were 212 persons to tea, and the report read by the secretary was very satisfactory, in which it was stated that the profits of this anniversary would go towards ceiling the chapel, which, with a few other prior subscriptions, made £19 towards the purpose.

PLYMOUTH. — **DEAR FRIEND,** — The people at Trinity have now supplying them a Mr. Charles Drawbridge, from Northamptonshire, a complete original. I have heard him two Lord's days, and he has one more to serve. He preaches somewhere almost every day. He is none of your lazy parsons, who go through their work as a burden, and are glad when it is done. Oh, no! he certainly is not of that class. He preaches the Gospel very precisely, and exalts the Great Redeemer most nobly; but when he turns aside to deal with hypocritical professors, mere pretenders, leading men, and carnal worldly religionists, he certainly does startle some

good people. From what I can see and feel of his testimony, so far, mere formal religionists must feel exceedingly uncomfortable under the keen and cutting attacks of his withering sarcasms. However, I myself have been enabled to leave the objectionable part of his facetious sayings, and love and esteem him for the very blessed truths he so faithfully and ably sets forth. You know, Mr. Editor, when people are resting in forms and a few empty cant phrases, which they use on all occasions, it is very mortifying to have it all knocked about their ears. The profession in these three towns is most extensive indeed; but the true living people of God, with the root of the matter in them, alas! are few and far between. Ah! we Plymouth folks have been somewhat noted for our understanding of Divine things; but instead of fine gold, I fear a great deal of it has been tinsel. A LOOKER ON.

KINGSLAND. — **BETHEL CHAPEL, WARE STREET, KINGSLAND ROAD.** — Tuesday, Nov. 14th, annual tea and public meeting was held. Mr. Foreman preached in afternoon from Psalm xxiii. 6, "Surely goodness and mercy shall follow me all the days of life, and I will dwell in the house of the Lord for ever." A full-weight Gospel discourse, full of Gospel food and medicine too. Towards the close, the place was full of attentive listeners. Mr. Whitteridge presiding; Mr. Dixon prayed; and brother Whitteridge opened the meeting by clearly expressing his mind on the present controversy; and then Mr. Butterfield was to have spoken from the first subject, "Christ, the believer's Life," but being unavoidably absent, his subject was spoken to by another minister who was present. Brother Lodge spoke well from "Christ, the believer's Food;" Mr. Evans, of Hounslow, gave us a good address from "Christ, the believer's Robe;" and brother Myerson "Christ, the believer's Physician." Brother Bracher told us how Christ was the believer's only foundation. We sung, "All Hail the Power of Jesus' Name." Brother Sack concluded with prayer. Some of our friends who can sing with the voice, and heart, and understanding too, during the evening sang some pieces to music. The ministers spoke well, and friends were happy. [We have joy in recording brother Whitteridge's good success. — ED.]

MARRIED. — At Eaton Socon, by Mr. Horley, October 4th, 1865, Alfred Peet (Baptist minister, Sharnbrook) to Miss Mary Topham, daughter of J. Topham, Esq., who has been deacon at St. Neot's (Mr. Murrell's chapel) upwards of twenty-five years.

MARRIED. — Tuesday, November 7th, at the Baptist Chapel, Gravesend, Mr. Thomas Chaplin, Stamford-le-Hope, Essex, to Mary Ann Mears, of London.

“The World to Come, Eternal Life.”

THERE were four things came to my mind, as I walked through the dark, wet, and dirty streets, the other night, intending to preach from the words, “And in the world to come, ETERNAL LIFE,” which I thought too good to be lost. I asked, “WHAT IS ETERNAL LIFE?”

Another year is closing. This life is vanishing. What is there in “*the world to come*?”

There are four things found in a true Gospel life, which are the *earnest of eternal life*. What are they?

1. *Freedom*. Believers in Jesus here, by faith, sometimes enjoy a little freedom. Their burdens are beneath their feet; they wait on the Lord; the Spirit helpeth their infirmities; they mount up as on the wings of eagles; in their soul's feeling they rise above all time and things, and they fly on the wings of faith and love into the blissful regions of purity and felicity; but they soon fall again. There is no *eternal freedom* here; but “in the world to come,” there will be a freedom of thought pure as the heavens, a freedom of knowledge, of pursuit, and of joy, of fellowship and of service, altogether incomprehensible and unspeakable by wisdom in this lower state.

2. *Eternal life* will be “*eternal union*.” We have little idea of spiritual union here; yet, how sometimes we love those in whom CHRIST is seen to dwell! We are here united to truth, and to truth-loving people; but in the world to come, our union will be a perfect oneness with the Holy God, and all His saved and glorified family: a union which will never break or diminish.

3. *Eternal life* will be *eternal rest*. Here we have scarcely any real rest. Night and day, in some small way, we dream, and labour on; but there will be the rest of holiness, the rest of satisfaction, the rest of service, and the rest of likeness, rich and great indeed. Oh! to be saved, to be in heaven, to be with the Lord, will be a blessing weighty and worthy, resulting in the glory of a Triune God for ever.

Lastly. In the world to come will be eternal glory. There is no glory here, only as we can sometimes give praise to the Lord in earnest and grateful songs. But there our conquests will be completed, and the crowns of glory will be given to all who have, through grace, believed. Once more, dear readers, at the close of another year, we say, Farewell.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Chivers, Thos.	Ebenezer, Webb st., Bermondsey ...	Oct. 29	6
Hall, H.	Ebenezer Chapel, Clapham ...	Nov. 1	2
Howard, A.	Constitution Hill, Birmingham ...	Oct. 29	2
Peet, Alfred ...	Old Baptist Chapel, Sharnbrook ...	Sept. 24	2
Waterer, W. S. ...	Newbury House, Hornsey Rise ...	Oct. 31	7
Webb, George ...	Little Wildstreet, Lincoln's inn-fields ...	Oct. 29	2
Whorlow, G. G. ...	Providence Chapel, Glensford ...	Nov. 12	3

“ I Don't Go Nowhere ; ”

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

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

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

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

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

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

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